THE
Watchtower
1919
VIEW FROM THE TOWER  
"A FAITHFUL WATCHMAN"

"As man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."—Ezekiel 3:17.

In these words does the Lord appoint Ezekiel to be a watchman over Israel after the flesh; and Bible Students have learned that antitypically these same words apply to that faithful man of God who for over forty years past has served as watchman to spiritual Israel, "the Israel of God".—Charles Taze Russell.

How few people, even of the professedly religious, realize that God always has his special servants, whose work it is to serve as watchmen, to give special heed to the Lord's Word and to sound out the warnings as these are necessary. This is exactly the meaning of our text. Faithfulness is required on the part of all who would serve as the Lord's watchmen; for they must give an account of their stewardship. How many watchmen talk as if they have the rule over you, and submit yourselves; for they watch for your souls, as they must give an account, that they may do it with joy and not with grief. (Hebrews 13:17) But the watchmen's records reveal the fact that a majority of watchmen are unfaithful.

It might be asked: "What should these watchmen be watching for?" The Prophet answers this question quite plainly in these words: "I will stand upon my watch, and set my ear to hear what it shall say unto me, and what I shall answer when I am disputed with." (Habakkuk 2:1) Their watching, then, consists in watching to see what the Lord will say and what answers they themselves must give except it is like what the Lord's Word recorded it was Pastor Russell. We note again that every faithful Watcher has always been the object of envy and jealousy on the part of the unfaithful watchmen, leading on eventually to persecution and violence.

WATCHMEN FAITHFUL AND UNFAITHFUL
Prior to the time of Jesus, the faithful watchmen were Moses and the prophets. The unfaithful watchmen of the same period were the Scribes, Pharisees and the doctors of the law, who persecuted the faithful watchers, and for a pretense made long prayers on the street corners, gave alms publicly and cut their hair short that they were not as other men, gave tithes regularly (and particularly of their mint and cummin), but at the same time devoted widows' houses. They constituted the class who our Lord declared were hypocrites, saying: "Ye blind guides, which strain at a gnat and swallow a camel!" Since our Lord's time the faithful watchmen have been the Apostles, John Wycliffe, Martin Luther, Pastor Russell and others. The unfaithful watchmen have been the money-loving, pleasure-loving, honor-seeking clergy class, who instead of listening to the Lord's words and declaring his message, have been preaching for doctrines the commandments of men. Speaking of the faithful watchmen the Prophet said: "Thy watchmen shall lift up the voice with the voice together shall they sing: for they shall see eye to eye when the Lord returns to Zion." But of the unfaithful watchmen he said: "His watchmen are blind; they are all ignorant: they are all dumb. Still, another prophet, had foretold that the wicked shall lift up the voice; with the voice together shall they sing: for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint, have I made thy forehead; fear them not, neither be dismayed at their looks; for they are a rebellious house."—Ezekiel 3:7-9.

PASTOR RUSSELL'S MISSION

Pastor Russell was commissioned of the Lord to warn the wicked that they should surely die. If the watchman would faithfully give this warning, he would deliver his soul; but if he were not faithful in this respect, God would require the blood of the wicked at his hands. (Ezekiel 3:18, 19) The unfaithful watchmen, on the contrary, told the wicked that they would not surely die, but they would live on forever in fiery torment. See also Genesis 2:17; 3:3-5.

Furthermore, Pastor Russell forewarned that we are living in the end of the Gospel age, that a new age is about to be ushered in, that the end of the age would be accompanied with great tribulation, and he called unto repentance and fed the establishment of the kingdom of Christ. He foretold that Christ's kingdom would be established by force during this troubled period—the force of the Iron Rule. Years ago he foretold the federation of churches and a tacit union of Protestants and Catholics, and pointed out that the Pope would hate the other even while co-operating one with the other. He also foretold the return of the Jews to their own land. Moreover, he warned the people that all these events were but incidental to the overthrow of Satan's kingdom and the establishment of the kingdom of Christ. He forewarned the religious systems, both Catholic and Protestant, of their final and complete overthrow unless they repented of their sins and changed their course. But his message went unheeded except that many scoffed and ridiculed the ideas which he presented, seemingly unawares that even their scoffing had been foretold.—2 Pet. 3:3, 4.

True to the teachings of the Scriptures and to the word of God's faithful watchman, a federation of Protestant churches and a closer affiliation of Protestants and Catholics began to take place a few years ago. Gradually the two ends of the ecclesiastical heavens (Catholic and Protestant) have been drawing together, until less than a year ago it would seem that the affiliations were complete, and that the two great religious bodies—separates for two thousand years—Catholicism,—had rolled together as a scroll. (A scroll rolls together from both ends) For years this affiliation with each other had been sought; and negotiations to this end had been secretly carried on by those high in authority in both sides. So secretly was this work done that the great majority of the members of the Protestant sects did not know, and have not yet found out, that they have been delivered over to the Papacy by their religious leaders. But the Papacy understood the situation well; for the whole scheme had been concocted by her.

Many of God's prophets, writing from two thousand to four thousand years ago, had foretold just such a union, and had warned of the consequences. (Genesis 3:15: Isaiah 8:12-15: 34:4) The Apostle Peter, as the Lord's mouthpiece, very clearly pointed out that when the union was complete the symbolical heavens would come to an end. (2 Peter 3:9-12) Still another prophet had foretold that these two ends of the religious heavens, while ostensibly affilating and co-operating, would hate one another, each a thorn in the other's side. (Nahum 1:10) During the past few years the tendency toward affiliation and co-operation has been very manifest, and seemingly the ancient hatred was forgotten. But this was merely how the matter appeared, and really was a deception. The word of the prophet Jeremiah, written over two thousand years ago, was true. The old hatred still existed; they were indeed "folded together as thorns."
hundred years ago is about to be fulfilled upon her. (Revela-
tion 16) Meantime, Papacy keeps on uttering her "great,
swelling words" and making her boastful claims.—Daniel 7:9,
11, 20.

The matter was brought to a head during the great war-
chest drive beginning November 11, in which seven organiza-
tions, among others the Knights of Columbus, made a united
budget that the Knights of Columbus, as an organiza-
tion, has no more right to cantonment and trench privileges
than other secret societies, and that the Catholic church
should have no privileges in the camps and on the field that
are not extended to religious bodies. With this objection
we agree. Why should either the Catholic church, the Jewish
church or the Salvation Army be elevated above the Methodist,
Baptist or any other church? If it is the privilege of one re-
ligious body to look after the welfare of soldiers of its own
faith, or to do general humane and religious work in the army,
why should it not be the privilege of all?

"When the war is over, and people buckle down to sane
thinking, irregularities, indiscretions and political plans and
actions, or is it to be said in the public limelight and looked at
in a way which will clear the atmosphere and start far-reaching and valuable reforms. The Catholic church,
in particular, will stand out in the open as a political organi-
zation. Not a page is made of their work, and the world
remains unturned to advance papal interests. The sentiment
against the Roman hierarchy, checked by the war, will come
forth anew, and with greater vigor than ever before in our
country's history. And among the charges to be preferred
against the Catholic church will be their war participation in cantonment and trench privileges, and the
mandatory method by which she secured a place in the war

PROTESTANTS IN AN EMBARRASSING POSITION

The Christian Index, organ of the Baptists of Georgia, in
the issue of September 19, says:

"Many Baptists will either have to walk over their own
consciences or not contribute at all in the November [war
chest] drive. They want to give liberally to the Y. M. C. A.
because they believe in the work it is doing, but they do not
want to give a penny for the support of Roman Catholic
work among the soldiers, especially when they are deprived
of doing work among the soldiers as Baptists, even at their own
expense. The Baptist寺院 is our own, and we are respon-
sible for putting the Baptists in this embarrassing situation."

Under the caption, "Protestants Awake," The American
Protestant, a southern Presbyterian journal, says:

"The writer has just learned of a shrewd form of Romish
propaganda among our Protestant young men at the army
battalions and trench drives. They want to give liberally to the
Y. M. C. A. because they believe in the work it is doing, but they do not
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A SCATHING CRITICISM

Perhaps the severest criticism is found in The Christian
Leader of November 5. It cites the percentage of denomina-
tions, for the period covered by the ten years ending in
1916, as follows: Baptists, 28 per cent; Methodists, 24.8 per cent; Disciples, 25 per cent; Episcopalians, 24 per cent; Presbyterians, 23 per cent; Congregationalists, 13.8 per cent; Lutherans, 12 per cent; and Catholics, 12 per cent. Then it calls attention to the fact that there are 15,700,000 Catholics as
bodies and 51,000,000 Protestants and their adherents (U. S. religious census for 1916), and adds:

The Roman Catholic church claimed membership increased in the ten census years to 15,73,000 from 51,000,000. In the same
period the eight larger evangelical bodies made a com-
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victory and have a voice in the final settlement, hoping thereby to save herself from destruction. It is amusing now to see how the war won the Protestants and appropriates as not to have to use telegraph Germany electors that this order is entirely out of point, frightfulness on sea and land.

Spread few years is Holy See, New a victory for Protestant fervent Catholic, and a same issue Mott while.

A SERIOUS BREACH OF ETIQUETTE

Protestants are also waking up to the fact that the sinister power of Papacy was manifested in the order sent out a few months ago excluding Methodists, Baptists, Presbyterians and Episcopalians from the cantonments, while admitting Catholics, Jews and Mormons. The Richmond (Va.) Times-Dispatch of Sept. 9 contains protests from seven different Baptist ministers in both South and North. We quote a few criticisms:

"Some time ago a committee was appointed, but not by the churches, composed of six men, to arrange religious affairs in the camps. This committee of six had one Jewish rabbi (Rev. Cutler), one Roman Catholic priest (Father Burke), and two Episcopalians, one of whom was John R. Mott representing the Y. M. C. A. I am certain that this committee does not officially represent the Protestant denominations of this great country. The above order was issued upon the recommendation of this committee.

"It respectfully submits, however, that this order is entirely out of order in this 'land of the free and home of the brave.' It is in essence the very same sort of pernicious thing we are fighting on the 'other side.' It is almost unbelievable that such an unjust order can be permitted without a protest on our part. I am certain that many of our high officials are either Roman Catholic or at least favor them greatly.

Wake up, sleepy Protestants!"

FORBIDDEN PUBLICATIONS

The same issue of the Times (Nov. 1918) contains the following clipping, which explains why Catholic prelates have forbidden their people to read the Bible; namely, because it "is dangerous to faith and morals.

We quote:

"In placing the ban upon certain books that are considered dangerous for the soldiers to read at this time; these books are excluded from the camp libraries. Among them we find the book entitled 'Ireland's Own,' written by Thomas in a series of volumes of neutralism, which, while placing this work on the list, that it might lessen the esteem of our soldiers for our co-belligerent, Great Britain. It might do this, of course, because it tells the truth. There are times when it is deemed the part of wisdom to withhold the truth from the youth of our land.

In placing the ban upon certain books that are considered dangerous reading for the men of our army at the present time, the War Department of our Government is following the example of the Holy See, which forbids the reading, by Catholic in general, of books dangerous to faith and morals. The

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IN WHAT SENSE GOD RESTS FROM HIS WORK

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—Genesis 2:2.

God is not now judging the world. He judged the world more than six thousand years ago in father Adam. The result of that judgment was the sentence of death on Adam and all of his children. God's dealings during the Jewish age were only with the Jews; and during this present age God's dealings will be with the whole world; no longer with the church; for these will be glorified. God promised through the Prophet Jeremiah, in these words: "The day cometh, saith the Lord, that I will make a Covenant with the house of Israel and with the house of Judah." (Jeremiah 31:31-33) This covenant is to be extended through the Christian nation of Israel and will be known as "all the house of Israel"—and will extend through them to all the families of the earth, until the whole world shall have been blessed through Abraham and his seed—spiritual and natural.

During the six thousand years since man was created, the nations of the world have been permitted to go as they pleased with respect to criminals and others, except as they would do in the work of criminality they were restrained, as in the case of the Canaanites. We remember that the Lord declared to Abraham that before he would bring the children of Israel into the land of Canaan there would be a certain delay, because the Amorites had not yet come to the full of their wickedness (Genesis 15:12-16), indicating that there was a

WHO IS HE THAT CONDEMNETH?

[This article is a reprint of that published in issue of August 1, 1902, which please sec.]

THE LIGHT OF LOVE

Love will not discuss the weakness of another; Love will raise the estimation of a brother. Love will rest not on past labors of her hands; Love anticipates the pleasure from commands. Loving deeds to the unthankful count not loss: Think how Jesus bore the burden of his cross.

WHY IS GOD NOT JUDGING THE WORLD NOW?

God is not now judging the world. He judged the world more than six thousand years ago in father Adam. The result of that judgment was the sentence of death on Adam and all of his children. God's dealings during the Jewish age were only with the Jews; and during this present age God's dealings will be with the whole world; no longer with the church; for these will be glorified.

This matter is distinctly stated by the Apostle Paul, who declares that "God hath appointed a day in the which he will judge the world in righteousness." (Acts 17:31) God is not now judging the world, but is preparing the church to be sharers in the work; as the Apostle again says: "Know ye not that the saints shall judge the world?" (1 Corinthians 6:2) The world's judgment is not yet begun. They are all still lying "in the Wicked One." (1 John 5:19) Although Christ has died for all men, he has not yet taken possession of them. They have not yet been turned over to him. They are still under condemnation.

With the close of this age and the glorification of the church, will come the inauguration of the New Covenant which God promised through the Prophet Jeremiah, in these words: "The day cometh, saith the Lord, that I will make a Covenant with the house of Israel and with the house of Judah." (Jeremiah 31:31-33) This covenant is to go into effect as soon as the spiritual Israelites shall be complete, and the New Covenant will be with Israel and with Judah—"all the house of Israel"—and will extend through them to all the families of the earth, until the whole world shall have been blessed through Abraham and his seed—spiritual and natural.

During the six thousand years since man was created, the nations of the world have been permitted to go as they pleased with respect to criminals and others, except as they would have gone too far in the work of criminality they would be restrained, as in the case of the Canaanites. We remember that the Lord declared to Abraham that before he would bring the children of Israel into the land of Canaan there was to be a certain delay, because the Amorites had not yet come to the full of their wickedness (Genesis 15:12-16), indicating that there was a
limitation toward which they were going rapidly; but that God would not cut them off, or permit them to be specially cut off, under the very noses of the Egyptians. The iniquity had reached a certain degree of fulness. See also 1 Kings 21:22, 26.

Now with the world in general, nations have risen which indeed have been very wise. God permits them to do largely as they please. Only when their plans interfere with his purposes does he limit them. Thus far shall they go and not further. And so they put people to death, sometimes righteously and sometimes unrighteously, sometimes justly and sometimes unjustly, under one pretext or another. The meaning of their death makes it clear, so far as God is concerned; for all these people are under the sentence of death and have been since they were born. Sentence was passed upon them in Adam. Whether they are killed in one manner or another does not matter as much as the divine sentence was not interfered with and that God does not interfere. He rests the matter for the present.

The Apostle Paul says that God is resting from his works. He has rested in the sense that he has not been taking an active part in any of these affairs of the earth. He rested after he had made man perfect; and he is now permitting man to work out his own schemes as he may please and to learn certain great lessons and have many wonderful experiences under the reign of evil and death. However, the great Mediator, the antitype of Moses, will deliver up the kingdom to God, even the Father—after he shall have put down all sin, all insubordination and anarchy. The whole world, thus delivered over to the Father, will be perfect and ready for its final test. So, then, the Father rested seven thousand years; six thousand years under which sin and death have prevailed, and then another thousand, the Messianic reign for the uplifting of mankind, the Father operating through our Lord Jesus for that thousand years.

THE PASSOVER

With the exception of the paragraphs below, this article was reprinted from an article entitled, “Some Plagued—Some Passed Over,” published in issue of May 15, 1907, which please see.

One after another ten great plagues came upon the Egyptians in order to compel them to let the Israelites go. We can readily see that God could have made the matter much worse for the Egyptians even in their wrong condition of heart. He could have raised up to the throne a man of waster character, one who would have readily yielded; but on the contrary the Scriptures inform us that God raised to the throne a man of that particular character which would be strong in resistance. Of Pharaoh we read: “For this very purpose have I raised thee up, that thou might show forth my power.” By this we do not understand that God had effected in Pharaoh a bad character, had compelled him to be obstinate. Rather we are to understand that among the various vears to the Egyptian throne God so ordered, through the death of some of the intervening members of the royal family, that this particular Pharaoh should come to the throne because he had such an obstinate character that his fight against God and Israel would justify call for the plagues. These plagues had been foreordained of God not only as a mark of his favor toward Israel, but also as in some measure a foreshadowing, an illustration of the plagues with which this Gospel age will end—the first three and “the seven last plagues.”—Revelation 8:13; 15:11.

ISRAEL CROSSING THE RED SEA

In a recent magazine article concerning the overthrow of the ancient Babylonian empire I note a very interesting fact which confirms the length of the “times of the Gentiles” as given in Studies in the Scriptures, Volume 2. The writer explains that the four words which appeared in letters of fire upon the palace walls at Belshazzar’s throne were the words: “Mene, Mene, Tekel, Upharsin.” are Chaldaic terms taken from the Babylonian table of weights, and being translated from the ancient cuneiform in which they were written, would read: A mina, a mina, a shekel, a half-mina. The table of weights is as follows:

20 gerah = 1 shekel.
50 shekels = 1 mina.

A mina, therefore, equals 1000 gerahs. Hence, “a mina, a mina, a shekel and a half-mina,” or two and a half minas plus a shekel, reduced to gerahs, yields the number 2520. This is the number which appears in the sixteenth paragraph of Daniel 2, and said unto the Gentile monarch, “God hath numbered thy kingdom and finished it; thou art weighed in the balance and art found wanting; thy kingdom is divided and given to the Medes and Persians,” we know he alluded not to the literal kingdom of Babylon, nor to the literal Medo-Persian empire, which succeeded it. Rather, he was prophetically declaring, “After 2520 years of supremacy the Gentile lease of power will expire, and the rulership of earth will then be divided and broken up and given to Median, Persians, Greeks and Romans, and to the Medus and Persians.”

It is further observed that this number 2520 is distinctive in that it is the least common multiple of all the digits in our system of numbers; that is, it is the least possible number into which 1, 2, 3, 4, 5, 6, 7, 8, 9 may each and all be divided. Thus in a special sense it is an all-comprehensive number. No other number could be more appropriate for spanning the whole period of Gentile lease of power; and it is, at the same time, exactly seven symbolic years in duration. Who indeed could doubt but that our chronology is correct? And do present world events corroborate it in every sense? We now behold the dividing of earth’s kingdoms. It began exactly on time. The Messianic kingdom is the next thing in the prophetic order, and the present dividing work is complete. Let us be patient a little while longer, and soon we shall see the salvation of the Lord.

Yours in the bonds of the Gospel, W. F. H.—N. Y.

STAND BY THE SHIP, WHATEVER COMES

My Dear Brother:

Since we are all “men of like passions” and susceptible to the same besetments and experiences that come to all of us, a word or two of sympathy and appreciation from an interested one may be proper. It is not a displeasure to have The Watch Tower coming to us again from Pittsburgh; it seems according to the fitness of things. I first saw the Tower in 1884, and straightway became a subscriber. We went together through the eventful and exciting years, and I believe to have a great friendship with you, and I hope that God may continue the friendship last to the end, the very end!

Meanwhile we have had our trials; we are having them now; we expect to have them to the end of the day. But through it all the Lord has led me and has helped me. He has always carried me and stood by me, and when I was frightened I could call upon Jesus to comfort me with his key to his Word—the Watch Tower publications. Thus equipped, it is enjoined upon me to “prove all things and to hold fast to that which is good.” Thus the Lord’s last message has been flowing to me through this channel. I need no solicitor; I use no other.

We cannot, dear Brother, express in words our deep appreciation of your sacrificing, enduring efforts to serve faithfully and loyally The Watch Tower and its Society. Your progressive conservatism is assuring, so in keeping with the fitness of things. Your "View from
AN EXPRESSION OF LOVE AND CONFIDENCE

DEARLY BELOVED BRETHREN IN CHRIST:

At a convention of Associated Bible Students assembled in East Palestine, Ohio, on Dec. 1, a motion was made, which carried without a dissenting vote, to send you an expression of our love and confidence. The resolution follows:

RESOLVED, That we, Associated Bible Students here assembled, hereby renew our pledge of loyalty and support to our brethren in charge of the work at the offices of the Watch Tower Bible & Tract Society. We believe the Watch Tower is being used of the Lord today as much as at any time in the past. It is indeed "meat in due season" to all who abide in the "Holy." Be assured, dear brethren, of our continued prayers that the Lord will direct and uphold you in the work he has placed in your hands. God bless our Society and all the faithful co-laborers!

COMMITTEE.

GLAD TO SEE HARMONY

DEAR BRETHREN:

Loving greetings to all the dear ones at the Watch Tower Office. We appreciate more and more the loving service of the dear ones whom the Lord is using to give us the food. I was so occupied as to be out of the way that we had to send the harmony there. May the dear Lord keep you all humble servants, worthy of a place in the kingdom. How foolish to think the Lord can "teach us to pray" without us loving to pray in his name! We are sure that to pray in the name of his Son is to pray "in the will of God."-Z. '09, p. 5.

THANKFUL FOR INCREASED LIGHT

DEAR BRETHREN:

While our Society, like its Lord and Head, is moving about doing good, we are joyful to know that we are absolutely in harmony with its management, its movements, its sayings and its doings. We are indeed happy to know that those who represent the Society in the true sense of the word know, backed by Scriptural evidence, what the mark of the beast is. So beautifully was this matter explained in connection with a discourse delivered by our dear Brother Thorn on last Sunday, that many of the dear brethren who heard it acknowledged to him that they had mistaken ideas about this matter. Thank God for the increased light now shining!

Your brother and fellow servant, R. J.-Texas.

LORD, TEACH US TO PRAY

PARAPHRASES

It is as important as ever to keep before our minds the thought of our Lord's personal relationship to every particular of his work. If the early church were to remember his words, "Lo, I am with you always, even to the end of the age," the thought of the Lord's personal presence now in the harvest should be still more impressive to us. If he kept a supervision or control of all the affairs of his people throughout the age, does not the thought of his second coming and still more intimate association with every little detail of what is planned make us rejoice to be more careful, more zealous? To the extent that we are able to keep this clearly before our minds, it will make us all the more ready to right living and right doing. For instance, should the adversary make suggestions to us of discontent or dissatisfaction with the manner in which things pertaining to the Lord's people have been progressing, let us answer him that we know he is mistaken, for the Lord himself is present and is supervising his work. If at any time matters seem to be going contrary to our hopes or expectations, let us not think the Lord has neglected the supervision of his work and is allowing the adversary to tear it to pieces. On the contrary, let us establish our hearts in the fact that the Lord is too wise to err and is as able as he is willing to make all things work together for good to us, and to all the called ones, according to his purpose. If tempted to intermeddle with matters that the Lord has put into the hands of another, let this thought restrain us and counsel us to give closer attention to that which the Master has committed to our care, and to remember that "to his own Master each servant stands or falls" and that it is for him to approve or disapprove. It is not, therefore, for us to grasp management or control or in any degree to force our views upon others, but rather to do our part as faithfully as possible and to leave the results to the Lord.-Z. '09, p. 5.

ANNUAL MEETING OF SHAREHOLDERS

In view of events which have taken place during the past year, the dear friends everywhere have taken the keenest interest in the annual meeting of shareholders of the Watch Tower Bible & Tract Society, which was held in the Soldiers' Memorial Hall in Pittsburgh, Pa., on Saturday, January 4th, 1919. Every Bible Student the world over looked forward to the events which would transpire there, and countless prayers have ascended to the throne of heavenly grace that the will of the Lord might be clearly manifested at this meeting. We are sure these prayers were answered; and the unanimity with which the results were received by all present seems unmistakable evidence that the same Mighty One who has directed the affairs of his church throughout the centuries still stands guard over the interests of his little ones, and that no wrong and felony against them shall prosper; for this is the heritage of all the servants of righteousness. (Isaiah 54:17)

How comforting and reassuring is our year text for 1919 in this regard!

FOUR DAYS OF SWEET FELLOWSHIP

Preliminary to the shareholders' annual meeting of Sat-
urday, January 4th, the thousand or more friends who had gathered from all parts of the United States and Canada were privileged to enjoy a two days' feast of spiritual good things spread by our present Lord and served to us faithfully by various Pilgrim brethren. This program was also continued on Sunday following the business sessions. It was indeed good to note the sweet spirit of the friends, especially manifest on the last day of the gathering, was an inspiration and a stimulus to each and all, and has proved a great source of encouragement to every member of the Watch Tower office force in particular. Many bitter trials have been the portion of officers and members, and while these have whetted the appetites of the dear friends to participate more fully in the spiritual food which the Lord has so graciously provided us. The discourses of the Pilgrim brethren throughout the convention were reviewed. It was evident that need for greater scrutiny of our footsteps during the remainder of our journey to the kingdom was vividly brought to our attention. The zest with which the friends participated in the Prayer, Praise and Testimony meetings showed that it was the determination of all of them to please the Lord above all things else, and to press forward for the great prize that awaits the faithful.

Friends from all parts of the United States and Canada brought to the convention the sweet spirit of loving devotion to our Master was never more manifest than at this convention.

THE ANNUAL MEETING

The shareholders' meeting, convened at 10:30 o'clock on the morning of January 4th, opened with song and prayer. Vice-President C. H. Anderson addressed the assembly briefly, calling attention especially to the peculiar situation existing by reason of the incarceration of our president and seven other officers and members. C. H. Fisk is not likely to be answerable to the Appellate Court. The following resolution was unanimously passed by the shareholders assembled, and was also enthusiastically participated in by the hundreds of spectators in the rear of the auditorium and in the galleries, without a dissenting voice being heard.

Whereas, seven of the principal officers and leaders of this Society, to-wit: J. F. Rutherford, President; W. E. Van Amburgh, Secretary-Treasurer; A. H. Macmillian, R. J. Martin, F. H. Robison, E. D. Sexton, and R. M. Hackett were sentenced on June 21st, 1918, to a term of twenty years in the Federal Prison at Atlanta, Ga., for alleged violation of the Espionage Act; and G. De Cecca, a clerk, sentenced to ten years in the same institution on the same charge; where they are now confined without being allowed visitation, and in that condition of life, is resolutely maintained.

WHEREAS, it appears from the assignments of error, upwards of one hundred in number, appearing in the records of the court, that the judgment of conviction will likely be reversed on appeal; and

WHEREAS, there was no evidence that any of these defendants was moved by any intent or purpose to injure the government in the prosecution of the war or otherwise; and it was a fact, concealed by counsel for the government that he could point to no vindictive spirit against the government existing in the minds of these brethren;

BE IT THEREFORE RESOLVED: That we, the shareholders of the Watch Tower Bible and Tract Society, in general annual convention assembled this 4th day of January, A. D. 1919, hereby express unanimously our confidence in the integrity of these eight defendants and in their loyalty to the government and people of these United States, as well as their loyalty to the Lord, and our utmost confidence that judgment will be reversed, and that they will be completely exonerated when all the facts are fully and impartially reviewed by the Appellate Court.

BE IT FURTHER RESOLVED: That we recognize the imprisonment of these our brethren to have been permitted by the Lord's providence for an all-wise purpose, in the overthrowing of his designs in connection with the church in this evil day; and that they are our exemplars in suffering for Christ's sake—a sweet savor to God. We also express our confidence that their incarceration and future release will result in a truth movement that has hitherto been limited on a hitherto unprecedented scale when all facts connected therewith are made publicly known; and we pledge ourselves as a body to cooperate in all lawful ways to aid in their release from bonds to the end that this witness might still be continued.

BOARD OF DIRECTORS ELECTED

The legal aspect of the situation created by the absence of the Society's President and Secretary-Treasurer was discussed in detail, it being the thought of some that new officers should be elected to all positions, but that this may in no way be under-
great work which we believe the Lord in his providence has for his church to do in preparing the way for the advent of the Lord and the vail of death. The outstanding thought entertained by the brethren throughout the convention, and particularly at its close, seemed to be that the Society's work in the future will be blessed to the spreading of the truth on a hitherto unprecedented scale, and that the numerous thousands of sleep­ing Christians, "foolish virgins," shall be aroused from their slumbers to a recognition of the presence of the Lord and the establishment of his kingdom upon the ruins of the existing order.

As always, those present said that it had been the best con-

MARAH AND ELIM

Today 'tis Elim, with its palms and wells
And happy shade for desert wanderers.
Twas Marah yesterday, all rock and sand,
Unshaded solitude and bitterness.

The same desert holds them both: the same
Soft breezes wander o'er the lonely ground,
The same low stretch of valley shelters both,
And the same mountains compass them around.

So is it with us here on earth: and so
I do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.

OBTAINTING MONEY UNDER FALSE PRETENCES

Letters are coming into the office indicating that the friends everywhere are being imposed upon by professed brethren who are soliciting money upon various pretenses. Several times in the past we have warned the friends of the unwisdom of giving money to those who solicit it, working on the sympathy of the friends by using as an argument their connection with the Society or the record of past service.

We suggest that all letters soliciting money be submitted either to the home class of the one asking assistance or to the Watch Tower Bible & Tract Society.

THE LAW OF DEVELOPMENT

[This article was a reprint of that published in issue of December 15, 1895, which please sec.]

"LOVE AS BRETHREN, BE LOVING THEM IN PROPORTION TO THEIR MANIFESTATION OF THE SPIRIT"

It would appear that in the original Greek this text has the thought of bearing with, sympathizing with, being merciful toward the infirmities, imperfections of the weak, especially the weak among the Lord's people. Some who come to Christ are very weak according to the flesh, and others are strong. Some of God's people are stronger spiritually in that they have been longer in the good way or have made more rapid development than have others. But the fact that God has accepted any as his children is sufficient indication that we should accept them as brethren; and if they are brethren we should act accordingly; that is, in a brotherly way—sympathetically.

If we see that certain ones are weak in some respects, we are not to be harsh, unsympathetic, not to hold them in contempt. "Take heed that ye despise not one of these little ones." (Matthew 18:10) We might be naturally inclined to draw away from these and to say to ourselves: "I will not associate with those people. I prefer those who are stronger, better looking or better educated, etc., for my associates, my friends." We might feel an impulse hardy ever to speak to the others, or if at all, in a patronizing way. This would not be bearing with the infirmities of the weak, but pleasing ourselves, our flesh, doing the things that naturally we would prefer to do, keeping company that naturally we would prefer to keep, separating ourselves from the weaker, the humbler, etc.—living for self.

The Apostle points out that this is not the proper course. Even if we are stronger than some others of the members of the body, the fact that they are real brethren in the Lord, ac-

PITIFUL, BE COURTEOUS

cepted into our Father's family, is an all-sufficient reason why we should recognize them, why we should sympathize with them, be helpful, bear with their infirmities. Those who are deficient in various ways realize that they have an infirmity in

THE GIVING OF THE MANNA

The first paragraph of this article was a reprint from article entitled, "Give Us This Day Our Daily Bread," published in issue of July 1, 1902. The remainder was a reprint from article, "Led By a Way That They Know Not," published in issue of June 15, 1907. Please see articles named.
PARTAKERS OF THE HEAVENLY CALLING

Holy brethren, chosen by the sovereign Voice of Might, See your high and holy calling out of darkness into light! Called according to his purpose and the riches of his love, Won to listen by the leadings of the gentle heavenly dove! Called to suffer with our Master, patiently to run his race; Called a blessing to inherit, called to holiness and grace.

Called to fellowship with Jesus by the ever faithful One, Called to his eternal glory, to the kingdom of God's Son. Whom he calleth he preserveth: and his glory they shall see. He is faithful who hath called you; he will do it, fear not yet! Then, holy brethren, onward! Thus make your calling sure; For the prize of the high calling bravely to the end endure.

JETHRO'S COUNSEL

[The last three paragraphs of this article were reprinted from Chapter III, Volume 1 of Scripture Studies. The first two paragraphs were reprinted from an article entitled, "God's Covenant at Sinai," published in issue of August 1, 1913. The remainder was reprinted from an article entitled, "God First—in the Decalogue," published in issue of July 1, 1902. Please see articles named.]

BE THOU FAITHFUL UNTO DEATH

Lips that praised thee once, with harshness chide; Faithful though thou dost cover the thy brow. Faithful should the world before thee bow. Faithful till hath fled life's fleeting breath, Eager hands lie folded still in death.

THE TEN COMMANDMENTS

[Paragraphs 4 to 7 of this article were reprinted from an article entitled, "God's Ten Commandments," published in issue of August 1, 1913. Paragraph 8 was reprinted from an article entitled, "Who Is My Neighbor?" published in issue of same date. The remainder was reprinted from article entitled, "This Doth God Require," published in issue of June 15, 1907. Please see articles named.]

LETTERS FROM AFIELD

A MESSAGE OF GRATITUDE

TO THE DEAR FRIENDS EVERYWHERE:—
Grace, mercy and peace be multiplied unto you! 

It is with deep regret for my action taken about a week ago that I humbly write this letter, acknowledging that I have made a grievous mistake in supposing for one moment that The Watch Tower was no longer being guided of the Lord. I attended a meeting of opponents, at which were some hitherto prominent brethren. Their arguments were so convincing that upon my return I immediately sent the copy of the letter to you, without any meditation or without looking to the leading of the Lord in the matter. I have had the opportunity of committing the matter, looking up various Scriptures. Now I am fully convinced of my mistake, and beg to apologize for being so hasty in such an important matter and for any inconvenience or trouble I may have caused there. Hoping that the names will again be placed among the readers of The Watch Tower, and also as a member of the International Bible Students' Association, I remain

Your brother in the service of the Lord,

G. W. V. B.—Wash.

CONVINCED OF HIS MISTAKEN ACTION

DEAR BRETHREN:

It is with deep regret for my action taken about a week ago that I humbly write this letter, acknowledging that I have made a grievous mistake in supposing for one moment that The Watch Tower was no longer being guided of the Lord. I attended a meeting of opponents, at which were some hitherto prominent brethren. Their arguments were so convincing that upon my return I immediately sent the copy of the letter to you, without any meditation or without looking to the leading of the Lord in the matter. I have had the opportunity of committing the matter, looking up various Scriptures. Now I am fully convinced of my mistake, and beg to apologize for being so hasty in such an important matter and for any inconvenience or trouble I may have caused there. Hoping that the names will again be placed among the readers of The Watch Tower, and also as a member of the International Bible Students' Association, I remain

Your brother in the service of the Lord,

J. F. RUTHERFORD.

OUR PASTOR'S WORDS AS TRUE NOW AS EVER

DEAR BRETHREN IN CHRIST:—

The Tower is certainly grand; and we believe the words of our dear Pastor are just as true now as they ever were (See F 868) and that The Watch Tower will be used of the Lord as well as in the past. (Luke 12:37; Revelation 8:3; 14:18) The "Mitzpah" of Jeremiah seems to teach the same thing, Mitzpah meaning "watchtower." We ask an interest in your prayers that we may stand ever faithful, and assure you of ours in harmony with that of your hearts. Yours in the one hope. Bro. and Sr. K. F. B.—Ohio.

THE FATHER'S BOUNTIFUL TABLE

DEAR BRETHREN:—

We just want to tell you something about our appreciation of the last two issues of The Watch Tower. We feel sure we have never enjoyed a Tower as we have that of Nov. 1st, particularly the first article and the reproduction from one of the old TOWERS—"Divine Providences." We have read and re-read these articles, and it seems to us they are just as inspiring now as when they were first printed. We have had the good fortune to see and are grateful to our heavenly Father for his abundant and delicious spread. Every article in the Tower of Nov. 1st is a gem; and the issue of Nov. 15th is also fine as far as we have read, particularly the first article. Proper Father in certainly setting a most wonderful and bountiful table before us, and it seems that the food gets better as the end of the way draws nearer.

Be assured that it is our daily prayer that our heavenly Father will guide and direct you in the work you are doing; and we ask also that you remember us in your petitions.

Your brother by his grace,

P. A. G.—Tenn.

COULD NOT MAKE DEAF EARS HEAR

DEAR BRETHREN:—

How may I become a member of the Church of Present Truth? I was converted to the belief last winter when a copy of one of your publications was placed in my hands; and I believe that it was by divine providence that I received that time. I have meditated very much over it, and am asking that you consider the article and the reproduction from one of our dear Pastor's articles, and it contained such a convincing message be multiplied unto you! 

Be assured that it is our daily prayer that our heavenly Father will guide and direct you in the work you are doing; and we ask also that you remember us in your petitions.

Your brother by his grace,

A. E. J.—Rens.
of Sacrifice," together with the subject, "The Two Parts of the Harvest," I am fully assured, dear brethren, that the Lord is using the same channel in giving the necessary food for the upbuilding of his people. Our prayers have been, and are yet, on your behalf that the dear Lord may continue to guide and direct your work and labors of love to the praise of the God of all grace. In the Nov. 15th issue the article on "Self-Denial"—in fact, all the articles are excellent—and we feel that we could not do without the "meat in due season," "things new and old," from the storeroom.

With love to all at the Watch Tower office, I remain your brother in Christ,

J. C. —Ohio.

BAIL DENIED—APPEAL PENDING

Application for bail in the case of Brother Rutherford and associates was denied by the Circuit Court of Appeals on December 3rd last, probably without a full review of the facts and circumstances by reason of the near date of argument. The case is expected to be reviewed in the Appellate Court within thirty days, and an early decision is anticipated.

NEWSPAPER CLIPPINGS REQUESTED

The Society would be pleased to receive newspaper clippings bearing upon the subject of general Amnesty for political prisoners, and particularly anything in reference to the case of J. F. Rutherford et al. Please mark the name and date of the paper from which the clipping is taken.

RESOLUTIONS OF LOVE AND LOYALTY

So many resolutions of loyalty to the Society and pledges of co-operation have been received from classes within the past few days that it is impossible to publish them all. We ask that the dear friends accept this as acknowledgment of any such resolution and pledges, with the assurance of our deepest appreciation therefor. Publication of as many as possible will be made from time to time in The Watch Tower columns.

A CORRECTION

An unfortunate reference to "a Brooklyn sister," whose name however was not given, appeared in the second paragraph of a circular letter sent out from this office under date of Dec. 12th. We now learn that our information was inaccurate; and so far as we are aware no Brooklyn sister is responsible for false reports as described. We are glad, therefore, to make this correction at this time.

VIEWS FROM THE WATCH TOWER

Vol. XL

PITTSBURGH, PA., FEBRUARY 1, 1919

No. 3

[18 35]

The fighting is over, and we have scrapped the rest of our machinery of conscription, is there the slightest reason why we should keep this least defensible part of our machinery in motion? Is there the least ground for subjecting to further privations and tortures the men who have committed no crime against the state?

"No crime! But how does it come that they are serving penitentiary terms of ten, twenty and twenty-five years? That is a result of the infinite stupidity of our war policy, which we ought not to seek to justify, but for which we ought to make amends.

"Men have been manacled, confined for outrageous periods in solitary confinement, thrust into a dangerous condition of physical debility, driven insane. To what end, in God's name? In order to strike terror into the hearts of draft evaders outside, that was plausible reason. But then, why were not these tortures conducted in the open, where they might have exerted their supposed salutary effect? Why did not Mr. Baker's War Department bulletins run something like this: 'The Department reports with satisfaction that C. O. John Smith has been so successfully harried that he now appears to be a raving maniac, and the chances are excellent that he will never recover.'

"Let us forget it, grant amnesty to ourselves for it; we were just, stupid, not depraved. . . Let us not leave it to the radicals, the sentimentalists, the sympathizers with doctrinaire pacifism, to make the first move in the matter. This is not a radical issue, but an issue as old and as respectable as political liberty.'

From the same publication, under date of Jan. 4, 1919, we quote the following:

"The fighting is over. America is asking the nations to consent to a peace resting upon justice. With what possible grace can we appear before the conference table, as a champion of liberty and the suffering? The 300 conscientious objectors and more than 1,000 prisoners under the Espionage Act are confined in abominable prisons under sentences of five, ten, twenty or thirty years for no other crime than loyalty to convictions. Surely by simple Americans know the truth they will demand an amnesty as the only possible proof of our sincerity in waging a war for the right of men everywhere to choose their way of life and obedience.'

Thus while statesmen and journalists are discussing these matters from the standpoint of expediency as well as of justice, the Lord's people are in a position to view matters from an additional angle. We are able to see that the present crisis of history is exactly that which was foretold by the prophets of Israel centuries ago. The war and its attendant sufferings have been depicted in the Old Testament writings,
and Bible Students have been apprised of these facts for the past forty years through the writings of Pastor Russell. Even the paper which did not follow the war, and the numerous complications in world politics, have been pictured by the holy prophets, as well as the glorious kingdom of Messiah, which is to be established on the ruins of the present order. Incident to the great time of trouble in which we find ourselves at the present moment, the Lord’s people are called upon to undergo special trials and tests along with the rest of the world. But while the worldly-minded ones chase after their experiences in the days of Israel’s last king. He was imprisoned for his convictions and teachings, and was later released through the agitation caused by the radical element of that time. He was lifted from the dungeon by means of rags. Whether all the features connected therewith are typical we would not venture to say; but there are many things involved which make the general circumstances pictorially interesting. Who knows but that it may be through the newspaper agitation of the country that the release of all political prisoners may be shortly brought about, and particularly those of the Lord’s people who have been incarcerated for conscience’s sake?

We quote from The Scrutator of Scranton, Pa., under date of December 15, as follows:

"TIME TO PARDON ‘THE FINISHED MYSTERY’"

"A New Jersey paper of recent date has the following, that is worthy of the consideration of every man who believes in justice:

"TIME TO PARDON ‘THE FINISHED MYSTERY’ EDITORS"

"About one of the first things that President Wilson should do is to pardon the followers of the late Pastor Russell, who were sentenced to long terms of imprisonment for alleged violation of the Espionage Act. Some people think these men are more sinned against than sinning."

This position is certainly evident when the matter is properly presented at Washington there can be no doubt. It seems to conservative people that the imprisonment of the Russellites was a mistake that bordered on injustice. It will be remembered that a number of men, two of them from this city, engaged in a book that was being written by Pastor Russell at the time of his death. Certain passages in the book, which in the main is a jumble of references to the Bible, denounced war on general principles."

"When the attention of the editors was called to what seemed disloyal utterances they quickly withdrew the ‘FINISHED MYSTERY’ from circulation and offered to re-write it, or suppress it entirely until the end of the war with Germany. They were assured that they had no thought of committing a disloyal act.

"When the Russellites were sentenced several months ago it would have been useless for any one to attempt to secure modification of their punishment. Public sentiment was too warm against anything that looked like an attempt to hamper the Washington government. But it is different today. And it seems time to make reparation for the error of classing these honest and loyal men, who might perhaps be religious fanatics, with reckless criminals who for money secured from the German government stood ready to stir up Dissension, burn buildings and commit murder in the interest of their employers.

The Scrutator, through its interest in the sect formed by the late Pastor Russell and cares nothing for the teachings of the late Bible exponent. We have no affiliation with the cult, or whatever it may be called. But The Scrutator believes in fair play, and conservative people everywhere who are consistent with the peculiar Legislation also followed by their trial, conviction and sentence, must admit that the alleged offense did not call for any such punishment as was meted out."

HOME IN POLITICS

Bible Students are familiar with the teachings of the Scriptures which indicate that the Catholic Church would figure very largely in the political affairs of the world. For a brief period at the end of this age, the Revelator, referring, we believe, to the Papal system as a world power, says: ‘And when he cometh he must continue a short space.’ (Revelation 17:10) Students of prophecy are therefore interested to learn with accuracy the views of the Pope on the coming ‘League of Nations.’ The habitual interest of Papacy in the politics of the country is well expressed in the following extract from The Christian Item:

'It is no new thing that the Church of Rome seeks to control the political movements of any country in which it is strong enough to make it worth while to try. In the early history of our country, it was known that John fencing was a political party in two or three of the states. But of late it thinks of itself somewhere as Germany has been doing—able to control the government and derive its own nourishment from the life of the nation. Usually it proceeds very slowly, but, perhaps, more and more rapidly, especially after it has once formed and organization it forgets discretion and allows its inward thoughts to escape. One of our contemporaries has lighted upon an article credited to The National Catholic Register, which lists fall statements of fact and purposes which the eyes of our people. The paper referred to congratulates itself and its readers in such paragraphs as the following:

‘It is God’s plan that the Holy Father of Rome should be the temporal and spiritual head of His Kingdom on earth. It is the same today as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. In a country of over 100,000,000 people, a Knight of Columbus of the 33rd degree, wields the greatest political power of any man in America; and as a true Catholic he is exercising the greatest trust which God has given into his hands for the glory of the Catholic Church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson. This is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American army shall be under Catholic direction. This means the addition to the church of one million of the country’s best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.’"

SATAN’S SNARES AND DELUSIONS

‘Surely he shall deliver thee from the snare of the fowler.’—Psalm 91:3.

Throughout the Bible Satan is pictured as a great fowler setting snares for the feet of the unwary; and in this work he has paid particular attention to the disloyal writings of some sects, which have been brought about, at least by one common purpose, namely, that of hindering the Lord’s people from making their calling and election sure. These evil inclined beings are variously referred to in the Scriptures as ‘devils,’ ‘unclean spirits,’ ‘wicked spirits,’ ‘false spirits,’ ‘lying spirits,’ ‘flying spirits,’ ‘quaking spirits’ (Deuteronomy 32:17; Matthew 8:28; 12:45; Mark 1:23; 2 Peter 2:4) They obey or possess human beings, using the tongues and the voices of these unfortunate persons to utter their own lying deceits. (Matthew 4:24; Luke 8:2) Satan is repeatedly declared to be their ‘prince’ or leader. The Bible further declares them to be the author of many of the false doctrines extant, and asserts that by believing and teaching in harmony with these statements of the Bible, the unwary falling fellowshiping with these evils. This fact alone should be a sufficient reason why the Lord’s people should be on their guard against such fellowship.—Matthew 6:24; Ephesians 2:2; 1 Timothy 4:1; Revelation 18:14; 1 Corinthians 10: 20, 21."

The only successful way to resist these evil spirits is to be armed with the truth on all doctrinal points. (Ephesians 11:13) The Scriptures still further teach clearly that these evil spirits approach the human mind by using cunning, crafty suggestions couched in Biblical language, often quoting Scrip-
ture itself, professing great piety and much love and sympathy, and claiming to be representatives of the Lord. (2 Corinthians 11:13-15) Satan's wiles are always quite subtle, so the continued efforts of the powers of healing evidences a very close relationship with God. We notice that our Lord told his followers that they would do greater works than he: "Greater works than these shall you do; because my Father is in heaven, and I in the earth; so shall you also do." (John 14:12) So healed the sick and performed many wonderful works. We might therefore ask: "What could be a greater work than these?" The Bible gives the answer. Opening the eyes of those who are blind, the truth, unceasing the ears of those who are deaf to the truth, and healing the sick—these are the "greater works" which the church is privileged to do. It is a far grander and more notable work to perform spiritual healing than to heal physically. The latter is merely a temporary matter, affording temporary blessing. The former affects the eternal, future welfare.

Satan's snare is to get people so infatuated with the idea of physical healing that they will spend their time and their money to the end—a selfish one—rather than in study, meditation and prayer. While the bait of physical healing is quite effective, and is ensnaring more people than is any other bait that Satan is using, yet he has other varieties also. None of the snares above mentioned would catch the Lord's people, the truth people. Satan could not use this bait with them. Therefore he must needs use a different kind, some error more subtle than any we have heretofore described. He is a wily fowler, never at a loss to know just what to do. Besides, he has a great advantage in that he knows not only our thoughts, but also our motives and actions. Satan knows himself. He is well aware that the truth people cannot be caught in any of the ordinary snares mentioned above. Therefore he has designed something still more subtle and deceptive for them. This is a very common snare which attacks the thoughtful Christian. The snare consists in the fact that we find ourselves fighting for principle when there is no principle at stake; and the bait is sympathy for one whom we love.

TWO METHODS OF ATTACK

There are two methods of attack, both of which appeal to fleshly weakness. Either of these methods seems to be successful with some who could not be ensnared in any less subtle way. They are:

(1) Satan suggests to the mind something which will flatter the vanity or will bring his victim into the limelight of popularity. This is the easiest way to catch the unwary. Satan does not pretend to be anything but an ordinary snares mentioned above. Therefore he has designed something still more subtle and deceptive for them. This is a very common snare which attacks the thoughtful Christian. The snare consists in the fact that we find ourselves fighting for principle when there is no principle at stake; and the bait is sympathy for one whom we love.

(2) Another very successful method of attack is to suggest to the mind something in the nature of an appeal to sentiment, sympathy—passion. This snare is always the more dangerous if the sentiment relates to someone who is especially dear to us by ties of blood or of friendship. The sym­pathy or emotion being aroused, the victim will not listen to themselves. He is well aware that the truth people cannot be caught in any of the ordinary snares mentioned above. Therefore he has designed something still more subtle and deceptive for them. This is a very common snare which attacks the thoughtful Christian. The snare consists in the fact that we find ourselves fighting for principle when there is no principle at stake; and the bait is sympathy for one whom we love.

THE PHILOSOPHY OF THE MATTER

This well illustrates the Scriptural teaching that "man looketh on the outward appearance, but the Lord looketh on the heart." (1 Samuel 16:7) Those who are the less developed in character and spiritual attainments who are most liable to attack and who are most liable to fall. Yet these are a class who credit themselves, and who are credited by others, with possessing a larger degree of spirituality and character development than the average. The truth on this subject is brought to their attention, ever ready to dissemble or to withdraw with little provocation. They fail to perceive that what they consider the strongest element of their character is the really weakest. They are only "hues in Christ." At times it is a source of astonish—
ment to see some who seemingly have loved and served the truth for such a long time.

The Bible indicates that these subtle delusions of the adversary will be especially strong in the end of the Gospel age. “Even him whose coming is according to the energy of the adversary, with all power and signs and wonders of falsehood, and every deceit of seduction of those things, in such wise as they will not come except they receive the seduction, because they admitted not the love of the truth in order that they might be saved. And on this account God will send to them an energy of delusion, to their believing the falsehood, that the one who has sinned, the one who has not believed the truth, but approved the iniquity.” (2 Thessalonians 2: 9-12, Diaglott) In view of this fact Brother Russell wrote the fourth paragraph of the Vow:

“I vow to thee that I will be on the alert to resist everything akin to spiritism and occultism; and that, remembering that there are but the two masters, I will resist these snares in all reasonable ways, as being of the adversary.”

“Everything akin to spiritism and occultism”; that is, everything related to either of these subjects, everything that savors of either. To be able to detect quickly and surely that which borders on spiritism and occultism requires a large degree of spiritual development, as well as an accurate knowledge of the operations of evil spirits. It is always possible for the Lord’s people to be informed as to the methods followed by Satan and his cohort of fallen spirits; for, as the Apostle says, “We are not ignorant of his devices.” If Satan appear as an angel of light, mercy, truth, what marvel that his hired agents, whether human or angelic, will also appear so.

Again, we are told that the special mission of Satan and his assistants is to “blind the minds.” Those who have the largest measure of the holy Spirit are of “quick understanding,” whereas others are of a “stupid heart.” Such do not find it necessary to judge after the sight of the eyes nor the hearing of the ears; for they have a better way of judging, and their accurate knowledge of the methods used by the adversary is an aid in the judgment. Others can judge only by what they see and hear. (Isaiah 11: 3) Should any one try to point out to the ensnared one the danger to which he is exposed, his efforts are almost always misunderstood, and will almost invariably bring down on his devoted head the wrath of those enticed by the demons.

**Some Practical Illustrations**

That we may all be more on guard against “everything akin to spiritism and occultism,” we wish to give some practical illustrations which have come under our notice. We have come into contact with several friends who seemed to be obsessed with the idea that God was especially indicating to them that they should go into their closet and pray for some brother or sister far away, who was in special danger. The thought of using such means in the judgment is repulsive to the mind. These brethren are often very nice people, and they think that their efforts are such as to bring them nearer to the Lord. To them the thought of being especially chosen to pray for another in danger would be pleasing; for it would flatter the vanity and magnify their own importance. Some have become so ensnared in this error that it has been impossible for them to see that the Scriptural principle of justice which reads: “Judge not lest you be judged; for with what judgment you judge, you shall be judged; and with what measure you use, it shall be measured to you again.” (Matthew 7: 1) The thought seemingly being either that their own prayer is more efficacious than that of the brother who had been asked to lead in prayer or else that God will hear their petition in written to the brother whose inspiration should be that the brother asked to offer prayer is the representative of all, and that for others to interrupt at such a time with a personal prayer would, to our mind, indicate a lack of reverence and outer-abandonment.

Usually those ensnared in this manner are unapproachable on the subject of which we are speaking; for their spiritual pride prejudices them against reason. Here again we sound the warning in the words “akin to spiritism.”

**VIOLATION OF PRINCIPLE OF JUSTICE**

Spiritual pride still another way. Some brother in whom we have had great confidence and whom we especially love, will tell something detrimental to another brother or to the Society. If we accept this story as true without giving the accused person or persons an opportunity to explain or to correct the matter, we thereby demonstrate that our minds are closed to reason, that we are prejudiced.

To illustrate: Prominent brethren have persistently circulated the story that the Society has invested Liberty bonds to the amount of $10,000,000 of money which had been donated for another purpose. A very few of those who have heard this story have assumed that it is true, that the executives have betrayed a trust; and they have thought that the one who has been accused is violated of principle, is forbidden by the Word of God! Yet we know of harmful statements and letters which have been scattered broadcast, and of some who have had the time of their consecration years sitting quietly behind the wall and to scatter the poison still further. How successfully the demons have blinded the minds of such to the simplest of Bible truths—common justice!

When will the Lord’s people learn the lesson that to believe a story detrimental to another brother or to the Society with utter proof poor and without permitting the accused to defend himself is a violation of principle, is forbidden by the Word of God? Yet we know of harmful statements and letters which have been scattered broadcast, and of some who have had the time of their consecration years sitting quietly behind the wall and to scatter the poison still further. How successfully the demons have blinded the minds of such to the simplest of Bible truths—common justice!

Some dear friends have been very loyal to the truth, to the Society and to Brother Russell as long as he lived; but as soon as he had gone to his reward they deserted the Society and demanded the return of all the money which they had put into the work. This class was also controlled by passion. Their agitation was to secure the money; the accusation was to get the money back that had been contributed to the work; and the demons had persuaded them that their love for the man was “principle.” Any conscientious which will serve only as long as the one whom we especially love is carrying on the work is an improper one.

Some have been known to make statements like this: “I go to the Thursday night meeting because I like Brother So-and-so, who leads it; but I do not especially care for the other elders.” Such a motive for attendance at meetings is purely selfish. Such a conscientious cannot be pleasing to the Lord. Such a person is controlled purely by passion.
and not by principle. Here is a fertile field for denominational suggestion. The unseen adversaries persuade others of the Lord's people that he will get just as much spiritual benefit by reading the volumes at home as they can get in class study. This is another appeal to the flesh, spiritual pride, self-esteem. By following this course such dispose positive and plain teachings of the Word of God, the holy ungodly governs lead him to think that they have the divine approval.

FOUR IMPORTANT POINTS

Sometimes the demons suggest to one elder that he ignore the wishes of the other elders or of the class and override these, making him believe that he is standing for principle. When no principle is involved except his own conceit. When any one person in an ecclesiastical attempts to disregard the will of a majority, such a person has cast aside all true principle and is controlled solely by his own passion, sentiment, and when passion controls, common sense and reason, as well as the Bible teaching of the scriptures, are neglected. Such conduct brings unnecessary trials on the classes and causes division. Those who do these things are like a horse that takes the bit in his teeth and runs away. There is sure to be a wrangle.

Our Lord describes this condition of mind in Matthew 13: 13-15: "They seeing see not; and hearing hear not, neither do they understand. . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed." Satan's hand is at work in fast closing their minds. Elsewhere the Bible says, "Blinded their minds." (2 Corinthians 4:4) This same class is evidently referred to by our Lord in the parable of the sower: "Those by the wayside, that hear then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." The various anarchistic movements among the truth people indicate that they are yet more energetically active now than ever before; and experience teacheth that it is impossible to reason with those who have come under their influence. This class seem determined to "believe the lie" and to prefer to do so. Also! We fear that some are not heeding the Apostle's injunction: "I would not that ye should have fellowship with devils." (1 Corinthians 10:20) We fellowship devils when we believe and teach their doctrines, when we have and manifest their spirit or when we join in opposition to those who have the Lord's people or the Lord's work; and it does not take long to reach the point where we justify ourselves in doing these things.

We should wish that we had a million tongues and were so able to sound out the warning that all of the Lord's people could hear it. Never before have the demons been so active. Never before have there been so subtle temptations been put forth. Never before have they been so successful as now. And what about the future? The Bible suggests that the future holds still greater tests along these lines. Consequently we are to expect the demons to be increasingly active, and along new and still more subtle lines. How can we be on guard against these developments? There is one thing that I am sure suggests itself in these words: "Put on the whole armor of God." This is the divine method of delivering us from the snare of the fowler.

Let us keep four thoughts in mind: (1) That there are only two masters, and that every unscriptural suggestion comes from demon sources; (2) That the Bible foretells that at the end of this age the demons will be granted special power to deceive (2 Thessalonians 2:9-11; Revelation 7:1-3; Jude 9); (3) That the sages are the special objects of attack spiritism and occultism and remembering that there are but two masters, I will resist these snares in all reasonable ways as being of the adversary. From the experiences of the past thirty years we are convinced that those who join with the adversary in any of his assaults on the Society and its work are thereby to a large extent safeguarded; and that those who are ready to believe reports which are detrimental to the Society and its work have not yet put on the whole armor of God." With as a consequence are in great danger. The Word of God teaches us that we have no right to believe slanders against the Society, or against any individual saint, without the confirmatory evidence of two or three witnesses; and these witnesses must be those who have a positive knowledge of the facts in the case. To do otherwise would be to fall into Satan's snare.

Finally, let us remember the Apostle's words: "I write not these things to shame you; but as my beloved sons I warn you."—1 Corinthians 4:14.

"HE KNOWS, HE LOVES HE CARES"

How sweet to feel that God doth always know About the things that wound my poor heart so; That he hath planned each path my feet must trace, And will supply his all-sufficient grace!

How strange that he should heed my faintest cry, And keep me as the apple of his eye; That he should love me as he loves his Son, The altogether lovely, perfect One!

INTERESTING QUESTIONS

THE MARK OF THE BEAST

Question.—What is the "mark of the beast"?

Answer.—A clear understanding of what constitutes the beast is necessary to a correct answer. In Bible symbolism the word beast often refers to civil governments. (Daniel 7: 3-6) But in connection with the "mark of the beast" of Revelation it refers not to a civil government, but to a religious system: viz., Papacy. Brother Russell so interprets it in all of the following instances: Revelation 13:4, 12, 14, 15; 18:2; 20:4; 14:1; 14:5; 19:20; 20:4; 20:15; 21:22; 22:18.

Brother Russell interprets the "mark of the beast" as follows: In Revelation 16:2, "characteristics"; that, the characteristic teachings of Papacy, such as eternal torment, trinity, immortality, in retention of clergy license, etc. (Comments) In Revelation 13:17 he refers to this mark as the "orthodox stamp of approval." It should be noted that it is non-Catholics who are marked. Some accept the mark through "fear" of loss of name, fame, wealth or influence; others accept it as a sign of active supporting. Such are said to receive the mark in their foreheads. Others mentally endorse or publicly profess to be the active supporter. (Comments, Revelation 13:16) The majority of Protestants are thus marked. Indeed, ever since the Protestant Reformation began in the sixteenth century all Protestants who have been taught these doctrines have been thus marked. Volume 1 of Scripture Studies, published in 1886, is referred to in Revelation 16:2 as a vile poured out on the earth. This verse tells us that there were some "men" (clergymen and others), who were marked at that time. This conclusively proves that the mark does not consist in participation in certain governmental activities, as some have inferred.

Revelation 13:14-17 points to a future period, when the "image of the beast" (Protestant federation) will attempt to mark or stamp or brand everybody not already marked. Doubtless those who have a positive knowledge of the facts in the case.

Mark 6:17-26. "Should this prove to be a type by its fulfillment in anti-type, the fulfillment will probably be on something like the following lines: (1) There will be a partial re-union of church and state. (2) Then it would become the duty of the true representatives of the church to avail themselves of the power of the state. (4) The church nominal in her false position would be anxious to stifle the reproofs to destroy the reprobates, and the effect would be that the civil powers would be induced to pass such legislation as would restrain the liberty of the faithful ones, and hinder them from public utterances—as John was hindered by imprisonment. Herodias'
daughter (united Protestantism) will become the tool for the destruction of the most loyal servants of God."—Z '00-09.

"So popular will federated churchliness become that to even criticize it will be a crime worthy of crucifixion in some form —socially and financially, if not physically. Politicians will quickly realize that their bread is buttered on that side, and be ready to enact legislation of any kind desired by the federation."—Z '06-06.

"None may be recognized as having any right to teach or baptize or administer the emblems of our Lord's death, except those licensed by some orthodox member of the church."—Z '80-1, 2.

UNIVERSAL REDEMPTION VS. UNIVERSAL SALVATION

Question.—Do the Scriptures teach universal redemption or universal salvation or both?

Our Lord Jesus has become the Redeemer of the Adamic race, having provided for their purchase by laying down his life on Calvary. He has not yet accomplished the work of purchase fully, however; for the application of the merit of his sacrifice is to follow his second advent, when the church shall have been completed. As soon as this purchase shall have been effected, the sin of the whole world will be made. Then the world will be turned over to Christ, freed from the penalty of original sin; and thereafter for a thousand years each individual member of the Adamic race will have a full opportunity, or trial, or judgment, to determine his real character, his real intention, his real attitude toward right and wrong, toward righteousness and sin, toward God and Satan. This will affect the living nations first; and then gradually those individuals in the tomb, as they shall come forth. (John 5:28, 29) This is universal redemption, or deliverance, from the Adamic death penalty, universal purchase from death. But it is not universal deliverance to life everlasting, which will be conditional.—Acts 3:19-23.

In speaking of this great trial day, this judgment day for the world, the Apostle Paul says: "God hath appointed a day [future] in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) The word "man" in this case is evidently used in a figurative sense to represent Jesus the Head of the Christ, and the church body, who for a thousand years are to constitute the great Mediator between God and men, for the purpose of giving all mankind a full release from the Adamic penalty and a full opportunity to return to God. Then, they who have had that opportunity, and by improving it may be found worthy of life everlasting. By the end of one thousand years he may demonstrate that he is both able and willing to keep the divine law, able because then he will be perfect, willing because he has the privilege to demonstrate their real character—whether their will is determined for good or for evil. All who shall demonstrate that they love righteousness and hate iniquity shall receive life everlasting. But all who evidence that they prefer iniquity to righteousness shall be cut off in the second death.

BEAR THOU ME UP

Bear thou my burden, thou who bear'st my sin; both are too heavy, Lord, for me to bear.

Oh, take them, call them thine, thing though mine—

And give me calm repose in hours of fear and care!

Let me not fear because of evil men;

Smooth thou each angry ripple of my soul;

Reviled, oh, let me not revile again,

And ever let thy hand my rising warmth control.

Let not my peace be broken when the wrong

Conquers the right; but let me still wait on;

The day of right is coming late, but long—

Long right beneath the sway of the all-righteous One.

When truth is overcome and error reigns,

When clamor lords it over patient love,

Give the brave calmness which from wrath refrains,

Yet from the steadfast course declines one foot to move.

When love no refuge finds but silent faith,

When meekness faileth, on its heavy head.

Then truthful truth, shunning the words of wrath,

Waits for the day of right, so long, so long delayed;

Beneath the load of crosses and of cares,

Of thwarted plans, of rude and spiteful words,

Oh, bear me up, when this weak flesh despair,

And the one arm which faith can lean on is the Lord's!

MOSES PRAYING FOR ISRAEL

[The first fourteen paragraphs of this article were reprinted from article entitled, "Worshipping the Golden Calf," published in issue of July 15, 1902. The remainder was reprinted from article entitled, "Keep Yourselves From Idols," published in issue of July 1, 1907. Please see the articles named.]

THE REPORT OF THE SPIES

[The first eight paragraphs of this article were reprinted from article entitled, "Guided in a Long Journey," published in issue of August 1, 1907. Paragraphs 9-11 were reprinted from article entitled, "Reporting from Two View-Points," published in issue of August 15, 1907. The remainder was reprinted from article entitled, "We Are Well Able to Overcome It," published in issue of August 15, 1902. Please see the articles named.]

JOSHUA, PATRIOT AND LEADER

[This article was a reprint of that entitled, "Be Strong and of Good Courage," published in issue of September 15, 1907, which please see.]

ENCOURAGING LETTERS FROM BRETHREN

CAREFUL STUDY REVEALS NEW BEAUTY

Dear Brethren:

In the name of him who loved us and gave his only Son that we might have the privilege of coming into close relationship with him through that Son, our Redeemer. It is now some months since I sent my answers to the V. D. M. Questions for your consideration; and after a time I received a letter from you telling me that you had examined the answers but were withholding your decision until I had considered the last volume of the series, as you would like to hear my views upon it.

It is now some time since I received that letter; but I trust that you will excuse me for not answering more quickly.

Circumstances have so arranged themselves that I have been compelled to take up another occupation. The work has filled the time, and the adversary has placed numerous obstacles in the way. But we have read carefully and prayerfully, and have studied it, thankful to the heavenly Father for the wonderful provision made for our children. We had read the books of Revelation and Ezekiel before, but never with right heart intentions. All who read the more we study this volume, the more we see the beauty of the contents and the more we thank the heavenly Father for the great, grand privilege which is ours. Trusting that this will prove satisfactory to you, I humbly remain

Yours by his grace, T. M.—England.
OBSERVATION: A PART OF THE SUFFERINGS OF CHRIST

DEAR BROTHER:

Last week at our praise, prayer and testimony meeting, after having received THE WATCH TOWER for Dec. 1, the church here voted as a whole that the Secretary write you, expressing our continued love for each one of the Society's office force, and assuring you of our full harmony with you and our full confidence in their loyalty to the Master and to the work given them to do, and also telling you that we experience no difficulty whatever in still recognizing the Watch Tower Bible and Tract Society as the channel through which the dear Lord is pleased to feed the sheep of his flock and feed by the voice of his own shepherd, the TRUTH-TOWER. Although opposition may arise from various quarters and the purity of your motives be much called into question, yet we trust that you will all experience that the Master is well able to make up in peace and quietness more than enough to offset all the attacks of the Evil One. As a help in this direction, remember that this is but a part of the sufferings whereunto ye were called. As ever,

Your brethren in Christ.

E. S. L. ECCLESIA.—III.

"NOT IGNORANT OF SATAN'S DEVICES":

DEAR BRETHREN IN THE LORD:

May grace abundant be yours at this special time; for the adversary is especially active now. But let us never forget that the Lord is guiding and keeping his people; and that as long as they remain his people, trusting him daily—yea, hourly—for promised grace and strength, he will not permit the "strong delusion" to have power over them. Satan is now posing as an angel (messenger) of light and mercy; and late development indicates that he is endeavoring to deceive if possible the very elect through a system of imitation. Praying that the Spirit of the Lord may dwell in you richly, and that the coming election may abound in his honor, glory and praise; and that we may, with a home and a heart, embrace every occasion of conventions, "the general assembly of the first-born" ones, I am

Yours in your Master's service.


PRESENT SUFFERINGS VS. FUTURE GLORY

DEAR BRETHREN IN CHRIST:

Loving greetings in our dear Redeemer's name. How we rejoice in the wonderful hope set before us; and how we pray that the Lord may use the Tract Society as the channel through which the dear Lord is pleased to feed the sheep of his flock and to feed by the voice of his own shepherd, THE WATCH TOWER. Surely it contains sweet and comforting words from above!

While we are striving to make our calling and election sure, and the Lord long to be in the presence of him with whom there is fulness of joy and pleasures for evermore, yet each day here grows sweeter and brighter because we are nearing home. We look beyond the shadow of death, and rejoice to see not only ourselves, but all the families of the earth; for "the blessing of the Lord maketh rich, and he addeth no sorrow therewith.

Dear Brethren, keep yourselves in the love of God, and remember the Apostle Paul's words that the sufferings at this time are not worthy to be compared with the glory that shall be revealed to us. May the Lord bless all who have made a covenant with him by sacrifice and all whose hearts love righteousness, is the prayer of

Your sister in Christ, M. G.—Pa.

GRATEFUL FOR THE BLESSINGS OF THE TRUTH

DEAR BRETHREN:

This being our first letter to the Society, I cannot refrain from just a word of gratitude for the wonderful blessings vouchsafed us. Through acquaintance with a good brother I have seen something of the light which is now shining for us more and more toward the perfect day. I am humbly thankful for the grace bestowed, more especially because my wife and two others of the household are also now rejoicing in the truth—all within the past year. I thank the Good Father on behalf of Brother Russell, whom I have not met; and I pray always for the welfare of those active in "the channel." May all our loves abound to the praise of the Lord!

Your brother by his favor, C. E. C.—Ohio.

APPRECIATES THE TABLE OF THE LORD

DEAR BRETHREN:

At this time I would like to express my appreciation and gratitude to my heavenly Father for the rich blessings which have come to us through his channel. I do not believe that the truth has ever been so precious to me as it is now. Surely the bounties which have come from our Father's table have been both invigorating and strengthening. How many times have we been lifted up almost into his very presence?

We would like to say that we know that the Society is still the official channel through which the Lord is dispensing his truth; and that it is our determination to remain faithful to this channel as we would remain faithful to him. We remember you daily before our Father's throne, and ask an interest in your petitions.

Your brother in the one hope, F. M.—Ohio.

THE LORD WILL PROVIDE

DEAR BRETHREN:

Greetings in the name of God our Father and of our Lord Jesus Christ. The Wausau church has unanimously voted to send their Christian love and sympathy to you at this time of special trial. It is our prayer that those in direct charge of the work continue to exercise the spirit of a sound mind at all times and that they may be guided by the unerring council of the Lord in the breaking of the bread of life to the household of faith. We remember his promise that he will never leave us nor forsake us.

The church here have decided to "abide in the ship," remembering that the Lord is able to make full provision for all those who are true to him, and that he will do so. Our Wausau Ecclesia, seven members, was reorganized a few weeks ago. All of these appreciate THE WATCH TOWER very, very much. It is requested that Pilgrims be sent us whenever they are routed this way.

Yours in your service, B. F. Q.—Wisc.

LEARNING TO NOTE DIVINE PROVISIONS

DEAR BRETHREN:

When I was a Methodist I prayed more than I watched; and hence the providences of God and the possible answers were practically lost to me. But immediately upon coming into the truth I began to notice God's providences throwing into my hands such articles as would answer my questions or make clearer a subject of particular interest, both in Towers and Manza, as well as in Studies. Moreover, I was surprised to find that others had similar experiences.

Now for the last four months I have been reading four years of old Towers published before my time; and I am almost startled to see how every new issue of the Tower recently sums up and emphasizes those points of most prominence and interest which I have culled from the old Towers.

We also find the same experience in class. The very subject that comes up for discussion the following Tower will read as if it had taken notes of the discussion. Indeed, the Lord is using the Tower, and the spiritually hungry can not mistake it. For this we are truly thankful.

Yours in the Lord, Sister J. H. N.—Texas.

THE WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved the contents of each issue as it comes from the press. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBINSON, GEO. H. FISHER, W. E. PAGE. During the absence of the four members first named, and at their request, the following are serving as substitutes; namely, C. A. WISE, W. F. HUMINGS, J. HUTCHINSON and H. H. RIEKER.

[This was the first appearance of this paragraph in this form.]

THE NAME OF THE SOCIETY

BIBLE STUDENTS ASSOCIATION. We would advise that the name which the Lord has been blessing the Society under so effectively in the past years be continued; namely, INTERNATIONAL BIBLE STUDENTS ASSOCIATION.
VIEWS FROM THE WATCH TOWER

With the great Peace Conference actually in progress and with the League of Nations a virtual reality, Bible Students are in a position to see more in these two world-events than mere evolution of human thought and action. They are but the manifestations of a higher law, the law of Jehovah's sovereignty, to which the Lord's people are tremendously interested in the outcome of the present Peace Congress and in the League of Nations which may there be born, nevertheless we look with still greater longing to the appearance of Jesus, when the prophecies of Isaiah shall be fulfilled. "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," at which time "nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:3-4; Micah 4:1-4.

We cannot but admire the high principles embodied in the proposed League of Nations, formulated undoubtedly by those who have no knowledge of the great plan of God. This fact makes all the more wonderful the righteousness of the Lord's dealing with the world for its own good, that in the very smallest of nations shall be participants in its every arrangement. For instance, it has been made plain by President Wilson and the advocates of his ideas that the proposed League of Nations is more than merely a league to enforce peace. They would prefer to call it in a word, the "government of the world," as the masters of British Parliament have termed it. In any case, it is the point of politics or of military relations. It should be considered as fully from the economic and social points of view. The President's idea seems to be that the League of Nations which he proposes would stand for world service rather than mere world regulation in the military sense, and that the very free population, it may not any day engulf us all.

"MEN'S HEARTS FAILING THEM FOR FEAR"

Bible Students are not alone in their realization of impending events, although they certainly have a clearer insight into the future because of their knowledge of the "more sure word of prophecy," which is as "a light that shineth in a dark place until the day dawn." (2 Peter 1:19) Nevertheless it is true that "men's hearts are failing them for fear and for looking after those things which are coming on the earth," as the Master predicted in the discourse on the Mount. The editor of the well-known newspaper editor, Henry Watterson, as published in a special dispatch which he sent to the New York Herald and the St. Louis Globe Democrat under date of January 18, 1918. Under the caption, "Bolsheviki on the Way," he said:

"For instance, it has been made plain by President Wilson and the advocates of his ideas that the proposed League of Nations is more than merely a league to enforce peace. They would prefer to call it in a word, the 'government of the world,' as the masters of British Parliament have termed it. In any case, it is the point of politics or of military relations. It should be considered as fully from the economic and social points of view. The President's idea seems to be that the League of Nations which he proposes would stand for world service rather than mere world regulation in the military sense, and that the very free population, it may not any day engulf us all.

"Society and politics are jointly and equally at fault. Under the pretense of 'liberalizing' the Government, its organic machinery, the President is helping to fill the world, as he said in that famous phrase, of those who are not only wicked but folly of the man is recruited by the folly of the woman. Leaders of feminism would abolish sex. To what end

"CIVIL war in America—universal hark-iari; the dry rot of wealth wasting itself in self-indulgence. Then a thousand years of total eclipse. "But the whirl goes on; the yachts sweep out proudly to sea; the auto cars dash madly through the streets; more and darker and deeper do the contrasts of life show themselves. The judgment day is near. It is not too soon nor too late for those thousands to take the yachtsmen as the forlorn of the terror in France did the aristocrats of the regime ancient? As the Bolsheviki are overpowering Russia and, presently, all Europe, the issue between capital and labor is full of generating forces, many inclined toward the side of the laboring classes. Who shall say that, broken loose in the crowded centers of population, it may not any day engulf us all?"

A POSSIBLE POLITICAL STORM CENTER

One of the leading subjects now being discussed in the newspapers and magazines of Europe and America is that of the status of political prisoners who are being held in prisons beyond the cessation of hostilities. Not merely is amnesty being urged by the radical press, but conservative papers have taken up the agitation. Indeed the constitutionality of the Espionage Act under which the political prisoners in this country have usually been incarcerated, is being attacked in both the Senate and the House of Representatives; and there is clearly a division of sentiment in both houses of Congress as to whether that law should not be immediately repealed, as the United States was directed to do by the international law. It is a matter of comment that the international law content of the proposed laboring classes will result because of the prolonged imprisonment of political prisoners, and that from the standpoint of expediency alone immediate steps should be taken toward their release. This class reason, and we think their release will very soon be the order of the day. There are sufficiently serious problems of state to be solved without the creation of new ones.

The Scriptures show that the conflict of masses and classes will be irrepressible, and that every possible step should be taken to avoid the further widening of the breach. The prolonged imprisonment of such persons as may have been sentenced for what in peace times would have been called heterodoxy in national opinion tend to make martyrs of idealists, who thereby may become the centers of organizational activities such as would interfere with the handling of after-the-war problems. Moreover, many of these political prisoners now behind prison bars would be a real contribution to the general welfare if set free.

We quote from the magazine, The Mirror, of St. Louis, Mo., as follows:

"The world cannot be made safe for democracy so long as freedom of speech is denied the people. No man can be free as long as he is not allowed to speak his own ideas. This democracy is impossible without freedom to express thought. Yet here in this great exemplar democracy of ours we are keeping men and women in prison for exercising freedom of thought and expression. There can be no law under our Constitution denying freedom of speech. This means that in peace freedom of speech is restored automatically. The offense of the people sentenced under the Espionage Act under special conditions was political, not criminal. They were not disloyal. They were not disloyal.

We are not in favor of the principle of amnesty for such persons, or of indemnity to criminals. In all cases it seems to

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apealed unto Caesar and declared his rights as a Roman citi­
izen. Likewise, we wonder why such decisions as the follow­
ing Union States Supreme Court would not apply in a case of
this kind:
"In Hudson vs. Parker, 156 U. S. 277, the Supreme Court
said:"
"The Statutes of the United States have been framed upon
the theory that a person accused of crime shall not, until he
has been finally adjudged guilty in the court of last resort,
be absolutely compelled to undergo imprisonment or punish­
ment, but may be admitted to bail, not only after arrest and
before trial, but also with no writ of error."

NOTABLE FULFILLMENTS OF PROPHETY

Careful Bible Students have no difficulty in recognizing the
fact that the prophet Ezekiel types Pastor Russell. It has
been suggested that the period of Ezekiel's dumbness, one year,
five months and twenty-six days (Ezekiel 33:21, 22; German
language), marks the time during which new movements, or
might have an antitypical application beginning with Pastor Rus­
sell's death, Oct. 31, 1916, and ending with April 27, 1918.
Just as at the end of Ezekiel's dumbness a public proclama­
tion was made to the effect that the city was smitten, so in the
antitype Christendom would be smitten by the onslaught
of revolution on April 27, 1918, and the tidings of the event
would be flashed throughout the world at about that date.
A brother sends us another confirmation of this thought. We
herewith reprint a portion of his letter:
"THE CITY IS SMITTEN!"
"I wonder how many have noticed Ezekiel 33:21, which
relates to Christendom's being smitten by the onslaughts of
revolution, and have realized that the word of the fulfillment
of this prophecy might be expected to flash throughout the
world within a few days. This was precisely the case, which
occurred to the writer, when a German note published about
five months and twenty-six days after the death of God's
great watchman! As Ezekiel 24:27, this would be a sign,
indicating to Christendom the truth of Pastor Russell's com­
munications, the letter of which follows.
"In April, 1918, I watched the papers closely for an indica­
tion of the fulfillment of this prophecy. Not until April
29 did I read anything which seemed important. What I then
saw was a dispatch reading as follows:

HUN PRISONERS OF WAR IN RUSSIA FOR REVOLUTION

MOSCOW, April 27, 1918.—(By the Associated Press)—A
congress of war prisoners, representing all nationalities of
the Central Empires, has been in session here for the last few
days. There are several hundred members, all internationalists,
whose aim is preparation for a social revolution in
Western Europe and the establishment of a soviet repub­
lie.

"No reply has been made to the German government's de­
mands sent by wireless to Foreign Minister Tichetcher con­
cerning the status of war prisoners. The German note said that
the Russian government is without power to release any
prisoners in Siberia were forming revolutionary committees and stripping
their officers of rank, that prisoners' committees at Omsk had
decided to seize the Trans-Siberian railway station to prevent the
return of prisoners to Germany, and that similar measures
would be undertaken by the congress of war prisoners at
Moscow.

"Germany urgently demanded dismissing of the Omsk
prisoners, the placing of Russian troops in charge of the
prison, the segregation of Germans and Austrians, measures
to insure the free return of prisoners from Siberia, and action
by the Russian government to prevent the meeting of the
Moscow congress. The arrest of the prisoners' committee
and the public report that no such committee exists, was
"This was the beginning of the Bolshevism movement in an
organized way; and true to their aim, as stated in the above
dispatch, when the armistice was signed, November 11, 1918,
between the Allies and Germany, the Bolshevism movement
made its presence felt in Austria and Germany, and was
already been propagated in several European countries, es­
pecially the two just named. At this date, as we all know,
Bolshevism is spreading like a dark cloud over Europe; and
the seventh year of its long course is being more and more
impressed upon responsible statesmen.

"An Associated Press dispatch from Stockholm, dated Octo­
ber 23, 1918, said that verified stories of scenes at Moscow
and Petrograd prisons eclipse descriptions of the barbarism
of the Middle Ages, and make the cruelty of the French Revolu­
tion seem almost humane. Only such a revolution could ful­
fill the tribulation of Matthew 24:21, and certainly in the
earthquake referred to in Revelation 8:5.

"A later dispatch from Paris, dated December 14, 1918, said
that Bolshevik troops, consisting of 11 infantry divisions and
cavalry and artillery, were marching toward Central Europe
through the territory of Finland to the Dnieper river, according to dispatches from Rome. The ad­
ance began November 11, the day the German armistice was
signed.

At an official inquiry into the activities of the U. S. troops
in Russia, in the U. S. Senate, January 9, 1919, Senator
King, of Utah, asked Senator Borah if there was no obliga­
tion upon the Allies to act in Russia when the Bolsheviks were
releasing and arming 300,000 German prisoners and endeavor­ing
in capturing the Czecho-Slovaks. This confirms the first dis­
patch and quite ignored error."

"Another dispatch from Berlin (Associated Press, January
11, 1919) states that Bolsheviks are slaughtering the Ger­
mans in the sections of the Baltic provinces which have re­
cently come under Bolshevik control, according to Herr Win­
ting, the former German minister to those provinces. He
reported last Thursday extremely bad conditions at Riga and
other parts of Livonia and Courland now in Bolshevik hands
with the Baltic Germans the object of that attack, recalling
the historic St. Bartholomew's night, on the part of the Bolshe­
viki and their local Russian supporters.

"In the January, 1919, American Review of Reviews,
Frank H. Simonds in 'Problems of Peace' is reported as fol­
lows:
"Meantime behind all the discussion rises the shadow of
Bolshevism, which may yet dissolve the Congress of Ver­
sailles as Napoleon's return from Elba ended the Congress
of Vienna. If Europeyet conceives that the 21st century will
be the age of peace, it may be in for a rude awakening. The
Bolshevism is spreading like a terrible epidemic, and the
Congress will have to face the difficulty of the huge armies of
Russia, with the Red Flag held high in its defiant grasp.

"The government of the United States has been warned by
its diplomatic representatives that revolution would be the
certain result of a conflict prolonged beyond the endur­
ance of Europe's masses. And here stands the prediction
of the storm which Germany loosed four years and a
half ago."

"All of the above confirms October, 1917, as the divinely
appointed time for the war phase of the great time of trouble
and the end time of the last days. From the day the armistice
was signed, November 11, 1916, p. 254, col. 2, lines 11-14. Note also that Column G is
posthumous in a very special sense, as is so clearly proved by

PEACE, PEACE, WHERE IS THERE IS NO PEACE'

A significant editorial appears in the New York American of
January 9, 1919, from which we quote:
"Every dispatch which comes from Europe emphasizes the
perils and perplexities of the real situation. While the
potentates and diplomats are wasting time in polities, three
men are at work; in the West, the Alps and the Carpathians falls into anarchy and chaos, new
military operations may become inevitable; and the first task
of the League of Nations, if thus constituted, may be to
wrestle with the new enemy which is daily gaining strength
and power. It is to be feared that the Bolsheviks, who have
recently been granted a free hand, may yet dissolve the
League, and make the cruelty of the French Revolu­
tion seem almost humane. The central danger now is that revolt and revolution are everywhere in evidence in
Europe. It is the French Revolution all over again, upon a
stupendously greater scale. The common peoples of Europe
have become so weary of war, they have been subjected to
such sufferings and such horrors, the burdens heaped upon
their backs have been so intolerable, that they are everywhere
in an ugly and tumultuous temper. Also they everywhere know
their own strength and how easily they can overthrow the
pillars of the ancient edifice of Christendom."

"The revolutionary feeling is running high at this very
moment in France and in Italy; and if Germany goes the way of
Bolshevism, there is a strong possibility of the Latin nations
going the same road. There is a dangerously widespread
sentiment in the Hispanic and Latin Empires to throw off the
fear or inability of the Government to punish the mutinous
troops who have defied orders at Dover, Folkestone and even
in London during the past seven days.

"It is quite within the possibilities that if the Peace Con­
ference puts off its meeting too long it may not have any
place in Europe to meet. We do not mean that as a pleasant,

We mean it exactly as we say it—seriously and
carzestly.

"The last persons who perceive revolution are always the
ruling classes and especially the leaders in political power.
They chatter the same old formulas and phrases of a past
that is as dead as Rameses, and make them bow and speak
their declarations and repeat their copy-book moralities and
platitudes for all the world like another Congress of Vienna,
while beneath their feet and above their heads and all about
them are the muskets of revolution's coming earthquakes
and tempests.

"The world is sick of war, sick of talk, sick of endless
diplomatic fiddle-faddle. The world wants rest and peace.
And unless the peoples get what they want soon, they will take
things in their own hands and get what they want in their
own way."

"JERUSALEM, THE CITY OF THE GREAT KING!

Many years ago Pastor Russell pointed out from Holy
Writ that Jerusalem is to be the capital of the world, when
recently the Capitol Building was completed from the year 1915
on; and from that center the natural seed of Abraham
would bless all mankind.

How little people in general realize that "God moves in
mysterious ways" in the affairs of men, overruling their af-
fairs, all unconsciously to themselves, in order to accom-
plish his purposes! Recently the Foreign Affairs Committee
of the French Chamber of Deputies suggested Versailles
league for Jews in Palestine. The New York American,
recent date asks, "Why Not Jerusalem?" We quote from
the same issue of The American:

PROGRESS OF THE WARFARE

The winter night of the world is past;
The day of humanity dawns at last;
The vail is rent from the soul's calm eyes,
And prophets and heroes and seers arise;
Their swords and their deeds like the thunder go,
Can ye stifle their voices? They answer, "No!"

IN THE USE OF THE WORD "CHANNEL"

[This article was a reprint of that entitled, "That Servant and Fellow-Servants," published in issue of October 1, 1909, which please see.]

THE WORLD'S FINAL TEST

"Then cometh the end, when he shall have delivered
up the kingdom to God."—1 Corinthians 15:24.

Their course, that the merit thus be fully freed from all obliga-
tion before it will be available for the world. Thus we see
the economy of God's plan. All the world will turn over to
the Mediator with a clean slate—everything wiped out. But their deprivations and im-
perfections still exist, and will form a barrier between them
and God: hence the need of the mediatorial reign.

The basis of this New Covenant to be made between God
and Israel, later to include all the world, is already pro-
vided for by the death of Jesus. No one will make progress in
the new dispensations, or ever come upon the highway of
holiness, until he shall accept the terms of the covenant
by his own voluntary act. During the mediatorial reign, Christ
will bring as many as will come into harmony with his ar-
rangements, to the condition where they will gain eternal life.
As the new covenant is the old, it will have all the qualifi-
cations necessary to assist all who desire to come into relation-
ship with God. The reign of a thousand years is for the pur-
pose of helping mankind up to the place where they can keep
God's house. Their words whether or not they may be given all the bless-
ings that be bestowed under this wonderful covenant.

But this covenant cannot go into effect until the Mediator
shall have made full satisfaction to Justice for Adamic sin.
The application of the satisfaction price for the sins of the
world will not be 'done until the end of the Gospel age; for
the church, covered with the merit of Christ, must finish

At a great meeting of Protestants, Catholics, Greek-
Church and Jews last Tuesday at the Metropolitan Opera
House, to celebrate 'Jerusalem Redeemed' from Turkish
power, it was suggested that Jerusalem be made the capital
of the League of Nations.

The associations of Jerusalem, Zion, or Zion, do indeed give it
a prestige in the eyes of all Catholics, Protestants, Greek-
Church, Jews and Mohammedans. And it would be in har-
mony with that new state of things, but so little understood by Jew and Gentile, called Zionism, a move-
ment meant to mean the common weal of all peoples and the
peace of the world.

Zionism, according to the Basle program of the founders
of the modern movement of this name, aims only at
the establishment of a legal home for Jews in Palestine.
But Zionism as proclaimed by the prophets of the Bible means
Palestine, a homeland for the Jews, not at all only for their
materialities, but as a means to promote the glory of God and
the uplift of man—or, to quote the Bible words: 'Under
that through thee [Israel] shall all the nations of the earth
be blessed.'

"The establishment of a neutral zone, such as Palestine
would be, around Jerusalem or Zion, as capital of the world's
League of Nations, would thus help to solve the rising ques-
tion, 'Who shall have Palestine?'

"The importance of having a city of holy associations as
the capital of a League of Nations is evidenced by the fact
that there can be no lasting League of Nations unless these
are in league with God, i.e., Righteousness and Justice."

Can ye stifle the voice of the Mediator?

The voice of Divine answers, "No."

The Watch Tower

February 15, 1919

The Watch Tower

The World's Final Test

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The Watch Tower

February 15, 1919

[53-57]
amongst mankind. Its work will be to instruct and uplift every willing soul, bringing all to the great original perfection in which their first father, Adam, was created. Whosoever will not obey that Prophet—the great Messiah, Head and body—"shall be destroyed from amongst the people." After all the willing and obedient shall have been brought up to the perfect condition of the Millennium, when the thousand years, the kingdom will no longer remain in the hands of the Mediator. It will be delivered up to God. Satan will then be "loosed for a little season," in order that men may be tested and proven. All being then perfect, those who have cultivated the proper condition of heart-loyalty to the Lord will be fully able to stand such a test. This trial at the end of the Millennium will not be a part of the thousand year's reign. The world will have no mediator at that time. They will need none. They will be directly in the hands of God. Therefore it is represented in Revelation that the penalty of utter destruction will befall all who fail to obey the Mediator. There will be a direct judgment from the Father. Satan will be destroyed at the same time. This destruction will be the "everlasting fire prepared for the devil and his angels"—the second death.—Matthew 25:41.

JOYFUL IN TRIBULATION, PATIENT IN ADVERSITY

[The following beautiful letter was written by our President, Brother J. F. Rutherford, on the night preceding the reading of the final and closing volume of the "Fall of Babylon" in New York City as they departed. Probably the Lord has held back its publication for a purpose. Recently, however, it has been sent in circular form to the various ecclesias. We also reproduce it as a memorial of cheerful submission to the will of God.]

TO THE DEAR SAINTS IN JESUS CHRIST:

So many of you have written me and my companions in bonds words of love, sympathy and encouragement, and our opportunity for writing is so limited, that we ask all of you to take this as an acknowledgment of your sweet messages. I know that like Onesiphorus (2 Timothy 1:16) you are glad to "refresh us," and that you are "not ashamed of our chains." And we, Beloved, count it a great privilege to suffer with Christ Jesus, our blessed Head, our Lord. Looking back, I praise the Lord for all the sweet privileges I have had of serving you, and the sweet fellowship in Christ I have enjoyed with you.

How wonderfully the Lord is fulfilling his precious promises to us! He bought us with the precious blood of his Beloved One. He guided us and drew us to Jesus, opened the eyes of our understanding, and made us partakers of the kingdom and there we became prospective members of the body of Christ. Our dear Lord then made us his ambassadors to represent him in this unfriendly world, to proclaim the message of glad tidings to all who have the hearing ear. What joy has filled our hearts! We have not feared to go forth, that God might be glorified; we were representing our great King! True, the world has not known us, even as it did not know our Master. He said to us: "It is enough for the servant to be as his Master"; and thankful indeed we are that we have had this privilege. Some have had the hearing ear; and some of you have had the privilege of showing the pathway that leads to life. I am rejoicing to see you standing steadfast in the faith.

GRATEFUL FOR PAST PRIVILEGES

On June 2, 1907, one year after my consecration, I entered the Pilgrim service; and on June 2, 1918, I delivered my last discourse before our trial. It was eleven years of blessed service, and has been a rich experience. I am grateful for the privilege of being a part of the Lord's flock. If I can only see and be with Jesus, how I shall delight to tell him of my deep gratitude to him and of my love for him for all these blessed privileges! I have seen him in distress and havest accepted his word, and I have seen you in joy and have rejoiced with you. I have endeavored to be the one to my Father that the kingdom and the resurrection blessings coming to mankind I am called in question before the ecclesiastical and the civil powers of the world—another blessed favor the Lord has granted to me as his willing slave.

Brother Russell had promised the Seventh Volume. The Scriptures show that it must be published. When without self-seeking, but by the will of God, I was placed in the position of being the public mouthpiece and explainer of his harvest work, I felt if my sacred duty and privilege from the Lord to see that the Seventh Volume was published. And when the Lord through two of his faithful servants (now my fellow prisoners) produced the manuscript, I felt that he had laid upon me the privilege and duty of seeing that this message went to his people. The book was published at a time of much opposition to the Society and its management. It was born in travail. The adversary has always opposed the progress of the work of the Lord. We were not surprised to find the storm raging about us at the time. Almost day and night we labored to get the book out and to you. Some of you had the opportunity of helping, and did so with gladness of heart. We give thanks to our Father and our Savior Christ Jesus for this; and we declared before the Lord and in the last of the series of STUDIES IN THE SCRIPTURES, which the people in the centuries to come will read with deep interest and profit and will give God the glory.

Brother Russell's last expression concerning the harvest was that it would end in the spring of 1918. We believed this; and believing it, we felt that the Seventh Volume must go out before the harvest closed. My attention was directed to Jeremiah 51:60-64. I understand it to mean that Volume Seven must go to the people; hence the organization to distribute it and the pushing of the work. You, beloved in the Lord, responded to the call and joyfully went forth as living stones tied together; and you have labored faithfully at the work in the Euphrates; and it sank down and illustrated how Babylon shall fall. Ten million copies of "Fall of Babylon" you distributed with willing hands. The sole thought in the mind of each of us was to spread the message and hasten the reaping work before the night should come on. There never was a thought in our minds of interfering with the Government or of violating any law.

The spring of 1918 came; and the evidences began to increase that the harvest was closing; and the reapers were crying to each other: "Hasten the reaping, we pray." Forgetting your tired, sore feet you hurried on; and the Lord blessed you richly. Are you sorry now that you put forth such an effort! I am persuaded from the letters I have received in prison that your hearts are right; the work of harvesting the church is done. The dark night is coming rapidly on, and soon we shall be home. There may be a little more work for the faithful to do in calling the world's attention to the message and in sending the Elisha class. Ask the Lord to give you wisdom and to direct you; and he will do it.

FAITHFUL SERVANTS OF OUR LORD

More than twenty years ago Brother Russell told us what would happen. (See Z 1898, p. 96) True to what he then foretold, Herodias, being angry and long desiring to destroy us, seized the opportunity made possible by the distress of the nations. Salome danced before Herod. The demand was made and duly met. You are familiar with the story of how many of our dear faithful brethren have been arrested and imprisoned. The history of the long suppression of the Society and its management, the opposition to the Society and its management. Our books were seized and searched for evidence; but none was found, because none ever existed. We were arrested and haled into prison, charged with conspiracy and sedition, the evidence being that we published The Finished Mystery and aids our brethren concerning the draft. We knew what it would be the result. God had foretold it long ago. (Jeremiah 36, 37, 38) We knew that we were absolutely innocent. Not one of us ever had the thought of doing wrong. We were wholly absorbed in doing what we feel the Lord gave us to do; namely, to make known the message due to be published. Because of faithfulness to our duty I and my six companions find ourselves in prison cells. Are we repining? No. dear Brethren; we are happy. We have no regrets; we are content; the Lord has nobility in us. We hope and expect soon to make report to him. His approval alone we desire and crave. We count not our lives dear unto us, only that we may be counted worthy to see the Lord. We feel we have fought a good fight; and if our work be finished, we await the judgment of our present Lord, whom we love and serve.

A brief history of the trial we have written. We are advised that seven who opposed the Society and its work during the past six years attended this trial. We refer to the Lord's witnesses to our prose cutors. We warn you. Beloved, against the subtle efforts of some of them to fawn upon you now in an attempt to get hold of the Society. Take heed to St. Paul's admonition in Romans 2:21, 24. Be gentle and kind, yet firm, with all. We have come to the end of the way. Let us take heed to what we have been taught.

MEAN下げ SUBMISSIVE TO GOD'S WILL

In all this trying experience the Lord has repeatedly shown us that he is bearing us up in his hand. He has permitted
LONGING FOR THE DAY

Poor blind world is sad. It is drunk with the wine of Babylon. It is staggering now like a drunken man, and is about at its wit's end. (Psalm 107:27-29) Soon the Prince of Peace will speak to the raging waves of the surging masses, and then quietness and calmness will result. Then will follow the desire of all honest people of all nations. If we have withstood the storms and have been faithful to the Lord, we may

CHRISTMAS JOY—OUR INCARCERATED BRETHREN

Since our brethren in prison cannot write all the dear friends, in their behalf I wish to express the great gratitude they feel to each and every one of the dear brethren who sent them some remembrance for Christmas, and this without regard to the intrinsic value of the gift.

Many of their presents were packages of good, substantial and wholesome food. Since receiving it they have much improved physically. The oranges and grapefruit have been especially enjoyable and probably have saved them from much sickness and suffering. The other foods have built up physically, and each one is feeling much better. They are very grateful to the Lord for these temporal blessings and are very desirous of expressing their thankfulness and gratitude to the dear ones sending the gifts. Especially do they desire to express their thankfulness and appreciation of the great love that prompted the gifts. They were very much touched by the sweet messages accompanying the remembrances. One dear sister wrote, "Sugar was scarce, and we did without several days to save sugar to make some goodies for you. Of course the brethren had to shed some tears for such love; and all they could say was: "God bless them for their loving kindness!"

Never this side the veil, dear friends, will you know how much good you did and how much joy you brought to these ambassadors who are prisoners for Christ.

More than 150 prisoners in the Castle had nothing for Christmas, and so our brethren got a list of them from the officers, and out of their own abundance made up a little Christmas package for each of the unfortunate; and thus were sent to prison without notice that they were heard to say, "Never was anything like that done at this place before." And so we can truly say, the Lord was in the prison that Christmas. I knew each of you would be glad to know that you have a part in return, that you may know your Lord, and that on the morrow we shall be governed by the Lord.

For our children, in their behalf I wish to express our hearty concurrence in the above message of love and admonition.

J. F. RUTHERFORD

P. S.—We, associate prisoners of our dear Brother Rutherford, desire to express our hearty concurrence in the above message of love and admonition.

W. E. VAN AMBURGH, A. H. MACMILLAN, Geo. H. FISHER, CLAYTON J. WOODWORTH, R. J. MARTIN, F. H. ROBINSON.

July 3, 1918.

Long Island City, N. Y.
THE CITIES OF REFUGE

[This article was a reprint of that entitled, “Fleeing for Refuge,” published in issue of October 15, 1902, which please see.]

ISRAEL WARNED AGAINST COMPROMISE

[This article was a reprint of that entitled, “Choose You This Day Whom Ye Shall Serve,” published in issue of October 15, 1902, which please see.]

GOD’S HAND IN A NATION’S LIFE

[The first and last paragraphs of this article were reprinted from article entitled, “Israel Renewing the Covenant,” published in issue of September 15, 1895. The remainder was reprinted from article entitled, “Choose You This Day Whom Ye Will Serve,” published in issue of October 15, 1902. Please see the articles named.]

LETTERS FROM AFIELD

ENCOURAGING LETTER FROM AUSTRALIA

DEAR BRETHREN:

Greetings in the name of our Lord and Savior! In sending you herewith my financial statement for Nov., 1918, I am glad to be able to report that Cape Town is once more free from the pestilence which visited us in October and brought such havoc, although it is said that we may look for a return of the trouble in February. Meanwhile everything has become normal again. Our people are nearly all well, and our classes and lectures are very well attended.

On Nov. 22 last, one of our most beloved members, an elder of the Cape Town ecclesia and a student of some eight years standing, died of tuberculous in the hospital here. His name was Geo. F. W. Gatton. He led a most saintly life; and we all feel that his fidelity has won him the crown of life. I have to report from Durban the death by a most painful accident of a dear brother who has been some years in the truth. His name was E. Borrisson, a Scandinavian by birth, a man of deep religious convictions and a most devoted nature. We rejoice to think that he also is now with the Lord whom he loved so well.

The sales have been a great deal affected by the advent of the pestilence, and to some degree also by the curtailment of the free literature. Ever remembering you before the heavenly Father’s throne, I remain

Your brother and servant in the Lord.

HENRY ANCKRIST—South Africa.

NO DOUBT AS TO THE CHANNEL

DEARLY BELIEVED BRETHREN,

We, the members of the Batavia Ecclesia, wish to express our love and confidence in you, our fellow laborers, and especially to the new Board. We resolve that by the Lord’s grace we will work in harmony with you throughout the coming year. We also wish to extend our deep appreciation and thanks to the dear brethren who have so faithfully served us for the last six months. The Watch Tower is without doubt the channel that the Lord is using to serve his people with “meat in due season”; and each issue is better than the one preceding, satisfying the hungry soul. Assuring you of our prayers ascending daily to the throne of grace, we are

Yours in the Lord.

BATAVIA ECCLESIA.—N. Y.

GREAT BLESSING FROM PRESENT TRUTH

DEAR ONES AT THE WATCH TOWER OFFICE:

Greetings and love in our Beloved. How glad I am that when the last volume came out I did not go to looking for mistakes! Perhaps if I had, I might have been out in the cold, empty world. Our dear Brother Howlett by God’s grace assisted me in 1917, when I needed H. Praise the Lord for his assisting grace! His promises are most wonderful. Praise his name for ever and ever!

Since coming here over a year ago we have been privileged to have two lessons a week in that volume, one in the Revelation and one in Ezekiel; and oh! I cannot tell you the great blessings it has brought to us.

I am in harmony with the Watch Tower Bible and Tract Society. Since 1901 the Watch Tower has been a welcome visitor to our humble home. I shall never forget the sweet words of that servant of God who showed me God’s great love. I am trying to appreciate the sacrifices you all are making to cheer and comfort the remaining ones on this side of the veil. I believe God’s great love and spirit of life lie with you, and also with the dear ones in bonds and in prisons, yes, and with all who have given their hearts fully to the Lord, whether the years on this side be many or few.

Your brother by his grace.

A. H. DOOLEY.—Kans.

EXHORTATION TO FAITHFULNESS

DEARLY BELIEVED BRETHREN:

Grace and peace be with you increasingly! I want you to know the great blessings I have received from THE WATCH TOWER, especially that of November 1. The article, “Man Proposes, God Disposes,” was especially good. Who cannot see at this time. Truly it is well named. I am that you will never forget the sweet words of that servant of God who showed me God’s great love. I am trying to appreciate the sacrifices you all are making to cheer and comfort the remaining ones on this side of the veil. I believe God’s great love and spirit of life lie with you, and also with the dear ones in bonds and in prisons, yes, and with all who have given their hearts fully to the Lord, whether the years on this side be many or few.

Your brother by his grace.

C. B. WILLIS.—Conal Zone.

DAILY PRAYING FOR THE SOCIETY

DEAR BRETHREN:

I have been made to rejoice greatly over the Towers this year, and especially the one pertaining to "Joseph and His Brethren," Aug. 17, and subsequently. I am daily praying our Father’s continued guidance and blessing upon you in this time of severe trial and testing. I am confidently looking forward to the time when we shall be permitted to engage in the work which has so rejoiced our hearts in times past.

Your brother in the Lord,

L. J. B.—Ala.
"Stand fast in one spirit, with one mind, striving together for the faith of the Gospel; and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation; and this God shall give you strength. Unto you it is given in the behalf of Christ, to suffer for his sake."

STAND FAST—STRIVING TOGETHER

No text of Scripture is more applicable to the time in which we are now living than are the above words of St. Paul to the Philippian church. Perhaps also no other passage has been more comforting to the feet members of the body of Christ during their experience of the last few years than has this one. Surely all have been called upon to suffer much, and we may have further privileges along this line. Yet it is not the suffering that especially concerns the Lord's people, it being a "light" suffering which they should bear, but the manner in which we prove faithful. If we prove faithful when we realize the great favor that has been bestowed upon us in our being appointed ambassadors of the great Messianic Kingdom, now being established upon the ruins of the old order, we count it indeed a privilege to endure hardship and trial in connection with this glorious message. Such was the spirit of St. Paul, in the words of our text. He had been held up to ridicule and scorn, beaten almost to death, thrown into prison and his feet made fast in efforts slackened regarding the real work to which they have devoted their lives; namely, the proclaiming of the message regarding the utter downfall of Babylon and the overthrow of Satan's empire.

The commission of the Christ, Head and body, is found in Isaiah 61:1-3; and the special message of the feet members is the proclamation of "the day of vengeance of our God." The evidence that this particular message would be given by the last members of the body of Christ on earth is emphasized by the fact that our Lord omitted this portion of the prophecy when he read from the book of Isaiah in the synagogue at Nazareth (Luke 4:16-22), and then declared: "This day is this Scripture fulfilled in your ears." His thought manifestly was that only the portion of the prophecy which he had read to them was fulfilled at that time; and that the portion which he had failed to read would be fulfilled at a later time by his body members. It is therefore the duty, as well as the privilege, of the Lord's people at this time to "proclaim the day of vengeance of our God," and if they fail to do so, they are found guilty of a charge of being unfaithful to the Lord and to his plans and purposes throughout the age. We believe that our heavenly Father had a twofold object in giving us a clearer understanding of his great plan at this time; first, that we may have the broadest possible foundation for our faith in this "evil day," thus enabling us to stand; second, that by means of our knowledge of the immediate establishment of the kingdom and of the time of trouble incident thereto, we may be able to co-operate more intelligently in the great work which he has for his saints to do now, prior to their glorification.

Seeing, therefore, that the commission of the feet members of the body of Christ is "to proclaim the day of vengeance of our God," and, lastly, that it is the privilege of all who aspire to be members in that body to take advantage of present opportunities for proclaiming this very message and the glad tidings of the kingdom which shall follow shortly. We are to tell the people that Babylon is tottering to its fall, and that the people should be inspired to erect. We are to tell the great company of "foolish virgins," the majority of whom are still in darkness in the Babylonish systems, that the Lord has great things in store for them and for all humanity. We are to tell the people that the majority of whom have folded their hands and concluded that there is nothing more to do on this side of the vail in respect to proclaiming the kingdom message. Perhaps ere long the Lord will show us that instead of bearing now, we are to "watch the Watch Tower," and under the misconception thus developed have withdrawn from classes and have sought to draw away others after them. The more influential in the service any such has been, the more the disturbance his course caused amounting to great disturbances and harms. We have even found fault with the statement in the Watch Tower of May 15, 1918, which said: "When the government asks to borrow his money, and gives its promise to pay in the nature of a bond, if he can counterfeit it, he shall be rewarded with the privilege of the bond."

In question the fact is that this is part of a statement given to the public press, and properly showed that our Society was not opposed to the methods used by the government in carrying on the war, and that its work is religious one. All such questions are matters of individual conscience; and nobody can or should assume to regulate the conscience of another in such matters. This has ever been the policy of THE WATCH TOWER, as our readers well know. Occasionally some one, not sufficiently appreciative of his privileges and apparently seeking to avoid Christian hardships, will write us respecting our dear brethren who are now suffering in a special manner for Christ's sake, and ask: "Could they not have avoided their experience?" We answer: You could not, indeed should not, had Jesus have avoided his suffering. Likewise St. Paul, St. John and other faithful martyrs of the past nineteen centuries. All of them could have avoided much suffering had they failed to proclaim the truths of the kingdom. We believe that such experiences when the Lord's Word clearly indicates that hereunto are we called, and that we shall be "joint-heirs with Jesus Christ, if so be that we suffer with him," and why did Jesus suffer? Because he held forth the message of truth and reprobated the hypocritical Scribes and Pharisees, the clergy of his time; because he called them whited sepulchers; because near the end of his ministry he went into the Temple and drove out the ecclesiastical money changers; because he went against the common thought of the day! Thus it was that our Lord permitted us, in the end of the age, to "faithfully to proclaim the message of the feet members."
on earth who now possess a knowledge of present truth. We stand upon the very threshold of the Messianic kingdom. Within a comparatively short time the Lord purposes to bring about the downfall of ecclesiasticism, acquaint the great company with present truth, glorify the last members of the church, and then install into office beyond the vail that great company and send some of their companions who shall follow her. If this be the work of the immediate future, whom will the Lord use to bring the message of truth to the foolish virgins? Manifestly he would not use men who did not desire to understand the plan. Who in all the earth is equipped to carry this message to our brethren in darkness, unless it be the remaining members of the Christ on this side the vail? Some have been disappointed to find that the church is not yet prepared to turn its full attention to the things of God. Those who do not wish to understand, may be used of him in arousing such an interest in the truth as we have never before witnessed on earth. Already there is manifested in the case of our brethren in bonds, and numerous questions are being raised as to why these brethren have been arrested, that those without even the beginning, has had a purpose in keeping us on this side the vail beyond the date of our earlier expectations.

Surely great privileges of service are just ahead. Just how the Lord may bring about the conditions for a world-wide witness for the truth are Babylon’s final downfall is accomplished is not for us to say. But we know that he is very resourceful. He has unlimited means of accomplishing his great designs. It is not at all improbable that the privilege of giving bail pending their hearing kept away, may be used of him in arousing such an interest in the truth as we have never before witnessed on earth. Already much interest is manifested in the case of our brethren in bonds, and numerous questions are being raised as to why these brethren have been arrested, that those without even the beginning, has had a purpose in keeping us on this side the vail beyond the date of our earlier expectations.

SEVERAL PERTINENT FACTS

It is a well known fact that our brethren now in bonds have given the beloved church all the help they could, and to that exclusively. They were so busy engaged in it that they had not even taken notice that an espionage law had been passed by congress. It was called to their attention for the first time when objection was raised to “The Finished Mystery,” and then the publication of that book was immediately stopped. The government counsel during the trial admitted that he could point to “no vindictive spirit” against the government existing in the minds of any of these brethren. In the case of the one who is not a member of the church, the bail pending a hearing of their case! The Lord in his own due time and way will full answer these questions.

PUNISHING FELLOW MEMBERS

Some of the dear brethren who are earnestly striving to conform their lives to the divine Word are noticing from the reading of Scripture in their Scrutinums, Volume 6, more clearly than ever before the divine regulations respecting methods of procedure as set forth in Matthew 18:15-17. ‘Of these, some need to be reminded that it is not necessary for them to follow out all the regulations therein set forth. If they choose to overlook the brother’s fault, it is not necessary that they be remitted. Undoubtedly the Lord is working out some grand design, and it is for everyone who loves the truth to hold himself in readiness to co-operate with the Lord in whatsoever way he may indicate. In this connection we quote from an article clipped in a Chicago magazine of recent date, under the caption “Persecution on account of Religion”:

“We hope our readers have read and carefully noted the opinion pronounced by Judge H. B. Howe, of the U. S. District Court in Brooklyn, N. Y., in the case of the ‘Rosellite’ trial, under the Espionage Act. Perhaps nothing more startling has come from the Federal bench since the Dred Scott decision. The condemned men are sent to jail for twenty years not only for conscience’s sake, but for preaching against the form of religion which is known as Quakerism. In this case it appears that the only complaint against these men is that they, in their personal and effective way, were trying to arouse the others in this Christian land to the stoppage of the injury which is being done. It is not a matter of direct law against the government, but it is against the present spirit of the law. This is true of many great teachers at their best. The only heroism of the believers in this religion is that they really believe and try to do what millions of people say, but neither do nor believe.

For instance that passage in the Sermon on the Mount in which man is bidden to let the ‘light in him, that is, good will, ‘shine’ like God’s sunlight, at all times upon the evil and the good.’ Suppose a man catches the spirit of this remarkable teaching and finds that he is simply inhibited from going to war! Must we treat him as an enemy of the State? Suppose you have the ingenuity to explain away the passage above; suppose, as some do, you make, ‘Blessed are the peace-makers’ into ‘Blessed are the peace-makers who make war;’ suppose you can twist the meaning of it, yet, nevertheless the sublime law of the good will, the one profoundly civilizing force in the universe, comes some day surg­­ing back upon your mind more uncontrollable than ever. What more substantial is every day of the war proving than the conviction that there is no law which might be made a law by a majority of men. ‘And now we are told by a judge that men who try thus to obey are criminals! Whether this is good law or not makes no difference. The result is exactly what we abhor in Kaiserism, namely, persecution for conscience’s sake. If this is necessary in the name of Liberty, we begin to wonder next, What is Liberty? What ought those men to do who, though loving their country with all their hearts, are bound by the necessities of human force—the inward vision and convictions of one hundred millions of men, who hitherto that we had an answer, preserved inviolate in the Constitution of the Republic. We had not thought that any judge, fallible and subject, like other men, to human passion and prejudice, could set the rights of men’s conscience aside. We should suppose that the nation had better uses for unlimited means of accomplish­­ing its ends. What we need to do, and what we over­look the brother’s fault, it is that all other men and women engaged in this world’s work are simply inhibited from going to war. They are not healed from the injury inflicted on the ‘brother,’ by the foolish law. It is not a matter of direct law against the government, but it is against the present spirit of the law. This is true of many great teachers at their best. The only heresy in this religion is that they really believe and try to do what millions of people say, but neither do nor believe.

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brother to a right course, not to expose him, not to injure him, not to punish him; for the Lord has said: "Vengeance is mine; I will repay," says the Lord. According to this Scripture the very most that the church could do would be that, after having vainly endeavored to get the brother to repent and reform, it should withdraw support from him, and that they would express willingness thereafter to do right. Then he should be received again into full fellowship.

Even treating the brother for a time as "a heathen man and a publican" would not mean to do him injury, to casti­gate him, to pillory him, to expose him to shame or contum­ence, before the world. We are not permitted to do any of these things to heathen men or to publicans. In the meantime the brother may merely be treated in the kindly, courteous way in which Christ dealt with the publican or publican, yet, or bold­ly, withholding the special rights or privileges of greeting or voting opportunities that belong to the church as a class.

The Last to Welcome the King

"And King David sent to Zadok and to Abia­thar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house?"—2 Samuel 19:10, 11.

We stand today at a time in earth's affairs that is aptly illustrated in an incident of Israel's history nearly three centuries ago. The kingdom of Israel had been thrown into a state of confusion through strife and war, re­bellion and threatened anarchy. Through long years of deep scheming and subtly the wicked Absalom had divided the sentiments of the people and had alienated their hearts from King David his father, and now had headed an open revolt promised the kingdom. But the multitudes of Christendom, led by the oppos' to the King of kings might not reign, lest they might be torn and Lord pre!leDt a 0 a aIrs; an ey reca e best the ruthless 19: lO, Ii. as it kept the people in SUbjection to the ruling powers.

"The publican," said Zadok, "is a man of contraries. From the standpoint of Christendom he has been discredited, of the necessity of its redemption our faithlessness bold service. The clash of con­sequence little flock) sciences man -evolution of the animal forms race ·lleCOnd from the declaration of our Lord's elders to their flocks, who pay them the science of today are the general awakening and endeavorl'd we ago. They have taken the money; to Abiatkar grown worse—though this is indeed true in many In the meantime the brother may merely be treated in the kindly, courteous way in which Christ dealt with the publican or publican, yet, or bold­ly, withholding the special rights or privileges of greeting or voting opportunities that belong to the church as a class.

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into the miracles of Jesus and the inspired writings of the apostles, and whittle out of divine testimony such words and thoughts as best serve their scientific conceptions of truth and of Christianity. They have placed the Bible and its holy writers down on a par with all profane history and historians, declaring that much of the Word of the Lord is fallacious, and that it is impossible for any other than “higher critics” to determine where the dividing line between truth and fiction lies.

But soon the tide will turn; and the people will see that they have been deceived concerning the truths of God’s plan by the false principles of men. They will see that for some time they have not looked to the Lord, but to human flesh for strength, until his righteous anger has met them in the end. Then they will turn in dismay to all who have been “willingly ignorant” of the Lord’s presence—the clergy—who have not wanted the Lord to reign; and they will inquire and will demand an answer to the question, “Why are ye the last to welcome back the King?”

THE RETURN OF THE KING

The very nature of the present distressing world conditions, as well as the sure word of prophecy bearing thereon, convinces us that lasting relief to suffering humanity will come neither through human uplift nor through socialism not through governmental regulation nor through an alliance of nations, however, desirable such an arrangement might be, but only through the power of the Christ, Jesus and his church, bringing order out of chaos by the establishment of the divine righteousness, peace, and prosperity to the door. We wait not for the new King as the sweet babe of Bethlehem; nor yet as “the man Christ Jesus, who gave himself a ransom for all”; but we wait for him who, having been “put to death in flesh, was quickened [made alive] in spirit and was raised from the dead” (Phil. 2:5-8), and was exalted above his former condition as a man, yes, higher even than was his spirit condition before he became a man, “Him hath God highly exalted” to the divine nature, far above humanity and sin. He will reign; and they will say, “Ask ye of Jehovah and he will give you good.”

The same King whom Herod end his soldiers crowned with thorns and mocked with royal robes, the same King whom Pilate crucified between two thieves at the instigation of the Pharisees and the elders of Israel—unto whom his body was placed the inscription, “Jesus, the King of the Jews”—this same King we now look for, but no longer in a body of flesh and humiliation; for that body was prepared for our sin-offering, and was laid down in death for man’s redemption. He comes now in “power and great glory,” the express image of the Father’s person, and in the glory and the majesty of the Father’s person, and in the glory and the majesty of Jehovah, “whom no man hath seen nor can see” (1 Timothy 6:16). As we stand near the door of our Lord’s presence, we are filled with this very hope of his coming.

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LOVE'S VICTORY OVER FEAR

“There is no fear in love; but perfect love casteth out fear.”—1 John 4:18.

Our text seems to tell that love and fear are opposites, that to whatever extent the one prevails the other is impossible. We cannot imagine that among the angels there is any fear of the Almighty or of one another. They are perfect. Their relationship with God is perfect. According to the divine arrangement and regulation where there is perfect love there is no fear in the sense in which this word is used in our text.

When sin and the divine sentence of death entered the world, this matter was better understood. Man may have caused fear, but not of an abnormal kind; for God's penalty is just and reasonable, and even the pronouncement of that penalty was accompanied with a hint of ultimate deliverance. We find, however, that the great adversary of God and man is always at work to sow for his own use and he has planted in the human mind an erroneous fear, especially as respects the Almighty God. The Scriptures speak of this fear and say: "Their fear toward me is taught by the precepts of men." (Isaiah 29:13) These precepts of men which represent the divine character, attitude of mind and purpose have been largely the result of false teachings which, the Bible declares, have come from the adversary himself. The Apostle Paul says: "Many shall depart from the faith, and shall turn away their love from the truth, having strong affection for evil spirits." (1 Timothy 4:1) These doctrines have come down to us in the creeds formulated during the dark ages; and because of their influence the whole world is more or less in fear.

LOVE'S PROVIDENTIAL CARE

Almighty God, the Lord of heaven and earth.
O thou, the Source and Center of each sphere,
The Lord of being, throne anaf, whose hand
(Upholds the weight of words, yet, wondrous thought!)
Nor day nor night be occupied to not
Even when a tear falls to earth, whose eyes
A watch-care keep o'er every child of these;
Whose guardian angels daily shape the course
Of those who love thee more than life itself;
Whose chastening rod dost guide them in the way
That leads to endless life!—how sweet to feel

GOD'S PROVIDENTIAL CARE

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LOVE'S VICTORY OVER FEAR

“This is the victory that overcometh the world, even our faith.”—1 John 5:4.

Our Lord Jesus Christ, the God-man, is our model in faith. The Apostle says that when on earth the Master "offered up strong crying and tears unto him who was able to save him out of death, and was heard in that matter which he feared." (Hebrews 5:7) We believe this is a reference to our Lord's experience in the Garden of Gethsemane, on the night in which he was betrayed. Apparently he feared that he might not have come up to the full requirements of his consecration vow, that he might have come short to some extent of the Father's will concerning him. He waited for some assurance of divine approval; and when he received it, his heart was made glad.

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This latter text is in harmony with the one just preceding; for the two refer to a similar kind of fear—that of offending God or not doing our best. But with the present Christian context one must be a conquest of love over fear. In the case of our dear Master we see that his perfect love for the Father and his unwavering confidence in God resulted in his receiving the Father's blessing and smile, and in being delivered from the fear that he was not wholly acceptable.

This fear on our Lord's part was not sinful. It was a fear such as we also who are striving to walk in his footsteps are told to have, lest we fail to realize the precious promises we have vouchsafed to us upon condition that we walk in his steps. It was a fear, not begotten of doubt of the Father's ability and willingness to fulfill all his promises, but of a knowledge of the righteous principles which must in every case govern the Father's course of action, a knowledge of the inflexible law which righteousliy affixed the reward of eternal life and glory to our Lord's fulfilling his covenant of sacrifice. At the same time the Master began to realize that of himself as a human being, though perfect, his heart and his flesh would fail. The Psalmsist expressed this fear of Jehovah, and the source from which his help came, when he said: "My flesh and my heart faileth; but God is the strength of my heart and my portion forever."—Psalm 73:26.

Previous to his being made flesh, the evidences of our Lord's loyalty to the will of God were his acts of delightful service in cooperation with the Father in the works of creation and in all things appertaining thereto. The humbling to human conditions was gladly and cheerfully undertaken. Thus followed the trials of his earthly life; and finally the severe test of Gethsemane and Calvary. Here was a test of his fidelity to God which would cost him all that he had. Beyond this he could go no further, except through the mercy and the love of God, to whose care he commended his spirit. (Luke 23:46) It was indeed a crucial test; and although at the time he evidently could not see the necessity for every feature of this experience, he nevertheless knew that the love of God was too great to permit a needless pain to be inflicted upon his beloved Son; and therefore he could trust the Father even where he could not at the time trace the inscrutable ways of the divine providence.

A SERIOUS LOSS TO THE SAINTLY While it is true that "perfect love casteth out fear," it is also true that perfect love is a very scarce commodity on earth, even among the Lord's people. The fear which we are to lose entirely is "the fear of man, which bringeth a snare." Any one who ever loses the fear of God and the fear of failing to attain to the great prize which God has held out before us, is in a very dangerous position. He is likely to become self-conscious and self-satisfied, and readily drops into the condition where he does not take the Father as the central witness against the world, the flesh, and the devil; where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of God; above the love of God, he rapidly loses carefulness in respect to the Scriptures, and inclines to lean more and more to his own understanding, becoming blinded to his own faults and weaknesses.

There are many scriptural injunctions as to a proper kind of fear. Through the prophetic, God's plan, although the name is the ones who speak often together, and of whom a book of remembrance is made. Again, he promises: "To you that fear my name shall the Sun of Righteousness arise with healing in his beams." (Malachi 3:18; 4:2). The lesson of fear to fear is that we lose the fear of God, in the sense of losing fear of his displeasure or fear of coming short of the grand possibilities which he has so graciously put within our reach, would be a most serious loss; for it would probably cost us our eternal existence. Those who have lost this fear are like steam engines which have lost their governors, and are apt to run with too much liberty to unfitness for service and to self-destruction. Hence, as the Apostle again says to the pilgrims who are seeking a heavenly country, "If ye will not diligently keep the law of Moses, which is the inheritance of your fathers, then ye shall not displease God, and be sure of the mercy of God, and ye shall not make his anger so to收款 as the time of your sojourning here in fear" (1 Peter 1:17), not in levity, nor in worldly frivolities, nor in sensualities, nor in land and money grabbing, nor even in carelessness and slothfulness, but in earnest watchfulness of every word and act, to please the Lord, to copy his character, and thus to make sure your calling and election to a place in his kingdom, when it shall be established in power and great glory.—2 Peter 1:4-11.

TRUE LIBERTY IN CHRIST Fear, ignorance and superstition must vanish before the light of truth. What a blessed realization it is to be thus liberated! Millions are still under the galling yoke of fear, the "fear of man which bringeth a snare." Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation; for their oppressors hypocritically claim divine appointment. Moreover, mankind generally have been made to fear God as a vengeful tyrant, who would consign the vast majority of his creatures to eternal torment. Thank God, who have received the truth have escaped that horrible nightmare, and the bondage of Satan is broken.

We are also made free from the fear which we see coming upon the whole world, as the great civil and ecclesiastical systems that have so long prevailed are being terribly shaken. All thinking people are in dread of the possible outcome of the near future; and the world, as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more visible. Yet in the midst of it all, and with the fullest assurance of the infallible Word of God that truth will ultimately destroy the world which "once through a time of trouble such as was not since there was a nation," the true disciples of Christ are not afraid. On the contrary they rejoice; for they know that God's object in permitting the storm is to clear the moral atmosphere of the near future; and that after the storm there shall come, by divine providence, an abiding peace.

Instructed in the truth of God's Word, they realize the necessities of the situation, and have confidence in the divine power that can make even the wrath of man praise him. Few are the clear, strong spirits who can bear To look on Truth in her unclouded blaze; Few are the high heroic souls, who dare, Above the love of God, the Father... sinners—Theirs firm, unbounding purpose. Few can gaze At Virtue on her pure and awful throne. Ah! few can love the ethical coin she pays. But they must live for the souls alone. Who master self can claim her birthright as their own, And her untarnished crown of glory wear.

GOD OUR HEAVENLY FATHER [This article with the exception of the paragraphs below, was a reprint of article entitled, "Training for Membership in the Kingdom." published in issue of April 15, 1913, please see.]}

APRIL 6.—MATTHEW 6:24-34.


The Great Teacher taught no extravagance. Energetic himself in the Father's business, he instructed his followers to be "not slothful in business, but fervent in spirit, serving the Lord." Nevertheless his teaching in today's lesson is to the effect that the one who forgets that he is not rich enough of his own to lay up earthly treasures, but that we are to lay up heavenly treasures instead. Notwithstanding his reference to moth, rust and thieves despoiling earthly treasures, we understand the Master's teaching as rather on the higher plane, although the principle is a broad one. All will admit that it would be folly to lay up clothing or food far in advance of need, except under very peculiar circumstances. But gold might be treasured, or money in the bank, or bonds or stocks, or farm added to farm and house to house; and the same principle would be involved. Although no moth could touch the bank account, nor rust injure the gold, nor thieves steal the title to the property, yet the principle is the same. Treasures of every kind may lose their value—do lose their value to us when we die, if not before. But God in his providence is able to care for his own, so no matter how careful or thoughtful the provis-
 ion. "Naked came we into the world, and naked must we leave it." (Job 1:21) the Master taught that people might not make reasonable provision for their own comfort, and so arrange matters that they might not be dependent upon charity in their old age. Let us not suppose that the Master meant that people set their affections upon gold, or treasure in heaven, as if he said that God has provided a future life beyond the tomb, attainable in the resurrection morn. And the Scriptures teach that the degree of our blessing then will stand related to our use of the present life. It is this point that the Great Teacher emphasized in the study of wealth, because his intelligently minds assent to the reasonableness of this teaching.

Let us not take the extreme view entertained by some. Let us not suppose that the Master taught that people might not make reasonable provision for their own comfort, and so arrange matters that they might not be dependent upon charity in their old age. Let us not suppose that he meant that parents should be neglectful of their duties toward dependent members of their own families. The Bible distinctly teaches that "the who have the charge of his house, hath denied the faith and is worse than an infidel." (1 Timothy 5:8) The proper thought, then, is that it is right to economize and, as St. Paul expresses it, "to lay by in store" money for future needs or in order that we may have wherewith to lend to others in need. God's people are to be frugal, to avoid debts, to be "forehanded," to be with some reserve of capital.

**KEEP SPIRITUAL VISION INVAILABLE**

Moreover, earthly things are not to be the treasures of their souls, but rather the finite,物质, and temporal, earthly things, for who sets his affections upon the things above will correspondingly become heavenly, spiritual, blest, generous. We have two eyes; and if they be not properly adjusted with relation to each other our vision of things will be distorted. Hence we seek to correct such a difficulty in order that we may get the true view of matters. So it is with the eyes of our understanding. They have both a present and a future outlook, an earthly and a heavenly view. It is important that we get these correctly adjusted, in order that we may see matters in their true light, in order that we may see the great value of the future life in comparison with the present one, and be correspondingly guided to the setting of our heart affections there and, in general, balancing all the interests of life wisely.

**IN THE FURNACE**

He that from dross would win the precious ore
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore
Lost the one brilliant moment should pass by
When, in the molten silver's virgin mass,
He meets his pictured face in a glass.
Thus in God's furnace are his children tried.
Thrice happy they who to the end endure!
But who the fiery trial may abide!

CHRIST OUR SAVIOR

[The first eleven paragraphs of this article were reprinted from an article entitled, "Following the Lamb Whithersoever He Goeth," published in issue of January 1, 1899. The remainder was reprinted from article entitled, "We Have Found Him, Eureka," published in issue of February 1, 1900. Please see the articles named.]

**LETTERS FROM AFIELD**

**THE HUM OF ACTIVITY HAS NEVER CEASED**

My Dear Brethren:

Greetings of love in our Lord. The December 1st issue of THE WATCH TOWER has just come to hand; and my heart goes out to you as I read of your hopes of present and future service for our King. I believe your clarion call will find response in the hearty co-operation of the brethren. Surely all will leap to lay hold on these grand opportunities, carrying such weight of privilege now and of glory to follow.

We in this country have not been restricted so much as you have of late; and our thoughts have risen in prayer that you might stand in the peculiar and fiery trials, including a measure of inactivity, which the Lord saw good to permit. We frequently wish that we might know more of your state and of the detail of the experiences through which you have passed, for we might profit by your trials. We shall be glad when the vail which covers these things from our sight can be lifted. I have found myself longing to hear some of your burdens; and I now assure you of my love and of my desire that you may have wisdom from above to organize the harvest work yet remaining, and the while to continue to supply that meat in due season for which the brethren look to the Lord through you.

In the London Tabernacle the hum of a busy ministry has never ceased. Indeed, so far as public lectures, etc., are concerned, I think we have never been so busy. The Lord has
graciously given us many opportunities of service. In every avenue great activity has prevailed; and although the war has inevitably restricted in some directions, it has served to stimulate interest greatly; and we are glad to be here still and to find so much to do. By the Lord's grace and help we will go on. When he takes us home, we shall be glad to leave this human estate with its many weaknesses for our dependence on our dear Lord Jesus and those with him; and our works will follow after, accompanied by conditions of power and perfection, for which we earnestly strive. May our Father's favor follow us and be with us always.


EXEMPLARY RESULTS FROM PASTORAL WORK

DEAR BROTHERS IN THE LORD:

Loving greetings in his name. In the Dec. 1 Watch Tower it is stated that some booklet-tracts are being prepared; and as far as I am aware these works have only just been expressing a desire that such tracts would be issued. The sorrows caused by death, maiming, etc., in the war are tremendous in this country; and the sisters in the pastoral work have found that a little booklet would be useful in many cases where the larger book, "The Divine Plan of the Ages," is refused. The pressure on life is so very great at present that most we meet with find that they have no time for reading a book; but many who have desires for God think that they could read a pamphlet. So the publication of these new booklets in Glasgow will be greatly gratified if you will kindly send some of them to me. I enclose £2 to cover cost of transit and also to help pay for the booklets.

You will be glad to know that the pastoral work is still going on in Glasgow; and the Lord continues to bless it. We trace 201 as now attending the central meetings through the work started two years ago. With love in the Lord and best wishes for 1919. May all your labors be blesed and guided by the Lord.

Yours in service.

MINNA EDGAR—Scotland.

FOR BRETHREN IN THE ARMY

DEAR BROTHERS:

I write you a few lines, as it might be of interest to you to know where the young brethren are who are in the military service. In Chicago last fall I was drafted into service last May, sent to one of our training camps, and was placed in the medical department of the 108 Engineers. At one time there were four of us brethren there from different towns, but I am the only one who passed for overseas duty, the rest having been discharged because of physical disability.

In September we left Georgia for Long Island, where we stayed for a time, and then were shipped to "somewhere in France" as the result of my commissions. The country I am from, Long Island, is "the paper of the world" as far as the number of brave sons it has furnished to the Army is concerned. Our training camp was situated in the heart of France. We had not seen any actual fighting in the front, however, although the work of the engineers has done a great deal for the men. We are sure in the days of the falling of the kingdoms. It does not need much faith on the people's part, as they can see the fulfillment of prophecy with the literal eyes.

I do not know of any other brethren here, except Brother Stanley Olson, whom I have located through the mail. I wish I knew of others also. Our desire now is to go home to our beloved ones there. The Lord willing, I may be homeward bound in a couple of months. I ask a little for your prayers that we boys may remain faithful and strong in the Lord. With Christian love,

Your brother in Christ.

FRANK GANS.

Medical Dept. 100 Engineers.

A. P. O. 716, Base 5, Brest, France.

LOYAL CO-OPERATION PLEDGED

DEAR BROTHERS:

Greetings in the name of our dear Lord and Master, from the Petersbourg Ecclesia, by whom I am instructed to send you this message as a sign of our co-operation in this work.

At the beginning of the new year, which we trust will be full of opportunities for service to the truth and to the brethren, we desire to express to each individual member of the Old Board of Directors our love and appreciation of the work they have performed, and to pledge to the new Board our prayers for their successful guidance of the affairs of the Society, and to assure them of our fullest co-operation in every respect, believing that this will be one of the greatest years in the history of the world for the dissemination of the truth and for the furtherance of the establishment of the kingdom through the power and grace of our Lord and Savior.

Yours in his service.

R. A. GAMBLE, Class Secretary—Va.

GREAT JOY AT THE RESULT OF THE ELECTION

DEAR BROTHERS:

After reading the report of the annual meeting of share­holders in the Jan. 15 Watch Tower, we wish to express to you our great joy at the result of the election. We thank the dear Lord for so clearly manifesting his will; and we hereby renew our pledge of co-operation and co-labor. We also wish to participate enthusiastically in supporting the resolution passed by the shareholders in re our brethren in prison.

We take this opportunity to tell you of our gratitude for the privilege of "feasting upon the manna in due season." Truly the Lord has prepared a table before us, upon which all our needs of spiritual food are supplied. We are ready, yes, anxious to co-operate with you in any and every way possible; and we continually pray the Lord's guidance and richest blessings upon you.

Yours in the glorious hope.

J. J. PICKERING, Secy.—Mass.

GROWTH OF SPIRITISM TREMENDOUS

DEAR BROTHERS IN THE LORD:

Loving greetings in Christ our Lord unto you all from Camp "Volkshaus," a military institution of this kind is much to do. We have been very strongly impressed during the period of the war with the unusual and unusual manifestations of this kind. The growth of this "philosophy" is truly "astounding," or rather the people are finding it to be "astounding." Our leaders will probably report later on the subject. In their declaration that their "minds," their only aim and purpose in communicating with human beings—our warning was considered very lightly. Then we thought how handy it would be to have on hand some timely tracts on spirituality, and so to do our utmost to warn those in danger. With warmest Christian love to you all, and especially the dear brethren in charge of the Lord's work, I remain. Your brother in Christ.

H. L. C. O.

[6405]
The demand for amnesty in behalf of all political prisoners has been heard in Washington. Mr. Gregory, the retiring Attorney General, recommended executive clemency on behalf of the J. F. Rutherford and his seven associates of the International Bible Students Association, convicted in Brooklyn on charges of conspiracy to work out of the country the establishment of the Kingdom of God on earth. At least a million dollars has been paid out of public funds to procure a Bible handbook, and now serving sentences in the Atlanta federal prison.

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THE RE-BIRTH OF A NATION

Zionists now rejoice as they approach the fruition of their oft deferred hope of being reestablished in the land promised by Jehovah unto their forefathers. For many years the Lord's consecrated people, in the light of present truth, have anticipated the restoration of Israel at this time; and all such may now lift up their heads and rear for their own deliverance is thereby indicated to be drawing nigh.—Matthew 24:32, 33.

In the 19th article of the proposed constitution for the coming League of Nations, unanimously agreed upon by the special committee representing fourteen nations, and in the further deliberations of the Paris Peace Conference, Zionists are able to foresee the immediate re-creation of Palestine as a Jewish state. The article in question mentions that "certain countries, expressing the longing of their Jews for a political stage of development where their existence as independent nations can be provisionally recognized."

In every Zionist quarter the world over the glad note of triumph has been sounded ever since the First American Zionist Congress convened in Philadelphia on December 15th last and provided for the election of seven delegates to present the aims of the Jews of the world before the Peace Conference at Versailles. Federal Judge Julian Mack of Chicago was chairman of the congress. The same congress adopted, amid great enthusiasm, resolutions outlining the government of the new nation and calling for an International Jewish Congress to convene immediately after the signing of peace, that all the details may be speedily arranged for. The Philadelphia Evening Bulletin says, "An Ideal Jewish Republic in Palestine, a republic founded upon Socialist principles, in which every man will work for the welfare of the state, and individual property rights will be eliminated, was outlined at a mass meeting of the Poole Zionists last evening. Jews from all countries of the world will be able to help in a monster Jewish industrial volunteer army to rehabilitate Palestine. The Jewish Commonwealth is that every workman shall work for the profit of the community and for the advancement of his special trade. Speakers advocated forming agricultural colonies or villages of the immigrants in Palestine itself as a small nation. These groups will be financed by the First National Labor Bank of Palestine. All land will be the property of the community."

In another issue of the same paper the dramatic scene following the introduction of the resolution declaring for the establishment of this Jewish Commonwealth was described as follows:

The Jewish hope of centuries was rekindled. The delegates, four hundred of them, assembled at the Hotel L'alle in the United States to represent the four millions of Jews of this country, and the hundreds of spectators embraced one another, waved the Jewish flags and bunting which they tore from the walls in their joy, and wept and cheered as they saw light pierce the gloom of centuries of disappointment. Numerous Jewish mass meetings have been called in various centers of Jewish population throughout the country to further urge their cause. Commenting upon the Twenty-second Annual Convention of the Federated Zionist Societies of the middle West, held in Chicago last month, the Chicago Herald and Examiner of February 17th said:

"Four hundred Zionists gathered yesterday at the Hotel Laalle last night at three mass meetings, not as in other occasions to hear a dream of a new world edifice, but to urge their cause. The convening of the convention will end tonight with a banquet at the Morrison hotel, where Norman Hapgood of New York will be the principal speaker."

THE MEMORIAL SUPPER

"Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matthew 20:27, 28.

The Israelis were commanded to celebrate this as one of the first features of the Jewish law and one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that with the bright minds which many of them possess our Jewish friends have never thought worth while to inquire the meaning of the celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon doorposts and lintels? Because God so commanded, of course: but what reason or motive, object or lesson lies behind the divine command? Try to reason the reason and ground for it in connection with the great and momentous event of the death of Jesus, the Just for the unjust, and that the application of its blood symbolizes the application of the merit of the death of Jesus to the entire household of faith? Blessed are those whose eyes see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is effected by the payment of man's penalty; that as the whole world lost divine favor and came under the divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that all sin be paid. How much more so should that, therefore, as the Apostle declares, Christ died for our sins, the Just for the unjust, that he might bring us back to God. Thus he opened up a new and living way, a new way to everlasting life.

We memorialize four great matters:
(1) The death of our Lord as the Passover Lamb.
(2) Our relationship or participation with him in the sacrifice and death of Christ, as followers in his steps and sharers in his cup.
(3) We celebrate incidentally and prospectively the deliverance which will soon follow this passing over of the present dispensation, described in the New Testament as “Meet the two between those passed over, the church—the little flock and the great company, the antitypes of the priesthood and the Levitical host or tribe. The deliverance of these will come in the morning, the resurrection morning, the Millennial morning. It will be to the church the great feast of fat things (Isaiah 25:6) which will follow the passing over of the church, when the passed-over ones shall be associated with their Lord in his heavenly kingdom as the great and holy host of all earth, and heaven, and King of all the earth, to bless and uplift the human family through the merit of the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit to them has made them worthy.

From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the flock he was to deliver. That in the divine purpose the value of his sacrifice would ultimately redound first for the blessing of his followers and subsequently for the blessing of all the people. Hence in partaking of the broken unleavened bread we memorialize the partaking of sinners by him who gave himself to be in God’s due time the ransom price for all mankind. From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the divine law. Our hearts should here pause to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the program, and the justice of God thus exemplified, and the wisdom of God in making the arrangement, and the faith by which the promise of the free gift is manifested in us, fully carrying out of all the glorious purposes and promises which we memorialize.

The second point is scarcely less important to us than is the first. The first blessing from the Redeemer’s sacrifice has been the Gospel, the promise, and the assurance of pardon and the appreciative heart. This blessing is most astounding. It purports a still further favor to such of mankind as turn from sin and accept by faith the grace of God in Christ, and present their bodies living sacrifices to God and men. The offer of the cup to those who have thus partaken of the merit of Christ, and whose sacrifice God has accepted, are directed in conformity to their covenant relations to be associated with us of our Lord’s cup and to be immersed daily into his death.

THE CUP OF THE NEW COVENANT

The cup is not ours, but our Lord’s. The life or sacrifice symbolized by the blood is not ours, but our Redeemer’s. We merely have the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. But referring to us of the privilege of participation in the cup of the Passover, our Lord thus referred to the cup as a memorial cup—"a memorial not only do we symbolize our Lord’s broken body, in a larger sense we symbolize the breaking of the covenant. The members of the Passover Lamb, the Millennial Lamb, is the same object, the same cup which we break, is it not the communion [the common union or participation] of the body of Christ? For we, being many, are one loaf, the one body; for we are all partakers of the one loaf."—1 Corinthians 10:16, 17.

THE MEANING OF THE CUP

To us the cup of the fruit of the vine means the sacrificed life of our Lord. But, additionally, it reminds us that in becoming his disciples we have accepted his invitation to share in the cup. To us this means faithfulness in self-sacrifice as the Lord’s representatives, even unto death. “The cup of blessing which we bless [for which we give thanks as the greatest imaginable favor of God bestowed upon us], it is not the communion [the general union, the fellowship] of the body of Christ?” Does not represent our Lord’s sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father’s pre-arranged plan, in which he fore-knew us with Jesus from before the world began?

Oh, what a depth of meaning attaches to the communion cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this communion cup represents our being in the act of living, as the Antitype of him who gave himself to be in God’s due time the ransom price for all mankind. The members of the Body of Christ, the Church, as receiving the cup, as partaking of it, as drinking it, as seeking to accept it by faith, are represented as living sacrifices, his body, his life, and his blood given for the remission of sins. What a depth of meaning attaches to the communion cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this communion cup represents our being in the act of living, as the Antitype of him who gave himself to be in God’s due time the ransom price for all mankind. The members of the Body of Christ, the Church, as receiving the cup, as partaking of it, as drinking it, as seeking to accept it by faith, are represented as living sacrifices, his body, his life, and his blood given for the remission of sins...

"EVEN YOUR SANCTIFICATION"

We cannot understand the Apostle to mean that church members who have lived a holy and sanctifying life, who have never understood the real grace of God, the real privilege which they are invited to enjoy, should be subjects of the second death. On the contrary, the context intimates that the persons referred to had at one time a clear understanding of the matter; they had been justified by faith in the precious blood and thus enabled to approach God, but on the basis of that justifying faith they had gone on presenting their bodies living sacrifices to God; and the text cited indeed declares that it refers to only such as despise the blood of the covenant (the cup we memo...
THE WATCH TOWER
PITTSBURG, PA.

"THE EARNEST OF OUR INHERITANCE"

In our memorial service let not our hearts meditate merely upon the suffering of Christ but also upon the sacrifice of the members of his body as they walk in his footsteps to sacrificial death. On the contrary let us receive a proper exaltation of spirit from our participation in this cup. We read that Jesus rejoiced in spirit and the Apostle urges all those who are drinking the cup to return the favor: "Rejoice in the Lord; and again I say, Rejoice!" The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us." We receive this一杯 of Christ's cup. We do not merely common or ordinary, but not exclusive and only for the Church of Christ—"He that believeth on me, though he were dead yet shall he live; and he that believeth on me shall never perish. I will raise him up at the last day." (John 11:25-26) The question is, How shall we interpret this? Shall we understand that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" beyond the veil?—Romans 8:28; 2 Corinthians 4:17.

It is the partake in the cup of suffering and joy which is an earnest of our salvation in Christ and in which we shall receive at the second coming of our Lord and our gathering together with him, as his members and his bride class. This rejoicing in spirit is necessary to our courage and zeal in the service of the Lord. Note its operation in St. Paul, who with Silas could sing praises to God in the prison, with his feet in the stocks and his back lacerated. And so it should be with all of Christ's true followers in the narrow way. With the wound of every thorn, with the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake, we may have joy unspeakable.

A further joy may be ours as we comprehend more and more fully the significance of this New Covenant or New Testa­ment, with which will be associated the privilege of being joint-sacri­fiers with our Lord. Who would repudiate the privilege of being joint-sacrificers with our Lord? Who would spurn his cup and his baptism into death in view of the privi­lege of being sanctified in the name of our Lord Jesus Christ? Is it possible that any would despise such a favor as this? Who would repudiate the privilege of being joint-sacri­fiers with our Lord? Who would spurn his cup and his baptism into death in view of the privilege of being joint-sacri­fiers with our Lord in his kingdom.

It is a true statement that "Jesus rejoiced in spirit; and the Apostle

"Lett us keep the feast".

We urge upon the Lord's people who recognize the foregoing facts and signification to meet in the name of the Master as his members, and to comply with his invitation, "Do this in remembrance of me." For the body of Christ is called together by the blood of the covenant which is shortly to be sealed for Israel and throughout the families of the earth who will come into harmony with the divinely arranged terms.

Let us then each year appreciate this glorious memorial more and more in its expression of "love divine all love excelling," whose length and breadth and height and depth surpass all human comprehension.

OUR RISEN LORD

[This article was a reprint of that entitled, "A Spirit Hath Not Flesh and Bones," published in issue of June 1, 1899, which please see.]

[6406]
God's ways are not our ways, his thoughts are not as ours; He wounds us sore with cruel thorns, where we have stooped for flowers; But oh! the oft-pierced heart those precious drops distil, That many a life, else all unblest, with healing balm shall fill. Then give, O give, the flower to those who pray it so may be, But I would choose to have the thorns, with thee, dear Lord, with thee.

CHRIST IN GETHSEMANE

Tis midnight: and on Olive's brow The star is dimmed that lately shone; Tis midnight: in the garden now The suffering Savior prays alone. Tis midnight: and, from all removed, The Savior wrestles lone with fears; Even that disciple whom he loved Needs not his Master's grief and tears.

THE HOLY SPIRIT OUR HELPER

ACTS 2:1-18, 14-18.

Paraphrases 1-4 of this article were reprinted from article January 1, 1910. Paragraphs 5-13 were reprinted from an article of issue of December 15, 1901. Paragraphs 25-39 were reprinted from an article entitled, "Speaking With Other Tongues," published in from article entitled, "Save Yourselves From This Generation printed below. Please see the articles named.

The number of Israelites, otherwise called Jews, residing in the surrounding nations, "dispersed among the Gentiles," where they were engaged in business, was much greater than the number who resided permanently in Palestine. Yet there was among them a reverence for the Holy Land and the Moslem law; and the latter commanded an assembling at least representative, at the Passover, at Pentecost and at the Feast of the Tabernacles. (Deuteronomy 16:16) In consequence great numbers came to Jerusalem from the surrounding countries as representatives of families and communities to hear God's word; and to offer prayers and sacrifices at the Temple, on these occasions. The countries from which they came are mentioned, and include a radius of several hundred miles and the most enlightened portions of the world at that time. Although Greek was the ruling language of that period in official matters and among the learned, yet the majority of the people evidently understood little more than their native tongues and dialects; nor did the character of the worship at Jerusalem make it necessary that they be conversant with the early Church in one language. They came together to worship and to present offerings rather than to hear preaching. Yet doubtless the Lord's arrangement through Moses with reference to this feast had in view the very opportunities for publishing the message of the church in today's study. The miracle of speaking in various tongues was appreciated by some at least of these representatives of true religion throughout the world. Doubtless the testimony of the apostles heard here was carried to every quarter, if not in sufficient power to convert to Christ, at least in sufficient measure to prepare the way in some degree for the message which was to be carried throughout the world by the apostles and by believers in general who subsequently, as a result of the persecution in Jerusalem, scattered and went everywhere preaching the Gospel. Although the people mentioned were religious, "devout

ST. PETER'S SERMON

St. Peter's explanation of the Pentecostal blessing should not be taken to mean that what was witnessed in the upper room on that Pentecost nearly nineteen centuries ago completely fulfilled the Prophet Joel's predictions. No Bible student will dispute that the fulfillment of the prophecy began then, with the pouring out of the holy Spirit upon God's servants and handmaidens; and the remainder of the prophecy will be fulfilled with equal accuracy in due time. After these days of the Gospel age, after these days of the pouring of the holy Spirit upon God's servants and handmaidens, will come the glorious epoch of Messiah's kingdom, in and through which God will pour out upon the world of mankind a great blessing of enlightenment and uplift from the sin and death conditions now prevailing everywhere. It will be to the accomplishment of this end that Satan shall be bound for a thousand years; and the darkness which now covers the earth, and the gross darkness which now blinds the heathen, will be chased away by the glorious Sun of Righteousness, with healing in his beams.—Malachi 4:2; Matthew 13:43.

IMPORTANT NOTICES

PETITION AND PUBLICITY WORK

Excellent reports are being received from the dear friends in all parts of the country as they joyfully participate in the splendid opportunities for witnessing which the petition afforded. Although some opposition was encountered in certain localities by reason of prejudice, the general response has been tremendous and extremely gratifying. The tracts have been read and digested; newspapers have opened their columns to our message; men in public life have had their attention called to our good work; and many have inclined a sympathetic and hearing ear, and have desired to know more about the truth for which our humble petitioners suffer taxes and Many classes have succeeded in getting considerable matter into their local papers. We recommend this as a good plan.

Some of the friends have written us asking whether they should cease circulating the petitions on any particular date. We answer: No; not until you have secured every signature possible. Continue to canvas. Send to us for additional blank petitions as you need them. Please keep in mind the fact that we are not asking our neighbors for any favor, but are merely giving them an opportunity to help preserve justice, a duty which properly devolves upon all. Members of the local classes should not forget that they themselves should sign the petition as well. We will receive the veriest condemnation of our executive with a condemnation of the I. B. S. A. as a whole, and that their vindication in the public mind will mean a vindication of the entire organization and its work. Hence it is a matter in which the whole church is involved.

A NEW CONCERTED WORK

The recent publicity given to the I. B. S. A., through the newspapers, tracts and house-to-house canvass with the petitions has in many places greatly increased the demand for the Numerous Tracts. Some colporteurs find it easier to make sales when the prospective customer learns that the books are
published by the International Bible Students' Association. It arouses our interest to hear the truth as we read it. We are sure that the colporteurs will take advantage of this favorable situation and "do with their might what their hands find to do."

We suggest that those contemplating entering the colporteur work would do well to begin at once, if possible, that they may now assist in supplying the message of truth to the inquiring ones, ere the interest languishes. We would like to hear at once from all such prospective colporteurs, also from any former colporteurs who have temporarily left the service but would be pleased to resume.

OLD TOWERS IN BOOK FORM

So numerous are the requests for back issues of The Watch Tower, which we are unable to supply, that we have wondered whether it would not be the Lord's will for us to republish the issues of the former colporteur's publications back as 1879, when the publication began. By resetting in type similar to that used for the Sunday School lessons in recent issues, we are informed that all The Watch Towers from 1879 to 1918 inclusive may be gotten into seven volumes of about 1,000 pages each, provided that the cover pages are omitted between each issue (except at the beginning of each volume) and the pilgrimage page eliminated. By the use of modern paper, each volume will be about two inches thick and weigh less than three pounds, the pages being the same size as in the present Watch Tower. Each volume would contain the issues of several years, approximately as follows:

Vol. I, 1879-1886
Vol. II, 1887-1893
Vol. III, 1894-1898
Vol. IV, 1899-1903
Vol. V, 1904-1910
Vol. VI, 1911-1913
Vol. VII, 1914-1918

The last volume would also contain an Alphabetical Index covering all articles appearing in The Watch Tower during the entire harvest period and also an index to Scripture citations. These volumes, substantially bound in embossed cloth, could be sold for $80.00 each, or the entire set for seven volumes for $120.00 expressage collect. All who would like to have us undertake the publication of this priceless treasure, which would be a fitting climax to the harvest and a legacy to posterity, will kindly write us a postcard at once.

May we implore you to forward your request to the Watch Tower Office, Pittsburg, Pa.

LETTERS FROM AFIELD

JEHOVAH AN ACCURATE TIME-KEEPER

DEAR BRETHREN:

For some time I have been thinking that the world war must have started exactly at the conclusion of the 2520 years of the Gentiles. War began in the late summer of 1914, before October, 1914. Nevertheless since it has proven to be the beginning of the "time of trouble," I have believed the Scriptures would somehow show that fact with as much precision as they relate other great events in chronology. For instance, the exodus from Egypt was to begin on the eve of the Passover, exactly 40 years to a day from the beginning of the wandering. Numbers 33:5-9; Joshua 5:6, 9, 10.

Will the Scriptures prove that the great "time of trouble" was to begin on August 1, 1914, exactly 2520 years to a day from the completion of Christ's work? I shall attempt to prove it.

As pointed out by Brother Edgar in "Great Pyramid Passages," Volume 2, pages 41 and 42, "the years of the kings of Judah began in the spring; and when a king, through death or for any cause, vacated the throne, the year during which he ceased to reign was counted in the total years of his reign, while the first year of the reign of his successor was reckoned as beginning from the following spring." Zedekiah was Judah's last king; and in harmony with the custom we read in Genesis 8:13 the year when he began his reign "was the year that God of Noah's sixth-hundredth year. (Exodus 8:13) The exodus occurred 430 years to a day after Abraham's entrance into Canaan (Exodus 12:40-42, 51) The Israelite wandering in the wilderness was completed on the eve of the Passover, exactly 40 years to a day from the beginning of the wandering. Numbers 33:5-9; Joshua 5:6, 9, 10.

The new volunteer matter is surely the most powerful literature we have ever placed before the public. Nobody will fail to read it and to reflect on what it cost in suffering to produce this subject matter. Am glad also to note the spirit in which our brother, the dear and faithful, conducted all meetings which you and I held. I was at ... when the first letter announcing it was received.

Deep appreciation of Christmas gifts

DEAR FRIENDS OF THE TOWER OFFICE:

I wish to thank you for remembering me in your dear husband on Christmas. It was very kind of you to do so, and I assure you that it is much appreciated by us both. We hope that you, dear friends, will be able to do something for others in this way, in the near future also. In this way we can all help one another in God's service. We have many good wishes for Christmas.

Again thanking you all for your great kindness, and trust you will be very happy. Merry Christmas.

Yours in fellowship and service. A. E. Burges,-Ohio.

GRATEFUL FOR PRESENT PRIVILEGES

DEAR BRETHREN:-

Enclosed find report of last Sunday's meeting, which opportunity of service I enjoyed very much. The strangers present seemed favorably impressed with the truths presented and also with reference to our dear brethren at Atlanta, and came forward readily to sign the petition. From my conversation with some of these strangers who seemed loyal to the Ransomed and possessed of a Christian spirit, though still affiliated with the church of which they were members, I gained the impression that they might be members of the Benjamin or Jewish classes or fellow-worshipers on "Joseph and his Brethren" in Aug. 1st, 1918, Watch Tower. Benjamin and Joseph, etc., must be feeling the famine and are coming to Joseph for food.

May God continue to bless you all in the glorious work going on at the present time! I presume it is calculated to cause a division of the waters, lining up the people either on the side of the Lamb or on the side of the Beast.-Rev. 17:14, Comments.

Yours in fellowship and service. A. E. Burges,-Ohio.
IN FULL HARMONY WITH THE SOCIETY

DEAR BRETHREN:—

The name “Brother Rice” having appeared in connection with the music on the program of a convention of those not standing with the Society, I wish any remembering me to know that I have had nothing whatever to do with the matter. I have not had the privilege of the German Board, nor have I ever had my name in connexion with the Society’s arrangements. My fervent prayers are offered that the Lord will change his appointed way of dispensing spiritual food to the household of faith; and I could think of or desire no greater privilege than that of serving the Lord and the dear friends in connection with the Society’s arrangements. My fervent prayers are offered with the work of the Society, especially those in bonds. I also thank him that he so richly blesses your labor of love.

Your brother in Christ.

B. M. Rice—Illinois.

GOD WILL SEE THAT JUSTICE IS RENDERED

DEARLY BELIEVED BRETHREN:—

We desire to express our confidence in the Watch Tower Bible and Tract Society as being under the direct supervision and ruling care of our Lord. His dealings with the Society in the past, his bringing it through every storm has proven this to us. We are in full harmony with the outcome of the last election of officers, and are assured that they were elected in an effort to express the will of the Lord. We desire to render our full co-operation in their endeavors to serve the Lord and his truth.

For our brethren in prison we express the belief that although they are in bonds yet they have a clear conscience, void of offence toward God and man. We trust that if it is his will the Lord will soon show to the world the injustice of their imprisonment, and that they may be released to pursue again the work of righteousness and the spread of the Gospel.

The earthquake opened their prison doors. In the love of our Lord.

Your brother by his grace.

Hans Raulfers.—Holland.

ARMENIAN FUGITIVES DISTRIBUTED TRACTS

DEAR BRETHREN IN THE LORD:—

The last shipment of literature which you sent never reached us. No doubt they went to the bottom of the sea. I knew about the Armenian R.S.M. Nos. 1, 2, 3, and 4 while still in Armenia. Among the fugitive Armenians coming into Egypt from Jerusalem there were some who had your R.S.M. Nos. 5 and 6. I wanted to read these, but they were too much worn. Kindly send me several copies.

Your books, “Millennial Dawn,” “The Drama of Creation” (Scenario) and your tracts are a great help both to me and to the bishops and archbishops here in Egypt. (Armenians) Our minds are illuminated by the truths explained in these books. Especially do they help me in my Bible class. I have distributed all the books and tracts which you sent in your last lot. Depending upon your generosity, I did not refuse any one which was asked for literature; and now I have not even one copy left with me. Therefore I hope you will remember us, and will send more literature to take the place of what was lost on the way.

Your brother in Christ.

Vartan Vartesperian.—Egypt.

ASSURANCE OF HEARTY SYMPATHY

DEAR BRETHREN:—

Just a line to assure you of my hearty support and sympathy, and also to express my thankfulness and my gratitude to the Lord for the very rich and abundant blessings I have received from The Watch Tower during the past year. I am very glad to note that the Lord has blessed you and me also. I am very glad to note that we may have an elucidation of the minor prophets. Could we have a few thoughts on the prophecy of Jeremiah? It has struck me as having perhaps a peculiar application (also of peculiar significance) to the present time. I am sure that the Lord will guide you and me more and more into his holy will, and bless you abundantly above what we can conceive or think during this present year. I am your loving brother in the Lord.

ALFRED J. PAYNTER.—Eng.

APPRaising OF PREsent DIFFICULTIES

DEAR BRETHREN:—

We are sending you a new year’s greeting in Christ, in whom we have fellowship and are mystically united. We are aware of the many struggles through which the Society has been passing. But as a ship that has not only a cargo but precious cargo, our heart is still that of faith, the Lord will change his appointed way of dispensing spiritual food to the household of faith; and I could think of or desire no greater privilege than that of serving the Lord and the dear friends in connection with the Society’s arrangements. My fervent prayers are offered with the work of the Society, especially those in bonds. I also thank him that he so richly blesses your labor of love.

Your brother in Christ.

B. M. Rice—Illinois.

WORLD TOWN SIGNED THE PETITION

DEAR BRETHREN IN THE LORD:—

Enclosed find petition papers. We wish to make mention of how the Lord has blessed us in this wonderful privilege. The population of our city is six hundred, and all the business men of the town signed our petition. We wish to note also that there are two persons to sign. Our little class consists of only six persons: and we are all truly thankful for the work that has opened up that we might in some manner show our love for those whom we love so dearly. May the Lord’s richest blessings rest upon you. We think of you and pray for you incessantly. We may only do our little. Yours in the Lord.

DEAR BRETHREN:—

We express the belief that those left in prison will be released to pursue again the work of righteousness and the spread of the Gospel.

The earthquake opened their prison doors. In the love of our Lord.

Your brother by his grace.

Hans Raulfers.—Holland.

PLEDGE OF LOYALTY RENEWED

DEARLY LOVED BRETHREN:—

As we stand in the opening days of an eventful year we, the assembled brethren of this Ecclesia, desire to renew our pledge of loyalty to our brethren whom the Lord has graciously placed at the head of the Watch Tower Bible and Tract Society. We feel too deeply to express in words the gratitude and loving thankfulness we are deriving from the Society’s labors of love. Perhaps the expression of our hearts is found in the words of one writer, that as sons of God we are dwelling in the inner circle of the Almighty Jehovah. We just desire to remain loyal and true to the principles of God’s Word, and to be as humble and teachable as the little children now gathered by our elder Brother as an example of humility. With fervent Christian love.

Yours by his favor. The Stockport Ecclesia.—Eng.

GREEN PASTURES BEHIND STILL WATERS

DEAR BRETHREN:—

We desire to express to you our entire satisfaction and approval of the election of officers of the Watch Tower Bible and Tract Society. We are confident that the Lord is still using the Society as the channel for feeding his sheep; and while the Tower contains such nourishing spiritual food we need not, nor will we, seek new pastures. So, praying God’s continued blessing upon you, we are

Your fellow servants.

The Mayfield Ecclesia.—Eng.

IN HEARTY ACCORD WITH THE WATCH TOWER

DEAR BRETHREN:—

Having just had our regular annual election of Elders and other officers for our Ecclesia, we beg leave to report that at the regular meeting of our Board, it was decided that the Fargo Ecclesia is heartily in accord with the dear friends now getting out the blessed Watch Tower: and that every member of this Ecclesia is more than ever convinced that the good old Watch Tower is the proper channel; and we praise the Lord for permitting us to receive it. May he continue to prosper the work as he sees it necessary; and be assured, dear friends, that you have the undivided support of this Ecclesia and that you are remembered daily at the throne of heavenly grace.

With much Christian love. The Fargo Ecclesia.—Eng.

DECISION RENDERED BY CHURCH BOARD

DEAR BRETHREN IN THE LORD:—

At the regular meeting of the Board of Elders and Deacons of the Detroit Ecclesia, it was decided that no communication derogatory or otherwise, bearing the stamp of the Watch Tower Office should be read to the class by the Secretary, with
out submitting same to the Board of Elders for their sanction. Yours in the Master's service, E. A. McOosh, Secy.

PRESERVING THE UNITY OF THE SPIRIT

DEAR BROTHERS:—

It is with pleasure we write to inform you that we here are of one mind and still believe that the Lord is using the Society, guiding its affairs. The last Pilgrim's visit was much enjoyed, and his talk on Faith, was strengthening indeed. We all wish to present the faiths ready to do whatever the Lord privileges us to have part in. May God keep and comfort those who have charge of the Society's affairs now, and bless all his little ones everywhere!

Yours in the Master's service, Linton Eccles. —Ind.

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PITTSBURGH, PA., APRIL 1, 1919

No. 7

VIEWS FROM THE WATCH TOWER

"The leadership in the movement towards organic unity has long been in the hands of the Protestant Episcopal church. Those of other communions who have been interested in that movement have long been sitting with amazing humility on the steps of the Episcopalian House of Bishops, awaiting such crumbs of comfort and hope as might fall from the Masters' table.

"The Presbyterian General Assembly picked up the abandoned leadership. On their initiative the representatives of thirty-three million American Christians met recently at Philadelphia, appointed committees of preparation and summoned a great meeting in the near future, not later than 1920, to take action for such a practical organic unity of American Protestantism as would bring in all of the other Protestant sects.

"Weeping will be changed into joy, praise and thanksgiving will go up from the united church bodies to the Lord, and the triumph will be the Lord's."

"The Presbyterian Church in America is especially interested in the church unity project so correlated by the following dispatch from the Pittsburgh Post of March 12th:—

"The merger of the Presbyterian and United Presbyterian churches was put forward as the logical forerunner of a religious unifying movement which should bring in all of the ten or twelve Presbyterian denominations and possibly some of those not Presbyterians, at last night's session of the prayer conference on union. Dr. Robert E. Speer of New York, member of the board of foreign missions of the Presbyterian Church, and spokesman for his church at the gathering, ventured the prediction that in any union with the United Presbyterian his church would be willing to sacrifice name, form, and negative things in order to further the union. A great gathering of Christian bodies under one head was the ideal that Dr. Speer set forth."

"Willing to sacrifice name and creed"

That the Presbyterian Church in America is especially interested in the church unity project is corroborated by the following dispatch from the Pittsburgh Post of March 12th:

"The merger of the Presbyterian and United Presbyterian churches was put forward as the logical forerunner of a religious unifying movement which should bring in all of the ten or twelve Presbyterian denominations and possibly some of those not Presbyterians, at last night's session of the prayer conference on union. Dr. Robert E. Speer of New York, member of the board of foreign missions of the Presbyterian Church, and spokesman for his church at the gathering, ventured the prediction that in any union with the United Presbyterian his church would be willing to sacrifice name, form, and negative things in order to further the union. A great gathering of Christian bodies under one head was the ideal that Dr. Speer set forth."

The foregoing is clearly in fulfillment of Bible prophecy as interpreted by Pastor Russell more than thirty years ago. Through the Watch Tower, and particularly in Stuems of the Scriptures, Volume IV, page 258, written 23 years ago, he said:

"The 'sure Word of prophecy' indicates very clearly that the various Protestant sects will form a cooperative union of federality and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together as a scroll for self-protection—as distinct and separate rolls, yet in the same column through the Scriptures."

"In the DAYS of these KINGS"

Bible Students are familiar with the account of King Nebuchadnezzar's vision of the great image whose head was of gold, arms and breast a silver, belly of brass and legs of iron, and the feet of which were iron smeared with clay. The Prophet Daniel gave an inspired interpretation thereof, indicating that the four metals composing the great giant typify four great world-empires, beginning with Babylonia, which was represented in the head of gold. (Daniel 2) History shows the fulfillment of the vision. There have been just four universal empires of earth, namely, Babylonia, Medo-Persia, Greece and Rome. The feet smeared with clay (scoiasticism) resem­

The ten toes of the image typified ten divisions of ancient Rome, which would in existence in Europe when the Universal Empire would be established—the Messianic King.
FAMINES-PESTILENCES-EARTHQUAKES

When Jesus answered the question of his disciples: “What shall be the sign of thy presence and of the end of the age?” he declared among other things: “Nation shall rise against nation and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places.” (Matthew 24:7) This remarkable prophecy, as Bible students know, has been in fulfillment for the past several years. Since the end of Gentile times we have seen kingdom rise against kingdom, which was foretold by Daniel, and famines, pestilences and earthquakes (revolutions) in rapid succession. Indeed, these various elements of the great “time of trouble” have intermingled so that the famines, pestilences and earthquakes now ravish the human family simultaneously. We quote a British dispatch of March 7th, published throughout the world, reading as follows:

“George H. Roberts, the food minister, said today that he could state on absolutely unimpeachable authority that the situation with respect to food conditions in great areas of Europe was nothing less than tragic.”

“It is not too much to say that Roumania is starving, that Austria is starving and that Serbia is starving, with the result that there will be, it is feared, three famines in one country.”

In addition to the famines the Lord mentioned that pestilences would be specially manifest in the earth at this time. It is even so. The influenza epidemic has swept the entire earth, and its effect has been especially felt in parts of the extreme north to the Hottentots of the torrid regions. In the short space of one year this pestilence alone has claimed twelve million lives, which is in excess of the combined casualties of the four and a half years of war.

In countries it is reported that famines and pestilences have often been immediately followed by revolutions in many places. There have been literal earthquakes of great violence in recent years, also. Doubtless others will follow.

The revolutionary period began in Russia in 1917, and has rapidly spread throughout Europe. We quote from the Philadelphia Public Ledger of February 26th, 1919, the following:

“Yesterday three men to whom the people of the United States are accustomed to pay heed were reported as saying without previous consultation, practically the same thing. The three men were President Wilson, Ex-President Taft, and the British Premier. Lloyd George. The statement on which we may perhaps find best put in the arresting words of Ex-President Taft at Omaha:

“Today is more serious in Europe than the day upon which the German herds came nearest to Paris. It is the crisis of the world. Should Europe go to pieces America would be involved in another world war without the least doubt.”

“There is no question whatever that the ever-seething volcano of social unrest in Europe approaches the eruption stage. The old order may change, but there are strong rival forces at work which are immediately or immediately in the offing. Lloyd George is pressing the British Parliament to ‘railroad’ an emergency measure for the purpose of averting ‘civil strife’ in the United Kingdom. This, remember, is in a victorious country which is to get and not to pay indemnities, which is not blocked, has not had a long civil war, has not been in the grinding poverty of Italy, but is receiving no indemnity and is being transferred to a peace basis as rapidly as possible. But in spite of all these advantages, the wrenching, wrecking, dislocating effects of four years of war, tearing apart the old relations between nations and prices, burying the old economic foundations, tossing the systems of trade overboard, we have produced so serious a situation that even the British Premier must appeal to Parliament to take swift measures to prevent ‘civil strife.’

“And he means just that. It is well known that if the miners strike, a total industrial tie-up will follow: and that the other trade unions, notably railway men, stand ready to prevent troop movements. The government will be unable to influence strikes which will paralyze and the chief victor of the war may stage this universal strike today.

“In this connection we are reminded of the ominous words of President Wilson in his Boston address on his recent return from Europe:

“I speak of the nations of the world. I do not speak of the governments of the world. I speak of the peoples who constitute the nations of the world. They are in the saddle, and they are going to see to it that if their present government do not do their bidding, they will strike and strike again. And it is a serious matter to let them see that you are unable to give them what they ask.”

“From my point of view the question is averted thus: How can we preserve the peace? How can we prevent civil violence? How can we prevent the countries from breaking up and tearing each other to pieces? And the answer is, if we provide something that will give the people hope that they can be made happy and that the world will not end in this manner."

WONDERFUL WITNESS FOR THE TRUTH

Our readers are familiar with the teachings of the Scriptures which indicate that the Lord’s people in the end of the age shall appear before kings and rulers and statesmen of earth in giving their final witness as ambassadors of the Christ kingdom. During the past few weeks the Lord’s people have been increasingly active in this work. We have often wondered what means the Lord may use in arousing the attention of the rulers of earth. We have watched with interest the press reports which indicate that the Lord’s people are being heard in many places. The secret is out and the present governments know it.

At this juncture we find the Roman pontiff coming forward and offering his service as arbitrator or advisor. An Associated Press Dispatch from Paris under date of March 15th, 1919, reads as follows:

“It has become known that Pope Benedict has addressed a appeal to the powers emphasizing the urgency of the speedy conclusion of peace with Germany. It is understood that the pontiff states that the Vatican possesses valuable information that the situation in Germany, socially and economically, is very grave, and that he fears the spread of Bolshevism with such rapidity that it might result in the establishment of a Bolshevist state, which, in turn, might become allied with Bolshevist Russia.”
LOYALTY TO THE BRETHREN

"We ought to lay down our lives for the brethren."—1 John 3:16.

The Lord's will concerning all his followers is that they should love one another as he loved them. St. John expressed this sentiment, saying that as Jesus loved the church and laid down his life for the church, so also his followers should lay down their lives for the brethren. If this is the love standard that the Lord has set for his people, how sorely some will soon be disappointed in respect to his will if they have ignored the saying, "No man layeth anything into the Church but that which is of God." (1 Corinthians 3:16.) Laying down our lives for the brethren may be literally done; but that the soul may be "bought of God with a price" (1 Corinthians 6:20); and that we are "bought with a dear price" (1 Peter 3:17); and that "the church is the body of Christ" (Ephesians 5:30), is the same as laying down our lives for the brethren. We are to love our brethren as we love ourselves, and to love the church as we love our own person; and as Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) There are also those who say, "Let us lay down our lives for the brethren." (Revelation 1:11.) To lay down our lives for the brethren is to lay down our lives for the church, since the church is the body of Christ.

FALSE TEACHERS AND TRUE PROPHETS

Thus the things of the "so great salvation which first began to be spoken by the Lord" were confirmed to his later followers by those who heard him, God also bearing witness with signs, miracles and gifts of the holy Spirit, according to the will of his Father. (Acts 2:39.) After the Lord had ascended far above all things, having led captivity-death-captive, he gave presents of himself and his gifts to men. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying building up of the body of Christ; till [until] we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we, being strengthened in love, may have power to comprehend with all our hearts what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God." (Ephesians 4:11-16.) Hence we know that under our Lord, first in the body are the apostles, next in rank are the prophets, and the angels to the seven churches, whom he who walked in the midst of the seven candlesticks held in his own right hand (Revelation 1:13; 2:1), sending each one in his due time with his appropriate message to the church which he especially serves.

HE THAT RECEIVETH YOU RECEIVETH ME

"Verily, verily, I say unto you, He that receiveth me receiveth me that sent me."—John 13:20.

Each one of the seven periods of the church had its special messenger and its special message, which it could get only through its messenger. (Revelation 2:1, 7, 8, 11, 12, 17, 18, 29; 3:1, 6, 7, 13, 14, 22.) Following these angels, seven prophets, came numerous evangelists, pastors, teachers; but each church had only the light of its own angel, or prophet, and that of his predecessors, while the succeeding period of the church had to wait the installation of its angel by the Lord for its particular message. And as there were among apostles, teachers in earthly Israel, making void the message of its prophets, so the Master warned of false teachers to follow him and his apostles and his prophets. The Apostle Paul, too, said that from among the disciples themselves, and chiefly from among the elders, would arise men speaking perverse things. (1 Timothy 1:6-8.)

LOYALTY TO THE BRETHREN

"He that receiveth you receiveth me"—Hebrews 3:7.

The strong emphasis which our Lord used in stating this vital principle, taken in connection with the time and the conditions, indicates its importance and the necessity of its full comprehension by those who would complete their course with joy. He had finished his public ministry, had forsook his passion and death, had celebrated the last feast of the Passover, had inaugurated the Memorial Supper, had washed the feet of the apostles, had proclaimed his true office as Master and Lord, had explained the symbolism of his having washed their feet, had informed them that the servant is not greater than his Lord and had announced that those who knew and did these things would have happiness as a reward. Then he added enigmatically, "I speak not of you all. I know whom I have chosen." Then immediately follows the statement of our text: "If ye love me, keep my commandments." (John 14:15.)

THE ANTITYPICAL "SON OF PERDITION"

To whom much is given, of him much is required. (Luke 12:48, 47; John 15:22.) The early church had much given, and much was required. (Mark 6:8.) Yet from among them arose "false apostles, deceitful workers, transforming themselves" as ministers (servants of righteousness) (2 Corinthians 11:13, 14); those who turned aside from the end of the commandment, love, to "vain juggling," desiring riches. (1 Timothy 6:4-6.)"
Thus in apostolic days "the mystery of iniquity" was working, whose coming was in all the deceivableness of unrighteousness in those that perish; but the truth in the love of it. Many who followed their vicious ways caused the way of truth to be evil spoken of. History has proven how Satan succeeded in bringing in the dark ages, foretold in the Word of God to come after the way of truth; and in the full development of the antitypical Son of Perdition.

After opening the eyes of the man born blind, our Lord said: "While I am in the world, I am the light of the world." (John 9:5, Diaglott) The Greek word here translated "while" has the force of "when ever." "The light which lighteth every man that cometh into the world." Yet it shone "in darkness, and the darkness comprehended it not." To those who would hear, our Lord said: "While ye have light, believe in the light, that ye may be the children of the light." (John 12:36) And some believed. Thus all down the age there have been children of the light.

JOY SINCE OUR LORD'S RETURN

During this last talk with his disciples our Lord also told them that he was going away to prepare a place for them, but that he would come again to receive them to himself. To and through the angel to the church of Laodicea he said: "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will in come in to him and will sup with him, and he with me." (Revelation 3:20). As Master's table, as he served through his wise and faithful steward, who was made ruler over the household to give them meat in due season; Volume after volume with abundant side dishes. There will be a fascinating variety of "all the goods," all the "meat in due season." (Luke 12:35, 44; Matthew 24:45-47) And why was this angel given rule over "all the goods," while the other angels had a more limited stewardship? No doubt it was because the time was near when the Mystery of God would be finished (Revelation 10:7), and the faithful living in this period would need all the meat to build them up and to sustain them.

THE TABLE OF OUR LORD'S PROVIDING

Then, too, it was the divine purpose that there need be and would be seven angels to the church. Moreover, there would be a man to build up with our Lord and with him—she—a channel of service. And where has this been found? The Watch Tower Bible and Tract Society is this channel, founded for the promotion of Christian knowledge, teaching the truth to watchmen and shepherds of our Lord's footsteps, as he left us an example.—1 Peter 2:21.

How bountifully this table, this channel, has provided the "meat in due season," bringing forth things old and new! Clearly setting forth line upon line and precept upon precept from the Word, it has not shunned to declare the whole counsel of God. (Acts 20:27) Man's perfection from the hands of the Creator; his fall through disobedience; the enforcement of the death penalty on all in Adam, making clear that "man became a living soul" and that "the soul that sinneth it shall die"—these fundamental truths are constantly reiterated. The doctrine of the Ransom is set forth with equal clearness—that through transference by divine power of the life principle from the Word in his prehuman existence (John 1:14), the holy Christ—the Son of the living God—has been raised from death to life, and the anointed Jesus who died, the just for the unjust, that he might bring us to God, thus providing the ransom sacrifice through which God could be just and yet the Justifier of him who believeth; and that on this foundation for an everlasting justice Jesus became the spiritual seed of Abraham, through whom all the families of the earth shall be blest.

Furthermore, the work of the Gospel age has been fully explained. Those now joined to our Lord through consecration, and those who are looking for the true Vine of the heavenly Father's right hand planting, and members of this spiritual seed of Abraham, heirs according to the promise. (Galatians 3:8, 18, 29) All thus favored of God through his house of sons and daughters,"—Christ in you, the hope of glory." As "this same Jesus" was highly exalted after his suffering, "being made so much better than angels as he had obtained a more excellent name than they," becoming "the express image of the Father's person," so those who have obtained the precious faith in the Lord's finished work will be made like him. Through the power which has been given beyond measure to each of the faithful ones are given exceeding great and precious promises, that through these they too might become partakers of the divine nature. (2 Peter 1:4) While in the flesh this class will diligently flees, as far as possible, from the corruption which is in the world through natural desires.

CURRENT EVENTS EXPLAINED

The second coming of our Lord and the consequent overthrow of Satan's empire have been clearly set forth. In our Lord's house many will be called, but a few are chosen. They are the holy ones of God, "to build them up and to sustain them." Our Lord's house, the Messianic Kingdom, God will destroy the face of the covering [death] and "shall destroy darkness."-Matthew 6:23; Jude 13.

And some believed. Thus all down the age there have been children of the light.

EVIL INFLUENCES NOW AT WORK

Since the Laodicean "angel," as a part of his stewardship, and as the final arrangement thereof, prepared for a continuation of the age of Ransom and its corollaries—the seed to bless and the resurrected to receive the blessing—shall we turn away from the feast of "meat in due season" to feed on various and strange doctrines and to "be tossed to and fro and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive?" Shall we become uplifted in our fleshly minds, not purely "holding the head, from which all the body by joints and bands having flexure and moisture through the Spirit, does grow with the increase of God," building itself up in love? "He that receiveth whomsoever I send receiveth me, and he who receiveth me receiveth him who sent me." "If ye keep these things happy are ye if ye do them. I speak not of you all; I know whom I have chosen." Ah, Beloved! It behooves us in this "end of the age," when the Lord is sending "forth his messengers, who will gather out of his kingdom all seducers [from the faith] and iniquities of all nations to the Father's class, a blessing of the faithful ones given exceeding great and precious promises, promises—human, angelic, cherubic, seraphic, etc. Our Lord went, as he said, to prepare a different and higher one for his faithful followers, even the divine. He promised that he would come again to receive them to himself. Furthermore, he would send his angels with a great sound of a trumpet to bring him and his armies into the world, and that he would send forth a chariot and horses, that he might come in glory, and reign with his Father and with the holy angels. (1 Thessalonians 4:16) Thus the圣徒 will be caught up even in apostles. Again the wily and powerful adversary, through various and strange doctrines, putting light for darkness and darkness for light, is using every means to create strife and antitheticalism among the consecrated, causing divisions contrary to the Word, putting non-essentials for fundamentals, raising false, unscriptural standards and using these as criteria for fellowship. Again sects are forming; but those approved will recognize the Lord and his arrangements and will not join in movements of various shades of every evil spoken of, and which lead off into "blackness of darkness."—Matthew 6:23; Jude 13.
in the world ye shall have tribulation. But be of good cheer. I have overcome the world.
Thus we can be tranquil, brave and strong, very courageous, even though the cloud at our side and ten thousand at our right hand; for only with our eyes shall we behold the reward of the wicked, who say and do not.

THE BASIS OF EVERY SITTING

We might have personal preferences here and there in the selection of elders among our little ecclesia or among officers and directors in the Society. But recognizing that the will of the Lord as expressed in the voice of the majority decides these matters, we are bound to be in accord, as in all things, on him who cares for us, knowing that all things are for his honor and plain unto him with whom we have to do. He is working all things through Christ according to the counsel of his own will; and as he causes the deeds of evil men to praise him, remember that he did not make the world to be the dwelling place of evil men to praise him, remembering the One who has served WIh.

The Lord's rest will not necessarily be true and adequate to complete the work of the Lord; His household, to be in harmony with those who be in agreement with His will. We are required to walk by faith, not by sight. Otherwise, we would be the targets of many enemies. They are required to walk by faith, not by sight. Otherwise, we would be the targets of many enemies.

TWO CAUSES OF DISSENSION IN THE CHURCH

A man is merely what his will is and what that will will make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this God calls new creatures and grants them the Holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

This is the reason for dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, the disloyal will gradually drift away. The Lord does not choose to force any of his family. He is choosing such as worship him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel age. This great work has been in progress for more than nineteen centuries; and this

THE TABLE OF THE GREAT KING

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over."

To serve in the courts of an earthly monarch has ever been considered a great privilege, and to sit at the royal table is an honor enjoyed by but a favored few. With this thought in mind we can especially appreciate the condescension of Jehovah as illustrated in the beautiful words of our text. Why should the Lord, the holy King of kings, provide for us "tables of salvation" to partake of the meat of life? Because we are his own literal children, his own loyal subjects. The Lord speaks of his disciples being perfected in one. If each Individual member of the church makes the most of his own opportunities and privileges in the kingdom of God, the entire Gospel age of the church will be a great advantage to the world, who are in the world. We are the Lord's children, the "seed of promise," it has been as a gracious plaque upon the ecclesiastical lords, "the seed of Satan." Numerous are the insidious arguments that have been propagated by the world to frighten away the Lord's people from the food—arguments designed either to draw them back or to frighten them. More than ever has it been true, as expressed by our text, that this last feature of present truth was spread before us in the presence of our enemies.

To those who are familiar with Satan's tactics it should hardly be necessary to suggest an offset to his arguments. Yet in order to strengthen the faith of those whose hearts are right, but whose minds have become temporarily confused, we are pleased to set forth a few positive evidences of the fact that none other than our Lord himself has served us with the truth. Ezekiel and Revelation, which at the same time constitute the last plague upon Babylon. Let us not say: "Why should we accept it as present truth?" Rather let us say: Why should I not accept it as present truth from the Lord?

THE "HALL" OF PRESENT TRUTH

Did not the Laodicean messenger, "that wise and faithful servant," promise us throughout his ministry and in the hour of his death, that the church should expect and would receive antithetical prophecies and the fulfillment of all the prophetic books? Have they not now been explained thoroughly and clearly and in accordance with all other features of the divine plan? Did not the same people who have been explained for use in publishing the preceding messages of the harvest period also publish these truths for the comfort and encouragement of the church in its hour of dire need? Is not the Watch Tower Bible and Tract Society the one and only channel which the Lord has used in dispensing his truth continually since the beginning of the harvest period? Did not this last published message contain the "hall" of truth which the Scrip
thee the crown of life.”

The word "Sardis" means "a city that has no door," and Peter had written in the last issue of THE WATCH TOWER which he published, just prior to his death: "Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the church." In the same article Russell H. Russell explains that the persecution in Smyrna was the last persecution here mentioned were symbolic days (i.e., ten years) and referred to the persecution under the Roman Emperor Diocletian during the years 303-313 A.D.

This passage indicates that the message of St. John to Smyrna 1 the final message of the age, delivered by the angel of the church at Smyrna. The Lord in this latter message rebukes the church for its lukewarmness, the omission of the "first love," and the "works of darkness." The Lord promises that he will give them "a crown of life." The message is therefore very significant to those who are interested in the future events of the millennium and the"New Jerusalem" which shall come down from heaven after the millennium is completed.

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ence during that period. To him belongs the honor of making the first translation of the Bible into English; and it is said that he wrote no less than two hundred tracts and pamphlets attacking transubstantiation and the mass, and more or less clearly treating the central doctrine of the ransom. Wycliffe was the father of the Lollard and the Hussite movements; and his influence was soon felt throughout all Christendom. In the Lord has been pleased to serve upon his table is the clarifying of the Temple of Ezekiel. This feature alone should be sufficient to convince any spirit-begotten, truth-hungry saint that God has guided in the publishing of these truths, never before understandable, and that any one who has not understood any thing in connection with the last nine chapters of Ezekiel's prophecy, relating to this wonderful temple, prior to the outpouring of the seventh vial. And yet we should have noticed the emphasis laid upon it by the Lord when he said: "Behold with thine eyes and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither; declare all that thou seest to the house of Israel." (Ezekiel 40:4) This passage points to the judicial purpose of this temple to be understood and declared to the true Israel (the church) for their guidance, ere their sojourn is completed. The Lord has fulfilled the promise. Numerous important details of the great plan of God are now clear as the noonday sun through the typical features of the Ezekiel Temple—details which could not have been illustrated in the simplicity of the Tabernacle in the wilderness. Yet they are in exact accord with the great fundamentals so clearly taught in "Tabernacle Shadows.

In view of these things which have been made plain to us through the only channel which the Lord has been pleased to use in the end of this age for serving truth to his household, who can doubt that it is the Lord who has placed upon his table the exposition of these two prophetic books of the Bible, which have never been previously understood by his church? Seeing, then, that the Lord is serving a new, though in many respects the same, generation of his great falling away, lest we not be dismayed by the opposition of those enemies of truth and righteousness, but faithfully receive from the Lord's table this additional evidence of his love and favor, and grow strong by the assimilation of this "meat in due season." "Greater is he who is in us than all they that be against us." Is not the way to heavenly gain Through earthly grief and loss? Rest must be won by till and pain—

The symbolical enigma with the four faces (lion, ox, man and eagle) are now seen to be in harmony with the symbols of Revelation 4:7; and a comparison of the two passages shows that God's four attributes of Justice, Power, Love and Wisdom are unquestionably referred to. This being true, the remarkable explanation of Ezekiel's vision in the first chapter of that prophecy in order to convince sincere Bible students that only the Lord could have clarified this matter, it is of no private interpretation.

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**HAS THE HARVEST ENDED?**

**Question.**—Did the harvest of the Gospel age end in the Spring of 1918, or is it still in progress?

**Answer.**—In The Watch Tower of Sept. 1, 1916, Brother Russell referred to this matter in considerable detail in an article entitled "The Harvest is not Ended." He there explained that the three and a half years of Jesus' ministry were not strictly occupied in harvest work, but rather he was then engaged in preparation for the harvest, which began at Pentecost. He then called attention to the fact that there was no "garner" into which to gather the wheat prior to Pentecost. The forty years' Jewish harvest was therefore explained to have begun in A. D. 33, and expired in A. D. 73; and by parallel reasoning it is seen that the Christian harvest began in 1845 later than the Jewish harvest, viz., in A. D. 1878, expiring chronologically in the Spring of A. D. 1918. This was the last statement on the subject of chronology uttered by the messenger to the church of Laodicea. We see no reason for doubting its correctness.

**ALL CROWNS APPOINTED**

**Question.**—Some have made consecration of themselves since the Spring of 1918. Could such be begotten of the holy spirit and enter the race for the great prize as members of the "little flock"? Do, in what sense could we say that the harvest has ended?

**Answer.**—We think it quite probable that in the Spring of 1918 all crowns had been appointed, and that no more crowns would be available except as vacancy might cause unfaithfulness. In that event the Lord would fill up the vacancies by begetting to the divine nature a number of consecrated ones equivalent to the number of unfaithful ones who have lost their crowns. You may then wonder if that has not indeed been true ever since 1881, in which year the general call ceased. In what sense therefore, would it be different since 1918 than before? We think the difference might be this: That in 1881 a sufficient number had been called and begotten of the spirit to complete the foreordained 144,000, but that the Lord had not yet called into any great falling away, so to such extent that between the years 1881 and 1918 there never was a sufficient number in the race at any one time to take up all the vacant or available crowns, until about springtime of last year, when again, for the first time since 1881, all available crowns were appointed and no vacancies existed. However, since that time there has probably been another falling away on the part of some, requiring others to be brought in to fill the vacancies. But the difference between the present situation and that which existed from 1881 to 1918 may be that since the Spring of 1918 there are more candidates than there are crowns, whereas prior to 1918 there were more crowns than candidates.

**SHOULD WATER IMMERSION BE PERFORMED?**

**Question.**—Should we continue our efforts to spread the truth and to leave people to consecration, encouraging them with the promises of glory, honor, immortality, and joint-heirship with our dear Redeemer? Should the symbol of baptism still be performed?

**Answer.**—We should continue our efforts to spread the truth, and endeavoring to lead people to consecration of their will to the will of God. All who gain life on whatever plane must come to a knowledge of the truth that only the consecrated then can be accepted into the Heavenly Father. We see no reason why we should not continue to declare the divine promises held out to the little flock, because it is not for us to know whether the one to whom we are speaking may or may not be accepted of the Lord to fill a vacancy caused by the unfaithfulness of another. If the person is not spiritual
Man Made in the Image of God

[This article was a reprint of that published in issue of January 1, 1907, under the title, "Man Created in God's Image," which please see.]

Letters from Afield

Petition Work a Blessing

Dear Brethren:

We are all glad to know we have been blessed in connection with the petition work. One firm of lawyers, after reading the petition, said they would rather it asked for an unqualified release than to have the bail feature attached. They gladly signed it, and requested three clients, who were in their office at the time, to sign also. Later in the week a member of this firm law saw me in front of his office and called me in, explaining that another client was there who would be glad to sign my petition. The client was an officer of the Life and Casualty Insurance Co. and readily added his name to my list.

Another lawyer told me that however expedient it might have been to lock up these sincere Bible students during the war, those reasons could not possibly exist in times of peace; and rest in the way of future reward will be infinitely more than fitting water immersion: we burial in water would continue to picture the complete burial of the will of the candidate into the will of Christ, and that he is acknowledged to have acquitted himself in the kindness of his heart will is concerned. The candidate having consecrated himself, has done all that anybody could do; hence it is proper for him to symbolize that fact before others. Whether he is to be appointed a crown as a memorial for the Lord alone to determine. For ought we know the symbol of immersion may be perpetuated throughout the Millennial age in picturing individual consecrations.

In Be the Second Death

Question.—Is the world now subject to the second death?

Answer.—God's law, when broken, brings the sentence of death upon the sinner, as in the case of Adam. If broken by any one who has been delivered from that sentence pronounced upon Adam, God's law would bring condemnation afresh upon the guilty person. The Bible speaks of this second condemnation as the second death.

The first death sentence passed upon all mankind because of one man's sin. The second death sentence will pass upon none; for the guilt of a sinner is not death. Such a sin could not be committed, however, until after such a person had been delivered from the sentence previously upon him through father Adam—the first death sentence. The world, therefore, has no right to die the second death; for mankind are not yet released from the first death sentence. No man could be judicially tried and condemned to death while already under a death sentence. To have a second sentence he must have come, either actually or reckonedly, from under the first sentence. But for what work is he called to come? until they shall have been released from that condemnation can they come under another condemnation. Hence the Bible declares it to be God's purpose that there shall be a great day, a thousand years, in which Christ will judge the world a judgment, or trial. The right to give them this trial our Lord Jesus has secured by his own death, having tasted death for Adam and all his posterity, condemned to death in him. (Hebrews 2:9) The death of our Lord, a perfect man, would be the full offset for the sentence upon the first man. Thus the way is opened for the great "times of restitution" mentioned by the Apostle Peter.

Rejoicing in the Truth

Dear Brethren in Christ:

I am thankful to be able to tell you I am now a sister in the faith, and symbolized my consecration at the recent Toronto convention. I have gladly taken the vow unto the Lord and am endeavoring to carry out my covenant with him faithfully. I am so grateful to my Heavenly Father that he has made the blessed promise by which I may be recognized as a child of the King, and also that I, notwithstanding all my weaknesses, am counted in when the other dear ones offer their prayers for the Lord's people. I am privileged to enjoy the sweet fellowship of the dear little circle here in this place, for which I give thanks. Praise his holy name forever!

Please find enclosed Express Money Order for $... which is for "Good Hopes," to help a little in the blessed work. "If God be for us, who can be against us?" (Romans 8:31)

Your sister in the Lord,

T. Seek, Secretary.

A Valiant Soldier of the Cross

Dear Brethren:

Loving greetings from our dear Redeemer! It is my privilege to transmit to you the following resolution passed unanimously today by the London Tabernacle congregation:

"This congregation having heard with much pleasure that the annual meeting of the Watch Tower Bible and Tract Society recently held in Pittsburgh was unanimously A. L. A. as grace, and rest in the way of future reward will be infinitely more than fitting water immersion: we can picture the complete burial of the will of the candidate into the will of Christ, and that he is acknowledged to have acquitted himself in the kindness of his heart when he comes, either actually or reckonedly, from under the first sentence. The world, therefore, has no right to die the second death; for mankind are not yet released from the first death sentence. No man could be judicially tried and condemned to death while already under a death sentence. To have a second sentence he must have come, either actually or reckonedly, from under the first sentence. But for what work is he called to come? until they shall have been released from that condemnation can they come under another condemnation. Hence the Bible declares it to be God's purpose that there shall be a great day, a thousand years, in which Christ will judge the world a judgment, or trial. The right to give them this trial our Lord Jesus has secured by his own death, having tasted death for Adam and all his posterity, condemned to death in him. (Hebrews 2:9) The death of our Lord, a perfect man, would be the full offset for the sentence upon the first man. Thus the way is opened for the great "times of restitution" mentioned by the Apostle Peter.

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5:14] From the evidences we see about us it is quite certain that God's rule has not yet arrived, nor that we should stand still; but that his providences rather speak loudly: "Forward! March!" I have realized his leading hand ever with me during my trying experiences of military life; and still I am trusting, though I cannot always trace.

For a time there was much influence by the thought which is persuasive in the Northwest, that The Watch Tower is no longer the Lord's channel. I was much confused and bewildered; but these questions, with others kept coming to my mind: if this be the case, why is it that some who accept the Seventh Volume and yet reject it can meet together, and apparently have harmony in a common cause against this channel? And if such a time has truly come to "stand fast" without having a message to deliver, then there is surely nothing left to do but to wait; but why then so much ado about proselytizing?

After much prayer and thought I came to the conclusion that it was another sitting taking place and that as usual our adversary is directing every issue he can against this channel and those who accept its message as from the Lord. Let me assure you, dear Brethren, that the present Towsars are as dear to me now as ever. How like a bell buoy do they ring out, sounding the dangers that lurk in the way, still guiding us on to our haven of rest.

For a benediction I would say: "Mizpah!" (Genesis 31:49) with the thought rendered in the margin—"the Beacon Light or Watch Tower." With much Christian love to all the dear co-workers at Pittsburgh and elsewhere.

Your brother by his grace. D. E. WELLINGTON.—Ed.

CONTRIBUTING HIS "MITE"

DEAR BRETHREN:

Herewith lists of petitions which constitute my little "mite" in behalf of our dear brethren in Atlanta. You will see our Congressman from this district heads the list, also our Sheriff, Probate Judge, Assessor, Collector, Sup't. of Schools, etc. I surely have been rejoicing in this grand privilege of having a share in this witness work.

Yours in the service of our King. W. J. GOODLET.—Ed.

BOOKLET TRACTS FOR MAILING

We are now printing a limited quantity of tracts in booklet form treating the subjects "Where are the Dead?" "What is the Soul?" "Calamities, Why Permitted?" "Is there a God?" "Is Christian Science Scriptural?" and "Spiritism is Demonism." Similar tracts on other subjects are also in preparation, and will be announced later. Each tract covers 10 pages, size 3½ x 6½ pages, small enough to enclose in an ordinary envelope without folding. Being in booklet form they are much more attractive, also far more expensive, than the former issues. For this reason they should be used for mailing only to persons to whom you have reason to expect would read them. They are not intended for house to house distribution. They will be supplied free in limited quantities.

BACK ISSUES

Friends who have issues of The Watch Tower for the years 1879, 1880 and 1881 will confer a favor by sending us the following issues: November and December, 1879; January, April, September and November, 1880; January, February and March, 1881. With these exceptions our file is complete from 1879 to date. As announced in our last issue, if there is a sufficient demand for the reprinting of all the back issues in book form the Society will gladly undertake the proposition. Numerous orders have already been received; but it will require a large quantity additional in order to print them at the prices given in March 15th Tower.

FRIENDS, PLEASE NOTE

The Society requests that all instances of opposition to the petition work emanating from the clergy be reported to this office at once, ½ Publicity Department. Give name, address and denomination of the clergyman, and specific facts as to what course he pursued to hinder the work. Be sure, also, to mail us all newspaper clippings bearing upon such opposition, giving name of paper and date of publication.

BRETHREN ADMITTED TO BAIL

Just as this issue goes to press we are in receipt of telegram advising that Brother Rutherford and associates have been admitted to bail pending the hearing of their appeal. It is exactly nine months since they were imprisoned. Sentence was pronounced on Friday, June 21, 1918—the first day of Summer; and they are now granted bail on Friday, March 21, 1919, which is the first day of Spring. This, however, means only temporary freedom until their case is finally determined. We suggest that the petition work be continued with increased vigor, merely drawing a pen through the third clause relating to bail. Please mail petitions to us as rapidly as possible.

LIBERTY IN CHRIST

"If the Son therefore shall make you free, ye shall be free indeed."—Jno. 8:36.

When one is released from bondage after having suffered restraint for many days, and is fully conscious of his freedom, he experiences a peculiar thankfulness and joy. All persons that have lived on the earth have been in one kind of bondage. When Adam was in Eden he enjoyed full liberty, full life and happiness. After a brief sojourn there he found himself deprived of liberty, in bondage to sin and death; and he is yet in the great prison house of death. All of his children, consequently, have been in bondage to condemnation, and therefore in bondage. They found themselves in this condition, not willingly, but because of conditions coming to them over which they had no control. As by the disobedience of one man sin entered the world and death by sin, so death has passed upon all men; for the wages of sin is death. So it is, after Adam, bondage the whole creation from Adam until now has groaned in pain and yet groans, waiting for the day of deliverance. All of these are asking themselves, Is there anything better for us in the future?

MODERN BABYLONIAN CAPTIVITY

Christ Jesus through his apostles organized the church, the members of his body; and during the early part of its development its members enjoyed liberty. The time came when ambitious politicians entered the church, organized man-made systems in the name of Christ, and the members were subjected to the bondage of such organizations. The many systems that have been organized throughout the period of the Gospel age have each formed a prison house, figuratively speaking, depriving many of their true liberty in Christ. These systems the Lord designates in the Scriptures as "Babylon," meaning confusion, and he describes the consecrated ones in "Babylon" as those who are groaning because of their captivity, or incarceration. He foreshadows the joy of those released from this condition, putting these words in their mouths, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." (Psalm 126:1-2) Thus he pictures in a small degree the joy coming to any one receiving the liberty, especially those who receive liberty through a full knowledge and obedience unto Christ.

Another form of bondage which we find prevailing throughout the world is the bondage of fear. The ruling element of all nations is suffering from fear of their enemies. It is chiefly because of fear of future wars that statesmen of the world are now forming a league of nations with the avowed purpose of securing a greater measure of liberty and protection to the peoples of the nations. There are now, according to press reports, thirty-two nations interested in the formation of such league. That the league will be formed is clearly foreshadowed.
by the Scriptures, notwithstanding the fact that there is strong opposition to it from various sources.

It is not infrequent that men fall into bondage to the laws of the land, sometimes justly so, and sometimes unjustly so. There is sometimes a wilful and deliberate violation of law resulting in bondage to the violators. There are times when bondage is imposed and sometimes when there are opportunities to avoid the law. Thus one may find himself in a certain kind of bondage, deprived of certain liberties without any fault or intentional wrongdoing on his part. We have a very striking illustration of such kind bondage in the experience of certain officers and members of our Society—our brethren in Christ. We give here a brief resume of the facts leading up to their incarceration and subsequent release, for a time at least.

**A BRIEF RESUME OF OUR BRETHREN'S CASE**

Our brethren, Joseph C. Dunker, Russell H. Spence, and Orson D. Russell, the seventh messenger to the church, began his active service in this exalted position more than forty years ago. In one of the early issues of THE WATCH TOWER he published an article under the title, The Finished Mystery. In 1886 he began the publication of a series of commentaries upon the great prophetic Scriptures. The first issue was published in 1887, and the last issue was published in 1919. The compiling and publication of this last volume was accomplished with the cooperation of several of our brethren. The work on the part of our brethren was divided equally among the eight brethren who were associated with Pastor Russell and acted under his direction in the promulgation of the message of the kingdom of Messiah. Certain of these brethren were associated with the work on a part-time basis, while others were selected by the Society to prepare from Brother Russell's comments the copy of The Finished Mystery for publication. This work began in December, 1916; and by the latter part of March, 1917, the copy was almost complete.

In May of that year the United States entered the great war. In June of the same year there was enacted the so-called "Espionage Law," providing for the punishment of any person who should conspire together for the purpose of producing insubordination, mutiny, or disloyalty to the government, or to interfere with the raising and operation of the army and navy of the United States. The Finished Mystery was used as a basis for the several trials for violation of this law. The brethren who were the trial disclosed that they had never had at any time a thought of conspiracy; that they had never entered into any kind of an agreement to interfere with the government, and had no desire to do so. Notwithstanding, they were tried in the United States District Court, and convicted of violating the Espionage Law. They were sentenced to the Atlanta penitentiary.

**OUR BRETHREN'S "LIVING EPISTLES"**

They were, however, at a great time of excitement in the public mind. The brethren testified at the trial that they never had a thought of interfering with the war or causing insubordination or mutiny or disobedience to the army and navy; that they were and are fully consecrated to the Lord to do his will; that he had through his Word, more than $2500 years old, taught them the way to live in all the ways of the Lord, and that they never had at any time a desire to oppose him and be consistent with their covenant; that those being wholly consecrated and devoted to the Lord could not, however, conscientiously engage in war, but that their position was to hold aloof from all controversies and debate these matters. They believe that the message of Messiah's Kingdom, thereby pointing the people to the great liberty, joy and happiness that shall be theirs when that glorious reign of Messiah is begun.

In due course they were incarcerated in prison and were received at the prison, of course, that these men were preachers of the Gospel. Doubtless all the officers of the institution had been trained to be zealous in the enforcement of the law. However, the brethren were treatment and with the desire to prevent any disturbance amongst the numerous other prisoners our brethren were permitted to have personal communication with them. Through this means and others they do no preaching within its walls. This to one of the brethren replied to the officer, "We promise you that we will not attempt to force our belief upon anyone. We will answer only such communications as we are asked; we will comply with your request." Several weeks passed, and without any development. All prisoners are required to attend chapel service on Sunday morning and as many as desire may remain for Sunday School service, because of the law. Thus one may find himself in a certain kind of bond-age, deprived of certain liberties without any fault or intentional wrongdoing on his part. We have a very striking illustration of such kind bondage in the experience of certain officers and members of our Society—our brethren in Christ. We give here a brief resume of the facts leading up to their incarceration and subsequent release, for a time at least.

**NEW RESULTS OF THEIR INFLUENCE**

It is generally thought that all men who are incarcerated in prison have very few or no thoughts of the opportunity to help myself if necessary, to achieve the full fruits from this seed you have planted, so I may help not only myself but those about me.
“This may all sound odd, coming from such as I, but deep, wide deep in my heart I mean it, every word. Perhaps some day I shall come to you and say, ‘Now I’ve seen a man; and when I do you will know that all was not in vain. I may slip (life is a funny proposition), and if so, I’ll pick up the remnants and start anew.

This is for you, every one of you, again and again, wishing you God speed, his blessing and guidance in the great and wonderful future.”

PETITION FOR RELEASE

Some two months ago, and some time after the signing of the armistice, a number of newspapers throughout the country began an agitation for release of all prisoners held under the Espionage Law. Amongst the papers that were particularly active were the Pittsburg Press, the Daily Times of the City of Brotherly Love, the Pittsburgh Post, of Pittsburgh. Voluntarily and unselfishly the publishers of these papers made a determined effort to call the attention of the people to the incarceration of our brethren, and to call upon the officers to release them from prison, either by a pardon or by dismissal of the proceedings or upon bail pending the final determination of their case. As the publicity campaign increased through various newspapers, one of the members of our Society deemed it proper to issue a statement concerning the facts leading up to the incarceration of our brethren in prison; and this was issued in the form of a volunteer matter in which there was a wide distribution throughout the land. A few of the dear friends objected to this; but the majority realizing the splendid opportunity to again call attention of the work of the Bapthist Home, and to have the people’s attention to the divine message which shall ultimately comfort the hearts that are now made sad by the awful conditions prevailing in the earth. Everyone who has engaged in this particular volunteer work has received a great blessing in his or her own heart. They have thus been privileged to carry the message of the Gospel of the kingdom to governors, rulers and the mighty men of the earth, as well as to tens of thousands of the common people. Of course they were interested in having their brethren released from prison, but the greatest blessing came in bearing the message of truth to others, teaching them that the glooming creation shall ultimately be delivered from bondage into the glorious liberty and light of the kingdom of our Lord. The truly converted Christian realizes that the chief purpose of his being on the earth is to give testimony concerning the kingdom as he develops in Christ-likeness, and by his activities demonstrate that he has walked with Jesus and learned of him, and that the world is in need of his help. It is the desire of the Lord that we should manifest this desire of our hearts. There is no privilege to be compared with that of being an ambassador for Christ; and everyone who has shunned to have a part in this volunteer work has thereby, we believe, shown himself to be unfitted for the Lord and his cause. We have deprived him or herself of a great opportunity of service, and missed a great blessing from the Lord.

Friends throughout the land circulated a petition giving opportunity for others to sign, asking for the release of our brethren. The response to this was beyond the greatest expectation of any one; and without doubt the largest petition that has ever been signed for the release of any prisoners has been signed for the release of our brethren. Many of the friends were among the first to sign, and our petition has been assembled to a number of friends and a petition has come. There is no privilege to be compared with that of being an ambassador for Christ; and everyone who has shunned to have a part in this volunteer work has thereby, we believe, shown himself to be unfitted for the Lord and his cause. We have deprived him or herself of a great opportunity of service, and missed a great blessing from the Lord.

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A great satisfaction to the Lord and his people is manifest in the hope that our friends will realize that the cause of righteousness and of the Gospel is never aided but is only hindered by the efforts of our brethren to teach the truth. It is the desire of these friends that our friends in the Bible Students, the German students, shall come to an understanding of the great and glorious fact that all who profess to believe the truths of the Bible and are not perfect in heart and life show by their lives a lack of the spirit of Christ in them. This spirit is manifested by preaching and teaching the religious doctrines of the Bible Students, the German students, in the schools and in the Sunday schools of the common people.

RELEASED ON BAIL

On the 21st day of March, 1919, counsel for our brethren presented to the United States Circuit Court of Appeals in New York City an application for their admission to bail pending the hearing of the case on appeal. Much public sentiment had been expressed, and the work of the Bapthist Home, and the agitation for release of all prisoners held under the Espionage Law. Amongst the papers that were particularly active were the Pittsburg Press, the Daily Times of the City of Brotherly Love, the Pittsburgh Post, of Pittsburgh. Voluntarily and unselfishly the publishers of these papers made a determined effort to call the attention of the people to the incarceration of our brethren, and to call upon the officers to release them from prison, either by a pardon or by dismissal of the proceedings or upon bail pending the final determination of their case. As the publicity campaign increased through various newspapers, one of the members of our Society deemed it proper to issue a statement concerning the facts leading up to the incarceration of our brethren in prison; and this was issued in the form of a volunteer matter in which there was a wide distribution throughout the land. A few of the dear friends objected to this; but the majority realizing the splendid opportunity to again call attention of the work of the Bapthist Home, and to have the people’s attention to the divine message which shall ultimately comfort the hearts that are now made sad by the awful conditions prevailing in the earth. Everyone who has engaged in this particular volunteer work has received a great blessing in his or her own heart. They have thus been privileged to carry the message of the Gospel of the kingdom to governors, rulers and the mighty men of the earth, as well as to tens of thousands of the common people. Of course they were interested in having their brethren released from prison, but the greatest blessing came in bearing the message of truth to others, teaching them that the glooming creation shall ultimately be delivered from bondage into the glorious liberty and light of the kingdom of our Lord. The truly converted Christian realizes that the chief purpose of his being on the earth is to give testimony concerning the kingdom as he develops in Christ-likeness, and by his activities demonstrate that he has walked with Jesus and learned of him, and that the world is in need of his help. It is the desire of the Lord that we should manifest this desire of our hearts. There is no privilege to be compared with that of being an ambassador for Christ; and everyone who has shunned to have a part in this volunteer work has thereby, we believe, shown himself to be unfitted for the Lord and his cause. We have deprived him or herself of a great opportunity of service, and missed a great blessing from the Lord.

Another instance of misrepresentation was that the International Bible Students Association headquarters, the Bethel Home, was a place for harboring German agents. On May 4th, 1918, a report to this effect was filed before a Committee of the U. S. Senate and incorporated in the Congressional Record. Doubtless it was the result of some report made by some zealous employee of the Department of Justice. The truth is, there never was at any time a German agent or representative or any one who even pretended to represent the German government upon the premises of the International Bible Students Association, or at the Bethel Home. It is easy to unmask these reports, however, by a simple message to the public, would quickly inflame the public mind and cause feelings of revulsion against our Society by all honest people. No doubt that these false reports had much to do with the arrest of our brethren, and this is the reason why no true child of God feels any spirit of hatred for any one on account of this: for he realizes that the great Adversary blinds the minds of men to the truth and uses them for the persecution of others, and that the Bethel Home permits this for a good purpose and will ultimately overrule it to his glory and make the wrath of men to praise him. The time will come when those who have thus been blinded, will have the eyes of their understanding opened; they will hate iniquity, and will turn to righteousness and love and truth.

Ball for our brethren had been twice denied by the courts; and upon a presentation of the petition and argument they were, on the 21st day of March, 1919, exactly nine months to the day from the date of their sentence, ordered to be released on bail. The knowledge of this fact being flashed over the wires, the friends everywhere greatly rejoiced. On Tuesday, March 25th, our brethren left Atlanta for Brooklyn, and in many places along the way many friends congregated at the stations with the hope of an opportunity of expressing their sympathy at the release. The report of the bail had been unacquaintedly taken before Mr. Justice Chatfield, who admitted them to bail in the sum of $10,000 each, and they were released. The case on appeal was set for argument on the 14th of April, but the friends participating in the argument were ordered to report on June 4th, or earlier if required.

Immediately they were accompanied by a number of friends to the Bethel Home, where between five and six hundred friends had assembled to welcome them. They were received in the large dining room, and as they entered their eyes fell upon a
of the land can incarcerate in prison the body of man, but the body of a Christian is merely the temporary vessel of a new creature. It does not lie within the power of men or of the Adversary to imprison the new creature fully devoted to the Lord; for he realizes that the Lord is with him wherever he may be.

SUFFERING FOR CHRIST’S SAKE

The Lord very wonderfully manifested himself to our brethren while incarcerated in prison, and without doubt they were permitted by him to be placed in prison for the accomplishment of his own good purpose. Realizing this fact, while the flesh might suffer and cringe under the punishment, the new creature should rejoice with him in the knowledge that he was count­ed worthy to fill up some of the sufferings of Christ left behind for the body of Christ’s sake, which is the church. (Col. 1:24) Appreciating the words of the Apostle Paul in the text last above, our brethren realize that the imprisonment was largely for the benefit of other members of the body who were not actually in prison. No one can enter the kingdom of heaven without suffering. As the Apostle puts it: “If one member suffer, all suffer.” (1 Cor. 12:26) It is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” (2 Tim. 2:12)

And thus we see that while the Adversary seizes upon any possible pretext to try to cause the followers of Jesus to suffer, all such new creatures fully alive to their privileges rejoice in the suffering; and the Master overrules it for their own good and to his glory, thereby creating a heart condition amongst mankind that will make them ready to receive the great Messiah; and all who during his reign have the desire for release from bondage and who desire his blessings, will have them and will receive them with joy.

There was great rejoicing amongst all present. Some two hours were spent in the singing of hymns and listening to reports made by our brethren, and all present again expressed their joy that they had had some part in making known the message of truth, and the imprisonment of our brethren had made such witness possible.

Not one word of regret because of their imprisonment was expressed by any of the eight brethren returned from prison. While we all realize that the incarceration is anything but pleasant to the flesh of the body, yet our brethren rejoiced, knowing that these light afflictions endure but for a moment and work out for those who patiently endure them a far more exceeding and eternal weight of glory. Some of them were heard to say that this home-coming reminds them of those days when THEIR friends in Christ theretofore rejoiced, counting them worthy of their faithfulness to the truth. They had nothing but expressions of kindness for all. Not one word of resentment fell from any lip.

Brother Rutherford did not arrive in Pittsburgh until Tuesday morning, April 1, several of the other brethren having preceded him there. Learning of their coming, the brethren of the Watch Tower Office provided a banquet at the Hotel Chatham, for the office force alone, in honor of our returned brethren. The table was beautifully set with potted and cut flowers, and a very sumptuous repast was served, after which brief remarks appropriate to the occasion were made by several of the brethren.

HOW MADE FREE

Our text says: “If the Son therefore shall make you free, ye shall be free indeed.” Since all men came under the bondage of death through the disobedience of Adam, the only means of relief from this bondage is through Christ. The man Christ Jesus gave his life a ransom for all, and in due time this truth shall be applied to all. (1 Tim. 2:4-6) No one can ever expect to have full liberty in Christ until he has a knowledge of the divine arrangement and acts upon that knowledge. Throughout the Gospel age many have heard the message, but few have believed and thus this aspect of eternal life is doomed to disappointment. Thousands of good, honest Christian people have united themselves with some church organization and blindly followed their blind guides, being fenced in by unreasonable creeds, and have thus been in bondage to “Babylon,” not enjoying the freedom in Christ. During the first six thousand years of the Christian age all of those who came out from Babylon, accepted the full message of the truth and acted upon it, have been enjoying the liberty in Christ.

The Apostle Paul says: “Fear not, little flock, it is the Father’s good pleasure to give you the kingdom.” The clear inference to be drawn from this is that even those who have been begotten of the holy Spirit, but who still draw back from a full and complete sacrifice to the Lord, or a loving devotion in the spirit of the Lord Jesus Christ, may ultimately be delivered from bondage and that their release from bondage can come only through full, complete and unreserved love and service to the Lord.

How then could we say that any one incarcerated in a prison could be said to be free? We answer, Because the laws
Happy will be that home-coming, when all the faithful saints, having finished their course of suffering, shall receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Happy will be that union when all the members of the bride class are united with the great bridegroom. Happy indeed will be that day when the glorious bridegroom presents to the Father his heavenly Bride in all her robes of glory and beauty, and then will follow the great feast of rejoicing, the banquet of the Lord, to which the great company class will be invited.

So “dead,” that no alluring love or hope or joy will ever prove unmixed with some of earth’s alloy. So “dead,” but not, though unloved, unsought, unknown. My best, my truest friend, I find in God alone.

GUIDING THE FEET OF CHRIST

“For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou STUMBLE AND FALL.”—Psalm 91:11.

For more than forty years the Lord, true to his promise, has kept the feet members of the body of Christ against the wiles of the evil day. This, as explained by the servant of the Laodicean church, is the assurance the Lord was giving when he caused the words of our text to be written by the Prophet David. The Psalmist did not understand these words as referring to a natural man—not discerning spiritual things. (1 Corinthians 2:14) Satan surely did not apprehend their significance when he quoted them to our Savior as his first temptation in the wilderness. Probably Jesus himself did not then fully comprehend that the “feet” referred to in reality the feet members of that great mystical body which has stretched out through nineteen centuries from his day, and which now stands upon the mountains of earth, bringing good tidings of eternal peace and salvation to mankind through the Messianic Kingdom, for which we are chosen ambassadors. (Isaiah 52:7) Nevertheless we today are witnesses of the fact that the promise of our text has been abundantly fulfilled in this respect, and we can now give thanks unto the Lord for his keeping power.

There have been testings and sittings during the harvest period; but all in some way have been overruled by the Lord for good. Our heavenly Father would not permit anything to come to pass that would dash the feet of his people. (Romans 8:28) He would not let the feet members be dashed against a stone of offense and thereby have their spiritual life injured, as long as they were sincerely trusting his promises to uphold them. However, he would not hinder any individual member from leaving the body, from going out from under his protecting care, if any so prefer. God does not use compulsion to hold the body of Christ together. “The love of Christ constraineth us.” It is a privilege to share in the anointing which came upon our Lord and head, and which runs down over the skirts of his garments, even unto the feet.

A STIMULUS TO SPIRITUAL LIFE

The more of the Holy Spirit, the antitypical anointing oil, we have, the more joyfully shall we co-operate one with another in the forwarding of God’s great designs. The picture of the anointing oil flowing down from the head over the body, even unto the skirts of the high priest’s garments, suggests to our mind that it is necessary for the feet members to be active and engaged in doing full justice to the fulfillment of the anointing oil. Let us therefore, dear Brethren, be safe in using our opportunities as feet members of the body, resting in the blessed assurance that he will guide us lest we should stumble and fall.

Among the experiences of the Lord’s people during the harvest period, none have been of greater importance than the events of the past year or more. That which has seemed to be a calamity to the church may yet redound to God’s glory and praise in promoting the cause of truth by awakening an interest in thousands who have not as yet known of the precious promises of our Lord.

THE FINISHED MYSTERY

(REPRINTED FROM THE WATCH TOWER OF JULY, 1882, WHICH SEE.)

"YE ARE DEAD"

(COLONNAVS 3:1)

Content, where'er he leads, through sunshine or through rain, Whate'er my portion be, of pleasure or of pain. So “dead,” the life I live is “hid with Christ in God.” My chief delight to follow where the Master trod.

So “dead,” I’ll neither murmur nor repine, though long. The time, but only strive to suffer and be strong. And in some day, when the war, strife, revolution and other terrors that threaten mankind and secrete liberty for all through the precious Son of God, the great Deliverer and Liberator of mankind. When his judgments are poured out, I’ll strive with the people shall learn righteousness. (Isaiah 26:9) Then the knowledge of our great King shall come to all, and then the knowledge of the truth shall increase until it fills the whole earth as the waters fill the deep; then all the sad hearts shall be made glad; then all the peoples of the earth shall come to a knowledge of God’s arrangement and will have the opportunity to accept full liberty, peace, and life everlasting. Then they will realize the full import of the text, “If the Son therefore shall make you free, ye shall be free indeed.”

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the light of the explained symbols of the Revelator we can see the entire development of "the man of sin" and the history of the church throughout the age, as represented in those seven seals. Was it not the pure teaching of Christ and his apostles, "with the faith once delivered to the saints," which was committed unto the church in the beginning of the age? Yes, verily! It was a white horse that carried the church through the first epoch of her history. Nevertheless it was noted by the Apostle John before his death that already there were many antichrists in the midst of the church.—1 John 2:18.

Soon they began to find the creed corrupting the truth. Thus the second vision of the Revelator in this connection disclosed the fact that the rider had transferred his seat from a white horse to a red one. As soon as the first false creed was formed, the development of Antichrist was rapid; and by the time that the church would have become old enough to find that the truth taught by Christ and his apostles had become wholly corrupt. Thus with the opening of the third seal the Revelator saw that the Papacy was now riding upon the back of a black horse, whose doctrines or creeds were wholly devoid of truth.—Revel 6:5, 6.

Then the fourth seal was opened; and there went forth a pale horse, whose rider was called Death, and Hell followed him. This horse would indicate a deadly doctrine which would call for the extermination of its opponents. We at once recognize this as picturing the period of the Crusaders, whose doctrine was that no Protestant should live. This period of oppression continued down through the days of Tetzel, until the Reformation.—Revelation 6:7, 8.

THE REFORMATION PERIOD

Then comes the opening of the fifth seal, which discloses the Reformation work in the days of Martin Luther. Note again how wonderfully the Lord has shed his light upon these important truths. We read: "And when he had opened the fifth seal, I saw under the altar the souls of those servants and their brethren that should be killed as they were, and they had charge over them that were slain for the Word of God . . . . And there was given unto each of them a white robe; and it was said unto them that they should rest for a little season, until their fellow servants and their brethren that should be killed as they were, should be killed as they also were; and after this I saw a great multitude of people, which no man could number, of all nations, tribes, tongues, and people, standing before the Lamb, clothed in white robes, and they were holding palms in their hands.—Revelation 6:9-11) The phrase, "a little season," is from the Greek word chronos, which means a time, or year.

Bible students recognize that a year in symbol means 360 years literally. This text therefore shows that when the fifth seal was opened the faithful sacrificers of that period, who had won the white robes of victory, must wait in death for about 360 years, until the full number of their fellow servants should be called. Thus we have another proof, not only of the correctness of the interpretation of Revelation, but of the parallel dispensations as set forth in Volume 2, Studies in the Scriptures. It was in 1518 A.D. that the great Reformation work of Martin Luther began to spread on a general scale; and one chronos (360 years) from that time brings us to 1878, the time of the resurrection of the sleeping saints. Could anything be clearer? Is not this indeed present truth, meat in due season? Can we not accept it rather than be broken with reproofing with rejoicing? God be merciful to those who murmured and would spurn such light?

"THE TIME OF THE END"

The sixth seal was next opened, and at that time there was a great earthquake. (Revelation 6:12) In the symbolism of the Bible an earthquake is a symbol of revolution. The Lord has graciously inserted this reference to an earthquake in the above cited Scriptures in order that we might be able to time the opening of this seal, which was to occur sometime between the days of Luther and the two harvests. There were two great revolutions during that period of three and one-half centuries—the American Revolution in 1776, and the French Revolution of 1789. The French Revolution was really caused by the spirit of liberty engendered by the successful revolution in America. The two events stand related one to another as cause and effect.

This brings us down to the opening of the seventh seal, which our dear Pastor has explained as referring to the unfold­ing of the light of present truth. This seventh seal, therefore, began to be opened about 1874 and continued to open through­out the harvest period as one by one the Scripture Studies were published. It was not until near the end of the harvest, however, that the seventh seal would be sufficiently opened so that we could understand the meaning of the seven trumpets until the opening of the seventh seal had sufficiently progressed to clarify this vision. The thought is not that the seven trumpets of the Reformation period were to follow the opening of the seventh seal, but rather that the understanding of these seven Reformation trumpets would follow the opening of that last seal. It would not be until the "censor" was cast forth into the earth that sufficient light would be produced to clarify the vision of the "seven angels which had the seven trumpets" of the Revelation.—Revelation 8:1, 5, 6.

The reasonableness of the interpretation of these seals we submit as strong evidence that the explanation which the church has received of these things is from the Lord. Let us therefore rejoice, dear Brethren, that the Lord is fulfilling his promise to guide and direct the feet members unto the end.

RESIGNS IN FAVOR OF

Dear Brethren:—In June, 1918, when it seemed evident that some of our brethren who were on the Board of Directors of our Society would be taken away from prison, they resigned, and other brethren were elected by the Board to take their places. It was understood at the time that if these brethren should be returned to the work of the Society they should take their original place on the Board. At the last general election at Pittsburgh, held on January 19, 1919, I was elected as a member of the Board of Directors, and I feel that that was largely influenced by the fact that I was already on the Board as above mentioned. The record shows that I was originally elected to fill the vacancy occasioned by the resignation of Brother A. H. Macmillan. Brother Macmillan has been re-elected to the office and will be engaged in the office work, while my field of usefulness seems to be greater in the Pilgrim service. I therefore feel that it would be pleasing to the Lord and in the interest of his work if I would resign my position on the Board in order that Brother Macmillan, whose place I took, might be returned to his former position as a member of the Board. I feel that it is not so much the question as to who fills the place, but in what place can we be most useful and most pleasing to the Lord? I have greatly appreciated my privileges and am thankful to the Lord for opportunity of service on the Board and anywhere. I take this occasion to express my deep appreciation of the confidence reposed in me by the share­holders in voting for me; but I believe, when they see why I have taken this position, that they will commend my action.

In view of the foregoing conditions and circumstances, and having in mind the best interests of his cause, and desiring to serve it and him faithfully, I believe it would be pleasing to the Lord and to all of his people that I tender my resignation in favor of Brother Macmillan, that he may be replaced on the Board in the position he occupied prior to June last. I therefore respectfully tender my resignation at this time, to take effect immediately, for the purpose of carrying out the views expressed above.

Your brother in the service of our Redeemer,

R. H. Barber—Pilgrim.

SIN AND ITS CONSEQUENCES

"The Lord will watch between us now, Though we are far apart; He will watch over the keepeth mine, And keeps us heart to heart.

What though the land and sea divide, Yet there is nought to fear; The same blue sky still shelters us, And God himself is near.

Your brother in the service of our Redeemer,

B. H. Barber—Pilgrim.

MIZPAH

"Absent from each, yet close to him, Holding the self-same hand, No anxious look, nor weary sigh, But he will understand.

He knows the ties we hold so dear, Each wish of thine and mine, The love, made pure, stronger still

By his great love divine."
THE GRACE OF GOD

LETTERS FROM AFIELD

REPRINT OF THAT T'ACH.

PROPHET YORK ORITY.

US FELT OVER THE PROPOSITION.

HELP COST OF PAPER, PRINTING, AND OTHER INTERESTING MATTER.

WATCH TOWER, CLEARLY INTERPRETED SAMEK.—NEW 

SAYS THEY INDEED CONSIDER THESE A PRICELESS LEGACY FOR POSITIVE.

BISHOPS SERVED.

WHY, THE POPE AND PRAISE TO THE IT. THE TYPESETTING AND PLATES ALONE WILL

EXACT.

HOW GOOD IT WOULD BE TO HAVE SUCH CHANCE FOR FILLING

RESPONSE AND WE HAVE THEREFORE Q UANTITY

MEASURABLE TO THE SUGGESTION IN MARCH 15TH ISSUE CONCERNING.

OF DANIEL'S PERIOD, TOGETHER WITH A COMPLETE ALPHABETICAL

ILL. IN THIS FORM. INTERRUPTED THROUGHOUT THE EN-

MEANT FOR THIS SUGGESTION.

OF THE LORD'S GREAT PROPHECY.

CONSIDERABLE TO THE SUGGESTION IN MARCH 15TH ISSUE CONCERNING.

WE THEREFORE REQUEST THAT OUR ISSUES IN BOOK FORM UNLESS THE DEMAND

FOR OUR PREFERENCES.

AFTER.

FOR THE PAST FORTY YEARS.

OUR HUNGER AND THIRST FOR IT TO HIS GLORY.

MAY THE NAMES WILL BE RETURNED TO YOU AFTER THEY HAVE

THE THOUSAND OR MORE FRIENDS WHO HAVE THUS FAR WRITTEN

IN RESPONSE TO THE SUGGESTION IN MARCH 15TH ISSUE CONCERNING

THE REPRINTING OF ALL THE WATCH TOWERS OF THE PAST FORTY YEARS.

IN BOOK FORM, MANIFEST GREAT ENTHUSIASM OVER THE PROPOSITION.

SOME HAVE SAID THAT THEY WOULD GLADLY TAKE MORE THAN ONE

SET, AS THEY INDEED CONSIDER THESE A PRICELESS LEGACY FOR POSTERITY

AND EXPECT TO USE THEM. WHILE WE ARE EquALLY ANXIOUS TO SERVE THE FRIENDS BY

HAVING THESE BACK NUMBERS RE-PUBLISHED AS HERETOFORE OUTLINED, NEVERTHLESS WE REGRET TO AD-

VISE THAT UP TO THE MOMENT OF GOING TO PRESS WITH THIS ISSUE WE HAVE NOT YET RECEIVED A SUFFICIENT NUMBER OF ORDERS TO

JUSTIFY UNDERTAKING IT. THE TYPESETTING AND PLATES ALONE WILL COST

UPWARDS OF $40,000, BEYOND THE COST OF PAPER, PRINTING,

BINDING, SHIPPING, ETC. IT IS OBVIOUSLY IMPOSSIBLE, THEREFORE, TO PUBLISH THESE BACK ISSUES IN BOOK FORM UNLESS THE DEMAND

WARRANTS AN EDITION OF AT LEAST FIVE THOUSAND SETS. WE ARE

INFORMING YOU OF THE EXACT SITUATION, AND NOW IT IS FOR OUR READERS TO DECIDE WHETHER WE SHALL OR SHALT NOT PROCEED

WITH THE PUBLICATION OF THIS ‘PRICELESS TREASURE.’ AS PREVIOUSLY

ANNOUNCED, THE FULL SET WILL COMprise SEVEN VOLUMES, OF ABOUT

1000 PAGES EACH, SAME SIZE PAGES AS THE PRESENT WATCH TOWERS

AND WILL CONTAIN ALL THE TOWERS THROUGHOUT THE ENTIRE

HARVEST PERIOD, TOGETHER WITH A COMPLETE ALPHABETICAL INDEX WHICH WILL REFER INSTANTLY TO EVERY ARTICLE, ON WHATEVER SUBJECT.

FROM THE PUBLISHED WORK OF OUR DEAR BROTHER PASTOR, BACK TO THE YEAR

1879, WHEN TUE WATCH TOWER BEGAN TO BE PUBLISHED. THE PRICE QUOTED IS $12 FOR THE COMPLETE SET OF SEVEN VOLUMES, CHARGES COLLECT, CONTINGENT ON A SUFFICIENT NUMBER OF ORDERS TO JUSTIFY A FAIR-SIZED EDITION. WHAT IS YOUR PLEASURE, DEAR BRETHREN?

ONLY THREE NUMBERS NOW MISSING

WE FIND OUR FILE OF OLD TOWERS IS NOW PRACTICALLY COMPLETE, BUT WE HAVE NOT YET RECEIVED THE FOLLOWING:

THE MONTH OF APRIL, 1880; ALSO JANUARY AND MARCH OF THE YEAR 1881. WE HAVE CONFIDENCE THAT SOME OF THE DEAR FRIENDS POSSESS THESE OLD ISSUES. WE THEREFORE REQUEST THAT OUR OLDEST READERS LOOK AMONGST THEIR FILES, AND IF THEY HAVE ANY FOR WHICH THEY HAVE NOT RECEIVED DUE RECOGNITION, THEY WILL BE RETURNED TO THEM AFTER THEY HAVE SERVED THEIR PURPOSE.

VOL. XL

PITTSBURGH, PA., MAY 1, 1910

THANK YOU FOR THE PRIVILEGE OF SIGNING

DEAR BRETHREN:

WE ARE GLAD TO BE ABLE TO ENCLOSE THREE PETITIONS FILLED WITH

NAMES, AND EXPECT (D. V.) TO FILL UP MORE OF THEM. I AM COMPLAINING ON SHEETS OF LEGAL CAP AND I WILL SEND THEM IN THIS FORM LATER, SO THAT THE NAMES WILL BE MORE LEGIBLE FOR YOUR USE.

VERY FEW PEOPLE REFUSE TO SIGN. MANY ARE VERY ENTHUSIASTIC IN EXPRESSING THEIR DISAPPROVAL OF RELIGIOUS INTOLERANCE. SOME SAY THAT THEY KNEW ABOUT THE TROUBLE, BUT ARE VERY MUCH SURPRISED TO HEAR THAT OUR BRETHREN WERE SENTENCED SO SEVERELY.

THEY THINK THAT IT IS OUTRAGEOUS. SOME BUSINESS AND PROFESSIONAL MEN SAY THAT THEY THANK US FOR GIVING THEM A CHANCE TO SIGN THE PETITION.

MAY THE DEAR LORD BLESS YOU ALL! AND IN HOPE THAT OUR DEAR BRETHREN WILL NOW BE PERMITTED TO SERVE MANY CONVENTIONS THIS SUMMER, WE REMAIN, WITH CHRISTIAN LOVE,

YOUR SISTERS IN CHRIST. M. A. AND A. J. GILLESPIE—KANS.

NEW VOLUNTEER MATTER

ON MARCH 27TH THE NATIONAL LABOR TRIBUNE PUBLISHED A SPECIAL SUPPLEMENT CONTAINING BROTHER RUSSELL’S SERMON ON “THE WORLD HAS ENDED” AND OTHER INTERESTING MATTER.

IT HAS BEEN THOUGHT WELL TO USE THIS TWO-PAGE SUPPLEMENT AS A REGULAR VOLUNTEER MATTER FOR 1919, AND WE HAVE THEREFORE PLACED AN ORDER WITH THE TRIBUNE FOR A CONSIDERABLE QUANTITY OF EXTRA COPIES, WHICH ARE BEING USED FOR FILLING ORDERS FROM THE VARIOUS ECCLESIASTICAL AND WORLD WIDE ORGANIZATIONS.

WE SUGGEST THAT THESE TRIBUNES BE DISTRIBUTED AS QUICKLY AS POSSIBLE, THAT THE PEOPLE MAY HAVE THIS COMFORTING MESSAGE FROM THE LORD’S GREAT PROPHECY.

THAT THIS ISSUE OF THE TRIBUNE HAS, OF COURSE, THE SAME RIGHT OF CIRCULATION AS ANY OTHER ISSUE OF THAT PAPER OR OF ANY OTHER NEWSPAPER, THUS ELIMINATING ALL LOCAL RESTRICTIONS WHICH MIGHT APPLY TO ADVERTISEMENTS, HAND BILLS, ETC.

SHELL BACK TOWERS BE REPUBLISHED?

We find our file of old Towers is now practically complete, but we have not yet received the following: The month of April, 1880; also January and March of the year 1881. We have confidence that some of the dear friends possess these old issues. We therefore request that our

views from the watch tower

ANCHORING THE FALSE PROFET

As far back as 1880 Brother Russell, through the columns of The Watch Tower, clearly interpreted the “ten-horned beast,” the “two-horned beast” and the “image of the beast” mentioned in Revelation 13th chapter and elsewhere. He showed that in this “cosmic struggle” the beast represents a government—not a purely civil government, but one having an ecclesiastical tinge; as for instance the “beasts” of Daniel’s vision, which are known to represent respectively the governments of Babylon, Medo-Persia, Greece and Rome. (Daniel 2:37-44.) The ten-horned beast of Revelation was interpreted by Brother Russell as representing the Papal government, which for a time ruled over all Europe—the politico-ecclesiastical Holy Roman Empire. (Ps. 2:10.) It claimed to be the president of all nations as the representative or vice-gerent of Christ, as shown by its Catechism. Question No. 120 reads as follows:

“Q. Why did Christ found the Church?
A. Christ founded the Church to teach, govern, sanctify and save all men.”

preceding questions show that by “the Church” is meant the Roman Catholic Church, of which “the Pope, the Bishop of Rome, is the visible head.” This edition of the Watchtower before us is copyrighted 1885 and 1898, and bears the following endorsement: “This Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compiled and examined, is hereby approved.—James Gibbons, Archbishop of Baltimore, Apostolic Delegate.”

We also quote from Father Phean of St. Louis, as published in the Western Watchmen of June 27, 1893:

“Tell us we are Catholics first and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the Church and the civil government; we take the side of the Church; of course we do. Why is it that the Pope has such tremendous power? Why, the Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world are as these altar-boys of mine. The Pope is the ruler of the world. All these claims to sovereignty are based on the fact that the Pope is the representative of political authority on the part of Papacy in close alignment with the Encyclical of Pope Leo Xlll, issued on November 1st, 1885, in which he said: ‘All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs.’

[Resumption of this paragraph in this form, interrupted Aug. 15, 1910.]
THE TWO-HORNED BEAST AND THE IMAGE

After identifying the ten-horned beast as Papal Rome, Brother Russell pointed out that the one-horned beast of Revelation 13 represented the church-nation of Great Britain and Ireland; for it also is a government which combines ecclesiasticism with civil power. The bishops of the church have ceased preaching without their re-ordination at the hands of an Episcopal bishop, and yet remain ministers in the hands of their own bishops. The canon on which the Episcopal and non-Episcopal ministers have agreed, reads in part as follows:

“At the time of his ordination the person to be ordained shall subscribe and make in the presence of the bishop a declaration that he believes the Holy Scriptures to be the Word of God; . . . that in the ministry of baptism he will unfailingly baptize with water in the name of the Father, and of the Son, and of the Holy Ghost; that he will celebrate the Holy Communion he will invariably use elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the sacrament, the Lord’s Prayer, and the Apostles’ Creed; that he will unhesitatingly confess and believe the faith of the holy Catholic Church; that when thereto invited by the bishop of the church [Episcopal] having jurisdiction in the place where he lives; or if there be no such bishop, to the presiding bishop of this church [Episcopal].”

The Congregationalists are not alone in making overtures for Episcopal re-ordination, and the bishops of the Church of England profess it with no less enthusiasm than do their brethren of America and elsewhere. We quote the following London dispatch as published in the Philadelphia Public Ledger of March 27, 1919:

“Definite proposals for a union of the Wesleyan Methodist Church with the Church of England are made by the Right Rev. Dr. Arthur F. W. Ingram, Bishop of London. The bishop suggests that Anglicans and Wesleyans should unite, because, he says, ‘No religious body was ever closer to the church than the Methodists have been.’ This plan is based upon the example at the ordinations of the Wesleyan Methodist Church, which would become an order within the Church of England, but would retain its own practices. Wesleyan pastors would, if they preferred, be ordained by their own bishops. When the day of union is at hand, the Bishop of London would favor an exchange of pulpits.”

EPISCOPAL ASKS CATHOLIC TO CALL PULPIT

Bishop David H. Greer, of the New York Diocese of the church, has asked that the Catholic Church be permitted to conduct one of the Holy Week services in the Cathedral of St. John the Divine. Thus the Episcopal church acts as “mediator” between the beast and the enlivened image, professing to be friendly to both.

We quote from the N. Y. Tribune of March 31:

“I would gladly welcome a Catholic to take one of these services in the Cathedral,” said Bishop Greer. “I feel friendly toward all the orthodox denominations, and believe that broad and generous sympathies should prevail throughout the church. I don’t believe in breaking down the barriers of the church, but neither do I believe that they should be so high that you can’t get them down or climb over them.”

When asked if the program would not tend to destroy the individuality of the various Protestant churches, and give a certain precedent to the Episcopal Church, Bishop Greer is reported to have replied: “Certainly not. None of the churches would lose its individuality, and if the Episcopal bishops would give to the episcopate—not to the Episcopal Church. It would mean the universal recognition of a historic order dating back to apostolic times.”

All this is in fulfillment of the teachings of the Laodicean epistle. Pastor Russell, who foretold from the Scriptures more than thirty-five years ago the course which all denominations, including the Episcopal and Catholic churches, would take in the end of this age. We quote further from his sermon in The Watch Tower of March 27, 1919:

“According to the old, but erroneous thought handed down for centuries, the bishops of the Church of England and of the Church of Rome are ‘Apostolic Bishops,’ or successors to the Apostles, according to the old theory of Apostolic Succession. According to that theory, the bishop of London is head of the church and is about to be given life, virility, power, dignity, by something which the Church of England will do for them which will recognize their ordination as ministers. That day may come, and it will make the road to the teaching and preaching of the Gospel a very narrow one to all attempting to preach without their recognition and ordination. These will be trying times upon us, and upon all who will refuse to worship the beast and his image, or to receive the mark of the beast upon his forehead or upon the hand.”

Revelation 13:15-17.”

RELIGIONISTS’ PROBLEMS INTENSIFYING

An outstanding problem of “Church Christians” has always been, how to raise more money. Their perplexities are not decreasing as the days go by. Following we quote a few sentences from a recent article entitled “New Pagans” and “Modern Paganism,” published recently by the Joint Centenary Committee of the Methodist Episcopal Church and the Methodist Episcopal Church, South. This booklet is an appeal for money, an artful, an effective, a business-like appeal, but the same in substance as the old-time passing of the hat.

[6425]
"The most impressive thing about the Centenary is the size of it. Eighty millions for missions looks like a staggering task to a church that has never thought of missions except in nickels and dimes and pennies. This is a day of big things.

A friend of mine found an Iowa farmer worth three quarters of a million dollars, in good and regular standing in the Methodist Episcopal Church, who was contenting himself with a gift of $25 a year for the current expenses of his local church, and told me that he made that gift because of the reputation the church had and of the good that it stood for. Some other good cause, will have to relieve such a brother of his money, or he is likely to lose his soul. It is the function of the Centenary to save men.

"Another friend found a church that was spending a quarter of a million dollars on a building enterprise for itself, but out of its membership of more than twelve hundred, more than nine hundred were contributing as much as a penny to save the world outside of their own community.

"In the light of such facts, what is the use of singing, 'My all is on the altar, I am waiting for the fire'? The truth is, that after nineteen hundred years the program of Jesus has not been realized. The Falstaff of Christendom is still a laughing stock. It is simply mockery to talk of consecration to God in the face of such a record. The church must either give up its little 'Me and my son Join' policy and settle to a task commensurate with its commission and its resources, or quit as a world force and shrivel to the level of a second-class enterprise.

"It is not a matter of wealth, but of willingness, upon which the success of the Centenary depends. We have the former; it is the latter that we lack and must create."

THE HARVEST ENDED—WHAT SHALL FOLLOW?

"Wait patiently, therefore, brethren, till the coming of the Lord. Behold, the husbandmen expects the precious fruit of the earth, waiting patiently for it, till he receive the early and the latter harvest."

Without doubt the most crucial testing time is now upon the church. The temptations are subtle. We believe the work of harvesting the members of the kingdom class is done, yet there is much to be accomplished before complete glorification of this class. The Scriptures clearly show that tests must follow. "Having done all, stand!"; and while standing, remember, man’s work is not accepted with God. It has begun. Judgment must shortly follow upon the great company, upon nominal Christendom, and upon the world.

The tests now upon the church may be divided primarily as follows: (1) Tests of loyalty to the Lord at the cost of reputation, standing, popularity and comfort; (2) tests of the assurance of such trying experiences as our Father may permit to come; and (3) tests of love for God and the Lord Jesus, love for the brethren, and pity, compassionate love for all the poor ground in creation. And without doubt these will be the test, if a threefold purpose, to wit: (a) of affording the privilege to the remaining members of the body to fill up that which is left behind of the sufferings of Christ (Philippians 1:20; Colossians 1:24); (b) to give a practical demonstration of the required cheerful endurance (Hebrews 12:3-5); (c) to perfect the royal priesthood that all the members thereof may in truth be sympathetic, and thus qualified to deal properly with the people during the incoming age.

THE "DOORS" NOW CLOSED

As heretofore definitely set forth in THE WATCH TOWER, the harvest of the wheat class covered a period of forty years; from 1878 to 1898, the year of the closing of the "doors," whereof the chief reaper was Jesus, the Great Reaper. The "second-class" enterprise, the third-class enterprise, the fourth-class enterprise, sleeping saints; that thereafter the messengers under the direction of the Chief Reaper went forth with the sickle of truth to gather the saints together who had made a covenant with Christ, and saved that the "doors" period would end, that the "doors" should close, and that they would shut forever, in the Spring of 1918. We believe it is now a true saying that the harvest of the kingdom class is an accomplished fact, that all such are duly sealed and that the door is closed. (Z. 19-108) In the Spring of 1918, in God’s due time, the "second-class" enterprise, the "first-class" enterprise, the "nominal" enterprise; the nominal enterprise shut the door and forever looked-for persecution began. The Catholic and Protestant systems claim to be the church, and in these organizations there are doubtless many consecrated ones who, fearing persecution, do not obey the voice from heaven and "Go forth into the world"; for the glory of God, the safety of souls, the glory of Christ. (Revelation 18:4) The leadership and the followers of the systems have coerced the fearful ones to remain within their goaftolds, and there they will remain until released in the great tribulation.

St. James opens the fifth chapter of his epistle with the phrase, "Go to now, ye rich men." To whom are these words addressed? Manifestly to those who are opposed to the kingdom of righteousness—the kingdom of the Lord Jesus. (C-90) Brother Russell, in Volume IV, page 382, considered the "rich men" as those who were opposing the kingdom of righteousness, and who, by the overtures of the leaders of Christendom, were seeking to entice them to deviate from the teachings of the Bible. (Philippians 1:20; Colossians 1:24); (b) to give a practical demonstration of the required cheerful endurance (Hebrews 12:3-5); (c) to perfect the royal priesthood that all the members thereof may in truth be sympathetic, and thus qualified to deal properly with the people during the incoming age.

...
BLESSING 'RICH MEN'

Again, the last epochal period of the church is designated 'the church in Laodicea,' signifying that the angels or messengers to the church at that time would be one who would boldly stand for 'justice for the people' and be against those who would 'lord it over,' dominate and control the church nominal at that time. That this has been literally fully fulfilled is in Russell, the restorer of the Watchtower, well today.

We can well testify. And we do feel that this is the only epoch of the church nominal wherein its leaders, clergy and watchmen claim to be 'rich and have need of nothing.' They are ' lukewarm,' not taking a firm, uncompromising position for or against the things of God. The Watchtower is not denying the power thereof. While claiming to be Christians, they reject the great ransom sacrifice and the resulting blessings to mankind. They boast of their riches of knowledge, claiming to have all the spiritual light that exists. They count their tokens by the mill, saying, 'We are rich as never before.' For centuries the 'Mother Harlot' has boasted of riches, her mighty ones claiming the sole right to interpret the Word of God; but in the Laodicean church the clout of the ruler of the Laodicean church has been reaped down, and if so by whom? They 'doth corrupt.' "The wage of the watchers, of encouragement, comfort and love."

And the harvest is the children of the kingdom; the harvest is the treasure not dear unto them, the shunners: reaped down, and if so by whom? of reckoning. and the harvest is the well fulfilled by St. James (vs. 4): Behold the hire of the laborers who have reaped down your fields, which is of you kept by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of armies.

Thus, these 'ripened' and harvested fields of grain seems hardly permissible. Many are the farmers who own their own fields, and nowadays they pay liberal wages to those who aid in the reaping time. The courts of the land are always open to compel any defrauders to pay, and against the law. For nothing is exempt from execution to pay wages duly earned. But when we consider the words of St. James from the ecclesiastical viewpoint, the entire question is clarified. The great Master said: "The field is the world; the good seed [wheat] are the children of the kingdom; the harvest is the end of the age; and the reapers are the messengers."

Again, he said that at the end of the age he would send forth his messengers to gather his elect from one end of heaven (the ecclesiastical systems) to the other. (Matthew 18:29-35) The harvest time came; and true to his promise the Lord Jesus sent forth "that faithful and wise servant" who, together with other faithful ones during the forty years of the reaping time, have reaped the harvest in the world. Who are the owners of the field? The clergy, the "rich men" themselves, by their conduct answer: We are possessed of all spiritual wisdom, and to us has been committed the responsibility of looking out for the spiritual welfare of the world. This is in accordance with the words of St. John: "Where no watchman is, the darkness reigns." Mouth faithfully proclaimed the harvest message to all who had hearing ears.

DEGRADED OF THEIR WAGES

Were these laborers in the harvest field entitled to any hire or wage from the rulers in the ecclesiastical systems? The answer is no; they were, for they were defrauded and pretende d to be the representatives of the Lord Jesus and to be owners of the field. Do we not read: "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law"? (Romans 13:8) Jesus specifically commanded his followers to love one another even as he had us. That would mean that each one who claims to be a Christian owes it to his brother to love, encourage, comfort and help him. The faithful laborers in the harvest field expected to receive bountiful from the world; but they were justly entitled to receive from all who professed faith in Christ the wage of encouragement, comfort and love. Had the clergy paid their hire or wage, many of their congregations would have paid the reapers a like wage. About this, St. James writes: "You have by resort to fraudulent means kept back the just wage of the reaper." And how did they this? By fraudulently representing to the Christian and other peoples of the world that the clergy were the representatives of the Lord Jesus, not ordained to preach and teach; that they were ignorant, dishonest and vicious persons, yes, even enemies to the people, and should be shunned and persecuted. Notwithstanding, the loyal followers of the Master pushed on with their preaching for the harvest. And thus the defrauder, defrauded of men and persecuted, they tolled on, almost fainting. Many times when a word of loving kindness and encouragement would have helped, it was not forthcoming. The hire of the laborers who have reaped was thus defrauded, cried aloud, and "the cries of them are entered into the ears of the Lord of heavenly armies," who hides his own time for the day of reckoning.

It is interesting in this connection to note that the "church" claims to be "the sole repository of Truth."
Turning again to the same class of "rich men" St. James says: "Ye have lived in earthly pleasures, and been wanton even to the day of slaughter." This means that they have practised self-indulgence to the reckless and utter disregard of other Christians, continuing it even to the day of God's vengeance, a case which is no more a new characteristic of the time than the case of those described in Isaiah 56:10, saying, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yes, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they turn to their own ways, every one for his gain, from his quarter."

HERALDS OF THE KINGDOM "KILLED"

This company which the Lord calls hypocrites the Apostle charges with a grave crime, saying, "Ye have condemned and killed what was righteous, saying (to you), 'We must be justified through the law.' " In the writing of this epistle by St. James, the clergy of the Jewish order had caused the Lord Jesus to be crucified. Moved by the same wicked designs, the prototype of the impure modern ecclesiastical harlot imprisoned and killed John the Baptist, a righteous man, who was a type and antitype. The work of the John class is to herald the message of the kingdom. To the extent this is prevented by the antitype of Herodias and Herod, to that extent is the antitypical John rendered helpless—killed—and that under a pretext of necessity.

THE HOUR OF REDEMPTION NEAR

It is surely a fact that these things could not have been so clearly understood until the close of the harvest. And what may we expect to follow shortly? St. James answers: "Come now, ye rich men, weep and howl for your miseries that are coming on you." He says: "For where your riches are, there will your heart be also." He quotes the language of St. James: Judgment began at the house of God, and now it shall shortly come to you. You have lived selfishly, in utter disregard of the rights and welfare of the church of Christ. You have heaped up earthly riches, and condemned the John class throughout the harvest time, and now they have caused some of them to be killed. "Killed" means to render inactive, helpless, or useless. These opponents could not kill the new creature; but since they are the antitype of the Lord's order, constrained to render such useless or helpless is equivalent to killing such persons. The readers of The Watch Tower are familiar with the way in which this has been done during the past few months. "And the wisdom of this world is foolishness with God." St. James says: "All these things indicate that the hour of redemption is near."

GREAT TEST NOW BEFORE THE CHURCH

All these things, it is declared, must transpire before the deliverance of man from the thraldom of sin, wickedness, persecution, and death—deliverance which has experimented on earth. The temptation may come to the Lord's people to reason that if they have been delivered from the powers of darkness, why should they submit to the same difficulties which the John class encountered? This is the test set forth in Ezekiel 34:3-12. In the 17th and 18th chapters of Revelation the Lord of the harvest vividly describes the fall of these evil systems, and the howling and crying of the "rich men" thereof. The people once en­trusted to complete her destruction and "shall eat her flesh out of weak· ness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised again to life, and the armies of the aliens were delivered, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword. What may we expect to follow shortly? St. James had in mind this text when he wrote (5:10): "Take, my brethren, the prophets, who have spoken in the name of the Lord, an example of suffering and patience that we may learn from them."

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David, also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, performed miracles, and shut up the sea with a cloud, and with an abyss at command. Of these things the world was not worthy; they wandered about in deserts and in solitary places, clothed in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and in mountains, in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise, but had yet more blessed things reserved for them that look for them. For these were more than all the heaven of breathing, and the earth that lieth under the heavens. These were witnesses and declared beforehand what these who speak declare, that by them the world was made, and by them the world, being subdued, expired."

TESTS OF LOYALTY AND PATIENCE

Will God require a less degree of loyalty and faithfulness on the part of the kingdom class? If you believed it to be the Lord's will that you persist in telling the truth concerning the kingdom, may God preserve you! The Lord's patience is encountered, from this great work of destruction and deliverance. Let the one who would have the Lord's approval, persist in telling the truth concerning the kingdom, even to the day of God's vengeance. Let the person who would have the Lord's approval, persist in telling the truth concerning the kingdom, even to the day of God's vengeance.
done the will of God ye might receive the promise." (Hebrews 10:36). Have we done the will of God? If so, we have received the promise. This is our part of the kingdom; and if we are prevented from doing anything further, the responsibility rests upon the ones preventing us, and to the Lord such must in due time render account. And having done all in the spirit of zealously and cheerfully, and endure whatsoever experiences the Lord permits us to come to. "If that endeth to the end of the same shall be saved," were the words of the Lord Jesus relating to this hour. St. James had the same thing in mind when he wrote (verse 11): "Beloved, if ye suffer for righteousness, bless, so that ye may receive the crown of life, which is everlasting." Did Job gain the Lord's approval by pandering to the sentiments of Satan? Did Job gain the approval of the Lord by doing what the Lord did not direct? Is the approval of the Lord by so doing. Beloved brethren, here is a test of faithfulness and cheerful endurance for the Truth's sake. Who will stand on the Lord's side? But while so enduring, do not stand by anything or anybody, but do be the Lord's servant (James 5:12), let your yea mean yes, and your nay mean no, without change or deviation and without complaint.

A THIRD TEST UPON THE CHURCH

Love for God and the Lord Jesus is another test now on. "If ye love me ye will keep my commandments." (John 14:15); and this means that if we will stand the test we will ascertain the will of God, and then do it, because we love him; and do it regardless of consequences.”

"It is given to you [as a privilege] not only to believe on the Lord Jesus Christ, but also to suffer for his sake. And if that be so, we have already judged that we are children of God. For it is the spirit that will live forever, and the flesh profiteth nothing; the will alone is life, and the flesh profiteth nothing. " (John 6:63-65). This is the test now on. Some will murmure against another and judge his brother—a test of brotherly love. To those now sealed St. James says: "Judge not, lest ye be judged; for what ye judge another, ye judge yourself; for there is One Judge, even the Lord. " (Verse 9, Diaglott). To illustrate, some brethren take a bold and firm stand for the message of the Lord and suffer ignominy for it, which ignominy attaches to all who are identified as companions with them (Hebrews 10:33). Another murmurs against these brethren, saying, "Could they not have pursued a more moderate course, and thus shielded themselves and us from this ignominy?" St. James in substance replies: 'Don't murmur against this, whether you are the judge. The Judge [the Lord] stands now in your presence, and he will judge. Let each one be persuaded in his own mind, do what he conceives to be the Lord's will and leave the judgment to the Lord. " If our love for the brethren fails the test, we must put into practice our test last year: "Above all things have overspreading love among yourselves, for love covers a multitude of defects." And again, "He that loveth his brother abideth in the light, and there is no darkness in him. "

We must have perfect love for even our enemies, having always the desire to do good unto them when the Lord is pleased to grant the opportunity. Poor, blind and deluded church of the firstborn. Full warning of the events immediately preceding the harvest is given to the world in general (there being exceptions of course), who as the"fearful virgins" will be gathered to the sheep, living at ease from the profits thereof, and have done so in wanton, reckless and utter disregard of the rights in the Lord's children; that these garments are falling away and the restitution blessings coming to the human race. Moreover, he tells these "rich men" that the divine truths which they assumed to handle they have suffered to be covered with canker and rust. All these things stand as strong witnesses against them. Wherefore, "Come now, ye rich men, weep and howl for the miseries shortly to come upon you."

WHY THE TESTING NOW?

The time has come when the Lord will reward them that fear his name and "destroy them that corrupt the earth" (Revelation III:10). But when the harvest is closed? Is the means to test theChristian, to test the Christian character. In fact, this is the very test of the Christian, to prove your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him. " (John 4:23). This is the test of the Christian; to show your Christian character. This is the test that is now present. The Lord Jesus said, "The hour is coming, and now is, when the true worshi
PERFECTED THROUGH SUFFERING

Even Jesus, the perfect One, passed through fiery trials and persecutions that he might be able to sympathize with the poor race of mankind. Of him it is written: “Wherefore in all things he behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for that in himself he shall suffer, being tempted, he is able to succor them that are tempted.” (Hebrews 2:17, 18)

How could one be so well qualified to sympathize with the sorrows and weaknesses and needs of those who are restrained in prison as to be there with them as one of them for a time? How could one be so qualified to mete out justice tempered with mercy to those of the world during the period of reconciliation without tasting of their bitter experiences?

As beloved in the Lord, when the wicked systems have perished from the earth, when all the clouds of sorrow and weeping have flown away, when the Sun of Righteousness shines forth in resplendent glory upon mankind, then we shall have a keener appreciation of the wisdom and love of God in permitting us to suffer even as malefactors for a little while. And, thanks be to God, that glad day of rejoicing is about at hand. “For yet a little while, and he that shall come will come and will not tarry.” But doubts will arise in the minds of some as to whether or not these things at present experienced are evidences of the nearness of the kingdom. Some will be inclined to murmur against, find fault with and judge their brothers. Some will be inclined, because of fear of Babylon, to take the path of compromise, and will become impatient. But to all such we say, Take heed to the words of the Master and his inspired servants: “In patience possess ye your souls”; “he that shall endure to the end, the same shall be saved” (Luke 21:19; Matthew 24:13); and “Remember we call those blessed who endure.”—James 5:11, Weymouth.

After St. Paul had endured many hardships and a long term in prison, he wrote to the Philippian the sweetest of all his epistles to comfort and cheer his companions in bonds. Shall we suppose he rejoiced and gave thanks to God for permitting him to be imprisoned for telling the truth? We surely think he did. It was in that prison at Rome he wrote: “Now I would have you know, brethren, that what I have gone through, and more than I have, by the grace of God, I am made perfect. It is not to myself that I speak, but to those who are with me in prison—well as to others, that have died.” (Philippians 1:20-21)

Ah, beloved of the Lord, how many are now in prison; while others suffer by reason of their companionship with and love for and support of such. —Hebrews 10:33.

FAITH: WHAT IT IS AND WHAT IT DOES

A great fish captured near Miami, Fla., a few years ago, had within its stomach another fish weighing 1000 pounds.

This great sea monster is still on exhibition. It has been shown in various cities, and seen by thousands of people.

OBEDIENCE, A TEST OF DISCIPLESHIP

[This article was a reprint of that entitled, “Take heed How ye Hear,” published in issue of March 15, 1906, which please see.]

CONCERNING THE BACK TOWERS IN BOOK FORM

Although there has been a very generous response to our notice in last issue concerning the reprinting of all the back issues of THE WATCH TOWER in book form, we have to report that to date only about 2500 sets have been ordered, whereas it will require an edition of at least 5,000 sets to make the matter worth while. We have no doubt that this month of the classes will want at least twice as many sets as they have thus far informed us of, but until they advise us accordingly we will be unable to proceed. Owing to the great bulk of matter, it will require considerable time to set it up in type and make electrotypes. For this reason we suggest that
WATCHERS IN ZION ARE EAGER FOR EACH ADDITIONAL EVIDENCE OF THE FULFILLMENT OF PROPHECY RELATIVE TO THE BRINGING IN OF THE KINGDOM OF HEAVEN. THIS IS THE GREAT WAR OF ALL TIME, AND THE CREATION IS GROWING AND TRAVELLING IN PAIN UNDER THE GREAT LOAD THEY ARE CARRYING, AND HOPING FOR SOME DELIVERANCE FROM THAT LOAD. THE DESIRE OF ALL MANKIND IS FOR FREEDOM, HAPPINESS, AND THE HAPPINESS OF THE KINGDOM OF HEAVEN. OUR LORD, BUT THEY DO NOT KNOW THAT HIS KINGDOM WILL SATISFY THE DESIRE OF ALL NATIONS. MANY ARE THE THEORIES OF MANKIND IN GOOD FAITH CONTROLLED, EACH THEORY PUT FORWARD WITH CONFIDENCE THAT IT WILL BRING THE DESIRE OF ALL NATIONS; BUT THESE ARE DESTROYED AND STOPPED IN THEIR TRACKS BY THE FACT THAT SUCH SCHEMES MUST FAIL, AND THE CHRISTIAN MAKES HIMSELF EXCEEDINGLY UNPOPULAR IN THE WORLD AT THIS TIME BECAUSE HE TRIES TO POINT OUT THE REASON WHY HUMAN SCHEMES WILL NOT SUCCEED. YET, READING HIS GOD-GIVEN PRIVILEGE, HE CONTINUES TO HOLD FORTH THE REAL HOPE OF MESSIAH’S KINGDOM.

THE GREAT WORLD-WAR HAS OPENED THE EYES OF MAN TO THE FACT THAT THE OLD ORDER OF THINGS HAS PASSED AWAY AND THAT IT IS TIME FOR SOMETHING NEW. MANY OF THE LESS SELFAISH ARE GOING FORWARD TO MAKE THE BEST OF THE SITUATION AND TO SEE THE END OF THE STORY. THAT GREATER BLESSINGS MAY BE ENJOYED. EVERY MANKIND IS TO BE COMMENDED, AND EVERYONE WHO IS HONESTLY SEEKING FOR THE GREATNESS OF MAN TO HAVE RELIEF FROM PRESENT BURDENS AND TO ENJOY BLESSINGS OF LIBERTY, HAPPINESS AND LIFE, WE CANNOT GIVE WHOLE-HEARTED CO-OPERATION TO THEIR PLANS, BECAUSE WE KNOW THEY ARE NOT THE RIGHT ONES FOR THE ACCOMPLISHMENT OF “THE DESIRE OF ALL NATIONS.” THE GREAT WORLD-WAR IS THE GREATEST REVOLUTION OF ALL TIME, AND THE CULTIVATION OF SUCH SCHEMES IS THE FIRST SIGNPOST WE WITNESS IN THE FULFILLMENT OF PROPHECY, BESPEAKING THE NEAR APPROACH OF THE GREAT KINGDOM OF MESSIAH. TO THE STUDENT OF THE DIVINE PLAN IT IS EASY TO UNDERSTAND WHY THERE ARE SO MANY THEORIES, WHY THESE ARE IN CONFLICT IN LARGE MEASURES WITH EACH OTHER.

SATAN THE ARCH-ENEMY

THE ARCH-ENEMY OF MANKIND IS SATAN, AND HENCE HE SEeks TO THRASH EVERY MOVEMENT TOWARD RIGHTEOUSNESS. IT HAS EVER BEEN HIS PURPOSE TO KEEP THE PEOPLES UNDER HIS CONTROL. DOMINATION HE HAS ALWAYS PRETENDED TO, AND HE USES THE MINION OF EARTH HE HAS SOUGHT TO MAINTAIN IT. IT IS QUITE REASONABLE TO CONCLUDE THAT HE WOULD TRY DESPERATELY TO HOLD THAT DOMINATION. SINCE WE HAVE REACHED THE END OF THE OLD ORDER GREATER LIGHT HAS COME TO ALL PEOPLE, AND PARTICULARLY TO THOSE WHO ARE THE SEED OF PROMISE, THIS GREATNESS WE MUST NOT POSSESS SATAN, AND EVERY DEVICE LOOKING TOWARD RIGHTEOUSNESS TENDS TO WEAKEN HIS HOLD UPON MANKIND. THEREFORE HE SEES HIS KINGDOM TROTTING AND IS USING VARIOUS DECEPTIONS TO KEEP THE PEOPLE STILL UNDER HIS OVERHEAD. HIS GREATNESS IS FANING TO USE FRAUD AND DECEPTION, AND TO INJECT INTO THE HUMAN MIND THOUGHTS THAT WOULD ACCOMPLISH HIS PURPOSE, WHETHER WHOLLY AGAINST THE INTERESTS OF MANKIND OR NOT. HE WELL KNOWS THAT MESSIAH’S KINGDOM MEANS THE TRIUMPH OF THE Seed OF PROMISE, AND SATAN KNOWS THAT THERE IS MORE IN HUMAN PROJECTS THAN HE THINKS.

EARTHQUAKES, FAMINES, PESTILENCES


VOL. XL

KINGDOM OF HEAVEN AT HAND

In view of these facts should we wonder at the other part of this prophecy to be fulfilled, and if we see it in the course of fulfillment should it not strengthen our faith that the old order is ended and the new order is coming in, and that the kingdom of Heaven is at hand? Jesus, in this connection, said: “The kingdom of God is not coming with observation; neither with ear heard, nor by the seeing of the eyes; neither by the mind of man, neither by the counsel of man; but the kingdom of God is like as a grain of mustard seed.”

ONE OF THE EVIDENCES OF SATAN'S REIGN IS據 CAUSING THE SPIRITUAL SLEEPING SICKNESS. AND SURELY ONE OF THE EVIDENCES OF SATAN’S REIGN IS FREQUENTLY COMING FORWARD. THE PROPHETIC VIEWS FROM THE WATCH TOWER ARE THAT SATAN'S REIGN IS COMING TO AN END. IT IS THE IDEA THAT SATAN'S REIGN IS COMING TO AN END. THE TRUE CHRISTIAN WOULD NOT WELCOME THE COMING OF SATAN'S REIGN, BUT WOULD YEARN FOR THE COMING OF THE KINGDOM OF HEAVEN.

THE GREAT WORLD-WAR HAS OPENED THE EYES OF MAN TO THE FACT THAT THE OLD ORDER OF THINGS HAS PASSED AWAY AND THAT IT IS TIME FOR SOMETHING NEW. MANY OF THE LESS SELFAISH ARE GOING FORWARD TO MAKE THE BEST OF THE SITUATION AND TO SEE THE END OF THE STORY. THAT GREATER BLESSINGS MAY BE ENJOYED. EVERY MANKIND IS TO BE COMMENDED, AND EVERYONE WHO IS HONESTLY SEEKING FOR THE GREATNESS OF MAN TO HAVE RELIEF FROM PRESENT BURDENS AND TO ENJOY BLESSINGS OF LIBERTY, HAPPINESS AND LIFE, WE CANNOT GIVE WHOLE-HEARTED CO-OPERATION TO THEIR PLANS, BECAUSE WE KNOW THEY ARE NOT THE RIGHT ONES FOR THE ACCOMPLISHMENT OF “THE DESIRE OF ALL NATIONS.” THE GREAT WORLD-WAR IS THE GREATEST REVOLUTION OF ALL TIME, AND THE CULTIVATION OF SUCH SCHEMES IS THE FIRST SIGNPOST WE WITNESS IN THE FULFILLMENT OF PROPHECY, BESPEAKING THE NEAR APPROACH OF THE GREAT KINGDOM OF MESSIAH. TO THE STUDENT OF THE DIVINE PLAN IT IS EASY TO UNDERSTAND WHY THERE ARE SO MANY THEORIES, WHY THESE ARE IN CONFLICT IN LARGE MEASURES WITH EACH OTHER.

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EARTHQUAKES, FAMINES, PESTILENCES

NORTH DAKOTA TAKES LEAD

"North Dakota is the first state in the Union to profit intelligently by the lessons of the Great War and to prepare a constructive program that paves the way for the next great political and economic development in civilization, the extension of democracy into industry."

"Consequently North Dakota will be the first state to strike its stride, long before the rest of the states, while they are still faltering through with haphazard and ineffective readjustments to the tasks that face them. The League is by far the most stable and contented, as well as the most prosperous, commonwealth in America."

"But if North Dakota's adventure in government represents a revolution, remarks the Chicago Post, it is 'a revolution of the bourgeois kind' by which 'the landlord and owner farmers, who have definite property interests and to a limited extent are employers of labor, have been considered proletarians.' What North Dakota now has is 'an agrarian dictatorship.'"  

The League is 'an agrarian dictatorship.' Its critical period was the almost insurmountable objection of absentee masters; they were for many years trampled many human beings, and as he trampled many human beings, and as he passed over the backs of a thousand men. He replied: 'Socialists are improvident persons who are simply parasites, those who rob money-making farmers who are going ahead and doing things!'

"Conditions which place the farmers in the saddle and in complete control, adds The Globe, mean 'a rather emphatic revolution,' because 'North Dakota not long ago knew a railroad strike. Its new system organized by James J. Hill, but indirectly through a string of banks organized in every town, partly for banking and partly for politics.' Turning again to the Fargo Courier-World, we read:

"'No people faced a more discouraging prospect than the people of North Dakota four years ago. A great political machine was firmly established in the state; courts and legislature alike did the bidding of absentee masters; they were for the most part an enlightened and cunning body, with the one purpose of making change practically impossible. If the demand of the Bolsheviki for direct action and a class dictatorship had ever been justified, surely it would have been in North Dakota four years ago."

"But the farmers decided to bring about their revolution through due course of law. They met obstacles enough to daunt the most indomitable. When they won the election, they found the courts against them; and always in the background stood the fearful spectre of a revolution that had been made as nearly unanswerable as possible. Men less determined would have given way, as every previous reform movement in every other State has done. But not the men of North Dakota. Opposition made them only the more determined to stand for what they believed was right."

"Ultimately the constitution was amended and all difficulties overcome. The final victory, this League organ goes on to say, 'proved that to American democracy all things are possible'; but it also proved the futility of the直线 drive, for which 'credit goes to Arthur C. Townley more than to any other.' And in another issue it remarks suggestively: 'And may it not prove that the leadership for the great work of accomplishing a peaceful and peaceful revolution for America is being trained in North Dakota today?'

Mr. Townley, organiser and president of the League, is described by a Boston Herald correspondent as 'a tall, quiet man, whom not in a thousand years would any observer pick out as a leader of men.'"

EDEN NOT YET

While doubtless this revolution in North Dakota has brought about some changes for the better, it cannot ultimately succeed in the sense of producing an idealistic condition. Although political differences are developing among its executives which will no doubt result unhappily for the movement. We quote further from The Literary Digest of the same date:

"In a number of North Dakota papers we still find vigorous denunciation of what the Fargo Forums calls the Non-Partisan League's 'Socialist gang rule.' The Forum is insistent that much of this radical program must be submitted to the direct verdict of the people in a referendum. According to this paper, the League is 'frankly, one hopes, right,' and it sees in the gathering of the referendum petitions an opportunity for the first well-organized campaign of education ever undertaken against the League propaganda. 'Some of these measures undoubtedly will be referred,' says the Bismarck Tribune, which remarks that 'sanity will come only when the farmer realizes that an Edenic condition cannot be brought about by the panaceas proposed.' And the Grand Forks Herald submits these points for consideration:

"The State of North Dakota has no experience in any of the important lines of activity to which it is now committed. The farmers and the industrial directors who instruct the officials in their actions, are unable to point to the experience of any other State, province, or nation in these matters under conditions like ours that such experience may be accepted as a guide for present conditions. All of these enterprises, all of which are purely experimental, so far as we are concerned, provision has been made for the raising of funds amounting to some thirty million dollars. For such a state as Pennsylvania or New York that would not be a large sum with which to experiment. For North Dakota it means 84 cents for every man, woman and child in the State, or $200 for the average family of five.

"Back of this system of experimentation is the most tyrannical and dictatorial spirit that has ever gained the ascendancy in an American state. The Non-Partisan League movement is often described as a 'people's movement.' That description is false. The League is organized from the top. To change it as it had been appointed specifically in accordance with the views of its officers. These policies have been formulated by him, and by him transmitted to his subordinates and such of the general membership as has been deemed proper from time to time, not for consideration. The League, which is described as a police organization for a section of the people of North Dakota is as autocratic as is the rule of Lenin over a certain group of people in Russia.

"North Dakota takes its plunge into Socialism under conditions which are not comfortable or reassuring.'"

DESTRUCTIVE REVOLUTION

Russia has experienced a different kind of revolution, according to the public press. There has been great destruction of property and human life. Whether these reports truly indicate the conditions prevailing in Russia are anything but idealistic. The Russian revolution overthrew aristocracy and overthrew ecclesiasticism because the clergy were identified with the aristocracy. The Scriptures clearly indicate that such conditions would prevail and that it might have been prevented had the clergy honestly sought to teach the people the Lord's Word, not taking selfish sides with either party, but pointing all to the kingdom of Messiah. But, alas, that failed to be the case.

The New York Times of March 24th 1919, and other metropolitan newspapers, carry a full page advertisement by the Christian Herald under large headlines: "Is Bolshevism Coming to America?'" The advertisement, worked out by big labor leaders and big industrial managers, The Christian Herald is taking up the questions that industry must solve in the light of Christianity.

"Articles by men like John Wanamaker, with his vast business experience and wide religious interests: William G. McAdoo, former secretary of the Treasury and Director of..."
If the clergy of today would do real good, let them walk after the example of Jesus and follow his teachings. Let them openly and publicly acknowledge that they have taught false doctrines contrary to the Word of God, and that they have led the people into error; let them sincerely and fully repent of their wrong-doing and humbly ask God for their forgiveness. This surely would completely withdraw from politics and all alliances with worldly systems, wholly consecrate themselves to the Lord, and henceforth teach his Word and nothing else and thereby promote peace, happiness, plenty, liberty, and life everlasting. The Lord God foretold through the mouth of all his holy prophets that this sacrifice to Jehovah in satisfaction of justice on behalf of all who should come to Jehovah throughout the Gospel age, trusting in the merit of that sacrifice, would be the means of redeeming human life. The Lord said: “For my [professed] people have committed abomination in his sight, and he will utterly abhor their ^multitude because of the abomination of his eyes, which they have committed to their bosom.” (Jeremiah 19:6) The shaking of the older generation was symbolic of the true message of Messiah’s kingdom. Herein we see that this church system has likewise professed to be the followers of Christ to cause them to submit to human device for the Lord, and the Scriptures spell but one thing for such a scheme—"THE CHURCH DUMPS MONEY AND LIFE"

The New York Times of March 22nd, 1919, carries a six column advertisement of the Presbyterian churches of Greater New York, likewise calling attention to the threatened menace of Bolshevism, suggesting as a remedy the nominal church and its scheme for curing human ills. Among other things it states:

"The church demands not your money or your life, but your money and your life; give them both tomorrow.

The lowly Nazarene whom they claim to follow demanded neither your money nor your life, but your money and your life; give them both tomorrow.

""The church demands not your money or your life, but your money and your life; give them both tomorrow.""

The lowly Nazarene whom they claim to follow demanded neither your money nor your life, but your money and your life; give them both tomorrow.

""The church demands not your money or your life, but your money and your life; give them both tomorrow.""
be a great influx of Jews to Palestine. The Zion Commonw

twealth, Inc., affiliated with and controlled by The Zionists Or

ganizing Committee of America, is forming a Jewish state in Palestine. We

quote from the preamble of the constitution of the Zion Commonwealth, as follows:

"We, the members and shareholders of the Zion Commonwealth, Inc., have organized and established this company for the purpose of aiding in the settlement of Jews in Palestine, and of securing for our members and their descendants rights, interests, and privileges in lands occupied by the Zion Commonwealth, Inc., to the end that social justice, in harmony with the ideals of the prophets of Israel may be the corner-stone of the Jewish commonwealth in Zion."

We also quote the following item from the March issue of The Maacabbe, a Zionist organ:

MEMORIAL SUPPER REPORTS

Apparently most of the Lord's dear ones with whom we are in touch realize that we are now treading the most precarious ground that faith was ever called upon to walk. It is beset with dangers not so much from without as from within ourselves — dangers of fear of man on the one hand and of rashness and foolhardiness on the other. The richest blessings will doubtless go to those who can sing, as expressive of the true desire of their hearts:

"Go, then, earthly name and treasure; Come, reprove, and scorn, and pain; In thy service pain is joy; With thy favor loss is gain."

We append a list of all classes which have thus far reported an attendance of thirty or more:

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<th>Location</th>
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THE CROSS OF CHRIST

[This article was a reprinted of those entitled, "Christ Crucified," and "Consecrated But Not Crucified," published in issue of August, 1887, which please see.]

LESSONS RESPECTING PRAYER

[This lesson was a reprinted of that entitled, "Pray Without Ceasing and Humbly," published in the issue of August 15, 1906, which please see.

DETAILS CONCERNING PERSECUTIONS

Readers of The Watch Tower are requested to send us a statement in detail of the arrest, persecution, ill-treatment, etc., by any agents or pretended agents of the Department of Justice in connection with or growing out of the distribution of "The Finished Mystery." Also details are requested of any ill-treatment at the hands of ambitious preachers or other fanatics. Where convenient put the matter in the form of an affidavit and mail to this office, marking the envelope "Publicity Department."]
AN APPEAL FROM HOLLAND

DEAR BRETHREN IN CHRIST OUR LORD:

I have been longing all this time to write you a word of heartfelt sympathy, but was detained by my utter littleness and nothingness. As I am beguiled forward the enclosed letter, you will allow me to put in a word or two of simple love and the heart. I need not tell you that we (few as we are in Holland) have been living mentally with you, and have anxiously, prayerfully and trustfully followed all proceedings, knowing that not a hair falls on the earth without God’s will; and that this will is altogether for our good, and will work all things together for the child of God, member of the body of Christ, at all times knows that whatsoever befalls him, he is carried on the mighty wings of his Father’s love and that all things work out good for the royal priesthood, nay, even, that it could not be obtained in any other way; and under all circumstances, this faith fills his heart with the peace of God that passes all understanding. “SIMPLY TRUSTING; THAT IS ALL.” HOW IT MAKES MEN.

We in Holland feel a little lost as regards literature. We literally have none at present. We were to have Volume I edited, but circumstances put a stop to it before the work began. If there be any possibility for help, kindly think of us. We feel in the same category as those present at the great Tabernacle for the tabernacle of the Most High. We rejoice greatly, but are very sorry that we have not Volume I to work it up. But God’s arm is not shortened, and he knows our wants.

Do you not see what you are well where you are. God’s presence is with you everywhere; and with him all things are put in the divine light and brighten up wonderfully. As my parting greeting, I will give Psalm 23, and with it may fulness of gladness and strength for all circumstances be with you.

Your aged Sister. J. KROPPF.—Holland.

“COME OVER TO MACEDONIA AND HELP US”

TO THE DIRECTORS OF THE T. B. S. A. 

A copy of Volume 6 of the STUDIES IN THE SCRIPTURES, published by your highly esteemed Society, came by chance into my possession lately; and having carefully examined its contents, I take my pen to assure you that few such religious writings have hitherto been published, enlightening the mind of man clearly in regard to the only true God and our Lord Jesus Christ, who has come to save the world from sin, and to wipe away the transgressions of the whole of mankind, EUROTHEUM.

And I, the humble Levite of the Highest, prompted by a desire for spiritual benefit, take the greatest of pleasure in asking you that, moved by Christian goodness, will send me by the next mail all the volumes published in Greek, as well as “What Say the Scriptures about Hell?” and “What Say the Scriptures about the Presence of Christ?” “The Tabernacle in the Wilderness,” and something on the three subjects of Passover, Baptism and the Sabbath of the New Creation, and other publishing works, upon the receipt of which I will promptly remit their price.

With good hope that your kind hearts will be nobly disposed to send me willingly and promptly the said volumes, I remain, with numberless that is addressed to you and through you to your highly esteemed Society.

The priest. JOHN HATZERMETRIUS.—MACEDONIA, GREECE.

TIME CORROBORATIONS IN THE TABERNACLE!

DEAR BRETHREN IN THE LORD:

My heart has been recently refreshed and my faith strengthened by a careful study of the Tabernacle of the Wilderness and the vision of the Sanctuary of Ezekiel from the standpoint of the Scripture symbolism of numbers and of Bible Chronology. Many tests are upon the church and more will doubtless follow at different times. It is differentiated not only in the chronology of the plan. Some fresh corroborations or confirmations along this line may therefore prove very helpful in enabling some to “stand” in these days of transition from the first to the second phase of the time of trouble.—Matthew 24:21; Daniel 12:11.

About three years ago a brother in Denaraya, British Guiana, pointed out that by using the sacred Pyramid cubit of 25 inches some interesting corroborations of time-periods of the plan are apparently indicated in the posts and windows around the Tabernacle court, the entire length of which is 280 cubits or 7000 inches, representing the period of time from “Paradise Lost” to “Paradise Regained.” The date of the fall of Adam and Eve into sin sho be indicated by the post at the left hand side of the outer gate. Matthew 1:1 tells us that the date of the birth of the Savior to be indicated at the northwest corner post; and that the date 2874 A.D., is indicated by the post at the right hand side of the gate into the court. This led me to look for other time corroborations in the Tabernacle and also in the great Sanctuary of Ezekiel.

The Sacred Cubit

Since the corroborations herein presented are based upon the cubit of 25 inches, it may be well to present some of the reasons for believing that the true sacred cubit of the Old Testament is 25 inches in length. When one consults the various authorities on the subject of the cubit, various authorities on the subject of the cubit, he soon finds that they differ widely, even as to the length of the cubit used by the Hebrews. The reason for this is that no one has as yet discovered anything that would indicate accurately and without any question as to the length of the cubits of the nations of antiquity. There is one exception to this statement, for in the Great Pyramid of Egypt the cubit and lower standards of length used in the construction of the entire building are indicated accurately and without any question as regards their accuracy. In seeking the subject of the true length of the sacred cubit we quote from Dr. Seiss’s “Miracle in Stone,” page 63, as follows:

“Some have doubted whether the Jews, either before or after the Exodus, ever had any special cubit of this kind. But that they had, and that the same was a divinely given and authoritative length of measure, is so clearly deducible from the pictures and Jewish writings in general that there ought to be no question about it. Sir Isaac Newton (1642-1727), in his ‘Discourse on the Cubits,’ has brought this out so conclusively and so clearly that it is unnecessary to repeat his words. This peculiar and sacred cubit wholly separate from all other cubits, and that it was the even ten-millionth part of the semi-axis of the earth, we may accept and hold on the authority of one of the greatest minds and one of the most thorough and competent investigators of such matters that has illuminated our modern times.

“And these sublime earth commensurating standards of length are precisely set forth in the Great Pyramid. Whether the practical working measure was in general the Egyptian cubit of 18 inches, or the 25 inches as various authorities on the subject of the cubit, and cubit exhibitions together five times five of the one cubic inch, is an entirely different question. The evidence is clear that a cubit of 25.025 of our inches was in the mind of the architects, and meant by them to be most significantly emphasized.

“Captain Tracy has pointed out that the Pyramid’s earth commensurating cubit is exhibited on the boss of the granite lids of the Ante-Chamber: that Dr. Kropff exhibited the one-fifth of its width. We have the earth-commensurated inch and cubit exhibited together five times five of the one constituting the other. This boss again is just one of these inches and from the center to the block of the ‘cubit,’ in length, or one inch span with an inch base for the side slope; on the boss itself is no indication whatever of any irregularity in its shape.”

This cubit of 25 inches is also indicated in the lower end of the Grand Gallery. The distance from its lowest nor to the floor line to a point opposite the line of the north wall of the “well” is exactly 25 sacred or pyramid inches. Again, it is memorialized in the Queen’s Chamber on its east wall. In this wall is the “niche,” the middle line of which is exactly 25 sacred cubits. The cubit is easily measured in this wave, and a cubit of 25 inches is also indicated on the floor line to the floor line to a point opposite the line of the north wall of the “well” is exactly 25 sacred or pyramid inches. Again, it is memorialized in the Queen’s Chamber on its east wall. In this wall is the “niche,” the middle line of which is exactly 25 sacred cubits. The cubit is easily measured in this wave, and a cubit of 25 inches is also indicated on the floor line to the
ark, by the architects of the Great Pyramid, by Moses in the construction of the Tabernacle, by Solomon when he built the great Temple, and by the "man of brass" when he measured the Sanctuary for Ezekiel. (Ezekiel 40:3, 4, 5) Note that he can use the cubit—a handbreadth longer than usual! (Lower). See diagrams in Vol. 3, pp. 352, 371.

In the Great Pyramid an inch represents a year; also in the measurements of the Tabernacle and the Temples. To this rule, however, there are a few exceptions. In the Great Pyramid, in one-instance, a cubit represents a day, the length of one side of the square base being 365 1/4 cubits, which is the number of days in a year; so also there are a few exceptions in the corroboration in the Tabernacle and the Temples, to which we may call attention later.

CORROBORATIONS IN THE TABERNACLE OF THE WILDERNESS

The accompanying diagrams of the Tabernacle and of God's Great Rest Day of 7000 years illustrate some of the corroboration in connection with the Tabernacle.

(1) In connection with the Posts and Linen Curtain around the Court:

The dimensions of the Tabernacle are given in the 26th and 27th chapters of Exodus. It will be seen that the entire length of the curtain around the court from one side of the gate to the other side of it is exactly 7000 inches and therefore represents the 7000 years from "Paradise Lost" to "Paradise Regained"—1000 years beyond 1874. Please note also that the date of 1874 A. D. is marked by the post on north wall which stands directly opposite the center of the brazen altar (which primarily represents the sacrifice of the Savior at his first advent), thus closely associating both advents. The date (at the southwest corner) B.C. 1251, comes within the jurisdiction of Jair (Judges 10:3) whose name means "Jehovah enlightens." Jair had 30 sons, all prominent men and rulers of cities, thus seeming to typify Christ and the church, whom he shall enlighten and judge the world in due time, when Jehovah shall restore also the earthly "judges as at the first." (Isaiah 1:26) This is right in line with the date B.C. 656 (at the middle post of the western side), which date marks the year of the last typical Jubilee and the centre of Jehovah's Rest Day. How wonderful is the symmetry of God's great plan.

(2) In the Curtains covering the Tabernacle:

In Exodus 26:1-3 is found the length and width of the various strips or curtains which covered the Holy and Most Holy. The entire length of the ten curtains is 280 cubits, or 7000 inches; the first five coupled together, measuring 140 cubits or 3500 inches, and the second set of five coupled together, measuring the same. Also note the width of the ten curtains is 40 cubits or 1000 inches. The curtains being hung over the Holy and Most Holy would seem to represent the plan of God as it relates to Christ's church; and these curtain measurements being right in line with those of the curtain around the court would suggest that God's plan stands related to man who lost his original perfect home, and to whom it shall be restored at the end of 7000 years (the curtain length) through Christ and the church. This 7000 year period is divided into two equal parts of 3500 years each, as illustrated by the two sets of curtains. The work of restoration will embrace 1000 years—the curtain width.

The date of the second advent (A.D. 1874) is further corroborated by the distance from the court gate to the center of the Most Holy, which is 75 cubits or 1875 inches. This represents the exact number of years from the advent of Jesus in the flesh in B.C. 2 (see Vol. II, page 54) to the Second Advent of "the Lord from heaven" as a spirit being, invisible to mortal eyes, in A.D. 1874—1 Corinthians 15:41.

On the brazen altar of the Tabernacle: The dimensions of the brazen altar, expressed in cubits, were 5 x 5 x 3. The diagonal across the top was seven cubits and the diagonal of each side was 5.83 cubits. Keeping in mind these dimensions, the following interesting applications may be made:

30 years of the life of Jesus as a man: Sum of length and breadth of the top of the altar (5 plus 5 cubits) is 10 cubits, and the perimeter (distance around) of the top (5 + 5 + 5 + 5) equals 20 cubits, representing these years.

31 1/2 years of his ministry and sacrifice: Distance from the center of the altar to the top of one of the four corners (half of 71 cubits) is 35 1/2 cubits. Thus we have four corroboration of the very important years of his life in cubits.

33 1/3 years of his entire life: Sum of 30 + 3 1/2 cubits, or 33 1/3 years.

1000 years of blessing for the world of mankind through the sacrifice of Christ (and incidentally of the church): Sum of perimeter of the base of the altar (5 + 5 + 5 + 5) plus the perimeter of the top (5 + 5 + 5 + 5) equals 40 cubits, or 1000 inches—an inch for every 100 years. The brazen altar, expressed in cubits. were 5 x 5 x 3. The diagonal across the top was seven cubits and the diagonal of each side was 5.83 cubits. Keeping in mind these dimensions, the following interesting applications may be made:

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2 B.C. to 1915 A. D. This is a period of 1916 years from the birth of the Savior of the world to one year after the ending of the "Times of the Gentiles", i.e., the fall of 1915, the parallel of the fall of 70 A. D., when Jerusalem was destroyed by Titus and the great dispersion of the Jews began. The year 1915 had been the year of expectation for the great blessing of God to begin to come upon the world of mankind; and blessings indeed began that year, blessings in disguise as a result of the world war, just 40 years after 1874 (the end of the "Cyclical Era of 2000 years") and just 10 years before 1925 when the blessings in full will come, after a complete period of waiting and longing by the "groaning creation".

Sum of perimeter of top of altar (5 + 5 + 5 + 5) equals 20 cubits.

Sum of length and breadth through center of top equals 10 cubits.

Sum of 8 diagonals in 4 sides (8 x 5.83) equals 46.64 cubits.

Total ........................................ 76.64 cubits

76.64 x 25 inches equal 1910 in., or 1910 years of the above period.

How refreshing to our minds and hearts to note anew through the witness of the brazen altar of the Tabernacle that through the 30 years of Jesus' life as a perfect man, and through his sacrifice of 3 1/2 years, a great blessing is to come to the poor groaning creation during a period of 1000 years.

(4) In the Holy and in the Most Holy:

(a) Sum of perimeters of the walls equals 10 + 10 + 10 + 10, or 40 cubits.

(b) Sum of length of two side-walls of the Holy equals 10 + 20, or 30 cubits.

(c) Sum of height of first vail (10), plus length of ceiling (20), plus height of second vail (10) equals 40 cubits, or 1000 inches, in the Holy.

(d) The perimeters of the floor, the ceiling, and of each of the 4 walls in the Most Holy equals 10 + 10 + 10 + 10, or 40 cubits, or 1000 inches, each.

Thus there are four distinct measurements of 40 cubits, or 1000 inches, in the Holy and six in the Most Holy, each testifying to the teachings of the Bible that through those who make their calling and election sure in the Holy and enter under the second vail into the Most Holy of glory, honor, and immortality, there will come a special era of blessing of 1000 years. "And they shall be priests of God and of Christ and shall reign with him a thousand years."—Revelation 20:6.

Yours in the service of the Lord.

E. L. Dockey—Pa.
WHO WILL GAIN THE VICTORY?

"For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

1 Chronicles 16:11

When the words of this text were written the new creation was unknown, except to Jehovah. He had made provision therefor in his plan before the foundation of the world. The prophets of old diligently inquired concerning this plan, but it was not his due time to reveal it. The angels of heaven searched and desired to look into it, but to them also was it hidden. It has pleased the Lord to disclose the various features of his plan from time to time to members of the new creation, because they lived and died before the beginning of the church class. The words of the text, however, announce a fixed principle or governing law of conduct which Jehovah has arranged for the benefit of all of his intelligent creatures with whom he deals. His governing law of conduct or principle of change, the change of the whole earth, is from the fallen to the perfect (Psalm 37:28-29). With light comes responsibility, therefore corresponding tests and trying experiences.

The words of our text were spoken by Hanani, the seer, to Assu, king of Judah, neither of whom had opportunity to become members of the new creation, because they lived and died before the beginning of the church class. The words of the text, however, announce a fixed principle or governing law of conduct which Jehovah has arranged for the benefit of all of his intelligent creatures with whom he deals. His governing law of conduct or principle of change, the change of the whole earth, is from the fallen to the perfect (Psalm 37:28-29). With light comes responsibility, therefore corresponding tests and trying experiences.

The principle or governing law of conduct announced in this text applies to the members of the new creation and we may read the text as words spoken directly to the church. This is indeed an exceeding great and precious promise to the new creation. What does it mean to the Christian? It means almighty power pledged to one's help and protection. It means the means of great comfort of heart. To the saint who realizes and appreciates the import of this promise it is a great comfort of heart.

PERILOUS TIMES

Through the Scriptures, and through the instruction the Lord has given the church at the hands of "wise and faithful servants," we have been again and again warned against the times of peril which would accompany the overthrow of Satan's empire and the setting up of Messiah's kingdom. During the entire period of the ancient dispensation, the church, the saints have suffered many trials and hardships, but the Lord has permitted them all for a good purpose. It was the great Master who said that "in the last days of the church's earthly pilgrimage the way would be traverred with many trials, and endurance of one to the utmost." (Matthew 24:13) This he indicated that, while the trials and experiences would be severe, yet to those who would patiently endure he would manifest his presence, his aid, his comfort and strength.

OUR ENEMIES

If we inquire, Who are our enemies, the answer is, They are legion. Our arch-enemy, however, is Satan the devil. In fact he is the great enemy of mankind. It is true that he often advocates what seems to be a righteous cause, yet his real purpose is ever and always evil. He often masquerades and makes his diabolical purposes appear as though it were truth. Many have been disappointed and chagrined who have trusted his promises, who have put forth error for truth, attempting to deceive the people of God. Many have been deceived by his false promises, who have fallen in despair. They have not appreciated the cause of the battle and what will be the result. But the Christian who has been privileged to see and appreciate God's plan and who has watched the unfolding of it in recent years sees a reason for this conflict and sees the certain victory in it and rejoices in hope for the blessings that are coming not only to the church, but to all mankind.

Wrong is represented in Satan, the Prince of Darkness, and Christ is personified by the great Light that lighteth every man that cometh into the world. When Jehovah expelled Adam and Eve from Eden he spoke to Satan, who had deceived Mother Eve and caused the downfall of man, saying: "You will put enmity between you and the seed of the woman, and your days will be numbered, and it shall bruise thy head and thou shalt bruise his heel." This statement of Jehovah seems plainly to indicate that until Satan's overthrow there will be constant warfare between him and his agencies and all the agents of light employed to the glory of God and to the spreading of his Word.

GOD AN ECONOMIST

The Scriptures show that Satan uses many agencies or instruments for carrying out his purposes. He is a wily and subtle foe, and his course is calculated to destroy him. When God had made promise--"the promise"--"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 Apostle emphasizes the word "sober," meaning to be calm, possessing sobriety of mind. He further calls attention to the desirability of being vigilant in our watching, and of conducting our resistance of Satan with steadfastness in the faith--"the faith once delivered to the saints." It follows that one who takes an opposite course
would be in greater danger of being overcome by the adversary.

While Satan is the arch-enemy, he has many allies; namely, the fallen angels. We have long been advised that these would exercise greater power near the end of the church's earthly career. Addressing himself especially to the church of the time St. Paul writes: "Finally, my brethren, let your life be in the Lord and in the power of his might. For ours is not a conflict with [mere] flesh and blood, but with despots and empires, the forces that govern and control this dark world, in the spiritual hosts of evil arrayed against us in the heavenly warfare."—Ephesians 6:10-12, Wey.

The organism of the new creature this side the vail is the body of flesh which we early recognized to be an enemy of the new creature; "for the flesh lusteth against the spirit, and the spirit against the flesh; and these are hostile to one another so that ye cannot do the things that ye would."—Galatians 5:17. "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans 7:23, Wey.

Another enemy of the new creature is the world—the spirit, or disposition controlling those of the world with which the new creature must come in contact. The world is in darkness because under the control of the prince of this world. Darkness hates the light, and particularly hates the children of light. The spirit that controls men is not the same as that is in those aligned with the adversary hate the followers of Jesus. "Marvel not if the world hate you; ye know that it hated me before it hated you." (John 15:18) It is not to be expected that those who hate the light will ever come forward on a high and honorable line. The adversary uses such persons as instruments to war against the "seed of promise." Such put darkness for light and light for darkness, choosing to misrepresent the children of light, even when telling the truth, in order to alienate from the adversary those who would be his own children; that is, "the seed of promise."—Galatians 3:16, Wey.

Nor do evil spirits and the world constitute all the enemies of the new creature. Our Lord warned us that we might expect foes from among ourselves. We read: "A man's foes from without will be sent to his house and his kinsmen will be hearkened to."—Matthew 10:21, Wey.

"Our attention has been called to a pamphlet entitled 'The Ship' and purporting to be a discourse by one who was merely a pilgrim in the service of the Society. For convenience we designate this former pilgrim as 'Brother H.' Our purpose in calling attention to this is not for controversy, but in the hope that we may enable some who have been disturbed to regain a proper equilibrium. As a pretext for turning aside, serious objection is taken to certain articles appearing in The Watch Tower of May 15th and June 1st, 1918. We quote from said pamphlet:

"The June 1st Tower came into my hands with the infernal article from the Watch Tower (Satan and his hosts) and I shuddered more than ever. . . . I don't believe in intuition, that belongs to Jehovah, but something came to my mind just that instant—the ship spoken of in the 27th chapter of Acts. It came almost the day that I got Tower No. 2, objectionable article No. 2."

Who injected this thought into the mind of Brother H? The apostle tells us that there are but two masters, the Evil One and our Lord. Brother H. then states that he reached the conclusion that 'the Watch Tower Bible and Tract Society and The Watch Tower, and called upon everyone to leave it and go with him, declaring that anyone who did not obey his call would be deprived of the glory of the kingdom. Quoting his own words, he says: "Because God has made a statement that we can't disobey. 'Come out of her, my people, that ye be not partakers of her sins,' and that pertains to the I. B. S. A. just as much as it does to the nominal church, because they are doing the very selfsame thing that the nominal church is doing."

THE SOCIETY THE SHIP?

Hunting for some Scriptural grounds upon which to base his conclusion, the brother takes the 27th chapter of Acts relating the experiences of St. Paul, while being taken by ship as a prisoner to Rome, and attempts to make a typical application that of the New World Kingdom. He says, "Of the Kingdom, the Watch Tower Bible and Tract Society has represented the Watch Tower Bible and Tract Society. He says: "The only reason that we apply the ship and make the application we do it because it fits." Brother H. further cites Matthew 14:22-24 in proof that the Society is represented by a ship. saying:"

"Matthew 14:22 I believe was meant by the Lord to repre- sent the same ship that was meant in the 27th chapter of Acts, namely, the Watch Tower Bible and Tract Society, and I know why Jehovah mistrusted them to come into the New World Kingdom."

"Clearly here is a fulfillment of St. Paul's statement: "of your own selves shall men arise speaking perverse things to draw away disciples after them."

"But the boat and the twelve toiling rowers, and the storm and darkness of the night all picture still more perfectly the experiences of the Lord's people as a whole—not the experiences of a single, though sorely tried, but of the whole Body of the one true church of which the Lord is the head, the church of the firstborn whose names are written in heaven. This true church has indeed had a stormy time since parting with her Lord, who ascended to the Father. The darkness came down upon them—the darkness of error and superstition; and the

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[The Watch Tower]

PITTSBURG, PA.

"STANDFAST!" BIBLE STUDENTS

Bitterness and love are diametrically opposed to each other;animosity and humility are opposites. Unless love prevails there cannot be a clear vision of the truth (Colossians 2:1-3); and where the root of bitterness springs up from any cause many may be thereby defiled. (Hebrews 12:15) The Apostle seems to indicate that where there is a lack of humility there is a lack of love, and where there is love there is humility. "For if we dwell in the spirit, let us also walk in the spirit and let us not yield the spirit to covetousness; for covetousness is not according to the spirit. . . . For the flesh lusteth against the spirit and the spirit against the flesh; and these are hostile to one another so that ye cannot do the things that ye would."—Galatians 5:16,21, Wey.

Perversion means a turning from the truth, a misapplication of the truth. Speaking perverse things means to misconstrue or misapply the truth. The Apostles, as above stated, warned us that there would arise within the church those who would speak perverse things, drawing away disciples after them.

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great. Adversary, through the Antichrist and many less Anti-
christs, has aroused all through this Gospel age a great storm
against the Lord's servants, according to Z 900, p. 195; Z 61, p.
148.

OCCASION FOR REFLECTION

This perversion or misapplication of Scripture by Brother H.
should of itself be sufficient to enable every thoughtful stu-
dent of God's Word to see that the brother is certainly taking
a wrong course. He is not taking the position that the Lord
has been overreached by some influence other than that of the
Master. For instance, when the ship in which St. Paul and the
other prisoners were being conveyed to Italy stuck fast on the
sand and the prisoner part of Paul, he represented the de-
struction of the Society and its being cast off by the Lord,
and that this occurred in the Spring of 1918.

One proof of the wrongful interpretation is that the Soc-

ety still exists and the Lord is continuing to use it to give

witness to the truth. Now it follows that if the Society was

pictures by the ship, those in the Society or closely allied with

it would be pictured by the 276 souls in the ship. Brother H.
states that all in the ship who escaped and afterwards got to

land, because they were strong swimmers, represented those who,
together with himself and others, have withdrawn their alle-
giance to the Society and have designated themselves as

"Standfast Christians. We hardly believe that any careful
student of Scripture will be led to agree with this interpreta-
tion. For Paul, Luke, and Aristarchus were the only ones on
that ship who made any pretense of being Christians, and ac-
tording to Brother Russell's interpretation of this same event
all the others on the ship were of such a swinish disposition
and character that they were not capable of receiving the mes-
 sage of the truth, and for this reason St. Paul and his com-
panions did not attempt to preach the Gospel to them. See

Watch Tower 1905, p. 175.

We quote Brother H.:

"Now since the main thought—they all got to land. Who

are these all? They are the loyal standfast Bible students
who are willing to go through water—anything—to get to

land, and the Bible says all got to land; so when we

shake hands tonight I am going to believe that everyone

you who shakes hands with me tonight is going to get to

land."

These few citations indicate what perverse things have been

used to draw aside several of the Lord's dear sheep, some of

whom were gullible followers of the Watch Tower, and have

returned to follow the Lord. We pray that others may do
likewise, if that be his holy will.

NO RULE LAID DOWN BY US

The pretext for Brother H. and a few other prominent
brothers taking the course they have is the publication in The
Watch Tower of June 1, 1909, and to June 1, 1918, of a
statement relative to Liberty Bonds. All of us recognize
that no doctrinal question was here involved. It was a time
of great stress; the government was calling upon the people
to lend their money; many friends thought that they should
not, but the leaders of course were all ready to offer their
money. Brother Russell, who edited The Tower from its inception until his death, occasionally made misstatements concerning such vital doctrines as the sin offering, application of the ransom price, the covenants, the Mediator, etc., and that prominent elder withdrew and took the position that the Lord had cast off his servant, notwithstanding the Lord continued to use him.

Probably it would be better to have said nothing in The
Watch Tower about Liberty Bonds, probably a mistake was
made; but if so we are quite sure there was no intention of
wrong-doing, and we believe the Lord would overrule under
such circumstances any or all mistakes to the blessing of all
who are properly exercised by the experiences that come to
them by reason of the fact that he has done in recent years
the greatest of all the covenants. We re-
call that from time to time, as shown from The Watch Tower,
there have been those who arose amongst us perturbing and mis-
applying Scriptures or the construction of them as given in
The Watch Tower; and if these statements and thoughts were
more public, a good answer to all such we find in the words of Brother Russell relative to those in antagonism
to certain other statements in The Tower which led to their
withdrawal from the Society. He said in the issue for Feb-
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ruary 1st, 1909:

"To this end let it be noticed that the split is coming from
those who oppose the Vow. They are not opposing an at-
tempt to force it upon them, for no such attempt has been
made. They are opposing this feature of present truth, try-
ing to say to others, others must do as I do, not as you do.

The pretext for Brother H. and a few other prominent
brothers is really simply to make money. They are con-
sciously doing what tomorrow he could conscientiously do after having a clearer and better under-
standing of a subject. There was not one word in that article
to the effect that anyone in the Society should purchase bonds
or refrain from purchasing them. The Watch Tower does not
consider that beyond its province, to tell anyone what he
should or should not do. It has never followed that policy;
and it is to be hoped it never will.

EDITORS NOT INFAILLIBLE

The question discussed was not a vital one to Christian
character development, nor vital to one in making his calling
and election sure. But let us suppose for the sake of argu-
ment that it was vital, involving a vital doctrine, and that
The Watch Tower stated it improperly. Should then any-
one attempt to force it upon them, for no such attempt has

been on the part of the Lord? Suppose the Watch Tower was
wrong on this point. Would it not have been the spirit of the Master for the other brother to call the atten-
tion of the editorial committee to the error and ask for a cor-
rection instead of pursuing the course he did? That seems to
be the Apostle's direction in Galatians 6:1. But let us consider
Brother H. who edited The Tower from its inception until his death, occasionally made misstatements concerning such vital doctrines as the sin offering, application of the ransom price, the covenants, the Mediator, etc., and that prominent elder withdrew and took the position that the Lord had cast off his servant, notwithstanding the Lord continued to use him.

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tion of the editorial committee to the error and ask for a cor-
rection instead of pursuing the course he did? That seems to
be the Apostle's direction in Galatians 6:1.
CONDITIONS OF HELP

The Lord does not tell us when he will manifest this strength in our behalf unconditionally, but he does tell us how he will show himself strong in behalf of them whose hearts are perfect toward him. Had he stated that his strength would be manifested for us only provided we could speak and write properly and without mingling with our own words, then the condition that our conduct must be perfect, or even our thoughts perfect, again we would fail. The condition he does require for all who will be able to stand in this hour of fiery testing is that such must have a pure, perfect heart. Thus realizing, we can enter within the clear heart, O God find ready expression in the words, “I delight to do thy will, O my God; yea, thy law is written within my heart” (Psalm 40:8). The poet has beautifully expressed it:

“If clearer vision thou impart,
Grateful and glad my soul shall be;
But, oh, to have a purer heart
Is more to me, is more to me.”

When we come to the Lord and offer ourselves in full consecration, having been accepted by him and adopted as a son, he says to us, “My son, give me thine heart.” (Proverbs 23:26) When we dedicate ourselves to that one clear heart, O God find ready expression in the world, “Sanctify them through thy truth: thy word is truth.” (John 17:17) Thus realizing, the creature must grow in knowledge and in appreciation of the divine character and plan, and it means that this growth shall increase his love for the Father. A perfect heart means a pure heart toward God and the Lord Jesus, toward the brethren, would deprive who else is engaged in his behalf. One who would do the Father’s will, a a one of the benefit of the promises, would show a degree of unfaithfulness to the Lord and would also show a lack of purity of heart. The Scriptures show that several things are used by the adversary to destroy the seed of promise, by the adversary in his attempt to destroy the seed of promise, we may expect him to employ every means or device to turn aside those who are running for the prize. By suggesting to the mind certain thoughts, he opens the way to accomplish his desired end. Let us remember that the mind is the battle ground, and that “the heart” is merely an expression referring to that portion of the mind having to do with the affections. 

BITTENESS, PRIDE, AMBITION, FEAR

The Scriptures show that several things are used by the adversary as hindrances which, if yielded to by the runners in the close, would deprive one of the true victory and speedy victory is had. These instruments are: bitteness of heart; pride, ambition, and fear. Anyone who is overcome by any of these hindrances cannot be with the Lord in his final victory over Satan and his works, for he has no chance to win if he abides close to the Lord. The promise of our text is that the strength of the Lord will be manifested in his behalf. What then could men or demons, or the adversary or anyone else do unto him if the Lord’s O OL OS hand be for him? The one who holds to the prize to have a dwelling place in his heart will be led to take a compromising position with regard to the Lord and his service. Such a position would show a degree of unfaithfulness to the Lord and would also show a lack of purity of heart, hence would deprive such a one of the benefit of the promises, and “be made manifest for us hereafter” (2 Thessalonians 2:10). Thus realizing, we can enter within the clear heart, O God find ready expression in the words, “I delight to do thy will, O my God; yea, thy law is written within my heart” (Psalm 40:8). The poet has beautifully expressed it:

“If clearer vision thou impart,
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The name taken by Brother H. and those who follow after him, seems to be inconsistent. Their position is that the Lord has forsaken the Society; that the Society is broken up, and that only those who flee from it and make desperate efforts to reach the land can reach the kingdom at all. And yet they desire to be members of the “new apostolic order of ordinances.” They designate themselves as a ministerial brotherhood, a misioner. That a misguided brother has arisen and perverted some of the Scriptures is quite clear; that he has drawn away other disciples after him is also admitted; that such are bound to do wrong at least a part of the time be true. The fact that St. Paul prophetized of that “of your own selves men shall arise speaking perverse things to draw disciples after them” would seem of itself to indicate that that from which they turn away, the body of Christians from which they turn, are the very ones that are pleasing to the Lord. St. Paul says: “Therefore, brethren, stand fast and hold the traditions [doctrines, instructions] which you have been taught, whether by way of our apostles Brother H. and his followers admit that the great doctrinal truths relative to the ransom, which is the keynote of all Christian faith, the doctrines of the sin offering, the covenants and mystery, etc., are taught by the apostles and by the word of the Lord’s servant to the Lord and his emissaries. The fact, however, that for many years the Society has been used as the channel through which this message has been brought. And now since the Society has not deviated one jot or tittle from these great fundamental doctrines, but is still holding fast thereto, would it not seem to be the Lord’s will that for convenience he has called to others to flee with him would be disobeying the Apostles’ injunction last quoted above? As to whether or not the Lord has abandoned the Society, would it not be well to leave that judgment to the Lord himself.

OUR GOAL IS CHRIST

The only thing worth while is the kingdom. Having enlisted under the banner of our King, our chief purpose is to be victors in the fight and have his approval and be received into the kingdom. Everything else is in comparison unworthy of consideration. Knowing that this is the Christian’s goal, the chief purpose of the enemy is to prevent him from being victorious, being for that reason the chief object of the adversary. Through the Revelator the great Master tells us that the closing experiences of the church will mark a deadly conflict between the Lamb and the Beast, and that the Lamb will be victorious, and that in this great victory there will be the Lord and his emissaries. The Beast symbolizes governing power exercised over the people in a beastly manner. The Beast of Revelation 17:11 means the dominant ecclesiastical systems exercising, directly or indirectly, persecuting power under the semblance of legal authority. Anyone who is overcome by any of these hindrances cannot be with the Lord in his final victory over Satan and his works, for he has no chance to win if he abides close to the Lord. The promise of our text is that the strength of the Lord will be manifested in his behalf. What then could men or demons, or the adversary or anyone else do unto him if the Lord’s O OL OS hand be for him? The one who holds to the prize to have a dwelling place in his heart will be led to take a compromising position with regard to the Lord and his service. Such a position would show a degree of unfaithfulness to the Lord and would also show a lack of purity of heart, hence would deprive such a one of the benefit of the promises, and “be made manifest for us hereafter” (2 Thessalonians 2:10). Thus realizing, we can enter within the clear heart, O God find ready expression in the words, “I delight to do thy will, O my God; yea, thy law is written within my heart” (Psalm 40:8). The poet has beautifully expressed it:

“If clearer vision thou impart,
Grateful and glad my soul shall be;
But, oh, to have a purer heart
Is more to me, is more to me.”

The name taken by Brother H. and those who follow after him, seems to be inconsistent. Their position is that the Lord has forsaken the Society; that the Society is broken up, and that only those who flee from it and make desperate efforts to reach the land can reach the kingdom at all. And yet they desire to be members of the “new apostolic order of ordinances.” They designate themselves as a ministerial brotherhood, a misioner. That a misguided brother has arisen and perverted some of the Scriptures is quite clear; that he has drawn away other disciples after him is also admitted; that such are bound to do wrong at least a part of the time be true. The fact that St. Paul prophetized of that “of your own selves men shall arise speaking perverse things to draw disciples after them” would seem of itself to indicate that that from which they turn away, the body of Christians from which they turn, are the very ones that are pleasing to the Lord. St. Paul says: “Therefore, brethren, stand fast and hold the traditions [doctrines, instructions] which you have been taught, whether by way of our apostles Brother H. and his followers admit that the great doctrinal truths relative to the ransom, which is the keynote of all Christian faith, the doctrines of the sin offering, the covenants and mystery, etc., are taught by the apostles and by the word of the Lord’s servant to the Lord and his emissaries. The fact, however, that for many years the Society has been used as the channel through which this message has been brought. And now since the Society has not deviated one jot or tittle from these great fundamental doctrines, but is still holding fast thereto, would it not seem to be the Lord’s will that for convenience he has called to others to flee with him would be disobeying the Apostles’ injunction last quoted above? As to whether or not the Lord has abandoned the Society, would it not be well to leave that judgment to the Lord himself.

OUR GOAL IS CHRIST

The only thing worth while is the kingdom. Having enlisted under the banner of our King, our chief purpose is to be victors in the fight and have his approval and be received into the kingdom. Everything else is in comparison unworthy of consideration. Knowing that this is the Christian’s goal, the
vice is open, there will be delight to go at any cost. It means that we would be anxious to glorify the Lord, and to remain steadfastly devoted to him and his Word at all cost of honor, fame, reputation or of life itself. For this proves our love of God if we keep our commandments with a joyous heart.

OTHER TESTS

In order to maintain this purity of heart we must love the brethren, because that is the commandment to the new creation. "This is my commandment. That ye love one another as I have loved you." (John 15:12) This purity of heart toward the brethren will mean sacrifice of ourselves in their behalf. It will mean rendering justice to the brethren. It will mean watching for opportunities to do them good, and shunning everything that would have a tendency to do them evil. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." If we fail in this test of intense love for the brethren to the extent of gladly laying down our lives for them, then we fail in our purity of heart toward God. "Hereby perceive we the love of God, because Christ laid down his life for us; and we ought also to lay down our lives for the brethren." (1 John 3:16, 17) "My little children, let us not love in word, neither in tongue, but in deed and in truth." "But whose keepeth his Word, in him is that love of God perfected." Hereby we know that we are in him.

Purity of heart will prevent us from searching out the defects in the brethren and magnifying them. On the contrary, the pure in heart will seek to cover the defects of his brethren with the mantle of love. (I Peter 4:8) Long ago we were warned that "one of the final and most searching tests that would come to the church and the one under which probably most of those awakened and armed will fall, will be love for the brethren." (Gospel Herald, p. 86) Again it was said at times of final tests injustices would abound, causing the blood of many to wax cold. "And then shall many be offended, and shall betray one another and shall hate one another."—Matthew 24:10-12.

It will be easy, therefore, to see that the victory is not with the wise, nor with the mighty, nor with the strong, nor necessarily with those who have shone forth in prominent places while in the flesh; but the victory will be with those who are pure of heart. In the great and final conflict now on, soon the Lamb will be completely and forever victorious over Satan and all his hosts. The Scriptures indicate that some stand in the battle having been called and chosen, and have fought valiantly for a time, then prove unfaithful. Those who stand with him in the holy place, complete victors, wearing the crown of life, will be the faithful, the loyal in heart, the true the pure in heart and those who love him and the Father supremely and who have willingly and joyfully followed the Lamb whithersoever he led them. "Keep thine heart with all diligence, for out of it are the issues of life."

THE ISSUE LIFE OR DEATH

The great question, or great issue now at stake for everyone who is fighting the good fight of faith, is the issue of life or death; and the one who gains this victory, who has the issue determined beneficially to him, will be the one who has diligently kept his own heart pure. He cannot win this fight alone, but the Lord will win it for him; for "the eyes of the Lord run to and fro throughout the whole earth to show his strength in behalf of them whose hearts are perfect toward him." This class that, with the Lamb, triumphs over the beast will be the members of the victorious High Priest, and will be used of the Lord to establish and maintain righteousness in the earth.

For six thousand years truth has been on the scaffold and wrong upon the throne. Christ Jesus at Calvary lighted the true lamp of truth and by his followers, endowed them with his spirit, and sent them forth with the startling announcement: "Ye are the light of the world." Satan throughout the age has diligently sought to debunk the church, to inject wrongful thoughts into the minds of its members, and to poison their hearts. Satan has done this in the name of creation, and in the name of religion the most cruel and wicked deeds have been done against them. The Lord could have prevented this. He permitted it for a purpose. Soon now all the suffering will be over, and there will be no more opportunity to participate in it. Those who abide now patiently, cheerfully and faithfully in the Lord will be the ones to be victors, and then he will take truth off the scaffold and place it forever on the throne and the faithful will share in the work with him. These will have the opportunity, with Christ, of un­ doing what Satan has done and beyond that, blessing and up­ lifting mankind. And above all these things, in the heaven of heavens, they will be the special recipients of God’s favor, for the Lord has spoken it.—Ephesians 2:7.

COMING CONVENTIONS

Throughout the war considerable restriction was encountered in one direction and another to the holding of Conventions. Especially did these restrictions affect friends residing in Canada and for a time cut them off from the services of traveling speakers from this side the border. No doubt they have been ably exhibited and stimulated to greater faith and love by faithful Canadian brethren and by the spirit of the Lord. The hand of the Lord has been manifested in ways which would have been impossible had not trying circumstances existed.

Now, however, that some measure of communication is opened up across the border we believe all will rejoice at the prospect of a series of General Conventions intended to give opportunity to the majority of the friends in Western Canada and the States to assemble for seasons of spiritual rest and refreshment. All of the General Conventions named below are expected to be addressed by Brother Rutherford and one or more of the other seven brethren recently released from prison at Atlanta—as well as by other experienced and capable speakers.

The Local Conventions listed below will be addressed by two or more Pilgrim brethren and experience has often shown such gatherings to be means of grace and encouragement hardly less notable than the larger assemblages.

Probably no urging is necessary on our part; for all surely respond to an brethren and Danish fellowship and to the discourses on Scriptural doctrine and ethics. But we do remind the friends that the most sacred thing we have on earth is God’s word, and that word dwells in the hearts and lives of his people—"Ye are the light of the world." (Matthew 5:14, 16)

GENERAL CONVENTIONS

ST. PAUL., MINN., June 18-22. A five-day General Convention is being arranged for at the Twin Cities and the Metropolitan Opera House, St. Paul, which has been engaged for all the dates.


WINNIPEG MAN., June 19-22. Four days will be spent in Convention here. For further information address Convention Committee, 143 Donald Street.

VANCOUVER, B. C., June 28-July 1. The friends at Vancouver expect a large number of friends from the American side. Those planning to attend can secure information from S. A. Carter, 620 Seventeenth Ave., West.

Other General Conventions will, if the Lord permit, be held at SEATTLE, WASH., July 3-8; SPOKANE, WASH., July 8-10; PORTLAND, OR., July 11-13; DENVER, COLO., July 17-20. Details in next issue.

LOCAL CONVENTIONS

BINGHAMTON, N. Y., June 27-28. There will be a convention at Binghamton on the above dates. The friends are prepared to take care of a large number of visitors, and expect a goodly attendance. Several Pilgrims and one of the released brethren will speak. Address all communications to W. M. Moore, 38 Mason Ave., BINGHAMTON, N. Y., June 27-29. All sessions will be held in the regular meeting place, 117 1/2 North Floriss Street. For further information write to T. A. Black, 612 Avenue C.

Local Conventions in July as follows: EME, PA., July 3-6; LOS ANGELES, CALIF., July 4-6; ROCHESTER, N. Y., July 4-6; KSUMAZOO, MICH., July 4-6; ST. LOUIS, MO., July 4-6. Details later.

"THY SHIELD AND THY REWARD" (This article was a reprint of that published in issue of Sept. 15, 1895, which please see.)

[6141]
RESPONSE TO GOD'S LOVE
JUNE 29.—PHILIPPIANS 3:7-14.
HIGH SOCIAL AND POLITICAL POSITIONS ACCOUNTED BY THE APOSTLE AS UNWORTHY TO BE RETAINED IN COMPARISON TO THE PRIVILEGES OF WINNING CHRIST AND BEING FOUND IN HIM—FELLOWSHIP IN CHRIST'S SUFFERINGS—PURSUING ALONG THE NARROW WAY—NOT ALREADY PERFECT—THE PRICE OF THE HIGH CALLING.

One of the things which gives interest to the writings of the Apostle Paul is the fact that they are a spontaneous outburst of the spirit of the writer. There is nothing artificial about them; for the Apostle either had lived through or was in process of living through all of his own teachings on the Christian life. The church at Philippi was unique, not merely because it was written from the pen of the Apostle Paul, but because of the warm sympathy, the love, and the esteem of Paul for the Philippian brethren. No word of censure is anywhere noted in all the letter, but he does condemn them, perhaps most of all in that he speaks freely of the most advanced Christian experiences.—Chs. 1:21, 29; 2:8; 3:15; 4:8.

Our today's lesson begins with the statement: "But what things were gain to me, those I counted loss for Christ. yea, and this I beseech thee in Christ Jesus, that every one of you should walk in the same step as I also walked, unless otherwise is called, on whom Christ has laid the yoke of bondage." There is nothing artificial about these words; on the contrary, they are entirely respectable reactionary—he persecuted the church of his Master.—Philippians 3:8.

LOSS AND GAIN IN CHRIST

Even after a review of the things which Christ had cost him the Apostle felt that he was happy not only because there were losses in the past but was happy and perfectly willing to have those losses continue to the end, because he realized that unassailable treasures of wisdom and knowledge, unthinkably heights of honor and distinction, and unsearchable depths of religious experience lay before him, if he could but enjoy the priceless privilege of acquaintance with Christ Jesus, his Master.—Philippians 3:8.

Paul knew that the Apostle Paul had encountered were encountered because of his connection with the despised Jesus. But he did not waste time and energy repining over the loss of things which he had only gladly forgone. So far from having this attitude, he looked upon all those worldly advantages, which he had lost, as a gain. He ministered something to life at one time, but the usefulness of which had been exhausted and which had better be gotten rid of than retained. One serious trouble with many Christian people is spiritual constipation—contentment he would be too great, no zeal too warm. Such legal satisfaction for him as he could not, could not, could not have had all the advantages of schooling under Gamaliel which he did have. Considerable color is lent to this view by the hope of Felix, that money would be given by Paul for his release from the prison at Cesarea.—Acts 24:20.

RIGHTEOUSNESS OF GOD BY FAITH

The formalistic righteousness which the Apostle had had as a Jew was not sufficient for the commercial demands of the Law did not help him to gain everlasting life. That typical arrangement of the Law which seemed reasonably to promise life eternal, was found, when actual attempt was made to attain it, to plunge the soul, with the son of God himself, into death because of the Jew's inability to meet the demands of Jehovah as expressed in the Law. (Romans 7:10) But God, the same God who established and maintained the dignity of his justice by manifesting its unchangeability through the Law Covenant, also intended to have mercy on his soul through Christ Jesus his Son. His beloved Son gave himself in furtherance of the Father's purpose as a ransom price for the sin of Adam and his children, of whom he was the representative, to bring all things to himself, and, especially to bring himself to God in righteousness and holiness of life.
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prompted him to give himself in death on our behalf, in furtherance of the great work of grace in which he had a desire to
make some return. We begin to feel that Christ's suffering for us we ought also to lay down our lives for Christ's brethren; and
when we begin to follow this holy impulse, under the direction of His Word, we begin to share in his sufferings, modestly, yet
willingly, and self-denially, our part in the accomplishment of the opportunities our fellowship in his sufferings becomes more keen and
our consecrated walk in the narrow way brings us more and
more fully into contact with the fire which destroys conventional hopes, aims, and ambitions; and finally we may follow our Lord under the second veil into the holiest of all, and
attain to the first and most honorable resurrection of the dead.—Revelation 20:5, 6.

NOT ALREADY PERFECT

But though such were the high aspirations of the Apostle, he disclaims it, and with a very self-effacing modesty speaks of a
change. Elsewhere he does indicate that faithful followers of the Lord live a resurrection life now, have already been raised
to walk in newness of life (see also Colossians 3:1), yet that newness is only very fragmentary, since we have only an
imperfect organism. "When that which is perfect is come, then that which is fragmentary shall be supplanted" by the ful-
ness of him that filleth all in all.

The perfectness referred to in the twelfth verse is evidently different from that mentioned in the fifteenth verse of the same chapter: the former is a state of high development and sturdi­ness of the Father's design, stimulates in
our human hopes, aims, and ambitions; and finally we may attain to the first and most honorable resurrection of the dead.—Revelation 20:5, 6.

THE MARK AND THE PRIZE

The things behind were not forgotten in the ordinary sense of that word, because the Apostle remembered them suffi-
ciently well to enumerate some of his former advantages, but they were forgotten in the sense that they were discarded and only served to allow him to dictate his course of action. Just one thing stood out in the zealous Apostle's life and that was 'the being with Christ', which was far better than anything else.—Philippians 1:23, Diaglott.

And so, it seems, this passage has occasionally given rise to some confusion because of the unfortunateness of the King James wording. It has been associated in the minds of
some with the picture of a modern race course, as made use of in the sixth volume of Scripture Studies. (F. 187) No
such thing has been given to this text and it is not necessary to suppose that it was meant, merely because a similarity of
language is employed.

The literal Greek text is very simple and understandable. It reads: "Aeciording to a mark I pursue towards the life, the prize of the high calling of God in Christ Jesus." In other words,
in this text, the mark is the course over which the runner pursues, but the prize is the object of his striving, and not the mark. Either thought, however, is helpful and probably
understandable. For some, the word "mark" would be a word of
wisdom, being made use of in either way, but our only knowledge of what he really meant is by what he said. The grammatical structure of "ac­cording to a mark" is identical with that of our Master's words: "According to thy faith be it unto thee.

The literal translation is to press in the sense of squeeze, or push down, but rather with the meaning of pursue, or press on. The work or course along which the Apostle was pursuing was the narrow way, because it is the only way that leads to the life, the prize of immortal­ity. He was not trying to reach that glorious station by moraltal or humanitarian roads, however smooth or respectable they
may have appeared to be; for he well knew that his Lord
and Forerunner had said: "Many will say to me in that day, Master, have we not prophesied in thy name, and in thy name expelled demons, and in thy name performed many mighty works? And then will I tell them plainly, I never did recognize you; begone from me, you that work lawlessly!"—regardless of and even contrary to our instructions.—Matthew 7:22, Luke 8:48.

LETTERS FROM AFIELD

'THE LORD KNOWETH THEM THAT ARE HIS'

Dear Sir:

For some time I have been most interested in the teachings of Pastor Russell's followers, and have recently been
completely advised with the Divine Plan of the Ages" or "Millennial Dawn," but would like to have the whole set from No. 1 to No. ..... I do not know if this is the same as STUDIES IN THE SCRIPTURES. I see that there are nine of these. Will you please send me "The Divine Plan," complete, and advise me the price, which I will forward in one payment or more. I am engaged in mission­ary work, and have food and raiment, but little money—none from the work. If you still have a copy of the Bible STUDENTS MONTHLY, Vol. 8, No. 5, I should much like one, also any other papers whereby I could get to know more about Pastor Russell's teachings, his followers, etc.

May God keep us from being bound to "doctrines," but also from being led away from the fundamental truths of the Bible! Surely what we need is a baptism of the Holy Spirit.

Yours in the King's service,

Mrs. Alice Van Emmereke-Cleverley.-Jord.

FOLLOW THOU ME!

My Dear Brethren:

I have just finished reading the May 1st TOWER, and I beg just enough of your valuable time to express to you my sincerest appreciation of your kind services to God's dear Israel. All along the way I have earnestly, yet soberly and calmly encouraged head and heart loyalty to the Watch Tower, because of the multitudinous evidences we have that it is Lord's channel still, just as effectually as ever; and now comes the May 1st issue which is the best ever.

Oh, how could any one reject its wholesome and timely food! How it feeds our hungry spiritual digestion. What more of sweet communion with the Lord, a wise counsel in perplexity, a fortification in battle, and a mighty Tower of strength in times of weakness! Daily, vea many times do we hear you up to our Father's presence that you may have heavenly wis­dom and guidance to feed the dear flock of God; and bow it rejoices our hearts to see our prayers answered in a manner that far transcends our loftiest expectations!

If we should repudiate such wholesome food, would it not be a great disservice to the coming generation? I think it would. Then I say to you, "When the mouse is glutted no flour tastes sweet." To me this plainly represents some of our former dear friends, who through an apparent feeling of self-complacency, think it no necessity to feast with us at the Lord's table. Of course, our Master would say as in times of old, "What is that to thee, follow thou me." And indeed, we do so gladly. We can pray for them, and then leave it all in our Father's hands, for he knoweth best. As a fellow-martyr, there are many who have never bowed the knee to the idols so astutely erected by misguided brethren in our day. More and more do the many friends all over this country appreciate your very efficient services in this hour of need. We are sure that the interest has increased in the fact that "God is with you." And we all want to stay with you and the Lord. Truly our recent experiences have proven that our safety as new creatures depends upon our staying with the Lord and his arrangement.

May the dear Lord richly bless your hearts too, as you so

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greatly water and refreshen others. I beg to remain lovingly and sincerely, your brother in him, 

A. A. ESCHLEMAN.—Pilgrim.

FROM A WARS CAM IN FRANCE
[The following letter addressed by a soldier to his mother has been handed to us.] 

DEAR MOTHER:—

A few days ago there happened something here that made very much the impression of which I must tell you. A German engineer (prisoner) here in our mess hall had a picture in his hand. I made occasion to see what the picture was, and to my surprise I found that it was to be none other than a picture of Pastor Russell. The prisoner could talk English a little—sufficiently to make ourselves understood. I asked him what he thought of Pastor Russell, and he replied: "Oh, he is my pastor!" Then I asked him if he had any of the volumes. He replied by holding up six fingers—meaning Volumes I to VI inclusive. There is included in what the German government thought of Pastor Russell. He responded: "No good; they say he is a seducer of the people." I then found that he did not know Pastor Russell was dead. He had been drafted into the German army at the outbreak of the war and had not heard about it. When I told him of the Pastor's death he nearly cried. Next told him about the seventh volume, and of the imprisonment of Brother Rutherford and the other officers of the Society on account of it. He knew of the imprisonment of Brother Rutherford, and he thought it strange that such things could occur in America. He said he would try to get the volume through some of his brethren. He was compelled to leave shortly thereafter, and as he departed from me he was on the verge of tears. I thought I would tell you of this strange experience; perhaps many of the friends would like to know of it.

Just received two new Towers. Will read them tonight by candle light. Much love.

BERNARD L. PORTER (A. E. F.)—France.

EXPECTED ABLE THROUGH GOD'S GRACE

DEAR FELLOW WORKERS:

Please find enclosed my personal check of $100, which please use to help forward the above named work.

Dear friends, I sympathize with you in the many trying circumstances asked concerning the truth and they have inquired about us. We clip the following item from an article in the May 1st Tower "The Harvest Ended," and we should not hesitate to take advantage of this opportunity to serve our Lord's wonderful grace. How much Christian love and sincere prayers for your guidance. Yours in Him, ARIEL H. HEMPHILL—Mo.

APPRECIATING RECENT SERVICE

DEAR BRETHREN:—

I have just finished reading for the fourth time, the grand article in the May 1st Tower "The Harvest Ended," and greatly appreciate the enlargement of thought associated with the words of the fifth chapter of James as applicable particularly at this time. With deepest gratitude, thought and word and action should permeate our lives in the realization of the coming events that will shortly sift out such as have not used the past opportunities judiciously, or do not fight vigilantly in the battle raging now.

I am glad to see that, no doubt, many have surrendered to the enemy Fear—though it may be under the cover of some other pretext.

In the realization of our own weaknesses, and as we by faith may hold upon the many promises precious to those who endeavor loyally to exercise faith, we are strengthened by the Apostle's words: "When I am weak, then am I strong." In the

The class has faithfully circulated "The World has Ended" Labor Tribune edition, and we have had the joy of receiving some encouraging comments from some of our citizens.

Praying the Lord's continued guiding hand over our mutual service, and rich blessings upon the dear ones at the Tower office, and especially upon the dear brother in whose hands have suffered and are yet suffering in bonds for the word of God, I am yours in the sweet bond of Christian love.

N. A. LINDENBERG.—Minn.

MANY ENJOYED PETITION WORK

DEAR BRETHREN:—

Greetings in the name of our Lord and King! I am sending my petition sheet. I have labored earnestly and at every opportunity with this to secure all that I possibly could. I am sure it has been a wonderful witnessing of the truth. We did quite well until some of our opponents placed in our way enough trouble that we inquired about and they signed the petitions. But we secured quite a number of names after that. Yes, we have received a blessing as we noticed many questions concerning the truth and they have inquired about books and tracts.

We are glad to have had this opportunity of witnessing to the truth and believe we would have missed a blessing had we not worked with tracts and petitions. With much Christian love, I remain, Your sister in his service,

HARRIET A. DOAK.—La.

DEAR BELIEVED BRETHREN:

Greetings in the name of our blessed King and Master! Our class is rejoicing in the dear brethren who were in Atlanta. They are back in the office once more; truly God is good. Surely it is a great privilege to serve the King of Kings that knows no defeat!

Enclosed you will find another filled petition list, and we have another list about half filled, mostly business people's signatures on the latter. They are signing quite readily here, the big majority being willing to lend their aid by signing.

It will surely arouse the interest of many people; thus God can make the wrath of man to praise him. Let us continue the good work by the Lord's grace. How badly the world needs the truth; and if this will help some of them to get it, we should not hesitate to take advantage of this opportunity to get the glorious message before them.

May the Lord continue to guide and direct you in doing his will, blessing your efforts to serve him.

With much Christian love, Your sister in the blessed hope,

ETHEL TORNBURG.—Mont.

DEAR BRETHREN:—

Christian Greetings. Enclosed find petition sheet which I am very glad to send, but would have liked to send more.

I did certainly enjoy the privilege of doing something in the service of our brethren and also of bringing the people's attention to our Lord's wonderful blessings to come in due time to all the groaning creation.

I received many blessings and did have the privilege of loaning one First Volume to some people who were very much awake to the condition of the churches. Surely it is a blessed privilege to do such, and may the blessings of the Lord be with you all in the days to come.

Your sister by his grace.

MRS EMMA MILLER.—Mass.

CONVICTIONS REVERSED

We clip the following item from page 1, of The Brooklyn Eagle, of May 15, 1919:

"Russellite Verdict Reversed by Appeal; "Trial was Unfair" "Judges Ward, Rogers and Manton of the United States Circuit Court of Appeals for the New York Federal District today reversed the convictions of the leaders of Russellass, who were found guilty last June before Judge Harland B. Howe of Vermont, sitting in Brooklyn, of conspiring to obstruct the draft, discourage enlistment and foment insurrection and insubordination among the armed forces of the Nation."

"The decision holds that the attitude of Judge Howe was unfair in his treatment of the witnesses, Mrs. Mabel Campbell, Mrs. Agnes Hudgings and her husband, William P. Hudgings, of Inishmac and also of the leaders of the claim of the Russellass that their organization, which forbids members to kill, entitled its members to exemption from active service with the Army, there seems little likelihood that the leaders of the cult will ever again be placed on trial. Judge P. D. Walter James D. Bell is nisi prius whether he contemplates a retrial of the case. All served nine months before they were recently released on bail, granted by the United States Supreme Court on application of Jesse Fuller, Jr., and Frederick Sparks, of counsel...."

"Judge Martin T. Manton dissented from the majority
Clear understanding of every facet of God's plan, while desirable, is not necessarily essential to our blessing thereunder. Most of us believed in the precious blood of Christ and were justified freely thereby from all things when we did not at all understand the philosophy of the atonement—even as the majority of Christian people are doing today. While increasing knowledge did not bring increasing justification, it did bring increased appreciation, devotion and love, together with greater opportunities for harmony and cooperation with God's purposes, as those purposes were better understood.

Likewise a clear appreciation of God's covenants is important and valuable to the Christian. In the knowledge of these He possesses the key to the understanding of the entire plan of God. The writer of this column has tried to make these covenants as distinct from other terms as possible, so as to see those terms more distinctively than Christians is manifestly the case. Our duty and privilege to lay before the household of faith the Apostle's statement that God "will have all men to come and hear the word of the truth, and to be converted from darkness to light, and from the power of Satan unto God; that they may receive mercy and the forgiveness of their sins" (Colossians 1:23, 26). The Agreement, on the other hand, is God's written contract or testament. The relationship between man and his Maker to render mutual love and appreciation. God's blessing or favor was withdrawn, and since only "in his favor is life" (Psalm 30:5), the curse or disfavored Jehovah rested upon Adam. (Genesis 3:19) What of the other covenants? Where the promise was not even mentioned; but the realization of that fact could not have been half as humiliating as the consciousness of the utter ingratitude with which he had treated the benign providences of his Maker.

Adam's failure to keep God's law had cut himself and his race off from divine favor and placed them under divine sentence; and nothing that man could do would restore that favor. The initiative toward reconciliation must come from God, if at all; and God's covenants are his statements of his purpose to reconcile, and he has already possessed the key to the understanding of the entire plan of God, as those purposes were better understood.

Covenant, an arrangement or contract. Before taking up a review of God's three most prominent covenants, we will perhaps do well to bring clearly to mind the administrative terms used, especially the words of Covenant and Mediator.

The word in the Greek which is translated covenant or testament is diatheke and is derived from διαthetaē, "to place from this, to arrange, arrangement, bequest, testament, or covenant. Professor Young gives "arrangement, covenant"; Strong's Concordance gives "disposition, i.e. (specifically) a contract (especially a devious will)." The English word covenant is probably well understood, but a few citations will not be out of place:


"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred and from thy father's house, into a land that I will show thee; and I will make thee of a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."—Genesis 12:1-3.

Any blessing ever coming to any human being comes as a fruitage of that promise. On this point we quote from The Watch Tower of June 1st, 1916, page 168, first column:

The Abrahamic covenant is an all-embracing arrangement. Everything that God has done or will do for our race is included in that Abrahamic Covenant. . . . All kinds and families of the earth will be blessed by the privilege or opportunity of becoming children of Abraham, children of God, whom Abraham represents as a figure. 'I have made thee a father of many nations!' (Genesis 17:5; Romans 4:17), said the Lord to Abraham. These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all. The Abrahamic Covenant then embraces all the other covenants, those covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or promise is to be accomplished. The original covenant, or promise, includes all that its added, or dependent covenants include in the way of blessing; while the latter constitute but proper and reasonable limitations and regulations by which the blessings may become everlasting to all the worthy.

Little is said of Abraham prior to God's making the cov-
enact with him, but we may suppose that he was a man of homogeneous greatness. Abraham was a strong man of God. While Abraham was living in the land of the Chaldeans, God called him out from his relatives and friends, and directed him to go to the land of Canaan, where he would make him a great nation, promising further that, should he do this, he and his posterity would be blessed. Abraham was called the friend of God, and God made this revelation to him. It was something to which faith could hold, but which could not be had from any other standpoint. This covenant was a definite declaration of God's foreknowledge aspirations. This being the case, one of the things that it had pleased him to select Abraham's posterity as the line through which he purposed to communicate the great and much needed blessing.

**THIS PROMISE UNCONDITIONAL**

There were to be terms of this promise, but there was a certain condition for Abraham to fulfill before that promise would be bound to Abraham's family—and that condition was that Abraham move into a land which God would show him. In a comparatively short time that single condition was fulfilled; thereafter all the details of the promise were to look to the Messianic blessing through Abraham's seed. To make the promise more sure, if that were possible, God confirmed his word on the subject by his oath; thus giving two unshakable foundations for faith in the promise. The same time, one form or another, was this promise reiterated to Abraham. Hebr. 6:13-18; Genesis 22:16-18.

Abraham no doubt wondered at times how God intended to fulfill that promise to bring his posterity into the land of Canaan to live in the land of Canaan while he was never more than a sojourner in it. God's promise concerning his "seed" seemed also to fail; and after many years when Isaac was born, he proved to be only a type, a living picture of the truth concerning the expected one, and not the consummation of the great promise, and worldwide influence and blessings was to be fulfilled.

Now God did not make his plan because of Abraham; but he merely made known his predetermined purpose to faithful Abraham, and chose his family as the one through which Messiah should be sent for the accomplishment of that plan. The plan itself, we are told, was predetermined from the foundation of the world. (Ephesians 1:4) Abraham's obedience manifested his faith; and his continuance in Canaan marked the continuance of the line through which the promise could be known. (Rom. 4:3-9)

**THE LAW COVENANT**

"The [Abrahamic] covenant, that was confirmed before of God in Christ, the Law [covenant], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. When there will be a perfect one, and God's seed of which we have spoken. This is the law which God hath enjoined unto you," that is, the law by which you and God are joined in covenant. Hebrews 9:15, 20; Exodus 24:8.

**THE PURPOSE OF THE LAW**

Israel's experience of tribulation and bondage in Egypt was properly necessary to prepare them for God's great purpose—that they should keep the Law and as a reward have everlasting life. Israel rejected in this manifestation of divine grace forevermore to have life, the trophy of the law, why did he let them enter into the covenant at all! Before this question is answered it must be seen that the Jews were not disadvantageous in any way, even though they died because of their inability to keep the Law. When thus condemned to death by the terms of the covenant, they were not to give them life (Romans 7:10), nor were they more dead than the rest of mankind; they were merely in another ward of the great prison house of death.

The purpose of the Law was educational, to teach the Jews and all mankind (1) the majesty and unchangeableness of divine justice, for prior to the giving of the Law there was no standard of righteousness in the world; (2) two tremendous closely associated lessons: (a) that man needs better sacrifices than those of bulls and goats to take away sin; (b) that without the shedding of blood there is no means of justification in God's sight; (3) to show the Jews their own sinfulness and unworthiness to be the "seed" through which God had promised, but which could not be had from any other source. Jesus seed would be a perfect man, able to keep all the requirements of the Law Covenant perfectly, as our Lord Jesus alone was able to do; (5) to prepare Israel, who had learned the lesson of their own shortcomings, to expect Messiah's birth out of the usual way, that his freedom from Adamic condemnation and weakness might be apparent; (6) to set forth in types and allegories some wonderful lessons Illustrative of great divine principles of truth and righteousness— which were the foundation of the Christian church and to the Gospel church and in time shall be to all the world; (7) to demonstrate to all the absolute necessity for the Redeemer and his mediatorial work for mankind (Acts 4:12), by showing the people escape from evil or blight, upon condition of their living up to the requirements of the Law; as it is written: "The man that doeth them shall live in them."—Galatians 3:12; Leviticus 18:5; 26:3-11, 14-44.

Hoping that the long deferred blessing of the original promise was now to be fulfilled, Israel readily assented to the terms of this Law Covenant and said: "All that the Lord hath spoken will we do." (Exodus 19:7, 24:3, 7) And no doubt they readily assented with all this to some extent, but they were then considered to be a possible thing. Moses, fulfilling his part, ratified the covenant on behalf of God and the people, by sprinkling the blood of the sacrifice on the people and on the tables of the Law. This is the blood of the covenant which God hath enjoined unto you," that is, the blood by which you and God are joined in covenant. Hebrews 9:15, 20; Exodus 24:8.
Covenants of Sacrifice

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

During the period of Israel's national favor, and even before that time, a few men and women exercising faith above and beyond the Law Covenant, were blessed by the underlying Abrahamic Covenant, though the Law itself made nothing provision for being given life, but in the sense of having divine favor or appreciation of their efforts to practice righteousness under conditions which tended to discouragement.

The present bearings the Apostle enumerates in Hebrews the eleventh chapter. They had the testimony that by their faith "they pleased God", although they did not by obedience to the Law Covenant secure the blessing which it proposed. The faith of these Hebrew heroes who God had not made them to be sacrificers, was sufficient for God. A covenant could not give them; for because of inherited weaknesses they were unable to do perfectly. Those noble heroes of faith will be rewarded for their past sacrifices by a "better resurrection."—Hebrews 11:35-36.

That resurrection will be better, or advantageous, not only in point of time—for they will evidently be brought forth from the tomb with perfect organism at the beginning of Messiah's reign, rather than gradually throughout that reign—but it will be advantageous also in that they may be made "princes in all the earth" (Psalm 45:16); that is, they may be raised to positions of responsibility and prominence in dealing with the "residue of men" and, as earthly and visible representatives of the heavenly and invisible kingly class, may advance the godly cause and the Kingdom of God among the multitudes of mankind up the highway of holiness, then open.

As there were some in past ages whose faith could reach out and sense God's benign intentions regarding earth's affairs and who, under the general tendency toward depravity and selfishness in the world, so since the first advent of our Lord there have been those who, with greater light on God's purposes and with greater reward as a spur, have been willing, yes and anxious, to forego the pleasures and emoluments of the earth for the prospect of a resurrection not merely to human perfection, but to "glory, honor and immortality"—"the divine nature".—Romans 2:7; 1 Peter 1:4; 2 Peter 1:4.

Sacrifice Not Compulsory

No one is forced into this covenant of sacrifice. Our Master, the Head of the Christ, and the Exemplar in voluntary sacrifice, in opening the way for his church said on this point: "It any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23

No one has ever been compelled to sacrifice. Nor any world-famed sacrifice to make; but here I bring, within my trembling hand, this will of mine—a thing that seemeth small: And thou alone, 0 my Lord, dost understand. How, when I yield thee this, I yield mine all.

"Hidden therein thy searching gaze can see Struggles of passion, visions of delight, All that I have failed in, and all that I was meant by nature. Deep loves, fond hopes, and longings infinite. It hath been wet with tears, and dimmed with sighs, Cleched in my grasp till beauty hath it none.

Now, from the dead to a new life, again on the spirit plane of being, but far above angels, principalities, and powers.—Heb. 2:5-6.

So, then, as the glorified One in his resurrection, Messiah was a spirit being, "the express image of the Father's person."—Heb. 1:3. And in the image so described, he human life at Calvary, he would henceforth have it to dispense, according to the Scriptures. Or, as he himself describes it, he had at the time of his resurrection the merit of his ransom sacrifice as an asset with which he could satisfy the claims of divine justice against any human condiction. Thus, the sanctity and technical ability to open the great prison house of death.—Revelation 1:18.

Forty years after our Lord's resurrection he ascended on high and appeared in the presence of God to appropriate the merit of his sacrifice on behalf of believers. (Hebrews 1:3;
Throughout the Gospel age, the way has been open to that incorruptible inheritance; and those who have come into Christ's are "Abraham's seed" and their accessories to the promise (Galatians 3:29). So been the case. The Christ, the antitypical Isaac class, Jesus the Head and the church his body, which is the primary seed. This class, first drawn from the Jews and later from the Gentiles, is first blessed (as all people are) with the blessing of the promise (Galatians 3:27). With life, reckoned or applied to them in response to their obedient faith, then, if faithful, they have another blessing in helping to dispense those life privileges, which Jesus alone earned, to the needy world, the rest of mankind. (Acts 15:13—17). And insomuch as "it is more blessed to give than to receive" it may be truly said that the blessing of this seed class, the church, is a far more exceeding one than those who merely receive.

GRACE WITHOUT A MEDIATOR

All men are sinners, children of wrath under divine sentence of death; but there are other very important respects in which they are not all alike. Some hate the chains or sin wherein they are held and long for freedom and for reconciliation to God; while others love the sin and are estranged from God. God is not in their thoughts. Apparently this latter class was the one that Jesus spoke to when he said (Mark 1:15) "If any man will accept the terms of Messiah's kingdom and become obedient thereto will be gradually brought to perfection, and because of faith and obedience become identified with God and receive the earthly or human seed of Abraham, blessed with human perfection and everlasting life in an earthly Eden."—Z 13-p. 43.

"During the Gospel age, Jehovah has been selecting the members of this spiritual seed, that they may lay down their earthly or human seed of Abraham, blessed with human spirit nature. The selection of this seed has been the work of the Gospel age. Soon the seed will be all gathered; then the work of blessing the natural seed will begin, and through the Mediator of this seed, the New Covenant is to be inaugurated with a view to effecting this second great antitypical sacrifice of the world. Soon the natural seed will have completely "blessed" the natural seed, in fulfillment of the promise.

THE NEW LAW COVENANT

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more."—Jeremiah 31:31—34. See also Ezekiel 11:19; 36:26.

The New Covenant is the arrangement employed for the carrying out of the Abrahamic promise to mankind in general, estranged from him now not merely legally through the sacrifice of the antitype of the death of the first Adam, the New Covenant is to be inaugurated with a view to effecting stupendous changes in human objects of affection, to painstaking establishment of the divine principles of wisdom, justice, love, and power in the human seed. The above prophecy of Jeremiah above quoted, combined with the statement of Moses respecting the greater Mediator than himself (Deuteronomy 18:15—18), helped the faith of all true Israelites to grasp more firmly the oathbound Abrahamic promise that they seed shall make all the families of the earth be blessed.

"The Mediator of the New Covenant will be the Christ. For more than eighteen hundred years, our Lord has been offering the great antitypical sacrifices of himself and his church. Whenever they have been offered, he will have made satisfaction for the sins of the world. This act will correspond to the sprinkling of the book of Moses. Divine Justice having accepted this arrangement, the Mediator will antitypically sprinkle the people; that is, he will show them how to come back into full accord with God.

"The New Covenant will begin to swallow up the old Law Covenant as soon as the Kingdom is established. The Scripture speaks of the old covenant as "having been in the state of sinners and the seed of the serpent." Raised from the dead to human perfection, they will form the nucleus of the new arrangement in the earth. Next in order will be those who have been known as Christians, but who have not been consecrated to death, and therefore have not been antitypically sacrificed, and are now called Jews. These people have been blinded. Gradually the light will come to all who love righteousness and hate iniquity. Sprinkled from all sympathy with evil, they will make their declaration of full loyalty to God. In due time this light will spread to all kindreds and tongues and nations.
There will be a racial relationship between God and humanity during the reign of Messiah, but only through the Mediator. The individual sins of believers will not be entered into until the mediatorial government shall have ceased. The great Mediator is also Prophet, Priest and King. Having first freed them from the sentence of death by establishing a new covenant (Ephesians 2:14-18), He will restructure them in the ways of holiness; He gives to the zealous just enough love and rewards to spur them on to perfection; to the less zealous of mankind He gives just enough love and rewards to keep them on the path of progression, good intentions being good intentions. After a hundred years trial, He will give merciful oblivion in eternal death (Isaiah 65:20); and to the finally loyal and obedient, a welcome back to the bosom of the Father, where there is fullness of joy and where there are pleasures forever.

THE COVENANTS IN TYPE AND PICTURE

"Abraham had three wives; Sarah, his original spouse; then later, Hagar, Sarah's maid, whom she urged upon him as a supposed assistance to God in the carrying out of the covenant, after a long delay and waiting; and third, after Sarah's death, Abraham took Keturah to wife, and by her he had many children, whereas by his primary wife and by the maid, but one each. The Apostle's language justifies us in considering this matter allegorically or typically. The holy city Jerusalem was the sphere of the Law Covenant, and therefore not so much the center of Jehovah's dealings with the original race, as the focus of the Law Covenant, but was placed in the center of the earth, the type city of God (Ezekiel 47:1). The city New Jerusalem is the sphere of the New Covenant, and therefore not so much the center of Jehovah's dealings with the new race as the focus of the New Covenant. It is the New Jerusalem which will minister perfectly to the well-being and joy of the new race, and not the old race. The latter will be in the New Jerusalem as the Gospel church are. The apostle tells them that Jehovah shall be their God, and their God shall be their Father, unblamable, not only in love, but in all righteousness and truth. (John 1:12-14; Galatians 3:29; 4:6; Titus 2:13). The New Jerusalem, a city to be brought down from heaven, came down from God, with Father and Son, and is the embodiment of the thought of Jehovah's purposes in the world, in which the Law Covenant will be done away from the earth, and the New Covenant will be in full force, until these things are accomplished (Revelation 21:2-3)." - Z' 49 p. 105.

Keturah was long barren, until after Hagar's son was born and became persecutor, so the Abrahamic Covenant, which was to produce the Messiah, was long barren. But that Sarah covenant has meantime produced the Lord Jesus and the heavenly city born from the New Covenant (I John 2:27). The New Covenant not only had many children, whereas no word whatever did the original covenant. The New Covenant, in the type of Keturah, would tell them plainly, 'You cannot be children of two covenants, children of two mothers'. If you are children of the Keturah Covenant in any sense or degree, you cannot be the children of the Sarah Covenant; and if you are children of the Sarah Covenant, then in no sense or degree can you be the children of the Keturah Covenant or New Covenant—which is not yet in existence." - Z' 98 p. 15.

THE WANDERER'S RETURN

It is this reuniting of the broken bond of love and fellowship between Jehovah and his creature man, which constitutes the last work of the Mediator. Throughout the thousand years of his reign Messiah holds this new relationship in escrow. He sees that mankind is made able to fulfill the law and the Mediator can work on their behalf. He has given them as sons, heirs of the earthly blessings which he has provided for mankind—the things given to Adam. The very moment when the merit of Christ is applied for the world is in the same moment when they will be turned over to the Mediator. The Mediator will be the representative of God, but only through the Mediator, until they shall have reached human perfection and shall enter into this relationship directly with the Father."—Z' 18p. 51.

EPHOD AND SHEEPFOLD

The Ephod was made of cloth of purple, blue, scarlet,
white and gold threads, skilfully and beautifully interwoven. It was of two parts, one hanging in front and the other over the back; these two parts were held together by two gold clasps which rested on the shoulders. The ephod typified the two great covenants—the Abrahamic Covenant represented by the front part and the New Covenant represented by the back, both of which are thus shown to be dependent on our high priest. Both of these covenants are laid on him: if he fails to support them, fails to carry out their terms and conditions, they fall to the ground—fail. But, thank God, these covenants are united and firmly clasped on him by the gold clasp (divine power), an ornament of beauty and glory—a cord made of the same material as the ephod.—T. 30.

The Breastplate of Judgment—was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by the laver, through golden rings—this fastening being so concealed underneath that to the casual observer it might appear to be a part of the ephod. (Exodus 29:26-28) This breastplate beautifully represented the Law; it was not a part of the Abrahamic Covenant (epihod) but it was ‘added to it.’ (Galatians 3:19) As the Israelite regarded them (not seeing the hidden connection), the covenant to Abraham, and the Law, which was four hundred and thirty years after, were all one.—T. 34.

It is interesting to note that the part representing the Abrahamic and Law Covenants were both in front of the high priest's body, as those covenants both antedated the ‘high priest after the order of Melchizedec’. The head of the priest was plainly visible then, as Jesus, the Head, stands out prominently in earth's history. The body was practically covered from view, as the church, the “mystery” class, has been obscured to the eye of the casual observer. After both head and body of the high priest came the ephod representing the New Covenant—not to be established until all the body of Christ is complete.

In the first five verses of the tenth chapter of the Gospel of John our Lord evidently refers to the Law Covenant under the figure of a sheepfold. The sheepfold is an arrangement instituted for the protection and welfare of the sheep, but they are in difficulty if they have no shepherd. So the Law itself was “holy, and the commandment holy, and just, and good”. (Romans 7:12) But the trouble was with the imperfections of the sheep, which hindered them from enjoying the privileges of the fold, and with their shepherd, Moses, who himself was imperfect and could not give them life. After eighteen centuries our Lord came and found them “as sheep not having a shepherd”. (Mark 6:34) He met all the requirements of the Law and thus showed that he was the true shepherd of the sheep. Christ did not bar him from calling out such of the Jews as were true sheep at heart. He called these out and with them as a nucleus founded “this fold” of the Gospel age to which he is also the door, or only means of access. When this fold is completed he will deal with the ‘other sheep . . . which are not of this fold’—He will open up another fold for the residue of men, who will be obedient under the favorable circumstances of the Millennial age. The grand result will be that “there shall be one fold and one shepherd”, though many folds or final arrangements for the housing of God's perfect creatures on many planes of being. See John 10:16 Diaglott.

SUMMARY

Summing up, then, we find that covenants produce seed and are typified by women.

In the Law Covenant, (which was bilateral—two sided, and required the office of a mediator), Abraham represented Jehovah, while Hagar pictured the covenant which produced the natural seed of Israel, under bondage to that Law.

In the Abrahamic-Sarah covenant, (which was unilateral—one sided, and required no mediator), Abraham typified Jehovah, the Father, while Sarah typified the covenant, or mother, that produced the "seed of promise". Sarah had but one son, Isaac, who was a type of the Christ. (Galatians 4:22-25) The Christ, "the seed of promise," is Jesus and his church (Galatians 3:16, 27-29), Jesus the Head, the church his body. The usual manner of birth of natural children is the head first. This illustrates the birth of "the seed of promise". Christ Jesus, the Head, was born at his resurrection to the divine nature, and he is the head of the body, the "first born". (Colossians 1:18) No child can have two mothers, but the head and body must be from the same mother. It follows, then, that the church, the body of Christ, must be produced by the Abrahamic-Sarah covenant; hence the body members of the church could not possibly be under the New Covenant.

In the New Covenant, (which is bilateral and requires the office of a mediator), the mother is pictured by Keturah, who had many children, all of whom were born after the death of Sarah and after the marriage of Isaac and Rebecca. The New Covenant produces an earthly seed, to wit: all who will be restored to perfect human conditions during the reign of Messiah. None of the "seed of promise" could possibly be under the New Covenant, for the further reason that the New Covenant produces a seed, all of whom receive blessings under and through the ministrations of the "seed of promise", that is, the Christ.

THE CHURCH: ITS LIFE AND WORK


[This article was a reprint of that entitled, "The Early Church," published in the issue of January 1, 1902, which see.]

PHILIP AND THE ETHIOPIAN

JULY 13.—MATTHEW 28:18-20; ACTS 8:26-40.

[This article was a reprint of that entitled, "God's Providences Cooperate," published in the issue of March 1, 1902.]

CONVENTIONS AND

Those who had the privilege of attending one or both of the recent conventions held at Brooklyn and Boston have given us a wealth of letters, all of which is derived therefrom. The maximum attendance at Brooklyn was probably in the neighborhood of eighteen hundred and that at Boston about thirteen hundred. The spirit shown by the dear friends in attendance at both places was certainly commendable. All showed a willingness and eagerness to take up whatever phases of the Lord's work yet remain to be done, just as soon as his providences point out the way.

Brother Rutherford will be present at all of the General Conventions in various parts of the Kingdom. He has spoken of ability, as well, will be in attendance and will doubtless minister to the refreshment and edification of all the hungry.

GENERAL CONVENTIONS

SEATTLE, WASH., JULY 3. This gathering of the friends will be very opportune, as it will include the great national holiday. No doubt there will be a large attendance from the

MORE CONVENTIONS

Sound classes. Address communications to E. G. Wylam, 1414 Seventh Ave. PORTLAND, ORE. July 11-12. Address all communications to J. C. Keeler, 2505 Washington St.

REDUCED RATES FOR NORTHEASTERN CONVENTIONS

We have made application to the Regional Director of Railroads for special rates to the Seattle, Spokane, Portland, and Denver conventions. When buying your ticket to the convention pay full fare for a one-way ticket. Ask your
agent for a certificate to the International Bible Students’ Convention. If two hundred fifty delegates attend each convention they will be able to secure a very low rate for the trip from the convention.

LOCAL CONVENTIONS

Erie, Pa., July 3-6. The friends at Erie are arranging for a four-day convention. They have sent a good audience and several pilgrims will be present, including some of the released brethren. For further particulars address Dr. E. C. Bruce, 626 E. 6th St.

ROCHESTER, N. Y., July 4-6. All sessions of this convention will be held in the R. B. I. Hall, 172 Clinton Avenue, South. For further information address Robert Dormer, Room 212 Central Bldg.

PHILADELPHIA, Pa., July 4-6. Several Pilgrim brethren will serve at this local convention. Communications should be addressed to George G. Callion, 6019 North Tenth St.

KALAMAZOO, Mich., July 4-6. The Kalamazoo friends have made arrangements for a three day convention on the above dates. Several Pilgrims and one of the released brethren will speak. Address all communications to Adrian Riddler, 553 Second St.

ST. LOUIS, Mo., July 4-6. The friends in the vicinity of St. Louis will be glad to know that there will be a local convention in that city on the above dates. There will be good speakers on the program, including one of the released brethren. Address all communications to J. H. Hoeveer, 5630 Pershing Ave.

LOS ANGELES, Calif., July 4-6. The friends at Los Angeles have arranged for a local convention on the above dates. Several Pilgrims will serve in connection with the spiritual bulk of fare. Address communications to F. P. Sherman, 2115 North Sichel St.

CHICAGO, Ill., July 4-6. The Lithuanian friends will hold a three-day convention with sessions at Archer Hall, 2968 Archer Ave., cor, McDermott Avenue. For further information write J. R. Muzikant, 2937 Lyman, St., Chicago, Ill. Phone Boulevard 5026.

LOUISVILLE, Ky., June 28-29; LANSING, Mich., June 28-29; and ALBANY, N. Y., July 5-6.

LETTERS FROM AFIELD

LORD’S BLESSING ON COLPORTEUR WORK

DEAR BRETHREN:

Greetings in the name of our dear Redeemer. We have been having such good success here at Norfolk, Va., that we thought of writing to let you know of it. Since resuming the work which we were compelled to leave temporarily last summer, we have found it quite effective in gaining and delivering over 1800 volumes in 8 weeks time. This makes an average of over 100 books a week for both Sister Zee and me. The first four weeks we sold single volumes, either the first or fourth, but the last four we sold sets of three. We have found many, many homes where the books are and many who love their contents, as was evidenced by the used condition of the volumes. The Father only knows how wonderful a witness has been given, in addition to gathering the wheat.

I have found it wise to overcome the people’s attention when first approaching them to say I have been sent there. Many times this expression gains their attention whereas simply to produce the book and then tell them about it would only result in “I have no time” or some other expression like it. After telling them I have been sent to them, I usually proceed like this: “I am sure you are reading the newspapers daily and are doubtless perplexed as you see the terrible condition the world is drifting into and as to the meaning of the trouble spreading over every land. It seems like present civilization is going into chaos, doesn’t it? Would you care to know the meaning of this trouble and how it is to be settled?” Invariably this question brings an earnest “Yes, I would.” Having gotten the person to this point which indicates a desire to learn, I then proceed to find it very good to refer to the Lord’s Prayer,—“Thy kingdom come, thy will be done.” Also I give a brief synopsis of the Plan.

Surely the dear friends who are unencumbered are missing wonderful blessings by not being in the Colporteur work. It is amazing how strong the Lord makes us as we daily go forth in his strength only to tell the poor groaning creation of the wonderful things the dear Lord has in store for them.

We were so highly blessed at the ERA Convention we surely can go forth with renewed determination for we know that our deliverance draweth nigh.

Yours with much love, in which Sister Zee joins me,

JAMES G. ZEA—Va.

D. S.—We are surely pleased with the books. Even the people remark about how nice they look and how well they are bound.

THE DANGER IS IN PRIDE

DEAR BRETHREN:

My heart has been filled with much joy and love and praise through the precious things in the columns of the Watch Tower very often, and there was no exception to this in the June 1st issue. The first article was so grand and the spirit of it par-excellent.

I am living in hope that many or all of the Standfast Bible Students, as they call themselves, will see their mistake and be humble enough to return to co-operation with the Society. If they had not been so hasty in splitting off from the Society, I believe they would have seen the trick of the adversary in such a thought quite quickly. I am reminded of Proverbs 19:3: “He that hasteth with his steps, sinneth”. I am more and more convinced that it is pride that leads off into factions. Pride, says the Standard Dictionary, is an unreasonable self-esteem, a conceit of our own superiority. The whole subject of the book convinces me this definition is correct. How easy it is to become conceited with reference to our own spirituality and the correctness of our judgment regarding spiritual matters. While I did not think it proper to produce the book and then tell them about it is to walk in the light as I see it; give reasons for what I believe to those who desire them; keep my own mind open for further light; and keep in mind the possibility that I might be wrong and others right.

Lots of friends would be profited by making a study of the meaning of pride both from the dictionary, the Bible, and experience. I feel quite sure that many would find themselves badly afflicted, who think they are almost ripe for the kingdom, who think they are of the Elisha class.

You have my love, sympathy, prayers and appreciation.

DANIEL TOLLE—Pilgrim.

FREED FROM A DELUSION

DEAR BRETHREN IN THE ANOINTED:

I am writing to you in view of the fact that I have been associated with the “Standfast Bible Students” for the past six months and just recently severed my connection with them. Let me say that the course which I honestly and conscientiously pursued for six months I now by the Lord’s grace am able to see is the most subtle delusion God has yet permitted to come upon his saints.

Our beloved Pastor, in commenting on 2 Thessalonians 2:11, says regarding those coming under these “delusions”: “They claim to be conscientious, and so they are”. Brethren, I feel sure the great majority of these brethren are honest and conscientious; nevertheless they are under a great delusion which is daily leading them into greater darkness respecting our Pastor’s teaching on “the sealing of the saints”, the “shut door” of our Lord’s parable, “the great company class”, and the “image of the beast”.

But the devil overstepped himself in my own individual case and others when recently there were passed resolutions at different classes, among them one to this effect: “We believe the need for public work is ended in view of the fact that the door is about to close and have begun to receive orders for the spiritual seal, etc. etc.”

Since uniting again with the I. B. S. A. the Lord has shown me the great darkness I was in.

Inasmuch as I was one of the most energetic in proclaiming in both a private and public way in the Northwest what I considered to be the truth (although I did it in good conscience) I am now anxious to do all in my power to recover if possible some of the Lord’s little ones.

The “Standfast Bible Students” claim to be standing by Bro. Russell’s last words on chronology in the Sept. 1st, 1916, Tower, wherein he stated Passover, 1918, would end the
The reprinting of the last forty years of Watch Towers in book form is now well under way. Those who have indicated their intention of ordering, as also any others who have not so indicated, may now order, with cash remittance. The amount of composition and printing involved is very great and to avoid diverting our usual funds from our regular work until the reprints should be complete we request that orders be sent at once.

It is expected that the first three volumes will be shipped in about two months, the next three about the middle of October, possibly sooner, and the seventh and last some time later, since this volume is intended to contain a careful and exhaustive Scripture citation and topical index for the complete set.

Two styles of binding are in preparation: Style A being green cloth with Morocco tips, gilt top, stamped in gold; Style B, bound in green cloth, plain edges, backs stamped in "Oriental" gold.

RETAIL PRICES: Carriage charges prepaid by us to any part of the world.

IN RE PUBLICATIONS

Many of our readers are asking "Does the Society authorize and approve the printing and publication of an exposition of the minor prophets by a brother at Gosport, England?" and "Are Convention reports published under the direction and approval of the Society?"

We answer that the Society has nothing whatsoever to do with the preparation, printing, or publication of the exposition of the minor prophets published at Gosport, England. The attitude of the Society toward such publications is now what it has always been, namely that it is not the province of the Society to say what others shall or shall not publish. We recognize that each one has the liberty to publish whatsoever he pleases. Whether the Society approves it is entirely a different matter. The one publishing takes the responsibility. Whatever the Society seems to be "meat in due season" and profitable for the church it will publish, if at all, in The Watch Tower or other publications issued by the Society.

We might say in this connection that a corps of competent brethren under the direction of the Society is studying the prophecies and if it seems to be the Lord's will to publish an exposition of them announcement will be made in due time in the columns of The Watch Tower.

As to the convention reports, the Society has never regarded these reports as necessary for the church, hence has never published them. Neither has it delegated to any other the publication of such reports, and has no intention of doing so. If others wish to publish these reports, that is their business, but it will be always understood that the publication is not by the direction nor under the supervision of the Society.

ECCE, HOMO!

[In loving remembrance of Pastor Russell and his Ministry.]
"Watchman, What of the Night?"

The Morning Cometh, and a Night also! Isa. 21:5-9

VOL. XL
JULY 1
No. 16

SEMI-MONTHLY
A. D. 1919—A.M. 6047

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"I will stand upon my watch, and set me upon my feet; and I will watch to see what he will say unto me, and what answer I shall make to him that opposeth me."—Job 23:2.

"Upon the earth distress of nations with perplexity: the sea and the waves (the restless, discontented) roaring; men's hearts fail them for fear and for looking to the things coming upon the earth (society): for the powers of the heavens (secularism) shall be shaken. When ye see these things come, then know that the kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh."—Matthew 24:38; Mark 13:29; Luke 21:28:31
This Journal and its Sacred Mission

This Journal is one of the prime factors or instruments in the system of Bible Instruction, or “Seminary Extension,” now being pressed by all parts of the world by the Watch Tower Bible & Tract Society, chartered A. D. 1881, “For the Promotion of Christian Knowledge.” It not only serves as a class room where Christian 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 mission work of the Watch Tower Society, and the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

Our “Beneath Lessons” are topical or historical studies 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., Verba Dei Minister (V.D.M.), which translates to “Word of God’s Minister.” The lesson no. 1, “The Time of the Four Beasts,” was the opening lesson of the International S. S. Lessons.

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 Tim. 2:6. Building up on this fee foundation are two other foundations (1 Pet. 1:19-23; Isa. 53:5-8). The first—by traditional authority—establishes the Word of God, its further mission is to—“Make all see what is the fellowship of the Mystery which hath 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.”—Eph. 3:9-10.

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 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. Its attitude is not dogmatical, 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 the church of Christ, and not for a rule we ourselves may set or a claim room where Bible Students may meet in the study of the Holy Scriptures about Hell?” have been translated into the Czecho-Slovak language and are now procurable at the following prices: Retail Prices: Manna, 75c each, postpaid; Hell Booklet, 30c each, postpaid; Wholesale Prices: Manna (lots of 10 or more to one address), 60c each, postpaid; Hell Booklets (lots of 25 or more to one address), 15c each, postpaid.

Czecho-Slovak Convention

The Czecho-Slovak friends are planning a convention to be held in Cleveland, July 19, 20, and a good attendance is expected from Ohio and surrounding states. Testimonies will be read from friends who are unable to attend in person. Communications should be addressed to Martin Sunal, 3477 W. 69th Street, Cleveland, Ohio.

New Temple Charts

Quite a number of delays have been encountered in getting out the new edition of the wall chart of Ezekiel’s Sanctuary, but present arrangements warrant us in the expectation that we will be able to fill all back orders in about six weeks from the date of this issue. The new chart is slightly larger than the former one, being 36x38 inches. The price is $2.00, postpaid.

Be Night Letters

Friends sending us telegraphic “night letters” frequently append their address after their signature. This practice involves extra expense to all of us and even though the body of the message contains less than the fifty words allowed on the minimum charge. Frequently the address can just as well be included in the body of the message, at no extra expense.

“Revelation”-Sinitalic Reading

We have in stock a vest pocket edition of the Book of Revelation, according to the Sinitalic Manuscript. This little volume is in convenient form, and meets quite fully the requirements of all who desire to know the meaning of this wonderful portion of the divine Word. Not only is the ancient text rendered into modern English with headings and subheadings in bold-face type for convenient location of passages, but explanatory notes and comments are included, with many illustrations. The book contains 200 pages, same size as the Vest Pocket Manna. Full black leather, gold edges 70c postpaid. In lots of 50 or more, 50c. Charges collect.
TEST OF SONSHIP

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."—1 John 3:2.

WHEN a mariner is in a storm at sea and there arises in his mind doubt as to whether or not he is on the right course, he applies all the rules governing mariners to discover his true situation. When the people of God are passing through stormy seasons, doubt may arise in the minds of some as to whether or not they are on the right course. In fact some might doubt whether or not they are really still in the race running for the prize to which they were called. Under such conditions it is always proper to examine the fixed rules governing the new creation that all doubt may be removed. "Test yourselves to discover whether you are true believers; put your own selves under examination. Or do you not know that Jesus Christ is in you, [unless] you are [in] sincere."—2 Corinthians 13:5, Weymouth.

During the year just passed the storms of persecution have afflicted the people of the Lord and amid the storms there have been fiery trials for individuals and for the church collectively. As a result, some have become offended and have turned away, drawing followers after them and organizing themselves under various names. We are advised that there are probably a dozen or more different groups of Bible students acting under different names, and we sometimes find that some of these do not always express themselves in the sweetest terms concerning or toward others who claim to be following in the narrow way. Leaders of these various organizations have convinced themselves and influenced others to believe that the Lord has cast away the Society and those who are directly connected with the conduct of its affairs. Others have become so confused that they do not know which way to turn or what to do. Others of the dear friends, influenced by certain leaders, have sent letters of withdrawal to the Society on the International Bible Students Association form, using the letter prepared by Brother Russell for withdrawing from the Babylonish systems. We are sure if the brethren taking this course had stopped to consider carefully before acting they would have seen how inappropriate it is to send any such a letter of withdrawal for the reason that there is nothing from which to withdraw, unless such see fit to withdraw from being a Bible student, and surely no son of God would want to do that. The Watch Tower Bible & Tract Society is a corporation created and organized under the law of the land, the organization of which by Pastor Russell, we truly believe, was directed by the Lord for the purpose of conducting the harvest work and making proclamation of the incoming kingdom of the long-looked-for Messiah.

The International Bible Students Association is a generic term applicable to the Bible students throughout the world who have come out from Catholic and Protestant denominations and from the world and whose eyes have been opened to the philosophy of the great ransom sacrifice and the other great truths now revealed in harmony with the philosophy of the atonement. No membership roll has been kept and therefore it would seem very inappropriate for anyone to attempt to withdraw, using a formal withdrawal letter such as above mentioned. We call attention to this merely to show how confusion has taken hold on some. Nothing herein is said in the spirit of judging or criticism, but with a view, if possible, to aiding some of the Lord's dear sheep who have been confused to examine themselves, that they may have comfort of heart and peace of mind and that those who have his spirit may dwell together in unity and love.

It is observed that the Apostle Paul in the text above quoted does not say that we are to examine our brother, but the admonition is that each one apply the test to himself, that he may discover whether or not he is a true believer. "Put your own selves under examination." St. John the Revelator spoke for the entire church when he said: "There was given unto me a reed like unto a rod and the angel stood saying: Arise and measure the temple of God and the altar and them that worship therein". The measuring rod or reed here is the Word of God. (Jeremiah 1:17,12) The thought is that each Christian may apply to himself the divine measuring rod and determine whether or not he is a son of God, and if so whether or not he is following the right course that will lead him into the great haven of eternal rest and endless joy.

HOW WE BECOME SONS OF GOD

The greatest privilege of any creature is to occupy the relationship of a son toward the great heavenly Father. Adam in Eden was a son of God, perfect in organism, mind and will. His sin caused him to lose this sonship and through that wrongful act all of his offspring were alienated from God. "All were born sinners." There are other sons of God on the angelic plane. The ones mentioned in our text, however, are a new order of being—the new creation, of which Jesus Christ is the head. Hebrews 3:6.

The Scriptures outline the procedure by which Jehovah selects this predestined or foreknown class to be his sons on the divine plane. The basis for this great work is the sacrifice of his beloved son whereby the redempive price was provided and presented in heaven to make good the defects of all who would come to God through the Beloved One. None thus come to Jesus except they are drawn by Jehovah and the Scriptures indicate that it is only the honest of heart, feeling after God if haply they might find him, who are thus drawn. These are shown through some
knowledge of the divine plan that they were born sinners and that the blood of Jesus alone can cleanse them, and thus believing such accept the Lord Jesus as their Redeemer.

**JUSTIFICATION**

Even though one does accept the Lord Jesus as his Redeemer, he could not be acceptable to the Father without being first justified, since God cannot receive any imperfect sacrifice, nor does he deal with any imperfect creature. Hence all who come to Jesus must be justified before being acceptable to the Father. Justification means to be made right with God. Therefore, in the true sense of the word, there can be no partial justification. There is no progression in justification. Justification is an instantaneous matter. There is progression toward justification. Consecration must precede justification. The basis for all justification is the merit of Christ on deposit with the heavenly Father for that purpose. All justification is legal. Justification could not be illegal. The process of justification may be stated thus: A believes on the Lord Jesus as his Redeemer and Savior; he has a sincere desire to do the will of the Lord. He presents himself in full consecration, which means a full surrender of his own will to do the Lord's will, whatsoever that may be.

There is some merit in A, because if there were no merit, that is to say, if he were totally depraved, he would not even have a desire to do the Father's will. But whatever merit is in him is far short of the required amount to make him perfect. Thus when he presents himself in consecration he could not be acceptable without something done on his behalf. The merit of Jesus therefore on deposit with the heavenly Father is imputed to A in a sufficient amount to make up for all his defects and thus A, having received the benefit of the merit of the ransom sacrifice, and because of his faith therein, God receives him and counts him as though he were a perfect being, righteous, holy. There results to him by reason of this righteousness the legal right to life as a human being, and that right he sacrifices at the time he agrees to do the Father's will. Being accepted by the Father then in the Beloved One and by reason of the Beloved One's merit, God begets him (A) "of his own will with the word of truth" to membership in the body of Christ. There has begun the newness of life, the embryo new creature. The new creature now consists of the new will—since the human will of A has been surrendered and he has taken the will of God and the new mind which has begun in A—new hopes, new desires, new prospects. Since a creature cannot exist without an organism, however, the body of flesh is appropriated as an organism and A "has this treasure in an earthen vessel". The will now must remain perfect. The new mind is developed more and more into the likeness of the mind of Christ. (Romans 12:2) The transforming process now must be progressive: "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God". (Romans 12:2) The renewing of the mind results from an increased knowledge of God's Word and conforming one's self to that knowledge, whereby he is able to ascertain and prove to himself what is the good and acceptable and perfect will of God. As a new creature now, he develops character.

Character in perfection means the attributes of wisdom, justice, love, and power in even balance. The embryo new creature has some character with which to start and which he must continue to increase. He is admonished: "Be ye perfect, even as your Father in heaven is perfect." Jehovah is perfect in character; that is to say, the attributes of wisdom, justice, love, and power are equally and exactly balanced in Jehovah. Such is true of the Lord Jesus, who is the express image of the Father and the new creature is admonished to grow into the likeness of his Master. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Romans 8:29) All who are begotten by Jehovah to the divine nature are thus the begotten sons of God, and continuing faithful unto the end they have the promise of being born on the divine plane as members of the house of sons, of which Jesus is the Head.

**PROOFS OF SONSHIP**

All who thus start to run for the prize are called in the one hope of their calling, towed, called to joint-heirs with Christ Jesus in the kingdom of the Father. When the storms of persecution arise, when there are fiery trials within the church, when divisions come, when doubts and fears enter into the heart it is not infrequent that we hear one ask, "How do I know that I am a son of God running in the race for the prize of the high calling?" Sometimes we hear one express his opinion concerning another to the effect that he is not a son of God. The Scripture, as we know, does not ask us to examine our brother, but to examine self. And the Lord has laid down the rule so clearly and explicitly in his Word that by applying this measuring rod to self we can reach a reasonable conclusion which enables the true follower of Christ to have consolation of heart and peace of mind. The Apostle, writing under inspiration, said: "The spirit beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and joint-heirs with Christ, if so be we suffer with him that we may be also glorified together". (Romans 8:16,17) The Spirit here mentioned is the spirit or holy power or influence of Jehovah, and our spirit is the new mind—the mind of the new creature. A witness is one who gives testimony for the purpose of establishing a question at issue. Jehovah therefore witnesses to his begotten sons on the divine plane in two distinct manners: first, through his Word, second, through his manner of dealing with such.

The new creature then, beginning the examination of self, should first ask, Have I been drawn to the Lord and have I exercised faith in the merit of Jesus Christ, made a full consecration to do Jehovah's will? If this question is answered in the negative, no further attempt at examination need be made. If it is answered in the affirmative, then he should begin to look for the evidences that the Lord has accepted his consecration and that he has been begotten to the spirit nature. Jehovah gave a beautiful illustration whereby aid is given to the one examining himself. The Tabernacle in the wilderness contained two parts, the holy and the most holy. The holy represents the spirit-begotten condition of the sons of God. The most holy pictures the spirit-born condition. The furnishings of the holy consisted of (1) a golden candlestick filled with oil, lighted by the High Priest and which furnished the illumination for the holy, (2) the table of shewbread and (3) the golden incense altar. The
new creature is represented as being in the holy in the person of the high priest. One of the first evidences he has and which should be gratifying to the mind of the new creature is that he has received the illumination of the holy Spirit, which enables him to see the deep things of God's Word. St. Paul in 1 Corinthians 2:9,10,14 shows that the natural man cannot discern spiritual things, but that when begotten to sonship these things are revealed to him through the Word of God. One of the first proofs of sonship would be an understanding and a heart appreciation of the deep things of God's Word. By reason of the illumination in the holy the shewbread could be seen and eaten, which would picture the fact that the new creature, by reason of his illumination as a new creature, can understand and appropriate to himself the Word of God, which is pictured by the shewbread, and can hold it forth to others.

THE MYSTERY HID FROM AGES

Among the deep things of God's Word which is hidden from those of worldly minds, is "The Mystery", that is The Christ, "even the mystery which hath been hid from ages and generations, but is now made manifest unto the saints, to whom God would make known what is the riches of the glory of that mystery among the Gentiles, which is Christ in you, the hope of glory." (Colossians 1:26,27) The new creature now sees that the Mystery is The Christ, composed of Jesus the head and the 144,000 members of his body, called, chosen, and faithful unto death and conformed to his exact image. He sees that this is the "seed of promise" by and through which Jehovah has planned, and that the creation of earth waits in groaning until the time this mystery class is completed.

This knowledge and appreciation of the divine arrangement plants firmly in the mind of the new creature a hope that he may attain to the likeness of the Master, and thus enables him to make progress in the transforming process. "Every man that hath this hope in him purifieth himself, even as he [the Lord] is pure."—1 John 3:3.

The new creature energized by the spirit of the Lord has a keen desire to make known to others the glad tidings and he becomes bold in the declaration of that message. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth." (Romans 1:16) "Knowing, beloved, your election of God, for our Gospel came not unto you in word only, but also in power and in the holy spirit and in much assurance."—1 Thessalonians 1:4,5.

ZEAL FOR THE LORD

Another evidence of sonship and one which the new creature should expect to find in his own heart is a burning desire to glorify the Lord by using his all in the Lord's service. "If the spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Romans 8:11) The thought here is that if the spirit of the Lord dwells in one, such a one would be energized to use whatever faculties he possesses to magnify the Lord and serve him as opportunity affords. Such a one would be diligently looking for opportunities of service and would appreciate the fact that laying down his life in following the example of the Master and the apostles is but his reasonable service.

As above observed, the house of sons is the new creation, of which Jesus is the Head. There is a zeal peculiar to that house, and those who have the spirit of the Lord, should expect to find a measure of that zeal controlling them. Such zeal prompts one to service, not of a man, or earthly institutions, but a joyful service to the Lord. The Psalmist puts it thus: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me". (Psalm 69:9) It was the zeal of the Lord Jesus to do the Father's will, prompted by love for the Father, that caused him to drink joyfully the cup which the Father poured for him. The footstep followers of Jesus, therefore, first expect to find within themselves such a zeal, prompted by supreme love for the Father and for Christ Jesus, the Beloved One, to do with their might whatever their hands find to do to the glory of God and of Christ. Such respond to service not that they might receive the approval of men, but, like the Master, that they might receive the approval of Jehovah. This is the spirit of God and "as many as are led by the spirit of God, they are the sons of God".—Romans 8:14.

LOVE FOR THE BRETHREN

In our text St. John tells us that "now are we the sons of God" and then gives a sure and absolute proof whereby we may determine that we are his sons, saying: "We know that we have passed from death unto life because we love the brethren. Let us not love in word, neither in tongue, but in deed and in truth, and hereby we know that we are of the truth and shall assure our hearts before him." (1 John 3:14,18,19) Let each one ask himself, Do I really love the brethren in deed and in truth? Love for the brethren may be defined as an unselfish desire to do good to a brother, and putting that desire into action without regard to whether the brother upon whom it is bestowed knows it or does not know it, even though it cause us much sacrifice, being prompted by the motive to build up such a one in the most holy faith. The unselfish love of Jesus for us such that he laid down his life for us. "Hereby perceive we the love of God, because he laid down his life for us and we ought to lay down our lives for the brethren." (1 John 3:16) To do so would cost us something, of course, and if pure love prompts our action then it would not be material whether our brother knew or did not know whether the brother upon whom it is bestowed knows it or does not know it, even though it cause us much sacrifice, being prompted by the motive to build up such a one in the most holy faith. The unselfish love of Jesus for us such that he laid down his life for us.

There is a special obligation between brethren, because they are all members of one household, hence we are admonished to do good unto all as we have opportunity, especially unto them that are of the household of faith. (Galatians 6:10) Justice and love operate harmoniously in Christ. Justice and love operating harmoniously in us who are Christians must control our conduct and our conversation toward others. We must give to our brother the true measure of justice, but it is not our duty or privilege to require that he render justice to us in all the relations of life.

Of course it is his duty to deal justly, but if he fails to do so it is not our privilege to demand justice. To illustrate: A may say something offensive to B. It would become the just duty of A to make sincere apology to B and to make restitution of any wrong as far as possible, but B, exercising brotherly love, should never demand of A that he make an apology or render
justice. On the other hand, if A failed to apologize voluntarily and make restitution, he would be the one missing a blessing. With the new creature this matter proceeds upon the true theory that one who is consecrated has agreed to surrender all of his earthly rights and privileges, and the spirit of Christ would demand that he sacrifice in behalf of his brother. If justice must mark our conduct toward others, even so must love be used by us to measure the conduct of others toward us. Love demands that we accept less than justice from others, because we realize they are imperfect in organism, mind and judgment. Proceeding, then, according to these principles, brethren find themselves glad to make a sacrifice in behalf of each other and especially is this true with reference to positions of honor and service. "In honor preferring one another." If one son of God is honored, then the others having the spirit of the Master rejoice that he is thus honored. Such is the spirit of Christ, and "if any man have not the spirit of Christ he is none of his."

NOT SWIFT TO TAKE OFFENSE

The Christian is to have the loving, generous disposition of heart, a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake, deals with us and does not impute sin to us except as it represents knowledge and willfulness. With such a rule operating among Christians, a determination not to recognize as offensive anything that is not purposely done or intended as an offense would be a great blessing to all and a proper, Godlike course. Yet the transgressions to which our Lord refers in Matthew 18:15-18 are not trivial affairs, but such as should have attention in the manner pointed out by the Master, and then action should always be prompted by love for the brethren.

Further illustrating: a brother is serving the church in the capacity of elder or servant. He receives some treatment at the hands of a class or those whom he is serving which is contrary to the spirit of justice and love. Would such a servant be justified in saying, I will no longer serve this class or these friends; I will have nothing whatever to do with them. Would that be showing the spirit of love, love of Christ? The Apostle Paul, who had the spirit of Christ, answered this question clearly and unequivocally. Evidently the church at Corinth had not been rendering to him the full measure of brotherly love, yet he wrote to them saying: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved."—2 Corinthians 12:15.

Such is a Godlike spirit; such is the spirit of Christ, and one who has this spirit has a strong witness that he is the son of God. One who engages in the pilgrim service is a servant of the Society which he represents, a servant of those of the church whom he serves, and a servant of the Lord. The WATCH TOWER is also a channel or instrument for service of the Church. The duty devolves upon some of the brethren of such pilgrim to edit THE WATCH TOWER. Suppose THE WATCH TOWER publishes something that is offensive to the pilgrim brother. Would love for the brethren justify such pilgrim brother in saying: I will no longer serve those who are supporting the Society and THE WATCH TOWER, but I will withdraw and take some followers unto myself. Would he be justified in such a course? Would that be manifesting the proper spirit of Christ, the spirit of brotherly love? We think such a course would not be according to the spirit of Christ. Brother Russell was sole editor of THE WATCH TOWER for many years and made many mistakes, because he too was imperfect. Frequently brethren became offended at him because of some fancied or real mistake, withdrew and tried to induce others to follow after them. Their efforts were attended with little success, as is well known, evidently because they were not manifesting the spirit of the Lord. The general rule has been that many of those who turn away go back into Babylon and into the world. Those who are leaders often make a shipwreck of their own faith and shatter the faith of others.

THIS JOURNAL AND FUNDAMENTALS

Since Brother Russell left us, a committee of imperfect men have tried to edit THE WATCH TOWER, men even more likely to make mistakes than was Brother Russell. That these have made mistakes is freely admitted. The ultra-critical can always find fault in anyone's work. But can anyone who is really consecrated to the Lord, who loves the Lord supremely and who loves his sheep better than he loves any earthly life or thing—can such a one find justification in this conduct in leaving the service of the brethren whom he started to serve under the supervision of the Society, turn aside and strive to get others to follow him and thereby attempt to cause division among the brethren? Would such be a manifestation of the spirit of Christ and of the apostles? Not according to the standard fixed by St. Paul and by Christ Jesus before him. Doubtless Jesus had many occasions to take offense at his disciples, to become offended because of their mistakes, yet he never ceased to minister lovingly to them, and the Apostle tells us that his determination is to be spent completely in the service of the brethren because of his love for them, even though they appreciate and love him less.

No one can point to a single instance in which THE WATCH TOWER has denied the great fundamental doctrine upon which all Christian faith rests, namely, the ransom sacrifice. No one can point to a single instance in which it has repudiated the "mystery" or any other fundamental doctrine taught by Jesus and the apostles and the Lord's "faithful and wise servant". If there have been mistakes or errors committed by reason of the imperfection of the instruments used to edit THE WATCH TOWER, would it be the spirit of Christ, the spirit to be manifested by a son of God, to attempt to disrupt the Lord's people and cause confusion among his true flock? St. Paul answers this question, explicitly in the negative. (Acts 20:29; Romans 16:17,18) We suggest therefore that each one of the Lord's dear flock who has been confused or disturbed in mind by such defections of brethren and who has started to follow them, ask himself this question in his personal examinations: Did the spirit of the Lord cause this defection and am I being guided by the Master's spirit when I follow in such a course? All the members of the church this side the vail find themselves very imperfect. None can do anything perfectly. (Romans 7:21,25) Knowing this, when we observe a mistake on the part of a brother what course will the spirit of the Lord prompt us to take? St. Peter answers: "Above all continue to love one another fervently, for love throws a vail over a multitude of faults." (1 Peter 4:3, Weymouth)
Child of God will measure himself by this standard.

But suppose one does feel that he is fully justified in withdrawing himself and forming another class, how should we treat him? Should we speak to him unkindly and treat him evilly? We answer by asking, What would be the spirit of the Lord? "God is too wise to err and too good to be unkind." Would it be *either wise or kind* to speak harshly of those who have turned aside? We think it would be unwise, because it would tend to injure the one thus speaking, and the spirit of the Lord would prevent unkindness. The conduct of those turning away might be such that we would be warranted in declining to fellowship with them, but to speak evil of them or to treat them with unkindness would be contrary to the spirit of the Lord. (Titus 1:5) The one speaking evilly or harshly would do more injury to himself than he would to the one spoken against. The son of God would not wish to injure himself or another.

How, then, should we treat those who have turned aside? We heard of one brother who said in answer to a similar question: "We should treat them as we would a snake or the devil." We can hardly believe, however, that this report concerning the brother's language is true. It is inconceivable how one following in Jesus' footsteps could treat another who claims to be following the Master as he would a snake or the devil. On the contrary, he should treat such a one with kindness. Justice and love will demand that we be kind and considerate, even to the unthankful. While the Scriptures admonish the Lord's people to withdraw themselves from those who pursue a wrong­ful course, and not to fellowship with them, yet the Scriptures nowhere tell us that we are to treat such in a rude, harsh or unkind manner. The spirit of Christ prompts the son of God to pity his erring brother and if opportunity arises he may be permitted to restore him. "My brethren, if anyone among you withdraw from the truth and someone turn him back, know you that he who turns back a sinner from his path of error will save his soul from death and cover a multitude of sins." (James 5:2, Diaglott) We are not to follow after the erring one, walking as he walks, but our course in following the Lord should be so consistent that by our precept and example we may be able to help the one who is turned aside. The spirit of the Lord will prompt us to try to do him good as opportunity is offered.

Some brethren whom the Lord has heretofore blessed in their service of his people have turned aside, drawing disciples after them. We have no unkind words to express against them, but we do ask those who have been drawn after them to examine themselves to determine whether or not the spirit of the Master is leading them. Let each one ask himself or herself, Do I still love the Lord? Do I believe that those from whom I have turned aside love the Lord and are trying to serve him? Who is the enemy of the Lord and of those who strive to walk in his footsteps? The answer must be, The great adversary and the instruments he uses. Then can I, as a follower of the Master, if I have his spirit, manifest the spirit of ill-will, slander, backbiting, evil speaking or other manner of antagonism against those who claim to be serving the Lord? Written aforesaid for the benefit of the church were these beautiful words: "Behold, how good and how pleasant it is for brethren to dwell together in unity". Psalm 133:1.

Loyalty to a friend means to be faithfully devoted to that friend and to guard his interests during his absence as well as in his presence. There is a loyalty of spirit between natural or earthly brothers, as indeed there should be, and such that leads one brother to protect and defend the good name and interests of his brother and to look devotedly after his interests, both during his absence and in his presence. The tie that binds together the new creation, the sons of God, the brethren in Christ, is far greater than any earthly tie. The true Christian will be loyal to his brother in Christ under all circumstances, in evil report and in good report, and until he is fully convinced beyond a reasonable doubt that such a one has lost the spirit of Christ and ceased to be a brother, and even then he will do him no injury.

True loyalty to a brother in Christ, such as is prompted by the spirit of Christ, does not mean a devotion to his brother only while such brother is on the crest of the wave and everything is going smoothly and serenely, but it does mean that he will be loyal and devoted to his interests even when his brother is being assailed by the enemy, when his name is cast out as evil, when he is being despised and persecuted and such loyalty will continue in the absence of the brother as well as in his presence. If one, in his zeal and devotion for the Lord and his cause brings down upon him the wrath of the enemies of Christ, the brother in Christ who is truly loyal to him and has the spirit of the Master, will be drawn even closer to his persecuted brother and will the more faithfully and loyally stand by him. The Master warns us that the love of the brethren would be put to a test along this line in the closing experiences of the church's career in the flesh. (Matthew 24:9,10) We believe it can be truly said that the fiery trials and persecutions that have come upon the church during the past year have drawn closer and closer together those who really have the spirit of the Master.

We may expect that the "beast" will pursue a further and rigorous persecution against the Lord's people, but those who have the Master's spirit will not be dismayed by such persecution. On the contrary they will remember with joy his words: "If the world hate you ye know that it hated me before it hated you. "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Those having the spirit of the Master realize that there can be no compromise between the "beast" or any of his agencies, and the church.

As a further evidence that one is a son and is in Christ, is the fact of his loyalty to the Lord and his cause. This would mean that he rejoices in keeping the commandments of the Lord and in performing the service that the Lord has prescribed for his people. "He that saitheth, I know him and keepeth not his commandments, is a liar and the truth is not in him, but whoso keepeth my word, in him is the love of God perfected. Hereby know we that we are in Him." (1 John 2:4,5) God has commissioned his sons, the church, to perform certain things while in the flesh, and among other things specified in the commission is "to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort those that
mourn". (Isaiah 61:2) The Gospel age is the acceptable year of the Lord, and the message concerning this has been especially proclaimed during the harvest.

Manifestly the Lord intended that the church should declare his day of vengeance, especially when that vengeance is upon the earth, to the intent that all who are of the right condition of heart may be comforted with the fact that the great stress upon the nations will result in the destruction of unrighteousness and bring in the righteous kingdom of our Master, for which he taught all his followers to pray. To be loyal to the Lord, then, would mean that we would take pleasure in calmly, dispassionately, yet zealously pointing out the wicked system of Babylon which encumbers the earth and that God's vengeance is upon such and that those who flee from it and diligently seek the Lord would be comforted. To refrain our voice from thus announcing the message of the Lord, or to the extent that we do refrain, would show a lack of the spirit of the Master and a lack of love for God and a lack of loyalty to his cause.

WHY STAND YE IDLE?

We are informed that some who have withdrawn from the Society insist that the Harvest work is done, that there is nothing more to do, hence it would be wrong for them to take part in any work that the Society is engaged in doing. Such a conclusion is clearly due to a misapprehension or confusion of mind. True the forty year period of the harvest closed in the spring of 1918, but that does not at all signify that the work ceased or should cease, nor does it mean a complete closing of the door. In the natural harvest of Israel, which the Lord gives as an illustration of the spiritual harvest, there was always a gleaning work to be done, which work followed the regular harvest work. As long as there are any of the saints this side the vail there will be a possibility of some falling away and losing their crowns, in which event some others would be selected to take the place or places of those falling away. There are doubtless many saints yet this side the vail. This is a good reason why there is yet some work to be done, and explains why some are still coming into the truth and giving evidence of being spirit-begotten. Additionally, there are other reasons for continuing activity on the part of the sons of God, namely, (a) the binding and burning of the tares, which is now in progress; (b) the declaring of the day of God's vengeance, which is also a part of the commission given to the church; (c) the awakening of the great company class, which must be done by the proclamation of the truth, and (d) the announcing to the world the incoming of Messiah's kingdom.

If anyone has put his hand to the plow, let him not slack his hand or look back. Remember Lot's wife. She stood fast and did no more work. Besides all this, none of us can afford to be dogmatic about just when the Lord will cease any certain part of his work. What has heretofore been said in The Watch Tower concerning the end of the harvest and the closing of the door has been an expression of the judgment of those writing it, based upon faith in the Word of God and the best evidence we have at hand. Our chief duty is to keep on serving the Lord, entering every door of opportunity that opens and being diligent in that service to the glory of his name. Let no Christian be deceived by the adversary and thereby become negligent of his privileges or duties. The overcomers will not be deceived, but "will persist in telling the truth unto the last." C-231.

FURTHER PROOF

In addition to the specific Scriptures by which the son of God may measure himself and determine whether he is pleasing to the Lord, the spirit witnesses to him also by God's manner of dealing with his sons. It is written: "For those whom the Lord loves he disciplines: and if you are left without discipline, of which every true son has had a share, that shows you are bastards and not true sons." (Hebrews 12:5,8, Weymouth) Sons of God when begotten to the divine nature enter the school of Christ, there to be trained and disciplined by being put through such experiences, fiery trials and tribulations as may be necessary to test their love, fidelity, and loyalty to the Lord. This is pictured in the Great Pyramid:

"This 'ante-chamber' symbolizes the school of Christ, and the discipline—the trials of faith, patience, endurance, etc.—to which all are subjected who have made a full consecration of themselves to the will of God; it affords them opportunities for overcoming, and for proving their worthiness of a place, as overcomers, with Christ in his incoming reign of glory. If we be without such lessons and trials, we are not sons and heirs on this divine plane. (Hebrews 12:8) It is in the present life, after our consecration to his service, that God schools and disciplines us, and thereby tests not only our fidelity to him, according to our covenant, but also prepares us to sympathize with others in trial and trouble, over whom he wills shortly to make us rulers and judges.—1 Cor. 6:2,3.—C-352.

Our first experience in the school of Christ was to lay the foundation, which is faith, and thereafter through the lessons that came to us we were expected to add to our faith virtue and knowledge and self-control and patience and godliness and brotherly love and love (2 Peter 1:4-7) thus building the superstructure, which means growing in the knowledge of the Lord and in the fruits and graces of the Spirit. We should expect to come to a time of testing. The Apostle Peter says to the church—the sons of God: "Dear friends, do not be surprised that that scorching flame of persecution is raging among you to put you to the test, as though some surprising thing were suddenly happening to you. On the contrary, in the degree that you share in the sufferings of Christ, rejoice so that at the unfolding of his glory you may also rejoice with permanent gladness. You are to be envied if you be reproached for bearing the name of Christ; for in that case the spirit of glory, even the spirit of God is resting upon you."—1 Peter 4:12-14, Weymouth.

What character of suffering should we expect which would be a witness to us that we are sons of God? We answer, The same character of suffering that came upon Jesus and the faithful apostles. The persecutors of Jesus were not the common people, who had a desire to be law-abiding and do right, but his persecution came from the clergy element of his day, who, themselves being unfaithful, instigated others to persecute the Master. They did the same thing with the apostles. Jesus said of them that they were "the seed of the serpent" (John 8:44) and we may know then that the seed of the serpent would persecute the "seed of promise" until the end because the Scriptures assure us that such will be the case. Each son of God now on earth may ask himself, Have I been suffering
for righteousness' sake; have I suffered because I have attempted to give a witness at this time concerning the Lord's plan? Do I believe that the Lord organized, through "his faithful and wise servant" the Watch Tower Bible & Tract Society as the channel to carry the message to the people and to witness against the unrighteous systems of the earth? Have I witnessed any persecution from the "beast" and its various agencies against the Society and those who have en­deavored in their own weakness but in the strength of the Lord to carry forward the work committed to it? If these questions are answered in the affirmative there is further cause for rejoicing because of this add­i­tion of proof of sonship. Some who have with­drawn from the work will do well to ask themselves, Am I suffering persecution from the "beast" because I am declaring the day of God's vengeance against Babylon and announcing the setting up of his king­dom? And if not, might it not be well for me to ex­amine myself more carefully and see if I took the right course when I turned aside? The Apostle ex­plicitly said: "All that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) To live godly, then, means to live according to God's will and his will is as expressed in his Word, to show a zeal in keeping his commandments, which includes the pro­clamation of the message even until such service con­sumes us. Nowhere in the Scriptures does he say that we run until a certain time and then withdraw ourselves and do nothing more. Our consecration is unto death and it is not for his sons to say when the Lord would have them stop, but it is for them joy­fully to obey his will by continuing to be witnesses for him in the earth until they are called home.

The discipline, therefore, that would come upon the sons of God must be sufferings like unto the Master. The Apostle assures us of this when he says: "It is a faithful saying, If we be dead with him we shall live with him; if we suffer we shall reign with him". (2 Timothy 2:11,12) Faithful service unto the Lord in the closing days of the church's experiences of neces­sity must bring persecutions and sufferings. If we love the truth we will serve the truth and this service is sure to bring upon us the disapproval of the world. If devotion to the will of the Father brought upon our Lord shame and ignominy, we should expect to be treated likewise as a result of faithfulness. The will­ingness to bear joyfully such disapproval, hatred and persecution as a part of our reasonable service is a further evidence that we are his sons. Upon this point we quote from Brother Russell: "If there is a decrease of zeal in this direction, then we may know that there is a danger of going backward instead of forward. If we have the spirit of loyalty to God, to the truth and to the brethren we have the mind, the disposition of Christ".—Z '13-132.

BE NOT DISCOURAGED

Some have greater opportunities for service than others. Thanks be to the Lord he does not judge us according to what we accomplish, but judges us ac­cording to the love and zeal that we manifest toward him and his cause in proportion as we have the op­portunity of serving him. For instance, some dear sister may have a large household that requires her attention and that precludes her from actively particip­ating in the service. Or the brother or sister's health may be such that they cannot actively engage, or some other conditions over which they have no control may preclude them from being as active as they would like. But with such the question is, Am I, zealously prompted by love for the Lord and his cause, doing with my might what my hands find to do, be it little or be it much? The Lord judges according to the intent of the heart and the performance in proportion to the opportunity possessed.

But, one asks, how may I know that I am continuing in the fight, and how may I know that I still have the prospect of entering the kingdom as a glorified son of God? St. Paul reached the point where he said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing". (2 Timothy 4:8) Each child of God should be able to say this same thing at the end of each day. It may be, because of some weakness or some shortcom­ing that he has failed or has a spot on his garment. What then should he do? We answer, He should not wait one moment, but apply through his Advocate ac­cording to the Lord's gracious provision, for the re­moval of such spot, or wrinkle, or any such thing. The Apostle said: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness . . . . These things write I unto you that ye sin not, but if any man sin ye have an ad­vocate with the Father, Christ Jesus the righteous." (1 John 1:7; 2:1) It is our privilege then to confess freely our wrong, our negligence, and claim the promise here given, that our Advocate may make intercession for us and that our Father may forgive us.

Then can not each one truly say, I have fought a good fight; I have not been fighting an evil or wrong­ful fight, but fighting on the side of the Lord. I have not denied the faith, but on the contrary I have kept the faith and still hold to that faith once delivered to the saints. I know that my Father has promised me that if I am faithful he will grant unto me the crown of righteousness. (2 Timothy 4:8) Each child of God should be able to say this same thing at the end of each day. It may be, because of some weakness or some shortcom­ing that he has failed or has a spot on his garment. What then should he do? We answer, He should not wait one moment, but apply through his Advocate ac­cording to the Lord's gracious provision, for the re­moval of such spot, or wrinkle, or any such thing. The Apostle said: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness . . . . These things write I unto you that ye sin not, but if any man sin ye have an ad­vocate with the Father, Christ Jesus the righteous." (1 John 1:7; 2:1) It is our privilege then to confess freely our wrong, our negligence, and claim the promise here given, that our Advocate may make intercession for us and that our Father may forgive us.

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THE LORD’S SUPPER

JULY 20.—MATTHEW 26:26-30; 1 CORINTHIANS 11:20-34


“For as often as ye eat this bread and drink the cup, ye proclaim the Lord’s death till he come.”—Corinthians 11:26.

THE CONTEXT of our lesson gives our Lord’s instructions to his disciples as to where they should prepare for him and themselves, as a special and peculiar Jewish family, a place in which to celebrate the requirements of the law in the type which pointed to our Lord as the Lamb of God. Respecting this supper our Lord himself said: “With desire have I desired to eat this Passover with you before I suffer.” He did not refer to the principles which were from the 15th lamb, supper, eaten with bitter herbs, which preceded the general feast, and which reminded the Jews of their deliverance from Egypt and became the basis of their subsequent rejoicing as a liberated people. The upper room was provided for this supper. Things were made ready; and at even, at sundown, after six o’clock, our Lord and the twelve assembled. One of the accounts tells us that there was a dispute among the disciples respecting the more honorable position for Jesus and the other disciples. He rebuked this spirit in them by washing their feet, thus illustrating his own humility of heart, his readiness to serve each and all of them. He set them an example that he whom they esteemed greatest among them, should be their principal servant, willing and ready to serve any and all.

“ONE OF YOU SHALL BETRAY ME”

While they were eating, Jesus remarked that one of them would betray him; and at once a spirit of sadness spread over the company. Each one, feeling it incumbent upon him to prove his innocence of such a charge, asked: “Lord, is it I?” With the rest Judas also put this question, realizing that if he did not ask, it would imply his acknowledgement that he was the one. In response to his inquiry Jesus replied: “He that dipped his hand with me in the dish, the same shall betray me.” Another account tells us that Jesus anticipated this query of another disciple by saying that the one for whom he would dip a sop would be the betrayer; and having dipped the sop, a piece of the lamb and a piece of the unleavened bread they were eating, he gave it to Judas, thus indicating him without directly naming him. It would appear, too, that up to this time the other disciples had not learned to know Judas, but that it was subsequently ascertained that he was a thief, etc.

Among the Jews the deceit and betrayal were not so very uncommon, but there was a code of honor recognized according to which no one would eat the food of the person whom he would in any wise injure. As food was seasoned with salt, it was probably this custom which was known as the “covenant of salt”—the covenant of faithfulness. To succeed in having an enemy eat at your table or take of your food seasoned with salt was at that time among those people the equivalent of a pledge of his lasting friendship, that he would never do you an injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey this custom of that time, to be loyal and faithful to the one whose bread he ate and of whose salt he partook. Hence our Lord’s words: “He that dippeth his hand with me in the dish, the same shall betray me.”

Nevertheless Jesus testified that his death was not a victory on the part of his betrayers and his enemies, but in harmony with what had been written of him before by the prophets. Nor are we to consider that in this matter Judas was merely fulfilling a prophecy irrespective of his own responsibility, his own willfulness. Such a thought is negatived by our Lord’s statement: “Woe unto the man by whom the Son of man is betrayed!” It would have been better for that man if he had not been born. These words leave no question, we think, that Judas, in full knowledge of the great opportunity he had of coming to a clear knowledge of the truth, and the corresponding opportunities. Evidently his was the sin unto death, the second death. Hence, aside from any future existence we are to consider that his life was a wasted, useless one; and that its joys did not overbalance its sorrows and anguish when to the latter were added his subsequent despair and suicide.

“TAKE, EAT; THIS IS MY BODY”

It was after the Passover supper, after the eating of the lamb with the herbs and the unleavened bread, etc., that Jesus instituted the Memorial supper, which by his direction takes with all of his followers the place of the Passover supper of the Jews. This was a new matter; and the apostles listened with interest to his words as he bled some of the thin cakes of unleavened bread and then broke them and handed portions to his disciples, saying: “Take, eat; this is my body.” During the three years in his company they had learned that he spoke in parables and dark sayings. On another occasion he had declared in their hearing that he himself was the bread which came down from heaven, of which if a man partook he would live forever. Now he was handing them solid unleavened bread, saying that it was his body. Evidently they understood him to mean that to them this bread would represent or symbolize his body; for on this occasion he told them that thenceforth they should do this in remembrance of him, that until he sat down in his heaven, we may feel sure as the slain Lamb and should use unleavened bread to represent his flesh, and partake of this instead of eating previously of a literal lamb.

Our Lord could not have meant, as Roman Catholics and some Protestants represent, that his body was transferred into his actual flesh; for he still had his flesh. He was not killed for about fifteen hours later. Hence all the arguments to this effect are foolishness and sophistry. When he said, “This is my flesh,” the expression was merely the figure of speech. A little later he said, “I am the vine.” The right, same view of the Master’s words is apparent: he was represented in these different ways. In the case under consideration the bread would represent him, his flesh, to his apostles and to all his followers throughout the ages.

As bread stands for and symbolizes all food (indeed, wheat is said to contain every element of nutrition in its proper proportion) so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions. Such are reckoned as having imputed to them the perfect righteousness of Adam, redeemed by Christ. None can have eternal life except by the eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life-rights and privileges must all be recognized as coming to them through his sacrifice. In a word the bread representing our Lord’s body teaches our justification through the acceptance of his sacrifice.

“DRINK YE, ALL OF IT”

Next our Lord took a cup containing the fruit of the vine. We are not told that it was wine. Therefore it is an open question whether it was fermented or unfermented; and in view of all the circumstances of our time and the requirements of our Lord’s institution of the Lord’s Supper, that unfermented grape juice or raisin juice will fulfill the terms of his injunction. Since it is never called wine, but merely the cup and the fruit of the vine, there is no room for disputation among the Lord’s followers. Each may be free to follow his own conscience in the matter of what kind of fruit of the vine he shall use. For our part we prefer the unfermented as being less liable to do injury or to awaken dormant passions for drink in the followers of our Lord.

In connection with the cup the Master said: “This is the cup of the covenant, which is shed for many for the remission of sins.” (The two oldest Greek MSS. of the New Testament, the Sinaiic and the Vatican, No. 1209 omit the word “new.”) True, the New Covenant must be sealed with the blood of the Christ before it can go into effect, and it is not to go into effect until the opening of the Millennial age. But there was another covenant, the
of his faithful ones, who must be with him and share his glory. No wonder the Apostle declared that he who hath this hope in him purifieth himself even as he is pure!

FOR THE REMISSION OF SINS

As far as we are concerned, it is in vain that men teach that God forgives sins without exacting a penalty therefor from anybody. It is a false teaching, which makes the world think that our Lord's sacrifice was not the ransom price for the sinner; that it was not necessary that he should die, the Just for the unjust, in order that he might bring us back to harmony with God, in order that God might be just and yet justify the sinner. But, again, too, that they claim that it was sufficient that Jesus was a great priest, who suffered for the world, is in vain. God's sight esteemed as part of the great sin sacrifice for the world; that as joint sufferers with Christ we are permitted to drink of his cup and be immersed into his death.

It is equally vain for evolutionists and higher critics to teach that God's sacrifice was not that mentioned in the prayer which he taught, as we have already explained, and that man has no part therein, but that only the sacrifice of the fallen angels and of fallen man is set up as a sacrifice. Would they have us believe that man is now to abandon his sins and partake of the cup of suffering and death. Let us remember that while the eating of the bread and participation in the cup in the present time must speak to them of the suffering and death before entering into his glory. And not until all these sufferings shall have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of falling, as far as the world is concerned.
HE STORY of Paul and the Philippian church forms one of the most interesting narratives of the whole Bible. He and Silas were led to go to Philippi, and Thessalonica, and Beroea, and to the Jews and Gentiles in eastern parts, of Macedonia and southern Asia, and across southern India. Thus the Apostle Paul was liberated from one service, in order at appearance to be led to another. Just why the holy Spirit suffered them not to go into Bithynia we cannot be sure, but possibly it was for two reasons: (1) the basic character qualities of the eastern peoples rendered attraction to the truth less likely, for their conception of holy is such as leads them to leave truth largely to the imagination, while that of the northern and western peoples inclines them to leave little to the imagination, but to be more direct and more strict in making statements conform to facts; (2) granted that there may have been some work to do in eastern parts, the Lord doubtless saw that some less capable apostle could do what was there necessary to be done in the way of extending a witness of God's love and goodness. Indeed, plausible tradition has it that Bartholomew went into Bithynia and with St. Thomas west Africa and across southern India. When the Apostle Paul was liberated from one service that he might enter into a more extensive one; he proceeded at once to Philippi.

PROMPT TO GIVE, PROMPT TO RECEIVE THE MESSAGE

They heard that devotional exercises were usually held on the Sabbath by the river bank outside the city, and they repaired thither to see if the Lord might not use them there. Probably the greater portion of these worshipers were either Jewish or Jewish sympathisers. They evidently knew something of the Lord Jesus and Lydia, an emmigree from Asia Minor, received the message gladly and was baptized. Naturally those accounts given us are very limited, but making all due allowance for brevity in the account, it was evidently true that her acceptance of the Gospel was ready and that she was baptized at once. Here were both depth and decision of character; there was no dilly-dallying or putting it off to a more convenient season. Had she delayed long she might not have had the opportunity, for it was only a few days until Paul and Silas were asked to leave the place and the only other two visits of the Apostle were some years later and probably also by way of Ceos, and events she did accept Christ and thus came into possession not merely of divine favor but doubtless also got added blessing for her promptness—there was no occasion for regret.

It was only a few days when Paul, harrassed by the continual and some attention of a young girl who was possessed of an evil spirit, exorcised the demon in the name of the Lord Jesus, and the demon left her, to the chagrin of her exploiters, who laid charges against Paul and Silas before the police authorities, had them beaten and committed to jail. They were miraculously delivered, which eventuated in the conversion of the jailer with his household, the exonation of the missionaries by the magistrates, and the comforting of the brethren. Then followed many years of activity on the part of the Apostle until he spent about four years in Philippi, about two years in Beroea, and about two years in Rome. It was toward the latter part of this last period that this letter was written, in return for and in acknowledgement of cheer and financial help sent by the Philippian brethren to Paul at Rome at the hand of Epaphroditus. The journey was in about seven hundred miles and represented considerable outlay in time, energy, and money.

The Apostle was encouraged by their gift not only because of its intrinsic worth, but more because of the love and true fellowship they showed in honoring the servant of the Lord. He accepted the aid which they on their part esteemed it a privilege and a blessing to be allowed to give.

FELLOWSHIP IN CHRIST'S SUFFERING

"Fellowship is a mutual association of persons on equal and friendly terms; communion; "participation in something, especially in ideas and sentiments held in common".

The Apostle's fellowship with the brethren at Philippi covered a wide range of experiences; and this fact becomes all the more remarkable when we consider that there had been much suffering, both of body and mind, that spent at Corinth or Ephesus. Yet there was no church with which the Apostle had closer fellowship than with that of Philippi. First he had fellowship with some of them in prayer; they had met in common at the river-side for that purpose. Then there had been fellowship in the understanding of the Gospel. Whatever other things people may have in common there is nothing that draws them quite so closely together as the community of interest arising from a mutual understanding of God's great purposes and designs as revealed in His Word.

But their new-found common interests were not limited to prayer and appreciation of the truth; the poignant hand of persecution soon fell upon the little group. Satan, the god of this world, was opposed to their activities because they had the effect of enlightening the minds of those who received the message concerning the real character of Jehovah, and this was inimical to the interests of Satan's empire. Then their fellowship reached out to the new joy of deliverance, dampered a little, no doubt, by the need of parting. But their interest in him did not die with their farewells, nor did his for them. They kept in touch with him and, during the short time he was at Thessalonica, they sent twice to minister to his necessities—Philippians 4:16.

Furthermore the Apostle and the Philippian brethren had fellowship in hope—that Christ would be magnified in his body whether it be by life or by death (Philippians 1:20), hope of their being with Christ in the first resurrection (ch. 1:21), hope of so running along the marked-off way that they would attain the prize of the high calling of God in Christ Jesus, hope that Christ's body of humiliation, of which they were a part, would be changed and fashioned into his own glorious body, according to the working whereby he is able to subdue all things even unto himself (ch. 2:1). Their hearts were also joined in longing, as in the words of one of their letters: "We desire to be with you, brethren, dearly beloved and longed for." From what we can gather of the natural inclinations of the Apostle we would not take him to be given to much gush of sentiment; when he uses these terms of endearing affection therefore, they are much more likely to be true witness to the experience of the fusion of spirit which had been wrought under the fires of affliction and on the anvil of experience.

Moreover a community of need entered into their relationship. He needed their love and encouragement and they needed companionship. This is evident in the words of Philippians 1:17, most of all they all had a need of the wisdom, the spirit, and the comfort of the brethren. Then followed many years of fellowship, in every sense of the word,"I give thanks to my God upon every remembrance of you (for I always have joy in remembering you all in every petition of mine) for your responsiveness to the good news from the first day until now; hving this some confidence, that he who started a good work in you, will keep completing it until the day of Christ Jesus".

FELLOWSHIP NOT ARTIFICIAL

No amount of artificial effort can produce true fellowship; effort merely makes it a theatrical representation of the real thing. If there is community of interest, there is fellowship; if there is no community of interest, there is no fellowship, and no effort at appearance will make it so. But there is such a thing as forgetting the fact that a real community of interest does exist—interest in the things of the world or of the flesh may dim our consciousness of the things eternal. There is a day of reckoning, when the warning of the Apostle against forgetting the assembling of ourselves together. (Hebrews 10:25) Forgetful of this admonition there crept into the church the hermit and monastic life, both of which precluded the possibility of full fellowship in military custom, in suffering, in hopes, in tears, in doctrine, in hearing the message, in bearing the message, in prayer, in the breaking of bread.

It is true that the Scriptures tell us to "love not the world
neither the things that are in the world;" but it is not the
thing that Christ's followers are to hide themselves from
company and avoid the things that are in the world. The
monastic existence. The Lord himself is the best example
on this point. Except on rare occasions he did not seclude
himself, and even when he did he did not remain there to
eke out his existence in ascetic practices, but, when refreshed
by prayer and communion with the Father, he returned to his
active ministry. Thus we can conceive the Lord was the pre­
tre all of the time, yet he said of himself: "I am not of the
world". His separateness from the world therefore was one
touching not so much his person as his affections and ideals.
The ideals of the world are based on selfishness and those of
our Lord on those of which our Lord

In our exercise of fellowship with those of like precious
faith, we naturally encounter the imperfections of the breth­
ren. Their imperfections may at times and for a time seem
to becloud our real fellowship in the things of the spirit. It
is some comfort to know that these deficiencies we may also
experienced even in the Philippian church, as there was some
variante between two sisters who had been faithful workers
with the Apostle in the spreading of the glad tidings.
(Philippians 4:2, 3) But those people who are the most
pleasing to us may not in the end prove to be those who have
been most pleasing to our Lord and Master. In this sense, we
not be too assiduous in either seeking or rejecting the fellowship
of those whom divine providence has thrown in our path.
If we seek the special fellowship of some particular indi­
vidual we may find that we have done so from selfish or, at best,
nameless, interests. We must remember that those who are
not so attractive to us according to the flesh we may
miss one of the most valuable lessons of life.

"MIND NOT HIGH THINGS"

We are instructed to "mind not high things, but to con­
descend to men of low estate". (Romans 12:16) Doubtless the reason
for this instruction lies in the fact that "with the lowly is
wisdom". (Proverbs 11:2) Those well endowed by nature
are likely to feel their superiority and feel their superiority
become proud and supercilious, and the proud and super­
cilious are not likely to have an unbiased or accurate view of things. And among the things
which they are apt to forget is their need of the Lord and
the foolishness of attempting anything without his blessing
and guidance. The lowly are not so occupied with their own
devices and are more likely to have a reverential respect for the
Lord's commands and greater willingness to sacrifice
personal preference for the comfort or benefit of others.

The Lord has arranged that all his work of this Gospel
age be carried on through the sacrifices of the saints, not
because the Lord needs anything, but because the conse­
cuence of the faith of the saints is to becloud the world and
the sacrificial quality of his or its own service. It counter­
acts acquisitiveness and self-centered thinking and assists in
developing that love which seeks nothing for itself, but which
seeks to dispense blessing to others. Because it will assist in
our development, therefore, God permits his work to be in
such condition that it will have need of the best efforts of
all who are truly his.

Love is the inspiration to fellowship, as the Apostle John
tells us. (1 John 4:11) God's love for us is the great well­
spring which starts our love for him. But there is little we
can do and developed us the most. They are not
that our love for him be shown largely to those who are his.
(1 John 4:20) In love for the Lord and for his people we
find the source of every virtue. If love does not see in a
brother or a sister all that we would like to see of the image
of God, we can afford to admit the Lord has waited long and patiently on us and has been kind to us in spite of
our repeated shortcomings.

"Then they that feared the Lord spake often one to an­
other". (Malachi 3:10) These words suggest conferences
on holy things, meetings, and gatherings which had
influence to cause a religions and to create broader views of God's goodness,
new suggestions regarding his work either of witness to the
world or of grace in the hearts of his children, and, not least,
the correction of errors in thought, in word, in conduct.

In another of his epistles the Apostle shows why fellow­
sip is necessary to the well-being of the new creature.
It is because no one member has all the graces of the spirit in
full development, and no one has all the means of grace or
assistance for the others. It is like one great body: some
have the position of eyes, some of hands, some of feet. All
are necessary, for the body is "held together by that which
every joint supplieth". (Ephesians 4:16) "The eye cannot
say to the hand, I have no need of thee" (1 Corinthians
3:5). All that carried our our members could the
tongues say to the gastric juice, "I have no need of thee."

Several parts in a musical composition add harmony to the
melody; so the various individual members make the work
of the body as a whole more interesting and more of a glory
to God.

SUCH FELLOWSHIP GAINFULLY EXPENSIVE

Such was the fellowship which the Apostle had with the
brethren at Philippi. They did not try to be apostles and to
take over the work which the Lord had evidently given him
to do, but they did have participation with him in their minds
and, in their own small way, they also conveyed and
praising of the good news. More than this their hearts went out
of his sufferings, and while he was undergoing imprisonment
for the kingdom of heaven's sake they sought to alleviate
his discomfort as much as lay within their power.

He was careful to assure them that though there had been a
season in which he had not heard from them, he realized
that it was from lack of opportunity and not from any cool­
ness of their love toward him. He hastened also to reassure
them that it was not his own wish which had been foremost
in his mind. No: it was the continual thought of their
work and love which were the address to the Father and Master.

As for himself he had learned by long experience that the
narrow way to be content, literally, to hold himself together
—not to "go to pieces" simply because everything did not
go along as smoothly as heart could wish. He was not satis­
fied with the bliss of the moment but only reached when we
awake in the likeness of him who is the image of the
Father's person. (Psalm 17:15) He had learned to do with­
out, to suffer privations and humiliations and yet to be content.
Many people in the world suffer privations but the great
Apostle had learned how to do it graciously, contentedly,
and joyfully. He knew that he had committed every interest
of the kingdom of God to his care and the Father's care
and guidance. The lowly are not so occupied with their own
loss or needs as the high are with their gains or pleasures.
And the Lord needs nothing, not for his own use but because
the conscience of his or its own service. It counteracts acquisitiveness and self-centered thinking and assists in
developing that love which seeks nothing for itself, but which
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CHRISTIAN WORSHIP
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AUGUST

3.-JOHN 4:1-Hl, 19-24- - -

GREAT RELIGIOUS ANTIPATHY BETWEEN JEWS AND SAMARITANS-QlJR LORD'S CONVERSATION WITH THE WOMAN OF SAMAIUA-THE
SATISFYING WATER OF LIFE-ILLUSTRATIONS OF OUR LORD'S TACTFULNESS-PROPER MANNER OF APPROACHING THE THRONE
OF GRM"E-!:-I WHAT SE:-ISE "SAI:VATION IS OF THE JEWS"-:JUR lORD'S DECLARATION OF HIS IDENTITY-THE WOMAN'S MISSIONARY SPIRIT.

"God is a spirit,. and they that worship him must worship in spirit and in truth."-Verse 24.

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OHN THE BAPTIST had testified of Jesus:
"He must increase, but 1 must decrease".
(John 3 :30) It is in harmony with this that
we read that Jesus (at the hands of his dis.
.
ciples) baptized more than did John and his
co-laborers. The growing popularity of Jesus
aroused to bitter opposition the Scribes and t.he
Pharisees, and they looked for an opportu~}ty
\
to put him to death. Hence we read that he
would not walk in Jewry, because the Jews
sought to kill him". (John 7:1) They h~d
greater animosity toward J e.su~ than toward John; for m
him they recognized a supenonty.over themselv.es, a.~d be<Cause the common people heard him gladly, saylJ~, Never
man spake like this man". Thereaf.ter we h~ar little of Jesus
being in Jertlsaiem except on festlv~ oc:caslOns, .when great
multitudes gathered in accordance With the reQUirements of
the law.
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En route to Galilee, the home country of t e maJoflty a
his apostles, the journey took them through the country of
the Samaritans, concerning whom we re~ember that our Lord
charged the disciples, saying, "Go not m.to the way of the
Gentiles and into any city of the Samantans enter ye not;
but go 'rather to the lost sheep of the house of Israel".
(Matthew 10:5 6) The Sam,;,ritans are thus classed with
Gentiles-aliens, strangers, foreigners from the ~ommonwealth
of Israel. \Ve recall their history. At the time when the
king of Babylon took the. Israelites captive into. Ba~ylonia,
he planted some Gentiles In the land of Israel-Immigrants.
Cut off from their former idolatrie<: these people b~~me
interested in their new home country, Its theology, traditlons,
religious sentiments, etc. Furthermore, som~ of the. careless,
ignorant and vicious among the ,Jews, dlsregardmg .thelr
divine law on the subject, intermarned al11;0ng th,e Samantans.
Thus an element of Jewish blood was wtermwgled among
them. They called themselves the child~en of Jacob, and
trusted that this meant some special ble~sIng for them.
A sharp religious controversy was thus established between
them and Jacob's natural progeny, the .Jews. The latter,
following the law given by Moses, recognized Jerusalem and
the Temple as the center of all acceptab!e worship to God.
The Samaritans, being thus excluded, claimed that they had
something better. that right in their own country they had
the very mountain in which Jacob worshipped ,God; ~d
towards this mountain they went or looked In theIr wors~lp
of God, esteeming it as a great natural temple and supenor
to anything else on earth. .These facts acc~unt t? us for
some of our Lord's expressions connected With thIS lesson,
and also show us why his message excluded the Samaritans,
as well as all Gentiles. from the call which he was giving,
the kingdom invitation, which was exclusively for the Jew.s.
It was not until the Jews a" a people had neglected theIr
opportunity that the special privileges of the kingdom were
taken from them and subsequently tendered to such as would
have an ear to hear in every nation, people, kindred and
tongue of earth, including the Samaritans.

I

"GIVE ME TO DRINK"

The road leading to Galilee branched off at Jacob's well;
and the disciples went to the nearbY Samaritan village of
Sychar to purchase food, while Jesus rested at the w~ll,
which was seventy-five feep deep and the mouth of which
was so walled up as to form a circular seat at its top. A
Samaritan woman, laboring in the fields nearby, came to
draw water, and was intensely surprised when Jesus ask~d
her the favor of a drink. So tightly were the lines of SOCIal
etiquette drawn that under ordinary circumstances no selfrespecting Jew would ask a Samaritan for any favor. and
especially for a drink of water. A gift of water or of food,
extended or received at that time. signified fellowship, a covenant of good will. The woman asked an explanation of our
Lord's peculiar conduct. but he ~ve none. We perceive in
the Gospel record our Lord's humility, that he was quite ready
and willing to mingle with any class, that he shunned no
opportunity for doing good to any class, publicans or sinners;
;md that he reproved and rebuked the Scribes and the Pharisees for their aloofness. One of his parables was especially

directed towards the self-righteous sentiment which feared
even to touch garments with the outwardly more degraded.
Our Lord, without approving of the outward degradation,
showed that God looketh upC'n the heart, and that some of
those highly esteemed among men were more abominable in
his sight than were some despised of men.
Our Lord displayed great tactfulness. Instead of replying
to the woman's query, he attracted her attention to a deeper
truth. This lesson of tactfulness many of the Lord's people
need to learn. We know some who mistakenly believe that
they must use no tact, that to do so would be dishonest.
They have the feeling that to be honest one must be just a
little disagreeable. Hence they are frequently blunt to the
extent of injuring the feelings of others and of hindering
their own usefulness. Such should note in this lesson, and
in many others, our Lord's tactfulness. He did not feel that
it was necessary for him to answer the woman's question.
On the contrary he said: "If thou knewest the gift of God,
and who it is that saith unto thee, Give me to drink, thou
wouldst have asked of him, and he would have given thee
living water". Similarly, let us in all the affairs of life try
to turn the attention of those with whom we have contact
towards the heavenly, the spiritual things-not, however, that
we should obtrude religious matters on every occasion, nor
that we should suppose that our Lord would have done so.
Quite probably he saw something in the way of honesty of
character in the woman he addressed; else he would not have
conver~ed with her. So we should be on the lookout for
every opportunity to speak a word in season, to be helpful to
others, to honor the Lord.
The woman understood the expression "living water" to
mean fresh water. as distinguished from stagnant water.
She perceived that our Lord was not provided with the necessary lowering bucket and camel's hair cord, and said: 'U
you had ever so much desire to give me to drink, it would
be useless for me to ask you, since you have nothing to draw
with, and the well is deep, and there is nowhere else that you
can hope to procure better water than this. Where would
you get it?' "Art thou greater than our father Jacob, which
gave us the well, and drank thereof himself, and his children
and his cattle?" Again our Lord tactfully ignored the question in the woman's interest, not to deceive her nor to take
advantagl' of her, but for her benefit. He was instructing
her, and leading her mind up from the natural water to the
spiritual, and from the natural foundation to the spiritual.
He said: "Whosoever drinketh of the water that I shall give
him shaH never thirst"; for that water "shall be in him a
well of water springing up into everlasting life."
ANOTHER INSTANCE OF TACTFULNESS

That our Lord talked to no ordinary woman is evidenced
by the quickness with which she grasped his presentation and
by her earnestness to get the living water he had described.
She said: "Sir, give me this water, that I thirst not, neither
come hither to draw". Again we note our Lord's tactfulness.
He turned the subject. It was necessary that the woman
should appreciate the fact that she was a sinner under the
death sentence and needed water of eternal life, which God
alone could give, and which he has provided only in Jesus,
the Fountain. Our Lord turned her thoughts inward very
quickly by saying, "Go, call thy husband". Her answer was,
"I have no husband". With that reply came a flood of
thought, which our Lord riveted upon her by declaring, 'You
have well said that you have no husband; for you have had
five husbands, and he whom you now have is not your
husband'. The woman was now thoroughly aroused. She
perceived that she was in the presence of one who knew her
very deepest heart secrets. Yet she feared not. She fled
pot from him. His kindliness, his gentleness, his willingness
to talk to a Samaritan woman, indicated that she had "found
a friend, oh, such a friend". Her answer was: "Sir, I perceive that thou art a prophet."
Shrewdly then the woman led the conversation away from
matters too personal to herself, and too solemn and too tender
for discussion; and our Lord did not' follow up the subj ect,
but left it. Many of his followers need to Jearn this lesson
of first awakening in the hearts of their hearers a consciousness of sin, and then leaving it to work for them at greater

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lurios, sorrow and repentance and reformation. It is not for us to break the hearts of those around us, but to find those who are broken-hearted. The command is, "Bind up the broken-hearted". (Isaiah 61:1.) In many instances, as in this instance, the Lord expected much from the people in cooperation with the binding-up process, in the application of the healing balm of grace and truth; but the touches should be gentle. If more breaking of the heart is necessary, it is not for us to do.

"SALVATION IS OF THE JEWS"

Not only would the woman escape a discussion of her personal character and affairs, but she would embrace this opportunity of settling in her own mind, with the aid of the one she talked with, her knowledge of the real nature of Christ and the importance of his way, which had long troubled her. Were the Jews or were the Samaritans right as respected religion and worship? Before she was a proven prophet, in whose words she could have great confidence. Hence her inquiry: "Who are right—our fathers, who claim that this mountain is the place of worship, or the mount Moriah, where the temple was erected; but Lord was not bent upon making of her a Jewish proselyte. The time for that was past; the harvest time had come. He would tell her something that would be to her advantage, and through her to the advantage of others in the near future. Why should all of the smaller religious bodies of the world be broken down which still separated the Jews, in God's favor, from all others. His answer, therefore, applied to the Gospel dispensation in general; and this was already beginning as far as some of the Jews were concerned, and would later reach Samaritans and all Gentiles. Hence: "Woman, believe me, the hour cometh when neither in this mountain nor yet at Jerusalem worship the Father".

That hour began after the Jewish house had been left desolate, after the new dispensation was inaugurated; and it still continues. Believers do not have to go to a certain place, or a certain mountain, a certain city, a certain house, but may approach the living God, through the great Redeemer, at any place and find him. That coming hour had already come since our Lord himself was the first of the spirit-begotten ones; and his disciples, accepted of the Father through him, were taught to pray, to seek, to knock, to find. Those who worship under this Spirit dispensation will not be accepted along the lines of former worship and places—not in families nor nationally. Their acceptance will be as individuals and because they come unto the Father through his appointed way, the Redeemer, and come "in spirit and in truth" the Father seeketh such to worship him. During past times he did indeed prescribe forms of worship and times and places; but now all that come unto the Father "in spirit and in truth" through Christ are accepted.

While it is most absolutely true that forms and ceremonies are not a part of the heart, nevertheless we feel that some still maintain too much of a relationship to forms and ceremonies, and thus lose much of the spiritual blessing of prayer and communion. But on the other hand we seem to see a danger into which some of the Lord's dear people fall, through ignoring all regularity in prayer, and sometimes through too little formality in approaching the throne of heavenly grace without a sufficiency of reverence, and hence we believe she was favored, and many of the Lord's dear people have received this message since. Here, too, we have another illustration of the importance of using every opportunity that may come to us. Time and energy spent in opportunities, the hours and the moments, that we may show ourselves zealous for the Lord and his cause, and have his eventual approval, as well as his present blessing.

WE KNOW WHAT WE WORSHIP

Very pointedly, though we are sure in no rude manner, our Lord declared the truth to the woman when he said: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews". The Samaritans, not being of the stock of Israel, were in no sense of the word heirs of the Hagar (Law) Covenant. Not discerning this cardinal truth in its true light, they were not able to see the true feature of the divine plan. The Jews, on the contrary, understood that they were the natural seed of Abraham; and that from them must come the great Messiah; and that eventually through them and some of their nation associated with them, all the families of the earth would receive blessing. Our Lord said, "Salvation is of the Jews". He did not say, For the Jews, nor, To the Jews, exclusively. It was of them in the sense that the promises were exclusively to that nation, so that Messiah could not have been born of any other nation and yet inherit those promises. It was of that nation also, in that from it the Lord selected the earliest members of his church, his body, through whom the invitation to membership in that body has during this age been extended to every nation, people, kindred, and tongue.

We would not say that the Samaritans were typical of a certain class of people, nor that typical would be too strong a word. We would see, however, that as there were true Israelites there in the type, and a class of people somewhat resembling them, who were not of them, so here in spiritual Israel we find some like the Samaritans, who are strangers to the covenant and the promises, because not of the same family, begotten of the flesh, but of the Spirit. Some of these are estimable people, honorable and spiritual in a high degree of godliness, but denying its power. Then among the true Israel, all begotten of the holy Spirit, all therefore related to the Lord, there are two classes: the "little flock" of Israelites whom the Lord approves; and a great company whose love and zeal are not sufficient to gain them the distinguished title, "More than Conquerors"—joint-heirs.

In our conversation on religious subjects with those corresponding to the Samaritans, it may not be using the wisdom which is kind, but it is a "wise" question. "Ye worship ye know not what", even though this be strictly true. Nevertheless this class who give evidence of desire to know the truth, it would be proper for us to attempt to show them kindly how different are the hopes, aspirations and promises which apply to the consecrated saints of spiritual Israel from anything which they have known or thought. In dealing with the Israelites and with others, let us remember the Master's words, "Be ye wise as serpents and harmless as doves".—Matthew 10:16.

WHEN MESSIAH COMETH

The mind of the Samaritan woman swept forward in thought. She recalled the expectation of her own people and of the Jews that God would provide a Messiah, an Anointed One. The thought would be the province of prayer to the relief of all perplexity and to lift out of all difficulty. She wondered whether the Messiah could be more wonderfully wise than the prophet, to whom she talked. She did not like to ask the question direct, but suggested it sidewise, saying, "I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things". Our Lord, responding to the Samaritans, it may not be using the wisdom which is kind, but it is a "wise" question. While it is most absolutely true that forms and ceremonies are not a part of the heart, nevertheless we feel that some still maintain too much of a relationship to forms and ceremonies, and thus lose much of the spiritual blessing of prayer and communion. But on the other hand we seem to see a danger into which some of the Lord's dear people fall, through ignoring all regularity in prayer, and sometimes through too little formality in approaching the throne of heavenly grace without a sufficiency of reverence, and hence we believe she was favored, and many of the Lord's dear people have received this message since. Here, too, we have another illustration of the importance of using every opportunity that may come to us. Time and energy spent in opportunities, the hours and the moments, that we may show ourselves zealous for the Lord and his cause, and have his eventual approval, as well as his present blessing.
### ADDRESSES BY BROTHER W. A. BAKER

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### ADDRESSES BY BROTHER F. H. ROBINSON

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### MORNING HYMNS FOR AUGUST

After the close of the hymn the Lord's people may well have the reading of “My Vow Unto the Lord,” then join in prayer. At the breakfast table the tableanna text is considered. Hymns for August follow: (1) 277; (2) 276; (3) 322; (4) 95; (5) 67; (6) 184; (7) 208; (8) 44; (9) 182; (10) 27; (11) 106; (12) 145; (13) 191; (14) 118; (15) 267; (16) 324; (17) 166; (18) 48; (19) 192; (20) 79; (21) 325; (22) 8; (23) 194; (24) 98; (25) 92; (26) 60; (27) 130; (28) 116; (29) 218; (30) 196; (31) 333.
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"I will stand upon my watch, and set my foot upon the
Tower, and will watch to see who He will say unto me, and
what answer I shall make to them. He shall open my ears,"—Hab. 2:1.
This Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Biblical Exposition," now being presented in all parts of the civilized world by the Watch Tower Bible & Tract Society, chartered A. D. 1881, "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 American Edition of the Bible, "Aids to Study." Our "Bible Lessons" are topical rehearsals or reviews of the 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, means "the Minister of the Word of God." The International S. S. 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 atoning power of Christ Jesus [a corresponding price, a substitute] for all (1 Pet. 1:18; 1 Tim. 2:6). Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 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 as many as are now revealed. —Eph. 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 its Divine mission, this Journal should be considered not a periodical like other periodicals, but a Reading Room of the Divine Word. Our treatment of the topics is such as will make our readers 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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 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 through His Christ. —Rev. 1:4.

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."—John 3:14, 15; Acts 13:39-48; Rev. 3:14-21.

That the Hope of the Church is that she may be like her Lord, "see Him as He Is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the Church is the perfecting of the acts of the sacrifice, and 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.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:8.

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 willfully wicked will be destroyed.—Acts 13:19-28; Is. 25.

Our Society does all in its power to facilitate various methods of circulating the truth—particularly in the Colporteur branch of the service; assisting in the matter very materially by supplying the books at remarkably low prices. If a Colporteur work appeals to you—travelling from town introducing the Bible Keys, soliciting orders and delivering the books—write for "Hints to Colporteurs". We shall be glad to hear from you, and we assure you that every sacrifice you may make on behalf of the truth will mean blessing for yourself.

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PUBLISHED BY

Watch Tower Bible and Tract Society

318 Federal St., Pittsburgh, Pa., U. S. A.

The Watch Tower Educational Committee.

This journal is published under the supervision of an Editorial Committee, composed of the following names:


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ANNUAL GENERAL CONVENTION

ON PUT IN BAY ISLAND, LAKE ERIE

AUGUST 23-SEPTEMBER 1

It is satisfactory arrangements can be made, a general nine-day convention will be held on Put-In-Bay Island, Lake Erie, during the period of August 23-September 1. Accommodations will be had at the Hotel Victory—of pleasant memory to very many of the friends, for it was at the same place where one of our largest conventions was held in the fall of 1908. Considering the nature and location of the hotel, reasonable rates are obtainable. These will be further reduced for the first three volumes will be shipped in about six weeks, the next three about the middle of October, possibly sooner, and the seventh and last some time later, since this volume is intended to contain a careful and exhaustive Scripture citation and topical index for the complete set.

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The world moves on apace; and the pace is a very rapid one. Those people whose faith has been in the established customs or conventions of men, rather than in God, are in a truly pitiable plight, for they see the foundation of their faith slipping swiftly from under them. There could be no good in reviewing the situation in the world were it not for the fact that the whole set of affairs is intimately connected with the glorious promises of God's word. Then, too, the spirit of distrust which is abroad in all the earth tends to percolate into the church, and a contemplation of the dire effects of distrust in the world should be a warning to the Lord's people, supplementing the warnings of His Word, in this time of testing and stress upon both church and world.

The present political, social, and economic difficulties of mankind are touched upon in a recent editorial from the New York Globe:

"There has been no more disturbing news for many months than this of the morning of Friday, June 13. Murmurities of rising peoples and the creakings of rockers governments, reports of hunger and oppression, and rumors of the whirlwinds that follow them. Charles Selden in the Times hints darkly at an industrial crisis in France that may develop into a revolution, and at lack of power on the part of the government to resist the forces that may be generated by the general strike; French, English, Italian, and Belgian labor leaders are discussing plans for a strike that would tie up the continent of Europe and render inevitable the overturn of established authority; the Austrian communists seem about to get possession of the power in Vienna; the radicals are near a victory in Berlin; Asia is awakening from her long, sullen acquiescence. Corea has declared her independence in defiance of Japan, China has suddenly wrenched at her economic bonds, and, in an effort to strike back at the dominant European, declared a boycott of European goods.

"Only a very thoughtless observer could take pleasure in the spectacle of a world in process of revolution. For the real advancement of liberty among men seems to progress no faster in these times than at others, and the price for the steps taken is paid in bitter suffering. It was England that invented the bloodless revolution. It would be well for the world to take a leaf from her memora."

Bloodless English Revolution

The bloodless English revolution referred to is treated at some length in the Boston Traveller, under the date of June 13:

"Great Britain's 'bloodless revolution' is gaining fast, and the Lords and Commons in daily session are progressing with proposals designed to equalize opportunities in every phase of life.

"The coal nationalization plan is gaining adherents in high places, despite the vigorous and virile attacks by the plutocratic holders and agents of coal tracts. It is contended by the government's witnesses and experts that the titles to these areas are invalid and have been unjustly and illegally held for centuries."

"The government is having its hands full with the unemployment question, and cool heads alone will avert a clash. Americans may have a better idea of conditions when they learn that whereas in the United States, according to Mr. Gompers, less than fifteen percent of wage earners are organized, in the British Isles less than fifteen percent are not. In other words, labor is making tremendous efforts to gain control of the government.

Another, though quite concurrent view is set forth in the Nashville Tennessean of some weeks back:

"The world in solemn truth is groping for peace with the spirit of distrust which is abroad in all the earth. The world, a large part of the world, is seething with unrest. The French Socialists form a strong party ready to oppose the government. Lloyd George has been driven to radical extremes to conciliate labor. In our party ready to oppose the government. Lloyd George has been driven to radical extremes to conciliate labor. In our.

A World Epidemic of Hate

Sober, dispassionate words are given by the San Francisco Call and Post of June 15:

"Often of late the atrocities which the world still echoes seem less like the crimes of individual men than an obscene disease which has seized upon humanity. The course of this disease may even be mapped out. It began, so far as this generation is concerned, in Armenia, where the Turks killed the Christians without provoking the so-called Christian nations to anything more than mild protests. It spread to the Balkans, where the second Balkan war was preceded and
accompanied by the most appalling massacres. The official report upon these massacres, in which no one's hands were clean, was a sensation early in 1914.

"With the outbreak of the war between Serbia and Austria, the disease blazed up with renewed fury and when the little war became a great one the germs were carried into France and Belgium on the one side and into Russia on the other. The Germans committed atrocities in the west, both the Russians and the Germans committed atrocities upon each other in the east, and in Poland both sides persecuted the Jews.

"The Bolshevist revolution introduced a new element of hate—very strong and decisive for revolutionary purposes, and for the blood lust of the masses. The number of the killings by the Bolshevists has been exaggerated, but though it is claimed Lenin has not killed wantonly, it is admitted he spared no life that stood in the way of his success. On the outskirts of the revolution a large body of the offsprings of poverty and oppression, who killed like beasts and were in turn killed, even by the revolutionists.

"The enemies of the revolution were from the first as bloodthirsty as the worst of the terrorists. In Finland, Manheim is reported to have killed about nine thousand, Kolehak is known to hold down his 'liberated' districts with a bloody hand and has executed hundreds, including several members of the Constituent Assembly who took refuge with him from the Bolshevists; the Japanese held large parts of Siberia under a reign of terror, and Petlura's forces are charged with the almost incredible and inhuman practice of dispatching an army officer to accompany a group of prisoners to the killing or instigating the killing of 84,000 Jews in the Ukraine.

"Spontaneous as well as organized cruelty has been rampant everywhere. The forces of order and of disorder are almost equally savage. What is going on seems to be a general breakdown of civilized restraint throughout a large part of central and eastern Europe. It is just such a breakdown, apparently, as preceded the destruction of the old Roman civilization fifteen hundred years ago. The devil is let loose in the world, the hearts of men are full of cruelty. Such a degeneration can drag great masses of men down toward the beast just as it can individuals. Conceivably the whole world may be attacked by it. Neither western Europe nor America is safe. We do not know what tempests may sweep over us.

"There is no antidote except a clinging to a few old standards which have been proven good. We can not tell what of our institutions will survive, or if any will remain unimpaired, but we can be sure that the more tolerant we are, the more kindly, the more willing to study the other man's point of view, the more chance we shall have of holding on to what we most value in civilization. This is no time for violent language, even when it is not literally meant, nor for the cultivation of hate. It is no time to denounce or vilify even the worst and weakest of mankind. It is a time for understanding. Only that and its fruits can save us—only Christianity."

TWENTY-THREE WARS GOING ON

To this the New York American of June 17 adds a rather ironical squib from London, headed "23 Wars Going On":

"The peace terms to be presented to Germany today are the final reply of the Allies, Andrew Bonar Law, Government spokesman in the House of Commons, declared in opening the Victory Loan campaign at the Guildhall today. He added:

"It is for them to choose within five days.'

"The speaker said that the chief of the British staff had declared twenty-three different wars were now going on, and added:

"It is not a war over. It is quite possible, by want of wisdom, purity of motive, or of restraint, by division among the Allies and by want of unity at home, to have in the west the full force of the victory which has been bought so dearly."

These partly social and partly political phases of earth's difficulties are supplemented by the financial and economic estimate of the conditions as made by Frank A. Vanderlip, president of the National City Bank of New York, in an address recently delivered and as reported in the New York Times of May 27.

Mr. Vanderlip is one of the foremost financiers of the world and his speech has attracted more attention than anything that has happened this side the Atlantic for many weeks. The full text was printed, but preceded by a careful summary, which latter we quote:

"Frank A. Vanderlip, who spoke last night at the Hotel Astor, at a dinner of the Economic Club, which was held for the purpose of hearing his story of conditions in Europe, whence he has recently returned, said that England was on the verge of a revolution, which was narrowly averted in February, when he was there, and the conditions on the continent of Europe are appalling beyond anything dreamed of in this country.

"He said that the food conditions in Europe would be worse instead of better for a year ahead, than they have been in the preceding year, because of the dislocation of labor and the destruction of farm animals, and that the industrial and commercial outlook, generally, points to a period after the war, which will equal, if not exceed the war period in suffering and misery.

"He said that Italy was afraid to disband her army, because she could not employ the men and was afraid of idle men. He said that France had engaged to send six or seven millions of Englishmen out of the British Isles and closer to the sources of food production, if continental conditions continued long as at present.

"He said that the best printing presses in the world today, except those in Washington, were at Petrograd, and that they were turning out masses of counterfeits, marks, file, and pessetas, so skillfully made that detection was almost impossible. He said that these counterfeits were being spent largely by Germans to foment Bolshevist propaganda.

"Spain would, he said, be the most promising country in Europe except for the labor situation there, which had brought it to the verge of Bolshevism. He said that the most perfect laboratory of Bolshevism in Europe outside of Russia was in Barcelona, Spain, which he said was ruled absolutely by a mysterious secret council, which had censored and fixed and printed until the newspapers until they quit publication and had enforced their will in all matters by assassinations, which no one dared to punish.

"He said that America alone could save Europe and that its aid must be extended to all countries equally. He said that this was necessary, not only to save Europe, but to prevent an invasion of America by the forces threatening the social overthrow of Europe."

MR. VANDERLIP ON BRITISH FINANCES

After expressing his appreciation of the welcome accorded him Mr. Vanderlip is reported to have said:

"You are here because you believe that I may have something to tell you about the most remarkable situation that the world ever saw.... I would like to examine for you a little the English situation. England has held the premier position in the international industrial markets. America grew, but England grew too. America grew faster. So did Germany grow faster. But England had, up to the outbreak of the war, held the premier position. Now, how did she hold it? She had little raw material, some iron, and some coal; that was all the way up, so to call it; she had it by underpaying labor. That is another differential, which no other country has to compete with. She underpaid labor, until today labor has not a house over its head in England, and the Government is undertaking to build a million houses for working men—a million houses."

"It may be that there is a bit of tactful advice and perhaps also of covert warning in these remarks on the cause of British commercial perplexities at the present time. He continues:

"English industry made a red ink overdraft on the future by underpaying labor so that it did not receive enough to live on. I am afraid you know that England grew up rich, because England there grew up a secondary race of small, uneducated, underdeveloped, undeveloped people.... Let me tell you just a word of English finance. The English fiscal year begins on April 1. Now from April 1 to the armistice England's war cost was 25,500,000 a day, roughly. It was just a little under that.
In the months since the armistice her war cost has been $40,000,000 a day. Why, the cost of this war, after the armistice, is going to amaze the world."

Now all these views of human conditions are secular and if they are somewhat sinister and murky of outlook we can excuse them on the ground of dearth of spiritual vision. When we turn to the religious elements in earth's society, surely we have the right to expect to find the beacon light of hope set confidently in the window to cheer earth's mariners on the sea of life. But no: there is even greater confusion there than in the secular field. We cannot but recall the statement of the wise man: "Where there is no vision, the people perish," spiritually. (Proverbs 29:18) Mr. William T. Ellis, widely known as the "Religious Rambler," in a syndicate article quoted from the Richmond News-Leader, fairly well describes the general desuetude into which the spiritual forces of the world have fallen. It will be remembered that Mr. Ellis, some years back, went to considerable trouble to show the readers of the (Presbyterian) Continent that there was no beauty, that they should desire us. (Compare Isaiah 53:2, 3) "Truly, our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1:3) But note Mr. Ellis' resumé:

NO CLEAR, ARRESTING VOICE IN PULPITS

"Where are the prophets whom this time so bitterly needs? Germany's prophets proved mere politicians; Russia's and Austria's only ecclesiastics; Turkey had none at all. What about our prophets in the English-speaking world? Who are wearing the mantle of Jonah today?"

"Let us face the facts fearlessly. We dare not indulge in self-deception or unwarranted optimism when the issues are so grave. Without captious criticism, or yet concern for conventional complacency, what do we find when we look into the realm of our professional prophets, the ministers of the gospel? Countless piously and faithful men, certainly. But the great events of these recent years, the horrors that have visited the world, the coming of war and death and the battles of Germany's war, pestilence, famine, and death being the horsemen of Revelation seen by St. John, have not failed in their mission, but it is now on the eve of an era of greater power and uselessness than ever.

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"The Christian world is more hopeful than ever and looks to the final triumph of faith. Truly the bones of the martyrs are the foundation of the Church, and the Church will stand and endure. But that triumph, it is believed, must be led by some great spiritual, not temporal, power, beyond the genius of man."

To this last sentence we can add a reverend and hearty Amen! But others are very sanguine of their ability to accomplish great things in the Lord's name, whether they are things sanctioned by him or not. A communication from the Interchurch World Movement of North America carries one paragraph as follows:

"The seventy-six denominations included in the scope of the Interchurch Movement, with 200,000 separate churches and congregations totaling more than 50,000,000 people, are combing their resources for systematic effort to improve conditions of life in all parts of the world. By the introduction of Christianity, the modern interpretation as furthered by the Interchurch project means also introducing the benefits of Christian methods of living, in sanitation, child culture, working conditions, housing, clothing, scientific methods of production and manufacture and government conducive to prosperity, health, and general usefulness in the world.

Nothing is said about teaching the truth concerning God's character, and it is only by that truth that we shall be made free. (John 8:32) We are told that "man shall not live by bread alone [however scientifically made], but by every word that proceedeth out of the mouth of God". The idea of magnitude as synonymous with success seems to be a prominent one with those who are responsible for the publicity of the Methodist Centenary work—widely advertised "In His Name". (See Matthew 4:19) In one of their leaflets, the illustrated side of which bears a picture of our Lord directing the "Rebuilding of the World", we read:

"The church has caught the new spirit of the day. It is..."
undertaking gigantic things. It has followed the nation into the realm of world affairs and proposes to be a greater world force.

REBUILDING THE WORLD

Drunk, drunk, drunk with the thought of exaltation before the time. Rather overconfident of their worthiness some will say to the Lord: Have we not done many wonderful works in thy name? Perhaps all of us are too slow to learn the lesson that it is "not by might nor by power, but by my spirit, saith the Lord".

Granted that the rebuilding of the world is the theme of all the holy prophets since the world began (Acts 3:19-21), would it not be more becoming in those supposedly aspiring to be the bride of Christ to follow their Lord in his bearing testimony to the truth and in faithfulness to his covenant of sacrifice rather than following any "nation into the realm of world affairs"? We very much fear they gave utterance to a great truth—"the church has caught the new spirit of the day," but not the spirit of the Master, on this subject.

This discrepancy is recognized, more or less, by worldly observers. A somewhat facetious article in the June 19th issue of Life gives vent to the world's hearty dislike of ecclesiastical interference in its affairs:

"The Methodist Episcopal Church has undertaken to raise a centenary fund of $120,000,000 to be used to take advantage of the present remarkable opportunity to raise civilization to a higher level!... They will raise the money—no doubt of that; they have got it and they will give it.

"But how about the rest of their undertaking? Can they raise civilization to a higher level? Have they the facilities? Have they the liberal spirit? Do they know about civilization? Do they themselves circulate in their higher levels, and do they hope to haul the world up to their perch, or do they aspire to boost it up from where they are, and then, maybe, climb up after it?"

"Money, even a lot of money, will not do much to raise civilization to a higher level.... but a lot of strong, enthusiastic support can be had for the suggestion that these centenary millions could not be better spent for civilization than to finance a great movement to civilize the Methodists.

"That they are excellent raw material of civilization there is no doubt; there are splendid traits and much to admire. But religion is a basis of civilization; but the material needs a lot of patient labor before the rest of the world will contemplate it without anxiety. For the world fears that the Methodists' true aim is to make it Methodist, and it does not want to be that. It will take to the woods first. It may easily like Methodists, too, aspire to boost it up from where they are, and then, maybe, climb up after it."

"Methodism is too puritan, too much given to salvation by legislation, too narrow in its notion of what is wrong, too inventive of new sins and too brash about providing legal penalties to punish them. So long as Methodists provide, and submit to, a discipline for themselves, there is no quarrel with them, but when, grown strong, they seek to impose their discipline on others and unwilling people, they loom up at once as a formidable and tyrannical force, of which account must be taken."

Is it not worthy of passing thought that if the "Everlasting God, the Lord, the Creator of the ends of the earth" had wished or expected his people to establish his kingdom by political wire-pulling or chicanery he would have said something about it in his Word; and if he had wished us to convert the world while yet constituting "the body of his humiliation" (Philippians 3:21), would he not have endowed us with the capacity and the facilities for that stupendous work?

SMOKING IN LAST SIX PESUS?

Other religious bodies are not so sure of their hold on the situation. From the Cincinnati Times-Star of May 22 we quote a cable dispatch from London:

"A movement to allow smoking in British churches has been started here and is being discussed at length in the press by clergy and laity. The proposal seems to be making headway. Dr. Fort Newton, pastor of the Temple of London, and one of the best known clergymen in London, favors the movement saying: 'The church is too much bound by custom and the respectability of it cramps good fellowship. People want the church to be less conventional.'

"Dr. Newton argues that the church of the future will not be so much a place of worship as a place for companionable gatherings."

But some of the American churches purpose to be not one whit behind their British confreres in this matter of accommodating the natural man. A recent New York paper has this item:

"Sunday sports have been 'okayed' by one of New York's oldest and best known churches—St. George's Episcopal of Stuyvesant Square. This is the church of J. P. Morgan and other multi-millionaires, and also has the largest congregation of any Episcopal church in America.

"The church not only has decided to approve of Sunday baseball, motor racing, yachting, golfing, tennis, swimming, croquet, and other outdoor recreations, but by a vote of the vestrymen has determined that during the summer months Sunday morning service shall be advanced one hour to 10 A.M.' so that after a short service the members can get an early start for the links, tennis courts, ball grounds, beaches or a sailboat ride to the harbor.

"St. George's Church, which celebrated its one hundredth anniversary eight years ago, is said to have the largest membership of any protestant parish in the world. Among its members and their favorite recreations are: J. P. Morgan, financier—Yachting; Dr. George E. Brewer, surgeon—Golfing; George W. Wickersham, lawyer, former attorney general—Horseback riding; Henry W. Monroe, banker—Tennis. Dr. Holland's [the pastor's] favorite recreation is sailing a boat. It was through sailing a boat that he first became convinced that outdoor recreation on Sunday was not a sin."

Certainly no well-informed Christian would claim that any of the things named are sinful on Sunday or any other day. It is certainly much better to be chasing a clean and innocent golf ball around some nice, respectable pasture than it is to be delivering or listening to ratings about 'Ipseous llegic Humanity; Autoprogenic Divinity; and Hypostatic Unity', as one Chicago cleric is reported to have discoursed on the "Incarnation." The objection is not to the formation by men of athletic or social clubs, but the objection is to calling it a church of Christ—'Why call ye me Lord, Lord, and do not the things which I say?'—Luke 6:46.

One cannot forget the prophetic description of churchianity in our day: "In that day [the beginning of the great Millennial day] seven women [all the prominent religious bodies] shall take hold of one man [Christ], saying, We will eat our own bread [provide and prepare our own theological and moralistic labulum], and wear our own apparel [quite content with own righteousness]; only let us be called by thy name [be nominal Christians], to take away our reproach"—it might interfere with our social standing if we dropped the name "Christian".

CHURCH DROPS "MESSIAH" FOR "COMMUNITY"

At least relatively more honorable and more honest is the course pursued by one New York church recently, as reported in the New York American of May 26:

"The Church of the Messiah, at Park Avenue and Thirty-fourth Street, yesterday became 'The Community Church of New York'.... The minister, Mr. Holmes, explaining this change, said:"

"The old name had long since lost its meaning, at least for our people.... By this action this church has now com-
completed a great work of reorganization. I have left Universalism, cut myself off from all denominational connection of every kind, that I may preach a universal, humanitarian religion which knows no bounds of any kind, not even Christianity. We have done away with assessments, parson rents, etc., and thus freed the support of the church on the absolutely democratic basis of free, voluntary subscriptions.

"We have rewritten our covenant, eliminating every last vestige of theology, thus relegating all matters of belief to private individual opinion, and putting membership in the institution on an out-and-out church membership basis. We now belong to the community, to take rank with the school, the library, the community center as a public institution for public service."

Commenting on the action of the New York congregation in this matter the Boston Traveller of June 10, in an editorial, says:

"Other churches should not be too hasty in their criticism of this one. Many of them have done the same thing for some years past—getting rid of Jesus Christ—not openly or all at once, but little by little, perhaps unconsciously. Many a church has been guilty of appropriating only that portion of his message which it desired, and discarding or denying the remainder. Many a religious body has been satisfied with the mere shell of formalism, without the kernel of spiritual influence."

Spiritism and spiritistic activities are running rife in some parts of the world, particularly in Great Britain and France, where the losses of loved ones has been great during the last five years. There can be no feeling but that of sincere sympathy for these bereaved ones. Would that they were not blinded by the great adversary and that the light of the glorious goodness of God as it shines in the face of Jesus Christ could shine unto them. And it will, full soon, when Satan and all his blinding influences are restrained.—Revelation 20:1-3.

Besides the common forms of spiritism there is the "scientific" kind, of Sir Oliver Lodge and Conant Doyle varieties. Then there is the illy veiled "divine healing" species for the devout and fearsome, such as that practised by one James Moore Hickson, layman of the Church of England, who is reported to be performing cures in no less noted a place than Trinity Chapel, in New York, with the approval of such eminent ecclesiastics as Dean Roberts, rector of the Cathedral of St. John the Divine, and Dr. Manning, of Trinity Church—as reported by the Albany Times-Unions of June 6.

Mr. Hickson, according to the public press, described one of his difficult cases as follows:

"I am simply used as a channel through which Christ works.... A woman came to me suffering from an organic trouble. She was a Jewess. She asked me if her religion would prevent her from being cured. I asked her if she had faith in Divine Help. She said 'yes.' I then laid my hands upon her back and I felt a vibration from above pass through me and through her. She was cured upon the spot. A few weeks later I met her doctor, who had given her up for lost. He was thoroughly converted."

THE UNHAPPY, YET ASPIRING VATICAN

The Vatican seems to be not entirely happy. The New York World of June 15 publishes correspondence from Rome dated May 16, a part of which follows:

"Never since the wars of the middle ages has the Holy See been so nervous about to-morrow as now, on the eve of peace. The war and its results have shaken its very foundations. Austria, the greatest Catholic power for many centuries, has crumbled into dust. The house of Hapsburg, ever the Holy See's staunchest friend and protector, is dethroned and in exile; and the countries which have risen in its place are in rebellion against the authority and teaching of the Holy See."

"Belgium, once the most generous contributor of Peter's Pence, is so poor and devastated that it now ranks last among the givers of tribute. The Greek Catholics are demanding autonomy; Mgr. Valfure di Bonzo, Papal Nuncio at Vienna, has just sent an alarming report about the condition of the Greek Catholics in Bohemia, Hungary, and Yugoslavia to Holy See discipline. The Bohemian Government demands the right to nominate Bishops and Archbishops, thus threatening one of the Pope's most ancient authorities. The Catholics of Hungary demand not only expropriation of church lands, but money to provide respectable dwellings and divorce facilities for the laity as to make the Vatican shudder."

"The Pope has sent a severe letter to the 'rebels' through his Nuncio, but the Bohemian press declares it cares nothing for such admonition."

"In Turkey and Palestine the attitude of the British Government toward Arab and Jewish claims has filled the Pope with such alarm that he has appealed to a French prelate, Mgr. Baudrillart, for help and protection of Holy See interests in these countries."

"Hasten, events all around threaten the Papal authority and teachings as they have not been threatened for many centuries."

"Not the least alarming is the progress made by the American movement for the union of Christian churches. In the past weeks checks the attitude of the Holy See toward this movement has gone a great change. Since Mgr. Cerretti arrived from New York with a report of the committee's plans to send emissaries all over Christendom, news of rebellion in the Catholic communities just mentioned causes the Pope to fear that these 'rebel' nations may join with the Americans and break away from Rome's authority altogether."

"The American committee's delegation to the Vatican will soon arrive, and one of its tasks is to invite the Pope to send representatives to the Pan-Christian Congress. This again makes the Holy See in a dilemma, for it refuses it will be isolated from what looks like one of the biggest church movements of history: if it accepts, the Pope compromises his prestige by consenting to merely send representatives where, as head of the Catholic Church, he should initiate and preside, giving order and direction. This is the Pope's viewpoint of the American movement. [Since this was written the Pope has declined to cooperate with the committee. Ed.]

"Some daring spirits there— and the Pope is said to be one of these—have put forward a scheme whereby leadership would revert to Rome, as in the middle ages. Its most salient feature is the convocation by the Pope of a Vatican Council, inviting representatives from all Christian churches. And as this would not be successful unless the Holy See saw fit to reconvene a certain part of its dogmas, these would later be revised, so as to make it possible for Protestant Churches to join the union."

SENATOR SHERMAN FEARS VATICAN MAY RULE

But Senator Sherman, as reported in the Washington Evening Star of June 20, fears that the difficult position into which the Pope is brought may spell something sinister for American freedom, through the natural workings of the League of Nations. All careful Bible students will be interested in comparing this situation with the statement of Revelation 13:15.

"A warning that the league of nations may end the separation of church and state and bring about the one-world religion under the direction of the Vatican was given in the Senate today by Senator Sherman, republican of Illinois, who declared the Roman Catholic Church would be represented in the league assembly by twenty-four votes out of forty-five."

"From an early age," said the Illinois senator, 'the occupants of the Vatican believed in the inherent right of papal authority to administer civil government. It is with the utmost regret I fail to find recorded in the course of papal claims of later days any renunciation or disavowal of the doctrine. So far as a layman can discover the Vatican still believes in this right, and when the power permitted, assume to administer ecclesiastical and civil government as its joint, exclusive and paramount power."

"Of the original thirty-two member nations, signatories to the proposed league, twenty-eight are Christian nations and four are of other faiths. Of these eighteen Christian nations seventeen are Catholic nations, either a majority or an overwhelming preponderance of the population being of
that religious faith, and eleven are Protestant. The Catholic
members are Belgium, Bolivia, Brazil, Cuba, Ecuador, France,
Guatemala, Haiti, Honduras, Italy, Nicaragua, Panama, Peru,
Poland, Portugal, Uruguay, and Czechoslovakia. The seven­
ten nations will be represented in the league in all human
probability by Catholic delegates.

* * * * * * * * * * *

‘The peril lies in the claim of papal power, never abjured;
never disavowed. The temptation to enforce that belief
might break down every barrier built up by centuries of
struggle and sacrifice.

‘Shall the United States commit itself to the mercy of a
power from which our ancestors delivered us? Shall we risk
entangling ourselves and our posterity in the toils we have
escaped through our wisdom and the warnings they left
unto us. The danger and peril of our generation.

‘The covenant of the league of nations bears within its
folds a reactionary power more fatal and insidious than a
Prussian helmet, more dangerous than future war.’

DREAD ‘RUSSELLISM’

One of the plagues upon Babylon, viewed from her
own standpoint, is the continued presence in the earth
of loyal, sincere, and zealous Bible students. The
Philadelphia Record, of May 30, reporting on one of
the sessions of the World Conference of Christian
Fundamentals, held in that city during the latter part
of May, says:

‘The conference is only one of about fifteen which will
be held throughout the country this summer with the avowed
purpose of weeding out heterodox teachings and will cul
minate next spring in an international convention in England.

‘Rev. James W. Gray vigorously scored the great number
of men occupying important pulpits who teach anything else
than the truths of the gospel. ‘The reason,’ he said, ‘that
Christians of today cannot distinguish between true Christ­
ianity and the false teachings of the day is because of the
inroads of Christian Science, theosophy, new thought and
spiritualism and the fact that the church members are not
sufficiently instructed in the dogmas of their faith.’

‘The speaker said the truths of the Scriptures are as clear
and new as before, but that through the malicious
efforts of hypocricism and satanic teachers they were
being scattered broadcast and made to appear as antiquated
and not consistent with scientific truth. The speaker showed
that it was only through the return of the people to the early
principles from which they had been dowered that they would
ever again be so thoroughly deceived. One of the day's
humanitarianism and theosophy and spiritualism, while aesthetic and novel,
were nothing but chaff and unworthy the serious attention of
thinking men and women.

* * * * * * * * * * *

‘Russellism, which was now attracting so many, was noth­ing
more than a hellish blasphemy. It was a mixture of
smut and error, denying all those things which did not seem
convenient to believe, such as eternal punishment. Like all
the new issues, he said, it had a great mind behind it, that of
Satan himself.’

Some called the Master of the House Benczezub
(lord of filth) and it should be no occasion for sur­
prise if similar epithets are applied to the servants.
Indeed, it should not be looked upon as a cause for
personal offense at all; if we are on Michael’s side
we can merely say, ‘The Lord rebuke thee’. There is
much in this conference worthy of interest. Some
items of their advance announcement seemed to give
evidence of an initial awakening of the great company.
We cite three paragraphs:

‘All over the world are groups of devout, faithful
believers, still true and loyal to the whole word of God. These
at present are widely scattered and nominally separate. The
supreme object of this Conference is to unite all such in
a world-wide fellowship, to the end that we may all speak
with one voice of unchanging conviction as to the things which
are verily believed among us.

‘We seek to rally for a new allied campaign every man
and woman who believes that the Bible is the infallible Word
of God, that Jesus Christ is the very Son of God, and that
the Cross is the only way of salvation.

‘Believing the Bible to be the Word of God, these leaders
have gone forth to preach the whole counsel of God, and
create an atmosphere and awaken a desire for fellowship
among all who have found common faith in these unsearch­
able mysteries of grace and truth.’

There is certainly much to be commended in the
motives here expressed. If their condemnation of our
own small efforts seems not altogether agreeable; per­
haps our own criticisms of other religious bodies or
idolatrous teachings—seem not less uncomplimentary to those upon
whom they fall. The difference is not so much one of
phraseology as of fact: if our teachings can be shown from the Bible to be of Satanic origin then we well
deserve the condemnation we so richly receive. We
stand ready at all times to give to every man that
asketh a Scriptural reason for the hope that is in us;
and that hope includes a blessing for those who can­
not now see God’s purposes as we see them.

METHODIST LEADERS LEAN TOWARD TRUTH

Some of our Methodist friends are perturbed about
what seems to them a dread treason spreading through
the land, fairly turning the world upsidown, it would
seem. A contributed article in the New Orleans
Christian Advocate, under the heading of “Russellism: A
Menacing Calamity”, contains the following para­
graphs:

‘There is no doubt that the modern fabrication of error
commonly known as Russellism, is its great peril to the
Church spiritually as Bolshevism is to the State politically.
The very stealthy, yet rapid spread of this pernicious delusion
of the evil one should be the cause for great alarm, and much
solicitude among the members of the orthodox churches of
our land. Our childhood and young people must be saved from
this menacing calamity.

‘On account of non-church-going on the part of so many
people, the preacher finds himself at a disadvantage trying
to combat this subtle fire of mankind from the pulpit. The
only way to fight this error successfully is through the distri­
bution of books and tracts bearing on the subject. I think
it would be a great and commendable work for some men of
means to furnish the funds for the purpose of supplying
preachers with literature, in the way of tracts and leaflets,
free, such as they may need to check the onslaught of this
false and derogatory evil, which is now menacing the church.

‘It is indeed surprising to learn of the great number
of our church members, and among them frequently our leaders,
that are tainted with this noxious teaching; many of them
learning to it very strongly.

Truly, this is a terrible state of affairs.
But we are not altogether bad, as the end of the article
shows:

‘In the Russellistic creed there are some beautiful teach­
ings that are indeed quite Scriptural, and by these the unwise
and foolish, drawn in.

In connection with our recent distribution of a
special issue of the National Labor Tribune papers
from Maine to Oregon range all the way from acid
and vitriolic in their comments on our activities
and frequent attempts are made to identify us with ultra­
radical disturbers of the social and political peace.
Our Sunday Visitor, (Romanist) of Huntington,
Indiana, wonders who is footing the bill, “which must
run up into many thousands”. Furthermore:

‘We can see only Rationalism behind this propaganda—in
an effort to bring about a lawsuit to disrupt the
work of the Christian churches.

It seems that there was simultaneous distribution of this sheet
in every city and town, requiring 100,000 carriers.

Much more pointed are the editorial remarks of the
Mills County Tribune, of Glenwood, Iowa. This
editor thinks it not an illogical conclusion that persons
who were supposed to have conscientious scruples
during the war and, by association, those who would
circulate a pamphlet complaining of the imprisonment of seven Bible Students "might very properly be left by the rest of the public as a proper prey for any one who desired to prey upon him and had the courage to do it".

REMAINDER OF WRATH RESTRAINED

But our adversary, the devil, tramples on his own toes now and then. A few days back six brethren from one of the classes in Pennsylvania went over to a neighboring city, where there is no class of Bible Students, to distribute the papers aforementioned. They had put out only about fifty when they were arrested and tentatively charged with circulating Bolshevist propaganda. A great-to-do was made about it in the papers and the report was widely copied. The brethren were held from Sunday morning till Monday afternoon and during that time almost everybody of prominence in the city, including city officials, ministers, priests, etc., came down to the jail to see what a "Bolshevik" looked like. They found the brethren reading their Bibles or singing hymns and spiritual songs, or holding a prayer meeting. The result was that everybody that came took some of the literature and there was very little left when the brethren were released with a fine of ten dollars each—just on general principles apparently, very much as we read of the faithful Peter and others that 'they beat them and let them go'—Acts 5:40.

Poor Christendom is truly to be pitied: they probably feel just a little piqued that we can be happy when they are so perplexed and bewildered. One group says tweedledee: Vote for prohibition and moral reform, give more money for missions and humanitarian works and we will soon have Christ's kingdom. Another says tweedle dum: Give me something more tangible, something that will make me well and proud of myself, that is the kind of Christ's kingdom I want.

How true the words of the Psalmist-prophet concerning Jehovah: "'Tis maketh the thoughts of the peoples to be of none effect"—their feelings to and fro like a drunken man have no effect whatever in turning Jehovah aside from his great purpose of establishing Messiah's kingdom for the blessing of all the families of the earth.

What is the Babylon which the Scriptures say has fallen from divine favor and shall also fall from lack of human support? Babylon means confusion; but we incline to think that it refers to a particular confusion, a confused idea as to the nature of Christ's kingdom and as to the means to be employed for the establishment of that kingdom. Nearly all people long for that benign rulership; we may safely assume that the millions of consecrated spirit-begotten on earth today long for it as they never longed for it before; but they are still confused by the idea that the only way Christ's kingdom can be established is by a gradual conversion of the world to Christ and by the employment of their time and influence in political fields, and thus seeking to bring about a sort of legislative Eden. Since they hold this view it is not surprising that they consider us as pestiferous and obnoxious spreaders of spiritual discontent. As a matter of fact, those who accept the Bible plan for Christ's kingdom are the only ones who can be happy now in the presence of trouble, such as was not since there was a nation.

CONFUSION TO FALL—CHRIST'S KINGDOM TO RISE

How, then, will this particular Babylonish idea, this confused conception of Christ's taking the government upon his shoulder ( Isaiah 9:6) by their process of wheedling it out of the hands of unwilling politicians—how will this Babylon fall? We answer. It will fall when the utter fallacy of the premise becomes apparent to its now ardent but blinded supporters. And the fallacy of it will become apparent when they have a fair opportunity to try their schemes and thereby bring the poor, long-suffering world from the frying pan into the fire. Then the politicians will say to them, "We have piped for you and ye did not dance"; you had your try at pious politics, now get out and stay out. Will the great company be disappointed in this turn of affairs? Not much, nor for long. We believe the reaction will be one of relief; and this seems to be suggested by the 19th chapter of Revelation. They will say to themselves: 'Aren't we glad to be out of all that? We never could find our heart's approval to its now ardent but blinded supporters. And the fallacy of it will then have vanished forever from the face of the earth.

But Christ's kingdom will be established in his own time and way. Thank God that kingdom will be the desire of all nations; it shall answer to the highest longing and deepest desire of every human heart; it shall offer to man's original thirst for knowledge, science the most boundless and sublime; to his love of religion, an enlargement of faculty, a vividness of view, and an endless succession of experiences wholly beyond the contemplation of our minds. For that kingdom shall we not offer the homage of our lips, and of our hearts, and of our lives!

"SOWN IN WEAKNESS, RAISED IN POWER"

Brother H. L. Addington, member of the office staff and also of the Pilgrim force, suddenly finished his course on the morning of July 4 at Mansfield, Ohio, when he and four other friends, three from Cleveland and one from Mansfield, were killed by a special Pennsylvania train. Eight friends were seated in an autocar and were being driven to picnic grounds nearby, where meetings were to be addressed by Brother Addington during the day. Five friends were killed practically outright; three were injured.

Brother Addington symbolized his consecration at Pittsburgh in the spring of 1914 and became a member of the Bethel family in February, 1918. As far as is known by anyone acquainted with him he never let an opportunity for service slip by unclaimed; such a record is certainly highly commendable and implies the very essence of faithfulness. While discussing some spiritual topic at the breakfast table on the last morning his closing words were: "I want that immortal body". Within an hour the auto was struck and he was instantly killed. We have faith for him that, being faithful unto death, it was not necessary for him to sleep, as did the saints prior to 1878, but that he was changed in a moment, in the twinkling of an eye, met his Lord in the air, so ever to be with him.
CIRCUMCISION OF THE HEART

Although devoutly raised, Timothy had never been circumcised according to Jewish regulations, and when it was determined that he should accompany Paul in his missionary work it was necessary to the mission of the church of Timothy—it was providential that this had seemed strangely inconsistent, in view of the fact that the Apostle at the same time was calling to the attention of the Christian brethren wherever he went the decision of the council of the apostles at Jerusalem, to the effect that circumcision was not necessary to Christian brotherhood. We are reminded also that the Apostle would not consent to the circumcision of Titus, who was a Gentile. (Galatians 2:3.) In view of these questions, why did he countenance the circumcision of Timothy? We answer that, properly understood, the Apostle's conduct was thoroughly consistent; circumcision was no part of the Mosaic Law, and the apostle, with the council of the Gentile church, would not consent to the circumcision of Titus. It was consistent with the teaching of Galatians 2:9, that if we be circumcised Christ shall profit you nothing. (Galatians 5:6.)

The thought is, that being children of Abraham, according to the flesh, is not sufficient to make us new creatures in Christ Jesus; and therefore circumcision of the flesh will not accomplish this. As the new creature is received of God as a member of the body of Christ through a living faith, so must the circumcision be. At Lystra he found that the public reading of the heart, in order to be a spiritual Israelite, whether he was a Jew or a Gentile. Circumcision of the heart signifies a cutting off—a separation from the flesh, its aims, hopes, desires, etc. We see, then, that there could be no objection to the circumcision of Titus, since it was consistent with the teaching of the Apostle, to make the church a new work of grace, unlike the circumcision of the flesh, which could neither help nor hinder spiritually—if done with the clear understanding that it was only a figure, and not the real circumcision which constituted Timothy a member of the body of Christ, the church. Timothy's mother being a Jew, was a Jewess, even though his father had been a Greek. And this fact becoming known to Jews in general with whom he came, it was necessary that he should accompany Paul in his missionary work, in order to be a spiritual Israelite. Whether he was a Gentile or a Jew, he was to be circumcised, whether or not he had been circumcised. If the answer were No, the implication would be that he had never been a good Jew, but a Gentile. If the answer were Yes, it would remove this obstacle and grant him correspondingly greater influence with them—a closer access to the hearts of his people. However, Paul did not think of sending Timothy to reach this end, for the purpose was for the purpose of the mission of the church of Timothy.
standing, and to have it ruling in our hearts, controlling our lives and keeping us balanced. Not only regarding the things of this present time, but also concerning the glorious outcome—the things to come.

FAITH STRENGTHENED BY EDUCATION

This faith is largely a matter of education, too: for instance, as we observe the Lord's providential care, as taught in this lesson, we must still recall from this word, We are more and more enabled to apply the same care and the same promises to ourselves. Nothing will calm our fears more than this, and enable us to be strong in the Lord and in the power of his might; and in our confidence that he will ultimately bring to perfection his great plan of creation. The joy of the Lord is his strength. What a reviving and encouraging thought that overcometh the world, even our faith. "Lord, increase our faith." The Apostle's confidence in the Lord's supervision of his work enabled him to read the lessons of his time, and to act accordingly with full faith respecting the results. The Lord could have directed him otherwise, and could have directed us also otherwise than as he does—could speak to us audibly, if he chose. We are, therefore, to presume that it is for some wise purpose as concerns the development of our faith that he requires his followers to walk by faith, not by sight and sound.

As soon as the Lord's guidance was recognized no time was lost, and more of the brethren were enabled to cooperate for the journey of the missionaries into Macedonia. After a short sail the party landed at Neapolis and proceeded, probably by foot, to the city of Philippi, which was some eight miles to the northwest of the port. From all that the Apostle had to do, to form his own cooked judgment as to what to do, more that they were there. They knew they had been sent to proclaim the good news and they assumed that the truth hungry would most likely be in places where devotional worship was accustomed to be held. They did not go to the schools and places where learned cavants held long discussions about the latest matter, the immortality of the soul, and kindred subjects; they knew that in such intricate mazes of sophistry few, if any, would be found whose hearts would be open to the message of the resurrection. Apparently they found no Jewish synagogue there, but outside the place they found a spot on the river where they could unostentatiously be held. This spot is supposed to have been a temporary shed, such as, it would appear, was unusual where the numbers were insufficient to erect a synagogue. It is possible, too, that this city, being directly under the Roman government, prohibited synagogues within its walls.

NO SLUMMING PARTIES

We note the course of the Apostle and Silas here, in the presentation of the Gospel. They did not go to the elect registrates of the city, and say, Please direct us to your most secret and hallowed abode, the place where we have in this city, for we wish to preach the Gospel to them and reform them. On the contrary, they evidently made inquiries respecting people who already knew God, and revered and worshiped him; and however small their number, who were disposed to be impressed with their meeting place, thither the Apostle and his companions went. He knew, as many at the present time seem not to know, that God's work now is not of the same world, nor is a "slumming" work, but a seeking and gathering of the "jewels"—a mission for those who are hungry and thirsting after righteousness: a hunt for those who hunger and thirst after righteousness. And oh, how much this preparation of heart meant! No doubt Lydia, after receiving the truth, looked back at past experiences, severe ordeals, etc., and could prize God for the leading of his providence by which her heart had been "broken" and humbled and made ready for the reception of the good things which God hath in reservation for them that love him, but readily also to appreciate his promised watch-care in their affairs in the present time, guaranteed to work out blessings to those who abide in his love.

"OUR LIVES FOR THE BRETHREN"

Having received the truth, and some of its joy, Lydia not only confessed the Lord, but sought means to serve him. She could not join the Apostle's company as an evangelist of the good tidings, but she could, through her influence with her household, be a helpmate in the Lord's work. She estimated it a privilege, and so expressed herself, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide." When we remember the Master's own words, "He that receiveth you, receiveth me; and he that receiveth me receiveth him that sent me," we can see that Lydia's heart was so exercised by love of her Master that she was a spirit in connection with this service. Her whole question was whether the Apostle and his companions would honor her dwelling with their presence. The same principle is true and applicable today, and conduct similar to that of Lydia is always to be considered a favorable sign indicating the love of the Lord and for the Lord. The messengers of the good tidings must necessarily always be associated in our minds with the message which they bear, and the great King whom they represent.

Our Golden Text calls for just such a word of commendation. It represents the Lord's message to his apostles. It can be applied only to the light of God's plan for the blessing of all nations. After the expiration of the seventy symmetrical weeks of special favor to the Jews, ending in the fall of 36 A.D., the Gospel was to go not merely to the Jews but to all, to be delivered to all, as they might have ears to hear it. Luke 12:32; 1 Thessalonians 2:14, Diaglott.
PERSECUTION FROM THE RELIGIOUS CLASS—PREACHING TO THE PEOPLE IN THE FORUM—THE LAME MAN HEALED—A TENTATION TO THE MISSIONARIES—PREACHING APPROPRIATE TO THE HEAVERNS—THE LORD’S BLESSING ON THE PREACHING.

"Go ye into the world and preach the gospel to the whole creation."—Mark 16:15.

OTWISTANDING the success which attended the message at Antioch in Pisidia, the spirit of the adversary was aroused in the Jews, who stirred up devout and honorable women—Greek proselytes to the Jewish religion. They worked upon their prejudices, slandering the apostles and their work and their motives. Their women were turned towards influential women, the chief women of the city, until finally the missionaries were expelled. Their next stop was at Iconium, about seventy-five miles southeast.

Here again they first preached in the synagogue to the Jews, and a great number of the Jews believed, and of the Greeks also a considerable number of rich women. But, unhappily, the unbelieving Jews worked upon the Gentile population by calumnies. Hence the apostles remained there a “long time” probably several months, because there were many converts needing instruction and help, but it was an excellent field of labor every way. Finally, however, the chief Jews of the synagogue and the Gentiles whom they influenced, formed a plot for the stoning of the missionaries and alleged blasphemers. Learning of this the apostles followed our Lord’s injunction of Matthew 10:17-18, that their next stop was at Lystra, twenty miles further to the southeast.

How human nature repeats itself! As it was God’s covenant people—yea, and the chief of the synagogue who opposed the Gospel and maltreated its servants who sought merely to do them good, so, also, of the inhabitants of Edessa. The servants of God have been persecutors of their brethren! And so it is today! The slanders, the misrepresentations, come not from the politicians and the worldly, but from the Lord’s professed followers, some of them of large influence. It is said that in the United States, there are about 600,000 “protestant” believers, and a Judas spirit is to be expected now, as well as then. How shall we receive these things? If they discourage us or turn us aside in fear, it would prove that we are not worthy of the faith of the college and honors, which are to be granted only to those who, come by the Lord’s grace, “more than conquerors”; to those who will gladly, willingly, spare the spoiling of their goods, their good names, earthly reputation, etc., rather than prove disloyal to the Lord and to his brethren. Nor must we render railing for railing, nor slander for slander. We must take maladministration patiently.

NO SYNAGOGUE—BUT A MIRACLE

Lystra was the capital of what was called Wolfland. Its people were less civilized than in other places visited. Evidently there were few or no Jews there and no synagogue.

The preaching to the people was in the forum. While St. Paul was preaching he perceived among his audience a man of the city, who was born blind, giving close attention and perceiving that he had faith for the receiving of the thing to be offered. He commanded him, “Stand upright on thy feet.” The miracle astonished the people, who, in their amazement, began to speak to each other, no longer in the Greek language, but in the Lyconian, which the missionaries did not understand, saying that these were gods, being human beings. They evidently retired to their own dwellings after the miracle and were astonished when, a little time afterward, the people came together to offer sacrifices to them, calling Barnabas Jupiter, and Paul Jesus, who had turned from sin, to strive to come near to God in reverence and obedience, and hope for eternal life in his provision. Doubtless he explained that the foundation for these hopes and these commands to repent were laid in the great fact that God had given his Son to be the man’s Redeemer, and by and by man’s Restorer. No doubt he explained to them that every effort toward righteousness and truth and godliness would have its reward, while every wilful sin would surely, at some time, have its punishment, either in the present age or in the age to come. The miracle and the witness of the present time is intended merely to call out of the world a “little flock” of saintly followers of Jesus to be his bride in the kingdom.

However, it was probably only a few days after the fact that some of the Jews from Lystra, where Paul and Barnabas had just been, went to Iconium, another capital, where they had also been, to oppose the message respecting the Nazarene. The beheld them; people, who one day were ready to do sacrifice to St. Paul as a god, shortly afterward, under
THE WATCH TOWER

As we have opportunity, let us work that which is good toward all men."—Galatians 6:10.

He parable of the Good Samaritan was given by our Lord during the last six months of His earthly ministry. The seventy had been sent across Jordan into the district, known as Perea; and Jesus Himself went thither shortly afterward. The purpose of His ministry was to awaken all the Jews to a knowledge of the fact that the time of redemption had come.

With reference to his parables, the Apostle Paul (1 Corinthians 15:2) that at the time of the Lord’s death there were about five hundred that could be called brethren. But besides these, the seventy witnesses subsequently bore other fruit—after Pentecost.

The lawyer said, “A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him bare, and beat him, and departed, leaving him half dead.”

A lesson and example here for all of us which we must not miss. He wisely determined that it would be unwise to do more public work at Lystra, so long as the public mind was in such a foment. To have done so would have been merely to bring needless persecution upon the disciples who, young in the faith, might not so well have been able to withstand it.

DeBEE, THEN HOMEWARD BOUND

Evidently some divine power, some supernatural strength, was at work, for they had recovered so quickly after the stoning. The explanation is first, St. Paul’s own indomitable will, which mastered his body and made it his servant; and secondly, divine cooperation assisting him so to do. And will it not be considerably so with us? Will not faith and courage and determination effect much as to our ability to stand under the trials and duties of life? And will not the Lord’s grace be sufficient for us? And whether he permit us to be smitten down with literal stones or the symbolic arrows, the bitter words, is he not able to succor us, that we be not overwhelmed with our own transgressions? Clearly, the parable in question is in making many disciples. Then the apostles turned their faces homeward— toward Antioch, the ecclesia which had sent them forth as its representatives. Seeking neither merely to turn, but bravely returning by the same way as they went, they had the opportunity of meeting with the disciples at the various places and strengthening them and encouraging them in the good way, “the narrow way.” Nor was there any deception in their preaching. They did not tell believers that shortly they would find themselves prospering in their business interests by becoming disciples of the Master; but they did not tell them that they would find Christianity the passage way into the social circles of the wealthy and refined. On the contrary, their message was in harmony with our Lord’s words: “In the world ye shall have tribulation. These things have I spoken unto you, that in me ye might have peace.” (John 16:33) Again, “Marvel not, my brethren, if the world hate you.” (1 John 3:13) “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.”—Matthew 5:11.

We need not fear friends, that the present evil world (age) has not yet closed that what is written in the law. That tribulation is still the cost of a place in the throne! Expecting this, persecution will not disappoint us when we receive it. As with our Lord, we may find that “A man’s foes shall be they of his own household”—his own people, his own nation.

FAITH AND WORKS—LOVE, THE PRINCIPAL THING—SOCIAL UPLIFT A THING OF THE FUTURE.

social responsibility

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We need not fear friends, that the present evil world (age) has not yet closed that what is written in the law. That tribulation is still the cost of a place in the throne! Expecting this, persecution will not disappoint us when we receive it. As with our Lord, we may find that “A man’s foes shall be they of his own household”—his own people, his own nation.

FAITH AND WORKS—LOVE, THE PRINCIPAL THING—SOCIAL UPLIFT A THING OF THE FUTURE.

As we have opportunity, let us work that which is good toward all men.”—Galatians 6:10.

The lawyer said, “A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him bare, and beat him, and departed, leaving him half dead.”

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in the wounded man's interest. He did more than this. He paid for the man's keep until he should return from Jerusalem.

Now, said Jesus to the lawyer, I put the question to you. Which of these men acted the part of the neighbor to this man who fell among the thieves? Which of these treatments of the case would fulfill the requirements of the Law, according to your judgment? The lawyer answered that the one who showed mercy on the man was the one who had surely done the neighborly act. Jesus replied that this should be an example to the lawyer, that he should do likewise that he should be kind, thoughtful, generous, toward any human being who was in affliction, in need of help.

**LOVE FULFILLS THE LAW**

We do well to remember God's real object in giving laws, commandments, etc. He is not taking pleasure especially in the number of times that we bow the knee or bow the head, nor in the number of times that we attend divine worship, nor in anything that we can do along the lines of worship. The Lord especially delights to see us cultivate his own spirit of love and kindness and generosity. "God is love; and he that dwelleth in love dwelleth in God." (1 John 4:16) As the Apostle says, He that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20) Well does the Apostle Paul tell us that love is the fulfilling of the Law.-Romans 13:10.

We are not to understand the Apostle to mean that simply to have love would fulfill God's Law and give us everlasting life. No! It is only for those who have accepted Christ that love fulfills the Law. For all those who are justified by Christ, the principal thing is the sacrifice of Jesus' life for man, and the merit of that sacrifice shall cover their blemishes, so that if they cultivate and possess the heart of love (God-likeness) it will be acceptable—because Jesus' sacrifice makes good all deficiency. We are "accepted in the Beloved." "The righteousness which is fulfilled by love." (Romans 13:10)

St. Paul remarks that love is the principal thing in our character in the divine estimation. He tells us that if we should give all of our goods to feed the poor or even if we should give our bodies to be burned, it would matter not at all, and yet not have love—not do these things from the spirit or prompting of love—it would all count for nothing in God's sight. (1 Corinthians 13) Evidently the great lesson for Christian people to learn is to put away all these: anger, malice, envy, strife, and to put on these: kindness, long-suffering, brotherly kindness, love. St. Peter declares that if we do these things we shall never fall, but that an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be granted to us.—2 Pet. 1:10, 11.

**THE GOLDEN RULE**

We have found some of the Lord's people disposed to evade the force of this requirement of the Law and its illustration in the Lord's parable by saying, Yes, the Samaritan who showed mercy to the wounded man was indeed his neighbor, while the Priest and the Levite who did not show mercy to him should not be considered his neighbors; hence the wounded man upon recovery, should have no every dealings with that Samaritan who assisted him, should love him as a neighbor, and love his neighbor, which he must do, however; whereas the other two who did not do neighborly acts ought not to be considered as his neighbors, and he should not try to love them as himself.

We answer that this is a distortion of our Lord's evident meaning, if not of his language. Indeed he was seeking to correct this misunderstanding among all the Jews. He was endeavoring to show that neighborliness consists not in hunting around for someone to do us kindnesses, but in doing those kindnesses ourselves. There was a proverb among the Jews that "he is a neighbor to you, if you love him," a neighbor, but little if he is not loving himself. The word neighbor signifies near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship. Thus a Pharisee would say, I shall not serve another Scribe, from a clannish, selfish spirit, regarding each other as neighbors in the sense of the Law, and they claimed that others of a different class were more or less opponents, either to go unloved or, if they opposed themselves, to be hated.

As Christians we must take a much higher view of the matter than this. We remember our Lord's words in opposition to this very thought. He says, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, that ye may be the children of your Father which is in heaven." (Matthew 5:43-45) Any who will not come to this standard of love, not only for friends but also for enemies, cannot long be recognized by God as his children.

Our Golden Rule as a full statement of the divine will on this point of dealing with one's neighbor. This Golden Rule must govern all who would be his disciples. It does not say that we shall love as brethren merely those who have done kindness toward us. Our Lord commended that kind of love; but he also said: "If ye love them that love you, what thank have you? Do not then the publicans also? Be ye therefore merciful, even as your Father which is in heaven is merciful." (Luke 6:36) Such an interpretation, therefore, would make this parable to teach that we should love as our neighbors only those who have hazarded their lives for us. We should not love the same far beneath the teachings of our Master, and, as he says, would be on a parity with the usual sentiments of sinners—far from that of proper saints.

As followers of the Redeemer we are to have the much higher standard; we are to recognize everyone who is in need, and needing our help as our neighbor, whom we should love sympathetically to the very highest degree as our Lord does, that we would be his disciples. He that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20) Well does the Apostle Paul tell us that love is the fulfilling of the Law.—Romans 13:10.

Our Lord originated the Golden Rule as a rule of being which appreciates the principles represented in our heavenly Father's character, which all truly his are seeking to emulate, to be an example to the lawyer, that he should do likewise, that he should be kind, thoughtful, generous, toward any human being who was in affliction, in need of help.

**LOVE YOUR ENEMIES**

Our Lord's requirements of us as his disciples go beyond merely the loving of a neighbor. We must have at least a sympathetic love for our enemies, so that we would not only endeavor to injure them by word or deed, but that we would be ready and glad to assist them as might be in our power. No one, however, is to suppose that the Lord means that we are to love our enemies as we are to love our Lord himself, or even as we love the brethren. Our love for the Lord and for the brethren is love of the very highest type—love which appreciates the principles represented in our heavenly Father's character, which all truly his are seeking to emulate, to be an example to the lawyer, that he should do likewise, that he should be kind, thoughtful, generous, toward any human being who was in affliction, in need of help.

Our love for our enemies and for many of our neighbors must necessarily be along the lines of their characters; because their hopes and their plans are very different from those which we have adopted. As is our Lord's so our love for these enemies will be of the same sympathetic kind, even as is the love of God—"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish." God does not love the world with a love of fellowship, nor are we to do so. Like him we are to have the love of sympathy for the world, remembering its fallen and depraved condition. We are to be glad to do all in our power for its rescue and for its comfort along lines of justice and mercy. There seems to be a limitation to the love commanded by the Law, "Thou shalt love thy neighbor as thyself;"—not love more than thyself. If it came to the place where a neighbor's life were in danger, and one of his neighbors was ready and glad to assist him as might be in our power, it would not only be a requirement of the divine law of love that we should sacrifice our life for his; that would be loving him better than ourselves, and therefore more than the divine requirement. Neither should we expect a neighbor to do all this for us. Our Lord said, "He that loveth not his neighbor whom he hath seen, how can he claim to love God whom he hath not seen?" He who would sacrifice his life for another should not only have the heart of love, but also that whichacrifices a life, as a sacrifice of love, that which is to be made by us, and which God will accept from us, as a sacrifice of love, that which is to be made by us, and which God will accept from us, as a sacrifice of love, that which is to be made by us, and which God will accept from us...

—1 John 4:17.
LETTERS FROM FAR AND NEAR

FROM AN ENGLISH PRISON

DEAR BRETHREN IN THE LORD:

Loving greetings in our dear Master's name! May grace and peace be multiplied unto you, in your labors of love on behalf of the Lord's dear saints all over the world, by the God and Father of our dear Lord and Savior Jesus Christ!

As you will see by the above address I am privileged to be in bonds for the Lord Jesus. At present I am waiting to be court-martialed again. I arrived here on May 31st last, after having served 10 months in H. M. Prison, Wormwood Scrubs, England.

Without my asking leave to do so (and hence in the Lord's Providence) my mother, who is not of like precious faith, sent me all my W T's that had arrived while I had been in prison; so you can guess I have been having a feast of very fat things these last few days. In the Lord's providence I was called to the article in the August 1st, 1918 Tower—"Joseph and his Brethren", which, needless to say, I enjoyed very, much indeed.

In the British prisons C. O.'s are allowed their own books but not papers, so you can imagine I took my opportunity to study while I could, and hence, though I only came into the truth in February, 1918, I have now, by the Lord's assisting grace, read the seven volumes through three times, nearly. And what a feast it has been! In mid-winter when it was very cold I used to wrap myself up in my blankets and study the "helpful" "uplifting-the-downtrodden" feature. Surely blind indeed is he who cannot see that the Watch Tower Society is the Angel of Revelation 8:3, etc. etc!

Allow me to assure you, dear brethren, that I am convinced that the Lord is using the Society to feed the household of faith with that blessed "meat in due season", and that I have no reason whatever that the Lord will not make a change in the channel for dispensing that blessed food for the hungry.

May the Lord continue to pour his blessing richly upon you in your labor of love for his saints, is the earnest prayer of your fellow-servant by his grace,

FRANK RIMMINGTON.—Eng.

THE DELIGHT OF HIS HEART

(Translated from the French)

DEAR BRETHREN:

I take advantage of this occasion to restate to you my entire fidelity to the International Bible Students Association and my keen appreciation of the articles set forth in our beloved Watch Tower, which are always impatiently awaited. They are always the delight of my heart.

I address my message of fraternal love to all the dear ones on that side, but especially to those who are in charge of the direction of the Lord's work. May the Lord continue his rich benediction to all.

Your brother by his grace. ELIE THEROND.—France.

GRACE ABOVE ALL GRACE

DEAR BRETHREN:

Grace and peace be multiplied to you. Would you kindly add to my latest order for the Watch Towers in book form two more full sets, making three full sets of books. They will be such a valuable work, with rich blessings and helps for us, especially us that came into the truth in later years. My heart is filled with love and gratitude to my dear heavenly Father for his love and mercy, that let the light of his truth shine into my heart, and I rejoice in his wonderful plan of salvation for all mankind, and above all that he called me to know him and accepted me in the Beloved for the heavenly callings. Grace above all grace! May I be found worthy of his love.

The Lord bless and strengthen you, dear brethren, to send forth the message due. The last Tower was so full of exhortations, as all of them are. We will by the grace and help of our Lord take heed to his word and counsel striving to walk circumspectly in the footsteps of our Lord.

Yours in our dear Redeemer, HANNAH ERICSON.—Ohio.

FROM A FRIEND OF THE TRUTH

MY DEAR JUDGE RUTHERFORD:

You will remember that my wife and I had the great pleasure of entertaining you at our home in B— about two years ago. Long ago the question of my conscientious objection to blood transfusion was raised, and I was required to answer it in court. I was represented by one of your ablest counsel, L. B. S. A. Her acceptance of the doctrines of the Bible as set forth and expounded by the late Pastor C. T. Russell aroused a great deal of antagonism from me. In order to combat this prejudice, which to me seemed revolutionary and illegal, I decided to do the greater of the two things which was possible for me to do and the further I delved the more I became immersed in the coils of my own beliefs and I finally began to see that there was a great deal of truth in them.

And the more I read the more I am convinced that the truth peoples are the only religious organization today that are correctly interpreting the doctrines of the Holy Scriptures.

I was much interested in the arrest and trial of the seven men, including myself, on the charge that you conspired to cause insubordination and disloyalty in the military and naval forces of the United States. Your trial had a strong flavor of a military court martial and not a civil trial. The comments of the trial judge could carry no other meaning to the jury than that he wished to convict the defendants. All lawyers are agreed that a presiding judge should never by word or action give a jury any intimation as to his own opinion of the guilt or innocence of the defendant. And so the result of the trial was a foregone conclusion—the conviction of the defendants.

Although thousands of others who believed there had been a miscarriage of justice, I signed my name to a petition asking the President of the United States to release the defendants from prison on bail. Public opinion, which was like the force of a mighty river, compelled public officials to release you and the other defendants unconditionally— the amount of said bail being fixed at a figure which would ordinarily be fixed in the case of men convicted of manslaughter, and not mere preachers of the Gospel, taught by the lowly Nazarene.

I consider it a great privilege, although not a consecrated member of the prospective body of Christ, that I am able to understand so well what these things all mean. "If ye would reign with me, ye must suffer with me," also "Think it not strange concerning the fiery trials that shall try you," etc. The imprisonment of the seven has been a mighty and wonderful witness for the truth, and had the seven been kept in prison much longer no doubt the greater part of the prisoners would have been converted to a knowledge of the truth. As in the case of Paul and Silas, the prison doors opened in God's due time and we sincerely hope you and the other brethren, may all remain free to go on and tell the people of the justice, wisdom, love, and power of God.

MRS. Bennett joins with me in much Christian love to you and the other brethren.

Very sincerely, DR. E. L. BENNETT.—N. Y.

CONSIDERS THE TOWERS A TREASURE

DEAR BRETHREN:

Please send me a full set of Watch Tower volumes when published. They are just what I have wished, many times through the five years I have been privileged to receive and read the Towers. Early in 1914 a sister made me a present of a Watch Tower. I thanked her, little knowing just at the time what a treasure had been given the humble lowly Nazarene who had not been reading many sets under bail. Since then I have been determined to have them regularly, clearly seeing that I was a most fortunate person to have the sight of one at all. I believe there will be many more than five thousand interested ones earnestly desiring all back Towers, just as I have ever since I began to read this journal.

Yours in the service of our King, ETHEL NORRIS.—Eng.

THE WILL FOUND A WAY

DEAR BRETHREN:

I am sending you a list of names on a petition. I got all these names myself, except ten. I am crippled in my limbs and cannot walk; but I got the names (signatures) just the same, by calling people's attention as they passed my door.

I am truly thankful for the privilege of being used of the Lord to get a few names. Only three refused to sign.

## International Bible Students Association Classes
### Lectures and Studies

### Addresses by Brother W. A. Baker

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### Addresses by Brother W. J. Thorn

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### Addresses by Brother C. A. Wise

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

#### Questions from Manual on Series Sixth

**"Studied in the Scriptures" Study X-"Baptism of the New Creation"**

- **Week of Aug. 3.** · Q.31-34
- **Week of Aug. 10.** · Q.35-38
- **Week of Aug. 17.** · Q.43-45
- **Week of Aug. 24.** · Q.46-49
- **Week of Aug. 31.** · Q.51-53

**Question Manuals on Vol. VI, Studies in the Scriptures, 10¢ each, postpaid.**
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 (ecclesiasticalism) 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.—Matthew 24:29-31; Mark 13:29; Luke 21:25-31.
TO 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 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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Rev. 1:6.

That the timedele 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 through His joint-honor.—Job 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

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," has a "Bosom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time,"—Heb. 2:9, 1 Tim. 3:16; Rev. 21:3-4; 22:13.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is to "present the fruits of the most precious and beneficial work of service;" to develop in herself every grace; to be the "Bride of Christ;" to be "a Royal Priesthood, a King-rover for all," and will be "the true Light which lighteth every man that cometh into the world;" and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6-8.

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 Restoration 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 wittingly wicked will be destroyed.—Acts 3:19-23; Isa. 45:5.

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HEN Christ Jesus spoke these words no one aside from himself had been begotten to the divine nature and to membership in the heavenly kingdom. He here made clear that God would select a class who would be associated with him in the kingdom. It is evident from the Master’s words that those who inherit the kingdom will be not only a “little flock”, but that they will be a fearless class and especially will those be fearless who are developed during the time of stress or persecution. The Scriptures afford abundant reasons as to why this is true. The rule laid down, however, is contrary to that which governs man, and when the reason for the divine rule is understood the wisdom and love of God is made manifest in the rule. It is inherent in fallen man to fear. Since Adam was driven from Eden with the divine judgment of death against him it was ever thus and it will continue so until mankind knows, loves and obeys the Lord fully. (Genesis 3:8,24) But the class addressed by the Master in the text are no longer men from the divine viewpoint. These new creatures, however, so long as they are in the earth dwell in an imperfect fleshly organism and the mind of the flesh wars against the mind of the spirit. The mind of the flesh sometimes is uppermost, and for a time controls the new creature. Those who would enter the kingdom must of necessity overcome fear and have the new mind in control. The more one grows in the likeness of the Master, the more he is filled with the Master’s spirit, the more completely is fear overcome.

The pure in heart are those who love God supremely, love the brethren to the degree of laying down their earthly lives in behalf of them, and love their enemies to the extent of never doing them evil but always doing good as opportunity affords. The pure in heart are without fear of man. “Blessed are the pure in heart for they shall see God.” Blessed are the fearless because these are they who have a pure heart. They fear no man, because they know the Lord is with them. (Hebrews 13:6) Their trust in the Lord is implicit. Such are pleasing to the Father and to the Lord Jesus.

GODLY FEAR

There is a fear which is very proper, and which everyone must have who is pleasing to God, and this is known as “Godly fear”. It means a holy reverence for Jehovah and a fear lest we should displease him and come short of the blessings he has promised us. “The fear [reverence] of the Lord is the beginning of [true] wisdom.” Such fear is not only valuable as the beginning of wisdom, but is valuable throughout the Christian’s journey. Some of the pertinent Scriptures on this point are: “But fear the Lord, ye saints.” (Psalm 34:9) “Ye that fear the Lord, praise him.” (Psalm 22:22,23) “Like as a father pitieth his children, so the Lord pitieth them that fear him.” (Psalm 103:13) “I will forewarn you and ye shall fear.” (Luke 12:3) “They that feared the Lord spoke often one to another.” (Malachi 3:16) “Unto you that fear my name shall the Sun of Righteousness arise with healing in his beams.” (Malachi 4:2) But none of these Scriptures indicates that the new creature in Christ is to fear man, or any man-made organization.

We know, therefore, that the fear mentioned by the Master in the text does not mean a godly fear, because he admonishes the little flock to fear not. We must then conclude that he meant that the new creature in Christ should fear no man or anything that man produces. Nor should we be terrified by our adversaries, nor should we fear to forsake all things on earth and confidently follow in the Master’s footsteps.

FEAR OF MAN A SNARE

It is announced in God’s Word as a fixed principle or governing law of conduct that “The fear of man bringeth a snare”. (Proverbs 29:25) Early in his dealings with mankind God began to encourage those who believed his promises to have full confidence in him and to fear no creature. The Scriptures abound with testimony that those whom God approves do not fear man nor any other creature, but have a holy, reverential fear of Jehovah. In times of old Jehovah justified some men to friendship with him, and the record of his dealing with them was written for the benefit of the church. “Whatsoever things were heretofore written were written for our learning that we through patience and comfort of the Scriptures might have hope.” (Romans 15:4) In other phrase, all these lessons recorded in the Old Testament were so written that the new creation, to whom the kingdom is promised, might, without fear, cheerfully endure the fiery trials that beset their pathway, and, while so enduring, be greatly comforted by the recorded examples and precepts and the precious promises and have an increased hope of an inheritance in the glorious kingdom. Seeing that God intends his children to learn lessons from these recorded experiences of his friends, it is proper that we consider the recorded facts concerning them.

JOSHUA A TYPE

Moses was dead, and Jehovah had appointed Joshua to lead the children of Israel across the raging river of Jordan and into the land of Canaan, there to face and overcome a belligerent enemy. Joshua, like Moses, was a meek man, having little confidence in his own strength, but he had great faith in God and manifested such faith by encouraging the people to go forward and possess that which God had promised them. But Joshua needed encouragement and the people whom he
would lead needed encouragement to perform the deeds which Jehovah had set before them. God began such encouragement by saying: "Now, therefore, arise, go over this Jordan, thou and this people, into the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon that have I given unto you. . . . Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:2,3,9) While it is true that Canaan was promised to the Israelites, yet be it noted that it was theirs only when they set their feet upon it and thereby took possession. The condition named in this command of the Lord required that Joshua and the people must have confidence in the promise made to them, must rely upon that divine promise and show their faith by acting according to the command. They must cross the Jordan amidst great obstacles and actually set their feet upon the land and take possession of it, and to do this required a fearless and implicit trust in Jehovah, because not only was the Jordan swollen, but the enemy was great and equipped for war. In the face of all the obstacles before him, Joshua exercised full confidence and faith in God, led the people across the Jordan, caused them to encamp at Gilgal and there prepare to lay siege to Jericho. Let us suppose that the elders and leaders of the tribes of Israel had said to Joshua, Behold, how great are our enemies, how strong! If we go over the Jordan into their country, surely we will offend them and they will do us injury; therefore let us send messengers and ask the Canaanites whether or not we may pass over and march around Jericho and blow our horns. Had such course been followed the army of Israel would never have crossed the Jordan. Such a course might have been the exercise of human wisdom and caution, but it would have shown a lack of faith and confidence in God. Let the new creature in Christ learn a lesson therefrom.

God has given to us better promises, greater rewards, exceeding great and precious promises, but these promised rewards are ours only in proportion as we claim them and appropriate them to ourselves and act upon them. We must prove our faith and confidence in God and his promises by our acts and by our works. God has set before the followers of Christ Jesus the exceeding great and precious promises of the kingdom, and, says the Master, it is his good pleasure to give to them this unspeakable reward, but those who receive this inheritance will be such, and such only, as confidently rely upon his promises and act upon them and who do not fear what man or man-made ecclesiastical systems or any other system may or can do unto them. Such will seek always to know what is the will of God and, knowing, will go forward without fear, and in confidence, calmly, soberly and prayerfully doing the will of the Lord through Christ who strengtheneth them.

GIDEON'S TRIUMPH

The Israelites had been slack in their faith and obedience to Jehovah, and the Midianites were permitted to come and threatened to take possession of the most fertile part of their land. Faithfulness on the part of Israel would have prevented this threatened invasion. The Midianites came in a great host, more than 200,000 strong and encamped preparatory for battle against the Israelites. Jehovah purposed to achieve a great victory over these enemies of his people and to drive them out of the promised land. In doing this he would again show that such a victory could not be achieved by human power, but by the might and power of God. He purposed to honor certain individuals in this battle who would show their faith and confidence in him and their zeal for his cause in obeying his orders. Jehovah afforded Gideon the great honor of being the instrument in his hand for the deliverance of Israel. Gideon was put to certain tests to prove his faithfulness and he met them in an approved manner. At the direction of Jehovah, Gideon then called for volunteers from amongst the Israelites to fight the hosts of Midian. To this call for volunteers approximately thirty-two thousand Israelites responded. Human reasoning would say, What could a little band of thirty-two thousand do against two hundred thousand well-equipped warriors, and yet God said to Gideon, "These are too many, put them to a test." It was God’s purpose to demonstrate clearly that the victory would be his and not man’s. It is to be marked that the first test applied was that Gideon, under divine direction told all who were fearful to go back home and such a number went that only ten thousand remained. Still these were too many, and Gideon was directed to apply another test, that being a test of their zeal or faithfulness in action. Only three hundred were selected in this test.

This little company of 300 represents a class who not only have great faith in God’s promises, but who eagerly watch for opportunities of service and who never stop to ask the reason why, but hearing the command they cheerfully go forward. This little band of 300 possessed the very elements of character pleasing to Jehovah. They were faithful, trustful and for this reason were fearless. Under the Lord’s direction Gideon armed them with peculiar instruments of warfare, to wit, each was supplied with a ram’s horn, a pitcher and a lighted lamp placed inside of the pitcher. Gideon divided them into three companies and approaching the sleeping enemy he stationed them at such places that they would practically surround the enemy. Agreeable to previous arrangement, Gideon gave the command. Each one blew his horn, broke his pitcher and let his light or torch shine forth, and then shouted, “The sword of the Lord and of Gideon”. The result was a complete routing of the enemy.

We can scarcely imagine a little company of 300 or any of them saying to Gideon: “Before we attempt to surround the enemy and blow our horns and break our pitchers we think it would be wise and prudent to send a deputation of our little band to the leaders of Midian and ask them if we will be permitted to make a noise at night, blow our horns and break our pitchers, because if we do not do so we may offend them and, by offending, break their law in disturbing their peace.”

Would they have shown full faith in the promises of God? They certainly would not. Such a proposition sounds absurd to us now. Had there been such a disposition in the minds or hearts of any of the 300 they would not have been with Gideon in the fight. On the contrary, the 300 were fearless. We must give them credit for knowing that they could not possibly overcome the hosts of Midian in their own
strength, but their unflinching faith in God led them to say by their action when hearing the command:

"[Ours] not to reason why,
[Ours] but to do and die."

"Gideon's band may be considered a figure or illustration of the overcomers of this Gospel age—the church, the little flock—so Gideon himself would evidently represent the Captain of our salvation, whose example we are to follow and whose character ought to impress all his followers." (Z '07-327) Just so surely as Gideon's band pictures the church, just so surely the Lord has some important lessons in this record or incident that he desires the little flock to learn, and it seems clear that that lesson is absolute confidence in God and his arrangement and a very courageous spirit or disposition, devoid of any fear of man or anything man-made, or anything that man might do unto the children of the Most High. Such will not fear to do with their might and with a burning zeal all that their hands find to do. They are watching for opportunities of service and will not stop to argue the question when the opportunity appears.

FEARLESS FAITHFUL PROPHETS

From Abel to John there was developed a class of fearless men who hesitated not to do the will of God and to receive Jehovah's approval. Reading the record of Hebrews 11th chapter thrills the heart of every true Christian and puts to shame every new creature who would quail before his enemy or draw back from doing the Father's will because of fear. These men of old had set before them the single promise of a "better resurrection", yet they exhibited such faithfulness and loyalty, such love and such fearless zeal for righteousness as finds no parallel in profane or sacred history concerning man. They heard the promise of God and believed it. They relied upon that promise, left their homes and positions and endured the greatest persecutions and hardships, that they might attain unto the promised reward, and they permitted no obstacle to deter them from doing God's will insofar as it lay within their power.

The king of Egypt had made an unrighteous law requiring that all the male babes of Israel should be killed at birth. When Moses was born, because of their faith in God, his parents "were not afraid of the king's command" and hid Moses that his life might be preserved, having faith that God would bless their effort. Reared by the king's daughter and given all the advantages of royalty, when Moses reached the time of his majority he refused to be counted a member of the king's household, choosing rather to suffer affliction with his own people. The pomp and riches of Egypt did not allure him from his duty, nor did the flatteries of those who ruled the people thus affect him. When the time came he by faith boldly led the Israelites, forsaking Egypt "not fearing the wrath of the king". Chased by the hordes of Egypt he fearlessly led the children of Israel into and across the Red Sea. His faith in God made him absolutely fearless. The record then discloses a long list of fearless men of Israel (verses 33-36) who not in their own strength, but because of their unwavering faith in God, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment—of whom the world was not worthy," and because of their faithfulness and loyalty these all obtained a good report and were approved by Jehovah. These were not boastful men. They made no claim to physical courage or bravery, but their calm, abiding faith in the Lord and loyalty to him made them fearlessness of man or man-made institutions, and won for them from Jehovah the verdict of approval.

THIS RECORD FOR THE CHURCH

It is not a forced interpretation to say this record of the faithful prophets was made for the benefit of the church. The opening argument of the succeeding chapter shows that it was intended to teach the church the great lesson that those whom God approves are true, loyal, faithful, and fearless, with such complete love for Jehovah that they calmly and joyfully obey his commands, not fearing what might result to them at the hands of their adversaries. If the manifestation of such faithfulness was required in order to receive the approval of Jehovah, with stronger reasoning will such a degree of fearless faithfulness be required of the little flock. That "wise and faithful servant" of the Master has well said:

"In proportion as the Lord's people are filled with his holy spirit or influence, and expanded more and more by it and enlarged, they have the less of the spirit of fear. The spirit of fear in the Christian is a spirit of doubt and marks a lack of faith, a lack of the holy Spirit. The spirit of fear is a fruitful source of evil in spiritual matters, in every feature of the Christian's growth, individually and as a church. The child of God who is filled with the holy Spirit is a giant in comparison with his own natural self, because his fears are quelled, his heart is established and his faith is rooted and grounded and his soul is anchored sure and steadfast within the vail. Thus he is held from being driven on the rocks of disaster when the storm winds of trouble prevail. The holy Spirit is thus a power to those who possess it, which has often caused amendment to their enemies."—E-249

THE BEAST AND THE LAMB

War has been declared between the beast and the Lamb. As to who will be victorious is not a question open for discussion. The beast is an instrument of Satan and will be destroyed, and ultimately Satan must be destroyed. The beast is another name for the Antichrist. The Revelator describes the beast as having appeared for a time, then going into the abyss, and later reappearing. Originally the beast was constituted of the Papal hierarchy exercising persecuting power through the civil authorities, and commonly known as the Holy Roman Empire—church and state. It exercised dominion until 1799, at which time it received a fearful setback and withdrew itself and went into the pit. In 1918 it reappeared, the same beast, yet with something added. It now consists of the Papal hierarchy, which includes the various suborganizations together with a goodly proportion of the unfaithful so-called "Protestant clergy", all working together yet dominated by the Papacy and exercising influence through political power to persecute those who do not bow to its heathen and worship at its shrine. All systems sympathetically united or actually cooperating with the Papacy in the exercise of persecuting power through the channel of civil authorities constitute a component part of the beast, which is an abomination of the earth in the sight of Jehovah. (See Volumes IV and VII) It is concerning this combined power exercised in a beastly manner that the Revelator wrote: "These [combined elements, ecclesiastical, political, etc.] shall make war with the Lamb". That time has come when the war is on, and
has been for some days. How should we expect the beast to make war with the Lamb? We answer, By warring upon the members of his body this side the vail, by fighting against the “little flock”, to whom the promise is given and who are admonished to fear not, by endeavoring to suppress the message which the Lord is causing to be proclaimed by and through those whom he has called and chosen. (Revelation 19:19) If the followers of Jesus are to fight against the beast what kind of weapons are they to use? “For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds” of error. (2 Corinthians 10:3,4) The greatest stronghold of error on earth is the Papal hierarchy, aided and abetted by her political subordinates and her allies, the dishonest class of Protestant clergy. Thus “the seed of the serpent” does make war against those who are the “seed of promise”. This adversary is seeking to destroy the class to whom Jesus said: “Fear not, little flock, it is the Father’s good pleasure to give you the kingdom.” It is true this adversary is a mighty foe if looked at from the human viewpoint. But when we consider that the Lord is on the other side, the enemy seems insignificant. “Zion need not fear, for God is in the midst of her and will help her.”

THE TRUTH OUR WEAPON

Referring to this warfare between the aforesaid adversary and the followers of the Master St. Paul said: “Finally, my brethren, be strong in the Lord and in the power of his might”. We are not admonished to be strong in our own might. In ourselves we can do nothing, but we can do all things through Christ who strengtheneth us. The presumption is that all addressed at this stage of the conflict have on the armor of God. They must retain that armor and use it, and the chief weapon of offense and defense is “the sword of the Spirit”, the Word of God. If the stronghold of error is about to fall, and our weapons are mighty to the pulling down of such strongholds, it follows then that those who will ultimately stand triumphant with the Lamb must use the weapon according to the command of the Captain of our salvation and use it fearlessly and with full faith and confidence in the Lord that he will bless such efforts according to his promise. The Lord has put these weapons in various forms that all who have the love and zeal incident to his “house” may have some part in using the weapon. While it is one weapon and one message, yet it is put in the form of volunteer matter, tracts, papers, books, being used through the printed page and by word of mouth. The “horn” is therefore made available for each one who desires to sound it. Each new creature has the light of truth in him in his earthen vessel, which is to be broken in the Master’s service, his “reasonable service”. (Romans 12:1) When the opportunities arise it is his privilege to sound the message of truth, let his light shine and use his strength and energy to the end.

DISTRIBUTION OF VOLUNTEER MATTER

By volunteer matter is meant such tracts and papers as the Society from time to time prepares and sends out for free distribution. Are we all compelled to engage in this free distribution when asked? No, we answer, no one is compelled to do anything. It is all purely voluntary service, performed by love for the Lord and his cause of righteousness. Jehovah never drafts anyone. When the volunteer matter is announced by the Society should not the elders procure copies and meet and determine whether or not it is proper for the respective classes to distribute it? We know of no Scripture which even intimates that such an obligation rests upon the elders or even upon the class. Let us remember that “God hath set the members in the body as it pleaseth him”. (1 Corinthians 12:3-18) This means that he has placed the various members in the body this side the vail to perform certain duties. If the hand assumes to do the work of the foot the person finds himself standing on his head. Each member must perform his own part. Let us ask ourselves: Did the Lord, through his wise and faithful servant create and organize the Society as an instrument for the conducting of his work? We believe that the most of all the readers of THE WATCH TOWER would agree that such is true. If true, then has not the Lord designated certain things for the Society, through its duly constituted servants to do, and is it not the duty of the Society to determine what shall be issued as volunteer matter for free distribution? If not, who shall determine? If this question is to be determined by the various elders or leaders of the diverse and numerous classes, when would the duty ever be performed? Does it not appeal to the reasonable mind of the new creature that the obligation devolves upon the Society to issue for free distribution such volunteer matter as seems to be the Lord’s will? Should not then everything be done decently and in order?

What then shall be done when volunteer matter is received by your class? We answer: The volunteer captain should report to the class the quantity of volunteer matter on hand, how much is allotted for each district and invite all the members of the class who desire to participate in its distribution to do so. Then let all who desire thus to participate give their names to the volunteer captain for the territory assigned to them and do the work, and let all those who do not desire to engage in it remain silent and not interfere with those who do wish to serve. There will be some probably who will decline, some who will hesitate and be indifferent, while others will be on the alert, eager for service and will quickly seize the opportunity. Let each take the course that he thinks the Lord would have him take.

But should not the elders or some prominent brethren go to the officials and ask permission to make a distribution of the volunteer matter? We might answer that by asking another question, which we have heretofore asked. Would it have been proper for Joshua to send some of the elders and prominent ones of Israel to the Canaanites to ask them for permission to enter Canaan? Would it have been proper for Gideon to send some of the elders or prominent ones of his company to the Midianites and ask if they might surround the camp at midnight, break their vessels and shout, “The sword of the Lord and of Gideon”? With equal propriety and force we ask, Should the servants of the Most High God, who have been commissioned to make proclamation of the message of the truth, go and ask permission of the agents of the “beast” whether or not it is lawful and proper to preach the Gospel? Do we think the Lord would be pleased to have us do that? And do we think that those who are opposed to the proclamation of the truth would likely give their consent? If we seek to serve
the Lord only when the “beast” approves does not that show the “fear of man that leadeth to a snare” and lack of faith in the Lord? God intended us to learn some lessons from the examples of the Old Testament, and here is the lesson of overcoming fear. In the first place, no official has any power to grant permission for the distribution of religious matter. If the paper contains anything in violation of the law the official would have no power to grant permission to distribute it, for the reason that no one has the power to grant permission to violate the law. If the paper contains nothing violative of the law, such official would have no power or authority to prevent its distribution. Quoting the language of a high official in the Department of Justice: “It is not our province to advise people concerning the law, but to prosecute them after they have violated the law”.

EVERY CHRISTIAN SHOULD DO RIGHT

Every Christian should do right, and when he is doing the Lord’s will he is certainly doing right. It is the duty of officials to protect Christians while pursuing their vocation of preaching the Gospel. An example of the proper course was had in New York city. Brother Russell, early in the harvest period, issued the “hell” booklet and made arrangements to have it distributed in New York city by messenger boys. He called upon a high police official and began to tell him what he was going to do and the officer interrupted saying, “Well, sir, you cannot get permission to do that;” to which Brother Russell replied: “I am not asking you for permission and I am not required to get permission in this country to preach the Gospel; I am merely telling you as the head of the police department of this city that I am going to have messenger boys to distribute these papers and came to ask you as an official to see that these distributors are protected and not interrupted by the clergy or anyone else”. The distribution was made on schedule time.

Our attention has been called to some officials who, dominated by the Papacy and for selfish reasons, desired to prevent the proclamation of the truth, have notified Bible Students to cease distribution of proper volunteer matter, and have even gone so far as to require them to bring their books in to them. No official has such authority in America, no matter what his position.

The Society has never yet issued volunteer matter that is in any manner violative of the law and does not expect to do so. Where there is a question about the legality of it the Society will be advised upon such question by competent lawyers who are our friends and who will give an honest opinion. The friends therefore may depend upon it that when volunteer matter is issued for distribution it is properly and lawfully issued and that it is proper to distribute it. If any still have doubt and desire advice let them go to some friendly lawyer who is honest and who is not interested in aiding the beast in its warfare against the “Lamb”. It is to be expected that there will be interruptions from over-zealous officials who are anxious to please certain constituents and desire to suppress the truth, because this is the time, as the Scriptures indicate, when such will take place. We cannot expect war to be made by the “beast” against the “Lamb” and his followers without some discomforts, but let us remember the admonition of the Lord: “Be not afraid, but be ye very courageous”. When David approached Goliath he did not say, “Goliath, will you permit me to strike you in the head with one of these stones?” No, but he did say boldly and fearlessly, “Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied”. (1 Samuel 17:45) The stone that David used seems to picture other stones that must be subsequently used (Revelation 16:20) and the Lord seems to have reserved some of these “stones” for this very time.—Job 38:22,23.

“Doubtless it requires courage in the field of battle facing enemies and dangers of every kind: but surely it requires still greater, still more honorable courage thus to take one’s stand for the Lord and for an unpopular truth and to be seen and known as a tract distributor of the same. It takes real courage to stand for the light when the great adversary with a world-wide influence brands it as darkness and leads an assault against it. It takes real courage to denounce the darkness meekly, persistently, when it has on its side wealth, culture, influence, and churchianity.”—Z ’97:283.

There is danger in looking at and trying to please the beast. There might be great danger to one who has shown bravery on the battlefield and in other places, in looking so intently at the “beast” and its operation that they would lose a large degree of courage incident to a follower of Christ and become fearful of performing their full duty. To such we would suggest, Look away from the “beast” and look to the perfect pattern and hear the command of the Captain of our salvation, “Fear not...and follow me”. It would be a fearful thing, after one had sacrificed all and for a time fought valiantly, then to become frightened at the “beast” or any man-made institution, which would lead to a compromise of conduct and thus a failure to gain the prize. There is a class of called ones who are fearful and for this reason draw back from the service, and concerning such we read: “But though not voluntary overcomers the Lord loves them and delivers those who through fear of death (fear of contempt, fear of reproach borne by the bullock and the goat beyond the camp, in the wilderness or separated or dead condition) were all their lifetime subject to bondage—bondage to fear of men and men’s traditions and opinions, which always bring a snare and keep back from full obedience to God even unto death.” (Hebrews 2:15)”. T-70.

SPIRIT OF LITTLE FLOCK

Does the “little flock”, those who will inherit the kingdom, have a greater measure of the spirit of the Lord than the class above mentioned? Concerning these we read: “For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father”.—Romans 8:15.

It is to be expected that the adversary, through his various agencies, particularly that of the “beast”, will make every possible effort to frighten and discourage the followers of the “Lamb”. But these know the voice of their Master and cheerfully follow whithersoever he leadeth. For their encouragement the Lord hath put these words in their mouths: “Therefore will we not fear though the earth [organized society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [disorder], though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof. God is in the midst of her: she shall not be moved; God will help her and that right early.” (Psalm 46:2-5)
Again: "Though a host should encamp against me, my heart shall not fear; though wars should rise against me in this will I be confident. One thing have I desired of the Lord and that will I seek after, that I might dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord and inquire in his temple." (Psalm 27:3,4) Clearly here the Psalmist describes the class who fearlessly follow the Master and are looking forward to entering the kingdom. Those possessing the zeal peculiar to the Lord's house, the zeal that is prompted by love, will not fear hard-ships in his service but will rejoice to be counted worthy to fill up some of the sufferings of Christ left behind, as they go forth sounding their trumpets, breaking their vessels and letting the light of truth shine out through their lives. Of them the poet has beautifully said:

"Happy objects of thy grace
Destined to behold thy face,
Hallelujah! Hallelujah!
Hallelujah! Amen."

POWER AND A SOUND MIND

Again, says the Apostle concerning this class: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." (2 Timothy 1:7,8) It is not to be understood that those composing the little flock will be fool-hardy and indiscreet, making themselves the objects of just criticism, but on the contrary such possess the spirit of a sound mind and this spirit of a sound mind, the spirit of the Lord, leads the possessor to be calm, sober, watchful, and always prayerful, and like the little band of Gideon's 300, always on the alert to do the will of the Lord at the proper time and to do it discreetly and wisely and without fear. Such, when-railed upon by the enemy, do not indulge in railing but calmly and trustfully use the sword of the spirit, and thus participate in the pulling down of the strongholds of error. They are not puffed up by words of praise, nor abashed or affrighted by the storming words of the enemy. They, thus participating in the pulling down of the strongholds of error. They, thus participating in the pulling down of the strongholds of error, are not puffed up by words of praise, nor abashed or affrighted by the storming words of the enemy.

"Happy objects of thy grace
Destined to behold thy face,
Hallelujah! Hallelujah!
Hallelujah! Amen."

INCREASED FAITH

When we first came to a knowledge of the truth and consecrated ourselves to do the Father's will we had a measure of faith. As we increased in knowledge and trust we increased in faith. When the storms of persecution arose and the waves began to beat against us we found that we needed more faith. The same rule must of necessity apply to the end. It must be expected that the "beast" will continue its wicked persecutions until it is overthrown by the "Lamb". All who follow the "Lamb" through these experiences to ultimate victory will have their faith put to the severest test. At one time when you went forth in the volunteer service and when everyone smiled and took from your hand the tract it was easy to go out in the work. When they graciously bowed to you with thanks for what you had given them it was not difficult to distribute the tracts. But when some began to scowl and others to rail, while others threatened you with violence and imprisonment, you found it required more faith to go calmly forward in the work. When the persecution increased and you were apprehended and charged with crime because you told the truth, when you were unjustly condemned as malefactors and cast into prison, and the sunlight was shut out by day and not even the stars were permitted to peep in upon you at night, and in loneliness and silence you sat down of strongholds of error, you found what things of this world are made mighty through God, (through the spirit, the power of God) to the pulling down of strongholds of error and sin, and to their endurance of a good fight as good soldiers of the Lord Jesus Christ, much to the surprise of those naturally their superiors. This was true in times past, when the weak ones of the world espoused the cause of Christ, and were firm to the very end of life, as martyrs, enduring unwaveringly trials and difficulties before which the strongest of the world quailed. And the same thing is still true of the same class, for although the particular features of persecution have greatly changed, nevertheless it is still necessary to endure hardness as good soldiers."—E-250.

WHY FEARLESS APPROVED

Why do the Scriptures everywhere mark with approbation the fearless? Surely not because the Lord is pleased with a boastful class. On the contrary, God is displeased with the boastful. The fearless are approved by the Lord because they thus show an abiding faith and confidence in him. "Without faith it is impossible to please" God. The more complete our faith the more pleasing are we to the Father. "According to thy faith be it done unto thee." The more fully we realize that we are children of the King, the more fully shall we appreciate the fact that even our body of flesh is immortal until his due time for its dissolution. What a wonderful Father we have—a refuge for every time of trouble, our strength in all times of weakness. These words of confidence he has put in the mouth of his children: "Thou hast seized hold of me by my right hand, with thy counsel wilt thou guide me and afterwards take me home to glory." (Psalm 73:23,24, Leeser) When we look away from our Father and forget that he is holding to our hand, we are weak and fearful. Then it is that faith is weak; then it is that we are terrified by the roar of the beast. If our faith recovers, then as the needle seeks the pole, so our hearts, if perfect, will immediately seek the Lord and when it does again are we strong. At times it seems that the enemy is about to overwhelm us, but when we remember that our hand is in the Father's the enemy's power immediately fades into insignificance. Truly and sweetly the poet wrote:

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Destined to behold thy face,
Hallelujah! Hallelujah!
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When we first came to a knowledge of the truth and consecrated ourselves to do the Father's will we had a measure of faith. As we increased in knowledge and trust we increased in faith. When the storms of persecution arose and the waves began to beat against us we found that we needed more faith. The same rule must of necessity apply to the end. It must be expected that the "beast" will continue its wicked persecutions until it is overthrown by the "Lamb". All who follow the "Lamb" through these experiences to ultimate victory will have their faith put to the severest test. At one time when you went forth in the volunteer service and when everyone smiled and took from your hand the tract it was easy to go out in the work. When they graciously bowed to you with thanks for what you had given them it was not difficult to distribute the tracts. But when some began to scowl and others to rail, while others threatened you with violence and imprisonment, you found it required more faith to go calmly forward in the work. When the persecution increased and you were apprehended and charged with crime because you told the truth, when you were unjustly condemned as malefactors and cast into prison, and the sunlight was shut out by day and not even the stars were permitted to peep in upon you at night, and in loneliness and silence you sat and indulged in meditation, more faith was required to know that the Lord still loved you and that he held you by the right hand and that all was right. Truly the poet has described it thus:

"It is easy to sing with loved ones near,
When sunshine lies over the land;
But to sing in the dark with a lonely heart
We must feel the touch of His hand."

The spirit of the Lord is not the spirit of fear, but the spirit of courage, faith, love. May we not expect that as we advance further and further into the final conflict with the beast that greater courage will be required of those who are overcomers and who enter the kingdom? Will it not require a double portion of the Elijah spirit firmly, calmly, and serenely to meet the enemy in battle and present the sound message of
The test of perfect love

St. Peter makes it clear that judgment must begin at the house of God. (1 Peter 4:17) That the judgment of the nations is at hand every student of divine prophecy can see; that judgment upon the house of the Lord has for some time progressed, none of the Lord’s “little ones” can doubt. The chief purpose of this judgment of the house of the Lord is to test out and determine who have developed character pleasing to the Father, that which will insure his abundant entrance into the kingdom. Is the element of fear involved in this test? It is, and it proves whether or not our love for God and our Lord Jesus is supreme. St. John having this day of judgment in mind wrote to the church: “Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.” (1 John 4:17,18) The word “boldness” in this text is rendered by Dr. Strong as “outspokenness, frankness in publicity and speech with confidence.”

There could be no severe test of our love without some experience that would have a tendency to cause us to fear; hence the Lord in this concluding hour of the church’s earthly experience permits fiery trials to come and St. John tells us here that if our love for God is perfect we will have no fear, but will have boldness and confidence in this hour of testing and will speak forth the message of truth frankly and with confidence, sounding out our horns and using our earthen vessels and letting our light shine. Our lives, our all belong to the Lord. We owe him all we have, and he gives us the opportunity now to prove that we love him with a pure heart supremely.

Who shall receive the kingdom

“Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.” Before the foundation of the world God ordained a little flock to whom he would give the kingdom, and destined that such should be “holy and without blame before him in love—perfect in love, without fear, unwavering in faith.” (Ephesians 1:4) No creature or power could make war upon this little flock without the Father’s permission, because they are the apple of his eye and he holds them in the hollow of his hand. In the exercise of his wisdom and love he permits fiery experiences to come to test their loyalty and love. He permitted his beloved Son to suffer an ignominious death and then exalted him to the highest pinnacle of glory. He has permitted the “beast” to appear again from the abyss and make war with the “Lamb” by making war against his followers. To them the Master said: The beast “shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.” When the earnest, loyal follower of the Lamb reads these words his heart is thrilled with joy, because he knows that the fight having now begun, soon the victory will be complete and when that victory is complete those who stand on Mount Sion triumphant with the Lamb will be not only the called and chosen but will be the faithful, the loyal ones, even unto death, those who have not feared to speak his name, and who in the hour of stress have joyfully proclaimed, “The kingdom of heaven is at hand.”

“Blessed are the pure in heart, for they shall see God.” Blessed are the fearless, for they have pure hearts. In the above text St. John proves that only the fearless, that is those who confidently trust in the Lord, are perfect in love. It is only the pure in heart that are perfect in love, therefore it follows according to Jesus’ words, that the fearless—perfect in love—pure in heart, are the ones who will be received into the kingdom and see Jehovah. What a glorious prospect is set before them! “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit.” (1 Corinthians 2:9,10) By faith such now behold the majesty and beauty of the King and the indescribable glory of the kingdom. By faith then, let us, without fear, as the battle rages, hold firmly our Father’s hand and boldly cry out, “The sword of the Lord and of Gideon”. Proving our faithfulness to the end, it will be our Father’s good pleasure to grant unto us an abundant entrance into the everlasting kingdom, where there will be fullness of joy and pleasures forevermore.

[In Part II we will consider Elijah and Elisha as types and the relation of these types to the subjects of fear and perfect love].

(To be continued)
"All Scripture is given by inspiration of God; ... that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3:16,17.

The whole world is in a condition of alienation from God. Mankind is steeped in ignorance and superstition. When we inquire why this is so, the Bible informs us that it is the result of our great ancestor Adam's disobedience to the just laws of his Creator. We see, then, that God is not responsible for present conditions, although for a wise purpose he has permitted them to come about. He created man under favorable conditions and with sufficient knowledge to enable him to take the proper course. Man brought the curse of death and all its concomitants upon himself by taking heed to Satan, the original sinner; and this course brought the entire race of Adam into divine disfavor.

Satan's lie in Eden first misled Mother Eve to doubt the truth of God's statement. (Genesis 2:17; 3:1-5) While Adam was not deceived, yet he deliberately disobeyed the divine command, and thus brought the penalty of death upon himself and all of his posterity. Separated from God, mankind gradually came under the influence of the adversary of God, who has brought them more and more under the power of superstition and ignorance. This is true of all classes, in all lands. But while God does not purpose to permit the veil of ignorance to remain forever upon humanity, yet he prefers to leave them in this degraded condition for a time, knowing that it is better for them to be in ignorance while present conditions exist. Knowledge brings a responsibility which the race in its present condition is unable to bear.

The Gospel Invitation Limited

Through the Gospel God has issued an invitation to a certain class. This invitation presupposes the existence of a class that is dissatisfied with the present evil things, and that is yearning to come into favor with God. As the Apostle said, they are "feeling after God, if haply they might find him". (Acts 17:27) God has a bountiful arrangement through which every human being will bye and bye have a full opportunity to receive a blessing through our Lord Jesus Christ; but this will be accomplished in the future. Now the only ones whom he invites are those who are feeling after God and striving against sin. The self-satisfied and the sinner are not invited. All the promises of the Bible are designed for those who come to the place where they long to get away from sin and to draw near to God.

In dealing with this class whom he has called out from the world, God has a variety of methods of operating. Of old he has spoken through the prophets; in later times he speaks through his Son and through the apostles. There is a larger sense in which God speaks to all mankind, but not in a special way. He sends his rain on the just and the unjust. His sun shines on good and bad alike. "Day unto day uttereth speech, and night unto night sheweth knowledge." But all these expressions are indefinite. With the message to the called-out class, however, the reverse is true. In the words of the Son of God and the apostles we have a clear, succinct revelation that God is perfect in Justice, Wisdom, Love and Power; and that in proportion as any come to understand their Creator, in that same proportion will they come to understand his benevolent plans and purposes.

Necessity for Overcoming Our Weaknesses

The question might very properly be asked as to the influence of the holy Spirit of God in enlightening our minds and clarifying our understanding to appreciate his Word, and as to how this enlightenment affects the whole life in the battle against the weaknesses of the flesh. We understand that God preferably operates with his people along the lines of their human will, the human heart, (their determination and affections), and that he has given them incentives, suggestions, to enable them to fight the good fight to the very end of the way.

Or, as we are instructed through the words of the Apostle Peter: God has given us the exceeding great and precious promises, that by these we may become partakers of the divine nature. (2 Peter 1:4) The mere reading of these promises, however, will never give us that great boon. We must set our hearts and our affections on things above; and if they are properly understood, we are led by them to conform our lives to the conditions which are attached to the promises.

This course of action results in our putting away those things which are displeasing to God. Moreover, we learn to add to our faith fortitude, knowledge, self-control, patience, brotherly kindness, love, as the Apostle suggests in this connection; for if we do these things, we shall have an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. (2 Peter 1:5-11) We are to permit the promises of the Scriptures to exercise a power in our hearts and lives. Our Lord prayed: "Sanctify them through thy truth; thy Word is truth". (John 17:17) This is the power which is to sanctify our hearts.

"Take heed unto yourselves".

The question, then, might arise, Does God ever exercise an outside influence in order to have us conquer some weakness of the flesh which we would never have conquered ourselves? The reply is, If God saw that we would not conquer if we were to continue to pursue a certain course, he would provide the help in order that we might do so—on condition that we trust him for it. But if he saw that we could conquer, he would say: 'My grace is sufficient for thee'—fight it out for thyself. Those who would do so would get the greater blessing, and thus would become the stronger in the Lord. But when we have done what we could to conquer our weaknesses, we should ask him for the needed grace to help in time of need. Furthermore, we are enjoined to grow in grace and in the knowledge and the love of God—to grow up into him who in all things is the Head of the body, even Christ.

Whoever does not submit his own heart to the leading and the teachings of the Lord has no authority from the Father to teach others to do so; and for such to presume to do so, as did the Pharisees and the Doctors of the Law, is hypocrisy, as the Master plainly indicated. Only those who are fully consecrated to God, and who have received the anointing of his holy Spirit, are commissioned to preach the Gospel and to serve the household of faith. And only such as continually and faithfully submit themselves to the leading of the Spirit of God, which brings them out of the old paths of sin and uncleanness into the paths of holiness, are either worthy or able to perform the skilful service of ministering to the Lord's household.
HE IMPORTANCE of assembling ourselves together, as the Lord's people and in the spirit of the Master, cannot be overstated, especially as we see the end of the earthly journey of the church draw near. It has long been recognized that a general convention affords opportunity for wider acquaintance among the brethren, enabling them to get into closer touch with each other and to sympathize more fully with each other in the blessed service the Lord has committed unto them. It has been the custom of the Society to hold one general convention each year. Last year we missed this, because of conditions prevailing at that time. Notwithstanding the local conventions held during the present year, it is seemingly pleasing to the Lord that the International Bible Students Association have one general convention, affording opportunity for the friends to attend from all parts of the United States and Canada.

It seemed most appropriate to hold this convention the early part of September, since at that season many friends might find it more convenient to be away from their homes; hence the time set for this convention is September 1 to 7 inclusive, a period of seven days, but with the program opening on the afternoon of the 1st. This will allow most of Labor Day in which friends from nearby points can travel.

In looking about for a place we had at first thought of Put-in-Bay Island, where eight happy days were spent in convention in 1908. But upon closer investigation arrangements there did not seem to promise all that could reasonably be expected; for one thing the trolley car line which did operate from the docks to Hotel Victory has been torn up, thus making the hotel less accessible than formerly. Finally arrangements have been made for the convention to be held at Cedar Point, which is on a slender peninsula jutting out from the Ohio mainland, only a short distance from Put-in-Bay. Cedar Point is really more accessible than Put-in-Bay, for regular boat lines run from Cleveland, from Toledo, from Detroit, and from Buffalo; hourly ferry trips are made from Sandusky, these ferries landing within what would be about one city block from the commodious hotel which has been placed at our disposal, and in which is situated the auditorium where the meetings will be held. Furthermore, a splendid concrete auto road leads out from the mainland and makes the place accessible for auto passengers from either east, west, or south.

The management has placed at our disposal its large and quiet auditorium, which has the benefit of both eastern and western breezes. There are no railroads, no street cars, and no autoroads beyond the end of the main road; so there will be no untoward noises from sources very fruitful of distraction in cities. For those who will be coming in autos, there is a spacious garage just near the hotel, which will charge 50 cents for each machine per twenty-four hours for irregular stand-ins, or $2.00 for the whole seven days. The northern extremity of the Point, from the hotel on, is wooded with virgin forest, through which, however, well-built walks are laid and which will furnish opportunity for rest and conversation between the meeting periods.

Hotel "The Breakers" is the place of chief entertainment, and is so called from the fact that it is situated directly on the magnificent seven-mile strand. The hotel has one thousand outside rooms and a special rate has been made of $2.50 per day per person for room and board, two people occupying one room. The rooms will not be available at this special rate until the night of September 1st, as that is the day on which the hotel is closed to the public in general. The management has pledged itself to do all in its power to provide for the comfort and well-being of the guests. If necessary, further accommodations can be arranged, either on the Point or in Sandusky, some fifteen minutes removed by ferry.

Those travelling long distances by rail are advised to purchase their tickets to Sandusky, Ohio, as the most frequent boat service is obtainable from that point. Special cars arriving at Sandusky over the New York Central Lines are usually brought to the ferry piers; passengers arriving over the Big Four, Pennsylvania, Baltimore & Ohio, or Lake Erie & Western Railways will find themselves within a few blocks of the ferry landing.

We expect to secure special railway rates for this Convention on what is called the certificate plan. When purchasing one-way ticket, buy it to Sandusky, Ohio, securing at the same time a certificate from the agent showing that the ticket was purchased account of I. B. S. A. Convention. If, perchance, the agent is not instructed regarding our convention, then secure a receipt showing that such a ticket was bought. Full regular rate will have to be paid to Sandusky, and with the certificate or receipt return trip can be secured for one-third of the regular rate. This will make the round trip average about two cents a mile each way. Inquiry might well be made of local agents as to whether there is any regular summer round-trip rate to Sandusky which would be more advantageous than the fare-and-a-third certificate plan.

Reports from various parts of the country show that the friends are very much enthused over the prospect of this general convention. It is probable that several special cars will be chartered by friends from the Pacific coast. Many are expected from all parts of the United States and Canada. Practically all the Pilgrim brethren will be present and will address the convention during the period of seven days. Several classes in the Central States had thought of holding local conventions over Labor Day, but now, doubtless, the majority will prefer to attend the larger gathering at Cedar Point.

The Society has provided a committee on arrangements, and this committee will be glad to do, and will do everything possible to insure the comfort of those who attend. It is important, however, that the committee know in advance how many to expect. We therefore request the friends to address a letter or postcard to the convention committee at Pittsburgh, stating the number in the party, whether male or female, those who prefer to room together, etc. With this information the committee will be on the ground and receive the friends as they come, assigning them to their quarters without difficulty or confusion.

It is expected that this will be the largest and most helpful general convention that has been held for many years. It will afford opportunity for discussion and preparation for the future great work that is before us. We suggest that the classes throughout the country immediately ascertain how many in their districts are expecting to attend, and that they arrange the journey in parties as nearly as possible.

Please address communications to Convention Committee, I. B. S. A., 119 Federal St., Pittsburgh, Pa.
AN ANCIENT EXAMPLE OF SELF-CONTROL—FOUR NOBLE YOUNG MEN—GOOD BLOOD FROM CHEAP FOOD—THE SECRET OF THE YOUNG PRINCES' WISDOM—DAILY OPPORTUNITIES TO EMULATE DANIEL AND HIS COMPANIONS—ABSTINENCE FOR THE SAKE OF OTHERS.

"Every man that striveth in the games exerciseth self-control in all things."—1 Corinthians 9:25.

Every ancient example of self-control is an inspiration to us to-day. If we would be wise men, counsellors of the king, we must submit to the discipline of the royal education. This was the opportunity and it was not a bad one. They could have a position of influence; or if, perchance, he did get there, it would be a miracle if he were not removed. Such a miracle kept Judge Lindsay of Colorado in office for several years in spite of every pressure of high-mindedness. To him, the thing that is really needed is faithfulness to the principles of righteousness.

Although ancient Babylon has passed away, although few of us can be Daniels or have his high position and wonderful opportunity, nevertheless the thing that is really needed is the Daniel spirit; and that is a possibility with every man and with every woman, young or old. "Dare to be a Daniel!" Alas, how few appreciate the privilege! How few are emulating the Daniel spirit!

WHEREBY THY BROTHER STUMBLETH

In Romans 14:21 the Apostle Paul gives the thought that in addition to our consideration of what is best for ourselves in the way of food and drink, to enable us best to serve the Lord, we should also have a mind as to the effect of our influence on our fellow men. "For he that doeth goodness to a man, whom he regardeth not, is considered as a friend of God; and whosoever doeth evil, and is his friend, is considered as an enemy of God." Therefore, we must consider the effect of our actions on those around us. It is important to choose our friends wisely and to be aware of the influence we may have on others. This is a responsibility that we should take seriously, for the actions we take can either lift up or bring down those around us. Ultimately, we are accountable for our actions and the effect they may have on others. Therefore, we should strive to make choices that are not only good for ourselves, but also for those around us.
"Seek ye first his kingdom and his righteousness."—Matthew 6:33.

ET US keep in mind the fact that the Master's parables of the kingdom of heaven relate to the class of people that he is calling out of the world of mankind to be associated with him in his Millennial kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including not merely the saintly, the wheat class, but also to some extent the tares, as shown in our context. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and the west, internally and externally.

LIKE A GRAIN OF MUSTARD SEED

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this parable illustrates how the Gospel of the kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but among bushes or herbage. Thus the message of Christ, received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. Let us remember that according to our Lord's interpretation, the parable (Matthew 13:19) the fowls represent the servants of the wicked one. So then the teaching of this parable would lead us to conclude that at one time the church of Christ was so unimportant in the world that it was considered a shame and a dishonor to belong thereto; but that ultimately it would become great and honorable, and that the adversary's servants would disport themselves in its shelter.

This development the Scriptures represent as being Babylon, declaring that as a whole the nominal church, with its various branches and denominations, is Babylonish. Hearken to our Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird". (Revelation 18:2) The intimation is that there is a large outward development of the church which is not to her advantage and glory, but contrariwise. Nevertheless this is nominally the church of Christ. However, his spirit may have been misrepresented and however improper the development may have been ultimately the great Head of the church will bring order out of chaos and confusion, and will glorify and use his elect.

The parable of the leaven illustrates the process by which, as was foretold, the church would get into the wrong condition. As a woman would take her batch of flour for baking and would put leaven (yeast) into it with the result that the mass would become leavened, so it would be with the church of Christ. The food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrine, which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his apostles has become either twisted or perverted by the errors of the day.

TREASURE HID IN A FIELD

The desirability of obtaining joint-heirship with Christ in his Millennial kingdom is pictured in the parable of "the treasure hidden in the field". Realizing its value, the finder desired it for himself, and had such faith in it that he disposed of all his property in order to buy that field which he believed to contain the precious treasure. Only those are overcomers who willingly entertain the prize, will gain its glorious promises. If we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these. But if we intelligently hear and by faith believe the Gospel offer of this age, the offer of a share with Christ in the kingdom, that he has become the hold of every foul spirit and the cage of every unclean and hateful bird. (Revelation 18:2) The intimation is that there is a large outward development of the church which is not to her advantage and glory, but contrariwise. Nevertheless this is nominally the church of Christ. However, his spirit may have been misrepresented and however improper the development may have been ultimately the great Head of the church will bring order out of chaos and confusion, and will glorify and use his elect.

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THE PEARL OF GREAT VALUE

In ancient times pearls occupied greater prominence among the values of earth than now. Pearl buyers traded in these gems and carried them to market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl that he had ever seen. He considered that he was unjustly expropriated in his disappointment may do you injury. "Thou hast faith? Have it to thyself before God." Make your sacrifice of earthly things to him; and who seeth in secret shall reward you openly.

THE NET GATHERED OF EVERY KIND

Another parable of the kingdom represents the Gospel message as a net. Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the kingdom as joint-heirs with Christ Jesus. Hence the kingdom offer of joint-heirship with our Lord in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors, dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name; and this will be necessary, as the Master forewarned them, saying, "They shall say all manner of evil against you falsely for my sake; Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you". (Matthew 5:11, 12) He that is not willing to have the kingdom at such a cost is not worthy of the kingdom. The Apostle has said: "Through much tribulation must we enter the kingdom". (Acts 14:22) Our Lord's words in this parable show that as a net the Gospel offer of this age, the offer of a share with Christ in the kingdom, that he has become the hold of every foul spirit and the cage of every unclean and hateful bird. (Revelation 18:2) The intimation is that there is a large outward development of the church which is not to her advantage and glory, but contrariwise. Nevertheless this is nominally the church of Christ. However, his spirit may have been misrepresented and however improper the development may have been ultimately the great Head of the church will bring order out of chaos and confusion, and will glorify and use his elect.

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AVING given his disciples many parables illustrating the experiences of the church, the kingdom class, in their development and preparation for kingdom honor, it was eminently proper that Jesus should give the parable of this lesser work to lay hold on the hand of the Master after his establishment, to show its purpose and its effect upon the world of mankind. In the past many of us read the Bible too carelessly. Our minds were sluggish respecting spiritual things. For instance, today we read the parable of the two classes. We should now be fully aware of the kind and outgoing of such a company as have accepted Christ's terms and desire to be on the right hand of this perfect Judge; and all of the goat class will be cast into the lake of fire for ever and ever. But what about heart condition? If conformity to the divine law in an outward way will bring blessings to all, will there not be still a difference between people, some coming heartily into accord with the Father, and others merely into outward harmony, because of the outward way to resist righteous perfection? Undoubtedly this is correct reasoning. It is along this line that the parable before us teaches; namely, that outwardly the sheep and the goat classes have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest all to the world in just the same manner. It will be from these weaknesses and frailties that they will gradually be raised up to perfection during those blessed thousand years of Christ's kingdom, when Satan will be bound and not be permitted to deceive any during that period.

APPLICATION OF THIS PARABLE

Then follows a description of the work of the Millennial age. "Before him shall be gathered all nations." This means all people of the world of the Lord's own human race, his peculiar nation, the people of God. Everybody except the sheep class, who will be the judgment time. Six thousand years ago Adam and his entire race were judged in Eden, and the sentence was death. Not one of the fallen human race is worthy of everlasting life. All are sinners. In due time God sent his Son to die for Adam's sin, in order that "as by a man came death (of the entire race), so by a man shall come the resurrection of the dead [the entire race]. For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order." (1 Corinthians 15:21,22) The first order to be made alive in Christ is the church, called out of the world, separated, "brought again" of the Holy Spirit. Then pass their judgment, their trial, for life everlasting or death everlasting in the present time. Hence the worthy ones, with characters formed pleasing and acceptable to God, will be quite ready to be Messiah's bride class, joint-heirs with him in his kingdom and in his work of judging the world. He has promised that all the faithful shall sit with him in his throne, the very throne pictured in the words of our text, the throne before which all the nations, all the people outside of the church, will be gathered.

The gathering of the world will be the result of knowledge. Following the conclusion of the time of trouble the outpouring of "Spirit on all flesh" will lead on to great enlightenment, in which all the blind eyes will be opened, all the dead ears unstopped, and the knowledge of the glory of God will fill the whole earth. Some there will be who, realizing this knowledge, will decide to accept Christ and will be gathered into this judgment. But after a hundred years of resistance, these will be destroyed. Those in the parable such as have accepted Christ's terms and desire to be on judgment, or on trial, for everlasting life. This will include all that are in their graves, who the Master tells will come forth, not all at once, but gradually. Messiah's kingdom will exercise its power and disseminate the knowledge of God and of righteousness, with a view of encouraging, helping and uplifting all the willing and obedient. All such may rise more and more out of sin and death conditions and be brought over to the work of this kingdom and out of the immoral conduct to the full image of God, as possessed by father Adam in the beginning. It will be the work of the entire Millennial age to bring this about. Righteousness will reign then, as sin reigns now. It is to say, it will be in control, in the ascendency, and whosoever sin will then will suffer promptly. Hence all the nations will be avoiding sin. Then the world in general will be a grand place, where nothing "shall hurt or destroy"; where "the inhabitant shall not say, I am sick"; where the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail. O happy day! we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing.

LAW OF RETRIBUTIVE DISTRIBUTION

"But", some will inquire, "what about the sins of the world? Will there be no chastisements, no punishments, for the sins of the world? We answer, yes. We will forgive the sins of the world for Christ's sake; it has been for him to forgive the sins of the church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally willing to forgive the sins of the world as the sins of the church, when the world, seeing the success of the church, will turn from it, accepting Christ as their Redeemer. This does not mean, however, that justice is to be ignored. In the case of the church, note how the sins of youth may leave their scar and sting to the end of life. And so we may reasonably assume that certain stripes, or punishments, will be given even then to follow the world in just the same manner. It will be from these weaknesses and frailties that they will gradually be raised up to perfection during those blessed thousand years of Christ's kingdom, when Satan will be bound and not be permitted to deceive any during that period.

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THE BASIS OF JUDGMENT

All the while each individual will be making character. This character will be fully appreciated by the great Judge, and the individual will be rated either as sheep or as a goat. The sheep class will be those who have properly followed the leadership of this perfect Judge; and all of the goat class will be rated as out of favor with him, even though all the while they will be receiving the blessings of the Millennial kingdom and outwardly rendering obedience to its laws. Not until the conclusion of the Millennium will the decision of the Judge be made manifest. Then great surprise will be shown at his decision—by both parties. To the sheep class at his right hand he will say: "Come, ye blessed of my Father (the kind that my Father is pleased to bless and to grant everlasting life), inherit the kingdom prepared for you from the foundation of the world." When God laid the foundation of the earth and planned its human habitation, it was his design to give it to you. Now the time has come for you to enter into this kingdom and to possess it.

This is the kingdom which God gave to Adam, and which Adam lost through his disobedience; but which Christ redeemed by the sacrifice of himself. It will be given to those
alone who will have developed the God-like character, those who will have become the Lord’s sheep during the Millennium.

Then the other class, the goats of the parable, will be sentenced: ‘Depart, ye accursed ones [doomed ones], into everlasting punishment;’ granted all privileges, blessings and experiences of a thousand years of contact with righteousness, truth and the Spirit of God, you indeed render an outward obedience; but at heart you have not come into harmony with God. I cannot recognize you as my sheep. I cannot present you to the Father as blameless and irreproachable; I have never seen you come about by divine power, of course, but we will make request for his return. Thus the race will come forth out of the prison house of death. The penalty upon the sheep class that will be especially interested in, praying for and preparing for, those who are in the great prison-house of death. And by so engaging their time and energy these sheep will be manifesting a purpose, a will, in harmony with that of the Creator. God has willed that all in the graves shall come forth as the command of Jesus (John 5:28,29); and those in sympathy with God and Christ will be colaborers with God in accomplishing the work for which Christ died. Any not interested in that work will be lacking in God’s spirit; and this is exactly what is charged against the goat class.

He who sits upon the throne, having redeemed the world of mankind and having provided for the resurrection of all these redeemed ones, counts them as in a certain sense representing himself; as he says in the parable, “I was hungered, and ye fed me; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.” To the goat class he said: “I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.” Both sheep and goats claimed that they had no knowledge of any such experiences. ‘When did we minister unto thee?’ ‘When did we fail to minister unto thee?’ The answer was ‘Inasmuch as ye did it unto one of the least of my brethren, or did it not unto him, ye did it, or did it not unto me.’

CHARACTERISTICS OF THE SHEEP CLASS

Now who are these respecting whom there will be a test upon the sheep class and upon the goat class? Will there be people sick, hungry and in prison during the Millennium? Does the Lord wish us to understand that there will be such? We have, on the contrary, always assumed that sickness, poverty, hunger and prisons will then be gone forever. What does it all mean?

The meaning is plain. With the establishment of the Millennial kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for lack of spiritual food and light, for lack of knowledge of the Father. Millennial blessings will be showered upon those who accept the Lord’s terms, there will be others who will need assistance. Those who have the spirit of God, the spirit of love, will be glad to carry the heavenly message of reconciliation to all humanity, glad to apply the eye-salve of the truth to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back into harmony with God—to the blessings of Messiah’s kingdom, to the way in which these may be obtained—helping them to cover their nakedness with the merit of Christ. All who will take pleasure in this work will be thus manifesting that they have the character of Christ. All who sit in judgment will be of the goat class and will thus be manifesting themselves as goats, and correspondingly will be out of favor with the great King of kings, their Judge, the Lord of Glory.

THE WORLD’S RESURRECTION

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions have already gone. All these are to come forth. But the Scriptures declare that they will not all come forth at once, but “every man in his own order” (1 Corinthians 15:23). The race is being gathered into the Kingdom in the first resurrection. During the Millennium the awakening from the sleep of death, the prison-house, will come about by divine power, of course, but we believe in answer to prayer. Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come forth as the command of Jesus (John 5:28,29); and those in sympathy with God and Christ will be colaborers with God in accomplishing the work for which Christ died. Any not interested in that work will be lacking in God’s spirit; and this is exactly what is charged against the goat class.

Dear Ones In The Lord:

Words can’t express to you the great blessing I received from reading the_FirstArticle, "God’s Covenant and Blessings," in THE WATCH TOWER. Without a doubt to the Lord sent it, for it is just what I needed. In examining myself after reading the article “Test of Sonship” I find by God’s grace I do have the proofs of sonship. Now who are these respecting whom there will be a test upon the sheep class and upon the goat class? Will there be people sick, hungry, and in prison during the Millennium? Does the Lord wish us to understand that there will be such? We have, on the contrary, always assumed that sickness, poverty, hunger, and prisons will then be gone forever. What does it all mean?

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The eternal fire is the fire of God’s jealousy or anger, which burns with much light and power against all antagonistic to his righteousness. (Zephaniah 3:8,9) It is, of course, merely a figurative expression representing complete destruction. The Golden Text given with this lesson has no connection with the parable of the sheep and the goats. It has reference to the “reckoning” which Christ makes with his own body members and which is pictured by the parable of the talents. To each of his “servants” the Lord has entrusted certain capacities and opportunities for service and account is to be rendered to him in connection with such stewardship and the final degree of honor or dishonor of the individual determined on the basis of his faithfulness or unfaithfulness in his service of his Master. But all this transpires before ‘the Son of Man comes in his glory’ and begins the work of dealing with all nations.

Dear Brethren:

I wish to express my gratitude for the first article, “God’s Covenant and Blessings,” in THE WATCH TOWER, to the dear brethren of the Editorial Committee. This convinces me more and more that the Lord is still using the same channel which he has been using for the last forty-three years for the feeding of his people with food in due season. I received much light and encouragement through the reading of this article. It has been a real eye-salve of the truth to me. It has helped me to understand the things of God. Your interest was merely personal, a selfish one. You have enjoyed the blessings of these glorious thousand years, and that is all which God has provided for you. You are not of the kind to whom he is pleased to minister unto and help. You will not be in fellowship with him in spirit, this is to your portion, the second death.

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Two Letters of Appreciation

Your servant in Christ,
GREGORY SAKATOS, Colp.

A. S. ZAKIAN, N. Y.
### ADDRESSES BY BROTHER T. H. THORNTON

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<th>City, Date, Source</th>
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| Hendersonville, N. C. | Aug. 4, 1894,.......
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| Green, S. C. | Aug. 8, 1894,.......
| Westminster, S. C. | Aug. 9, 1894,.......
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### ADDRESSES BY BROTHER L. F. ZINK

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| Parsons, W. Va. | Aug. 8, 1894,.......
| Buckhannon, W. Va. | Aug. 15, 1894,.......

### ADDRESSES BY BROTHER M. J. BAEUERLEIN

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| New Kensington, Pa. | Aug. 3, 1894,.......
| Lewistown, Pa. | Aug. 11, 1894,.......

### ADDRESSES BY BROTHER E. L. DOCKEY

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| New Castle, Pa. | Aug. 7, 1894,.......
| Canonsburg, Pa. | Aug. 7, 1894,.......

### ADDRESSES BY BROTHER A. D. ESHLEMAN

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| Evansville, Ind. | Aug. 8, 1894,.......
| Wheeling, W. Va. | Aug. 10, 1894,.......

### ADDRESSES BY BROTHER H. E. HAZLETT

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| Warren, Ohio | Aug. 3, 1894,.......
| Fairmont, W. Va. | Aug. 4, 1894,.......
| Clarksburg, W. Va. | Aug. 10, 1894,.......

### ADDRESSES BY BROTHER W. F. HUNTING

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| Fairmont, W. Va. | Aug. 3, 1894,.......
| Clarksburg, W. Va. | Aug. 10, 1894,.......

### ADDRESSES BY BROTHER J. L. HUTCHINSON

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| Pittsburgh, Pa. | Aug. 3, 1894,.......
| Connellsville, Pa. | Aug. 17, 1894,.......
| Sharon, Pa. | Aug. 10, 1894,.......

### ADDRESSES BY BROTHER R. J. MARTIN

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| Frostburg, Md. | Aug. 17, 1894,.......
| E. Palestine, Ohio | Aug. 24, 1894,.......

### ADDRESSES BY BROTHER H. H. RIEBER

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| New Brighton, Pa. | Aug. 3, 1894,.......
| East Liverpool, Ohio | Aug. 17, 1894,.......
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### ADDRESSES BY BROTHER P. H. ROBINSON

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| Buffalo, N. Y. | Aug. 3, 1894,.......
| Washington, Pa. | Aug. 3, 1894,.......
| Alcoma, Pa. | Aug. 10, 1894,.......

### ADDRESSES BY BROTHER W. E. VAN AMBURGH

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| Canton, O. | Aug. 3, 1894,.......
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### ADDRESSES BY BROTHER C. A. WISE

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| Columbus, O. | Aug. 3, 1894,.......
| Toledo, O. | Aug. 8, 1894,.......

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**MORNING HYMNS FOR SEPTEMBER**

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord", then join in prayer. At the breakfast table the Memoz text is considered. Hymns for September follow: (1) 140; (2) 35; (3) 134; (4) 238; (5) 158; (6) 129; (7) 112; (8) 326; (9) 249; (10) 267; (11) 279; (12) 266; (13) 23; (14) 206; (15) 322; (16) 106; (17) 136; (18) 124; (19) 74; (20) 244; (21) 226; (22) 233; (23) 144; (24) 8; (25) 333; (26) 352; (27) 27; (28) 119; (29) 229; (30) 165.
THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the Watch Tower Bible & Tract Society, chartered A. D. 1881, "for the promotion of Christian knowledge." It has appeared in the English language as a class room reader, and in the Dutch, German, French, Italian, Spanish, Russian, Russian-Hebrew, and Chinese languages, and is now the medium by which about one hundred million copies have been distributed throughout the world. It is published by the Watch Tower Bible and Tract Society of Pittsburgh, Pa., and is available at all bookstores and newsstands.

The Watch Tower Bible and Tract Society is a non-denominational, non-sectarian organization which imparts the purest and most liberal teachings of the Bible. It does not subscribe to any particular church or denomination, but its teachings are based directly on the Word of God. The Society's mission is to make the Bible accessible to all people and to help them understand its teachings.

The Society also operates the Watch Tower School of Christ, which is a non-denominational school where students are taught to read and study the Bible for themselves. The school is located in New York City and is open to all students who wish to learn about the Bible and its teachings.

The Society's publications include the Watch Tower Bible and Tract Society's Monthly, which is a monthly publication that contains Bible studies, articles, and other educational materials. The Society also publishes the Watch Tower Conventions, which are annual conventions held in different cities around the world where students and members of the Society gather to study the Bible and learn from each other.

The Society is non-profit and relies on donations from its members and supporters to fund its operations. It does not receive any funding from the government or any other source.

The Society's teachings are grounded in the Bible and are based on the interpretation of the Bible as a whole. The Society believes in the literal interpretation of the Bible and does not use allegory or symbolism to interpret its teachings.

The Society is an international organization with offices and representatives around the world. It has a large staff of volunteers who work to distribute its publications and to help people understand the Bible.

The Society's mission is to help people understand the Bible and to help them live a life that is pleasing to God. The Society believes that the Bible is the ultimate authority in all matters and that its teachings are timeless and applicable to all people in all situations.

The Society's publications are available in a variety of languages and are distributed free of charge to anyone who requests them. The Society also provides Bible classes and study groups in many countries to help people understand the Bible and to apply its teachings in their daily lives.

The Society's teachings are non-denominational and are based on the literal interpretation of the Bible. The Society believes that its teachings are based on the Word of God and are timeless and applicable to all people in all situations.
HEN prophecy has been fulfilled or is in the course of fulfillment the consecrated child of God may understand it. The world has no faith in the Word of God, hence even though men of the world be­hold events transpire in fulfillment of prophecy, they do not believe the prophecy, and it means nothing to them. Knowing the inspired words of the prophets were written aforetime for the instruction and comfort of the church and particularly for the benefit of those upon whom the ends of the ages have come, the faithful Christian is enabled, by reason of the illumination of the holy Spirit, to see and have some appreciation of fulfilled prophecy. In this part of the subject under examination we will consider the life, deeds and words of the prophets Elijah and Elisha from the viewpoint of type and antitype.

There has been much discussion among Bible stu­dents concerning these prophets and what class or classes of persons they represented. Since we are assured that the pathway of the just is as a shining light that shines more and more unto the day of per­fection, the search­er after truth may with confidence expect to get further light as the end of the pathway is approached. The honest search­er for truth does not irrevocably commit himself to an interpretation of unfulfilled prophecy; for he realizes that the Lord may be pleased, from time to time, to grant a clearer vision of the subject, and as prophecy unfolds and the events transpire in fulfillment thereof the vision does become clearer. (2 Peter 1:19-21) What we state herein is not dogmatically given; but in the light of the great underlying principles or governing laws of con­duct, as set forth in Part I of this subject, we submit the thoughts herein expressed for the careful consid­eration of the truly consecrated.

ELIJAH A TYPE

It seems to be definitely settled in the minds of practically all Bible students that Elijah was a type of the church in the flesh. (1 Kings 17; B-250-256) As to whether or not Elisha was a type of something, and if so what, has not been definitely determined by students of divine prophecy. When we find that God uses a man to typify or picture events to happen in the future, it is of interest that we consider the words, deeds and character of that man. See Z 15:285.

Ahab, King of Israel, the chosen people of the Lord, influ­enced by his unrighteous queen, Jezebel, had led the people into idolatry; and God sent to him the prophet Elijah, who boldly stood before the king and delivered his message, to the effect that for a period of three and one half years there would be no rain in the land, wherein dwelt the people of Israel. After delivering this message the prophet concealed himself for the period of the drouth. At the end of the three and a half years God sent him back to Israel, direct­ing him to appear before Ahab, the king. On the way he met Obadiah, the king’s most trusted servant, whom he requested to go to the king and tell him that Elijah had returned. Obadiah was exceedingly fearful of his life, fearing to report the presence of the prophet lest the prophet would fail to appear before the king; hence he begged to be relieved of the responsibility.

After being assured by Elijah that he would cer­tainly appear that day before King Ahab Obadiah yielded to his request. A meeting of the prophet and the king resulted. King Ahab accused the prophet of being responsible for the drouth. Elijah with bold­ness responded by declaring that the king himself was responsible for the drouth of rain because he had for­saken the Lord and had led the people into idolatry. At the instance of Jezebel the prophets of Baal held sway in Israel, and the people followed them. Elijah now made a most startling and bold proposition to Ahab; namely, that King Ahab should summon the prophets of Baal who should build an altar and place upon it a slaughtered bullock and put no fire under it; that he himself (Elijah), would do the same thing and that then the prophets of Baal should call upon their God to consume the sacrifice by fire and Elijah would call upon Jehovah to consume his sacrifice by fire; and that whosoever’s God responded by consuming the sacrifice should be accepted by the people.

The king acquiesced and summoned 450 prophets of Baal. At an appointed time the meeting was held. The false prophets of Baal builded their altar and placed upon it a slaughtered bullock, and then called on their god Baal to consume the sacrifice. But they failed. Elijah then was not only careful to see there was no fire under his sacrifice, but he filled the trench with water. Then after he had offered up a prayer to Jehovah, fire descended from heaven and con­sumed not only the sacrifice, but the stones and the dust, and even licked up the water in the trench. The people then and there acknowledged Jehovah as God. Elijah, singlehanded and alone, boldly ordered that all the 450 false prophets of Baal should be taken and killed. They were taken, brought to the Brook Kishon and there were put to death. There then followed a great deluge of rain.

ANTITYPE

We have heretofore seen that these experiences of Elijah foreshadowed the experiences of the church in the flesh; that the lack of rain for three and a half years foreshadowed the lack of truth, living waters, during the period of 1260 years of Papal supremacy and wicked persecution of the saints, which ended in the year 1799. Then followed a great deluge of truth
in the earth, the wide distribution of millions of Bibles and the proclamation of truth by word of mouth.

In his dealings with King Ahab and in his boldness in slaying the false prophets of Baal, Elijah exhibited a wonderful degree of courage and fearlessness. Hence his expose part of the Lord in executing whatever commands he received from the Great King. Elijah was courageous for the Lord and for the truth; Obadiah was less courageous and in some respects weak-kneed, lacking many of the qualities approved of the Lord. These are Christians of both these types to-day, but Elijah stands for or represents the 'little flock' with whom the Lord is especially pleased and who, with the Redeemer, will constitute the kingdom class by and by."—Z ’04-220,221.

"A general lesson may be drawn from these incidents by the Lord’s people of the new creation. The Elijah-like class have the lessons of courage and faithfulness and trust. Let us be strong in the Lord and in the power of his might; let us speak his Word plainly and fearlessly. On every occasion and by every proper means, the glories of him whom we call from darkness to light. It is not for us to vanish the enemies of the truth and put them to death as did Elijah, but it is for us to slay and utterly expose the errors and false teachings which are deceiving the people. The Lord’s ‘little ones’, as the Scriptures declare, may be mighty through his power to the pulling down of the strongholds of error and to the turning back of the tide of dissipation and sin from those who are in a reasonable attitude of mind to receive the Truth."—Z ’04-234, 235.

**FALSE PROPHETS SLAIN**

The undaunted courage and fearlessness exhibited by Elijah in slaying the false prophets of Baal surely pictures something in the experiences of the church. Such an important event would not have been given prominence in the record unless it was intended to picture something or teach some lesson. We suggest the following: For many years the clergy, both Catholic and Protestant, operating under the name of Christ, have taught false doctrines and led the people into idolatry. They have taught the God-honoring doctrines of eternal torture, spiritism, the ‘doctrine of devils’, evolution, higher criticism, etc; and have so turned the minds of the people away from God and his pure Word of truth that even one of their own modern writers recently published this statement: "Christianity in its present form will have to go into the war scrapheap". There are exceptions to the rule, of course, but, to quote the words of an earnest Bible student: “In the aggregate, the clergy are the greatest bunch of hypocrites that have ever afflicted the peoples of earth”. Surely there is nothing in all history that more clearly fulfills the picture of the false prophets than the majority of the clergy class of our own day. They have established a great stronghold of error and gnash their teeth and war against everyone who dares hold forth the truth.

Jehovah has armed the antitypical Elijah class; and their chief offensive and defensive weapon is the "sword of the Spirit", the message of truth. The prophecies of Ezekiel and Revelation contain the most scathing arraignment of these false prophets that has ever been written. Volume VII of STUDIES IN THE SCRIPTURES, "The Finished Mystery," unfolds these prophecies so that even the unconsecrated may understand, and thus exposes these false prophets to the world as they have never before been exposed and deals a mortal blow to their false teachings and fraudulent deceptions. When this weapon was placed in the hands of the antitypical Elijah class, boldly and fearlessly they went forward and used it.

**SUDDENLY BECOME FEARFUL**

Ahab pictured the civil powers; Jezebel pictured the ecclesiastical elements. Ahab was not particularly interested in the false prophets of Baal. He cared for them only as they might serve his purpose, but he did not suffer much by reason of their loss. It was his unrighteous consort, Jezebel, who particularly desired to maintain these false prophets. The disloyal, unfaithful ecclesiastical systems of today are really the only ones that care particularly to maintain the false prophets; namely, the clergy.

In the type Jezebel sent word to Elijah that she would have him put to death in twenty-four hours because he had slain her prophets. This frightened him and he fled. This disposition of fear suddenly developed by Elijah seems strange in the light of the courage and fearlessness he had previously exhibited.

"Poor Elijah, so courageous previously, so ready to risk his life, now was panic-stricken and fled to Beersheba, the farther part of Judah. Even then he did not feel himself safe because Jehoshaphat, the king of Judah was a close friend of Ahab, King of Israel, so leaving there his servant he continued his flight southward to the wilderness of Mount Zion. It is useless for us to speculate as to how Elijah might have done otherwise than he did, or how he might have boldly stood up for the Lord, denounced the queen, rallied the heads of the tribes of Israel and carried forward to a general completion the reform movement which he began. We are to remember that Elijah was a type; and that hence his doings, as well as his words, in a particular sense and degree were and are for the Lord, beyond any knowledge or motives of his own. It is only when we view this entire narrative of Elijah, Ahab and Jezebel from the standpoint of a type of more wonderful things coming afterward on a larger scale, only then can we grasp in any measure the force and meaning of the lessons taught through these types."—Z ’04-236.

We emphasize the statement above made: "We must remember that Elijah was a type; hence his doings as well as his words were in a particular sense ordered of the Lord." What experience has come to the church which seems to be pictured by this experience of fear and lack of courage that overtook Elijah? During the year 1917, and up to the spring of 1918, the church was unusually zealous in using the sword of the Spirit, particularly the point of the sword which had been prepared and "wrapped up for the slaughter" with which to assault Babylon's strongholds of error and to expose her false prophets. Referring to that time it had been prophetically written: "Thou, therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain; it is the sword of the great men that are slain, which entereth into their privy chambers". (Ezekiel 21:14) The "sword of the Spirit" was to be wielded by Pastor Russell twice three times in six volumes of STUDIES IN THE SCRIPTURES. The weapons of destruction will pursue all the great ones of earth, penetrating into all their most secret places. The sword of the Spirit will search out all of the lords over God's heritage (1 Peter 5:3), the clergy, exposing their numerous ideas contrary to Jehovah and his plan. "I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied. Ah! it is made bright. It is wrapped up for the slaughter." (Ezekiel 21:15) The point of the sword is Volume
VII, STUDIES IN THE SCRIPTURES, "The Finished Mystery", because it contains the essence of the weapons of all the writings of Pastor Russell and the explanation of the prophecies of Ezekiel and Revelation against the false systems that encumber the earth, particularly the false prophets, towit, the clergy.

JEZEBEL WAXED ANGRY

Immediately following the wide dissemination of this message of truth against the false prophets the antitypical Jezebel waxed exceedingly angry, and threatened and bullied and bluffed the Elijah class throughout all the country, and, by enlisting the aid of Ahab, so frightened the Elijah class that under the unrighteous persecution that followed upon them they laid down the sword and fled. Much persecution followed, instigated, pushed on by Jezebel, the mother harlot and her daughters associated with her, by the antitypical Ahab; and so great was the discouragement of some of the Elijah class that they said: 'Would that we might die and end this terrible ordeal.' For some time there was much despondency among the Elijah class. How like the experience of their prototype, Elijah!

"The antitype of Ahab, civil government, has to a considerable extent recognized the general truth of the matter (the refreshing that has come to the people from spreading the truth) but they are more or less closely affiliated with and under the influence of the Jezebel system; and, alas! as Revelation clearly points out, Jezebel today has daughters (systems termed Protestant), which nevertheless copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecution, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome and at the instigation of Herodias—Jezebel. This, however, is looking down to a period in the future."—Z '04-237.

In view of the events above related, does it not seem that Brother Russell wrote the above paragraph prophetically? Again we quote from him:

"Elijah, under the juniper tree, praying God that he might die because he had been no more successful than his fathers had been in the mission of restoring Israel to the true worship of God, is almost amusing when we think of the fact that the prophet had fled panic-stricken a few days before to escape Jezebel's threat against his life. Why this fear? Why the attitude of his heart toward the Lord? Why was he not ready to give up his life, to die, and yet pray the Lord for death? The prophet's experiences and conduct are but an illustration of what frequently occurs. Amongst the Lord's people some of strong faith at times become discouraged, panic-stricken, fearful. For a moment they seem to forget whose servants they are and the almighty power that is behind them, able and willing to make all things work together for good to his faithful ones. The fact of the matter is that all of the Lord's consecrated servants devote their lives to sacrifice when they become followers of the Lamb, but consecration continues, and yet the Lord's people take courage from this. Afterwards King Ahaziah, who was injured, sent a messenger to Baal-zebub, the god of Ekron, to inquire whether he would recover. The angel of the Lord directed Elijah to go and meet the messenger and to tell the king that he would not recover. This Elijah did. Thereupon the king sent a captain with fifty men to Elijah, evidently for the purpose of apprehending him, and at Elijah's instance fire came down from heaven and devoured them. A second fifty went up and presented themselves to Elijah, with the same result. Then the third fifty came and humbly bowed before Elijah; whereupon the Lord directed Elijah to go down to the king, saying, 'Go down with him, be not afraid of him.' And Elijah rose and went down with him unto the king. (2 Kings, Chapter 1) Evidently he had lost his fear and regained his courage.

We must keep in mind that no human being could be so manipulated as to make one continuous picture showing every feature of the church's experiences. As often stated by Brother Russell, there are pictures within pictures, and where one picture ends another begins. Therefore we must mark well the different pictures so as not to confuse them. The experience of Elijah while being taken up in the whirlwind must of necessity appear last in the picture; but whether or not that experience pictured the last experience of the antitypical Elijah class is entirely a different matter. Elijah typed a class of persons; and the fiery chariot and whirlwind might not be the last earthly experiences of the persons composing that class. He could not have exhibited the spirit of fear after the fiery chariot experience. Hence that fear must be pictured first, on the same principle that Jesus as a man could not institute the Memorial Supper after his death, and that hence it must precede his death. The taking away of Elijah in the whirlwind might represent a marked point in the church's career, and yet many of the persons composing the church might remain in the flesh for a time after having that antitypical experience.

GREAT COMPANY CHARACTERISTICS

It has been suggested that Elisha was a type of the great company class. It is therefore important that we examine the characteristics of the great company class, and then see whether the events in the life and experiences of Elisha foreshadowed these characteristics. We here append some pertinent statements by Brother Russell:

"We have already pointed out that God does not make very particular mention of the great company class in the Bible, and we have found out the reason for this, namely, that if the great company were treated on the same plane and with the same degree of interest and explicitness as the little flock it would imply that God had offered both and said, 'Here they are; take your choice. But that is not so. The Lord's statement is: 'Ye are all called in one hope of your calling—to be members of the body of the Anointed. Thus the Scriptures merely give the hint that there are some who constitute the great company class, and who will get a great blessing, to which there never was an invitation. Everyone of that great company receives the grace of God in just the same way as the little flock, but they do not use it in the proper way, which was to lay down their lives with the Lord Jesus; for in carrying out the plan it must be laid down in death.

"What are the chief things that will draw us from the little flock to the great company class?

"My answer would be 'Lack of zeal, lack of love for God, lack of love for the brethren; that is to say, coldness on the part of your heart. The little flock will be the class without..."
The Watch Tower

DEEDS OF ELISHA

After the anointing of Elisha to be a prophet we find him walking with Elijah, seemingly to indicate that they were in perfect harmony. They journeyed from Gilgal to Bethel, from Bethel to Jericho, then to the Jordan; and the two crossed the Jordan together. When Elijah was taken up by the whirlwind Elisha saw it, and then he took upon him also the mantle of Elijah that fell from him and went back and stood by the bank of the Jordan. And then he took the mantle of Elijah that had fallen from him and smote the waters and said: Where is the Lord God of Elijah? And when he also had smitten the waters they parted hither and thither, and Elisha went over.

—2 Kings 2:13,14.

Other recorded deeds of Elisha are, the healing of the brackish waters (2 Kings 2:21,22); pronouncing of a curse upon some of his persecutors (2 Kings 22:24); causing a miraculous supply of water to flow into the ditches of the Israelites (2 Kings 3:13-20); increasing the widow's cruse of oil (2 Kings 4:1-7); blessing the barren Shunamite woman with a son (2 Kings 4:17); raising from the dead the Shunamite's son (2 Kings 4:34); healing the poisoned potage (2 Kings 4:44); healing the leper and causing leprosy to come upon his own servant (2 Kings 5:14-27); causing the iron wedge to swim in water (2 Kings 6:6); and then came the experience at Dothan. In the examination of these acts and words of Elisha we find nothing of the characteristics of the great company.

It may be suggested then that these deeds do not seem to typify the great company class. Would it not indicate a restitution work on the part of Elisha and that Elisha would type the ancient worthies? The answer to this is that Elijah did a similar work in this, that he miraculously increased the widow's woman's barrel of meal and cruse of oil so that "the barrel of meal wasted not, neither did the cruse of oil, according to the word of the Lord which he spoke by Elijah". (1 Kings 17:11-16) Later the son of the same woman fell sick and died, and Elijah awakened him out of death "and the soul of the child came into him again and he revived". (1 Kings 17:18-23) In this connection we are reminded that during the three and a half years of Jesus' ministry he opened the eyes of the blind, unstopped the ears of the deaf, loosed the tongue of the dumb, healed the sick and afflicted, and awakened some out of death.

In speaking to his disciples on one occasion he said: "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall ye do, because I go to my Father". (1 John 14:12) Instead of these works of temporary blessings done by Elijah, and subsequently by Elisha, representing restitution work to be done by the ancient worthies, may it not be that it typified or represented the privileges that the Elijah class have had during the Gospel age of bringing blessings to those to whom they brought the message of truth through the opening of their eyes of understanding, etc?

Commenting upon the words of Jesus that his disciples should do greater works than he had done, his "faithful and wise servant" wrote:

"It may perhaps be proper to think that some of these greater works will occur after the kingdom has been established, the greater work of awakening the world of mankind from the sleep of death; but in our opinion this is not the only sense in which the Lord's followers are to understand that their works are to be greater than those of the Master. When the holy Spirit was given after Pentecost, the Lord's people, in his name and as his representatives, began to do greater and more wonderful works than those which he himself had performed. Did the Lord open the eyes of the blind? His followers were privileged to open the eyes of men's understandings. Did the Lord heal the physically sick? His disciples were permitted to heal the spiritually sick. Did the Lord cure physical leprosy? It was the privilege of his followers to heal spiritual leprosy, sin. Did our Lord revive the dead? It was the privilege of his followers to preach the Gospel, by which many passed 'from death unto life' in a higher sense."—Z'99-90,91.

It would hardly seem reasonable, then, for us to conclude that Elisha, merely because of the deeds above recorded, would typify the great company class, for the reason stated in the last paragraph and for the further reason that during the Millennial age the ancient worthies will do for the human race only as the visible agents of the Christ, and not as the agents of the great company.

WHOM DOES ELISHA TYPE?

If Elisha, then, was a type, whom did he picture? Our answer to that question is that we believe he was a type of the little flock; that Elijah typed the little flock up until a certain stage of the work done and performed by the followers of Jesus; to wit, up to the time the fiery trials came upon the church in 1918, at which time the mantle, that is, the message of truth, particularly represented in "The Finished Mystery", was thrown down and the remaining work to be done by the church in the flesh is pictured by Elisha, and in support of this position we submit the following:

It is interesting to note the Scriptural references concerning the anointing of Elisha. The Lord directed Elijah to anoint Elisha. The King James version says: "Thou shalt anoint him to be prophet in thy stead". (1 Kings 19:16) If Elisha was anointed to be prophet instead of or in place of Elijah, then it would manifestly follow that where the picture made by Elijah ceases, there Elisha would begin to picture or type the identical class, namely, the little flock. When Elijah was taken away and Elisha took his place then and there Elisha became Elijah for all intents and purposes and would represent the same class. No where in the Scriptures is the great company given such prominence as the anointing of a prophet in representation of that class.
It will be further observed that when Elisha and Elijah were walking together Elisha knew that he was shortly to be separated from Elijah. After they had crossed the Jordan together Elijah said unto Elisha; "Ask what I shall do for thee before I be taken from thee, and Elisha said: I pray thee, let a double portion of thy spirit be upon me". (2 Kings 2:9) Unlike the picture of the wise and foolish virgins, Elijah did not say to Elisha, 'Your request is an impossible one to comply with. You must go to the market and buy that for which you ask.' But mark what he did say: "Thou hast asked a hard thing; if thou see me when I am taken from thee it shall be so [given] unto thee, but if not it shall not be. And it came to pass as they went on, speaking as they were going, that, behold, there came a chariot of fire and horses of fire and parted them asunder and Elijah went up by a whirlwind into heaven. And Elisha saw it and cried, My father, my father, the chariot of Israel, and the horsemen thereof." (2 Kings 2:10-12) The fact that Elisha saw or discerned what was transpiring at the time Elijah was separated from him met the condition specified by Elijah which would insure him (Elisha) of the receiving of a double portion of the spirit of Elijah. The Hebrew word here translated "double" does not mean a duplication or something similar, but it does mean, "twice as much," "double what the other one had." If, then, Elijah represents the little flock and Elisha also represents the little flock, wherein could Elisha antitypically have a disposition of the class who are perfected in love. Furthermore, the experiences of Elijah that notwithstanding he was bold and fearless who had not absolute confidence in the Lord would have a tendency to make one become timid and fearful who had not absolute confidence in the Lord and who did not realize that his battle is not his own, but the Lord's. It would require, therefore, an increased spirit of love, fearlessness, and faithful devotion to the Lord and his cause to grasp the mantle that had fallen from the Elijah class, or in other picture the sword, "The Finished Mystery," and any added message in harmony therewith, and boldly and fearlessly carry it forward and use it as the Lord would have us do.

In the examination of Elisha's experiences we fail to find anything that indicates fear; but, on the contrary, his whole experience down to his death indicates a disposition of full faith and confidence in the Lord and absolute loyalty to him. One of the most striking experiences which proves this point of Elisha's fearlessness is that which occurred at Dothan. At that time wars between Syria and Israel were frequent. The king of Syria determined to invade Israel. Several plans of attack were devised to raid the cities, and each time these raids were frustrated, the Syrian army finding to their astonishment that these cities were freshly prepared for defense. The king concluded that there was a traitor in his court or camp who disclosed his secret plans and arrangements to the king of Israel; so he instituted a search for the traitor. It is not unusual for civil powers to overreach themselves while hunting for supposed traitors.

Some of the king's counselors advised him that it was quite probable that the prophet Elisha had revealed to the king of Israel all the plots and schemes of the Syrians. The king, therefore, having learned that Elisha was at the town of Dothan, sent a whole army, including horses and chariots, for the purpose of arresting Elisha, and taking him in custody. Elisha showed that he was absolutely fearless. Elijah had fled when Jezebel threatened his life. It would seem therefore that it would take a double portion of the spirit of courage, fearlessness and faithfulness to stand firm when a whole army came with the avowed purpose of capturing and slaying the prophet Elisha, but his trust and faithfulness to the Lord caused him to remain calm. We quote the following pertinent remarks on the subject:

"As soon as the king learned that Elisha was at the little town of Dothan he sent an army, including horses and chariots, to surround the city and to make sure the capture of the prophet. The latter doubtless understood in advance; but working in harmony with the Lord's arrangement, he did not flee the city. He was entirely restful in mind respecting the matter, but his servant was greatly alarmed. He thought of the prophet and himself as being carried prisoners to Syria thenceforth to be bondsmen, etc. Elisha, however, comforted him with assurance respecting the divine power which encompassed them, much greater than the power of their enemies. Then, not only as a lesson to the servant, but also doubtless intended of the Lord as a lesson for his people all the way down through the ages, Elisha prayed that the young man's eyes might be opened that he might see and realize the true situation.

"At once the servant perceived the city and entire hills amply protected against the surrounding hordes,—horses and chariots and fire around about Elisha and himself. We assume that he was not alive to the significance of the situation at the time. We have observed in the experiences of Elijah that notwithstanding he was bold and fearless throughout most of his earthly journey, yet there came a time when Jezreel threatened his life and he became very fearful and fled, but afterwards recovered his courage. The experiences through which the church passed during the year 1918 would have a tendency to make one become timid and fearful who had not absolute confidence in the Lord and who did not realize that his battle is not his own, but the Lord's. It would require, therefore, an increased spirit of love, fearlessness, and faithful devotion to the Lord and his cause to grasp the mantle that had fallen from the Elijah class, or in other picture the sword, "The Finished Mystery," and any added message in harmony therewith, and boldly and fearlessly carry it forward and use it as the Lord would have us do."

In invisible cohorts, the vision of the servant of Elisha was here permitted to see most assuredly was seen by Elisha himself; otherwise he would not have asked the Lord to permit the servant to see it. In addition to what is above stated, this vision might further represent that the church, discerning the application of the pictures of Elijah and Elisha and their relationship to each other, might in the closing days of their earthly pilgrimage, have a clearer vision and appreciation of the wonderful power manifested on their behalf by the Lord under whose banner they fight. And thus having such a mental vision of God's protecting care, they could say to each other and to those about them who might fear, as did Elisha to his servant: "Fear not, for they that be with us are more than they that be with them". (2 Kings 6:16) In harmony with that same thought we believe: He that is for us is greater than all they that be against us.—Cf. 2 Chronicles 32:7,8; Romans 8:31; 1 John 3:20.
If this experience of Elisha pictures anything it does not seem at all reasonable that it would picture the great company class, because it does not contain one element of the characteristics of the great company class. We notice in the experiences of Elijah that Obadiah is mentioned as one who served the Lord, yet feared Ahab and Jezebel, and therefore did not take his stand boldly with the prophet Elijah. Obadiah therefore seems to represent the great company class. We quote the following in support of this proposition:

"We rejoice also with the believers represented by Obadiah; yet we could sincerely wish for them the blessings of greater zeal in the Lord's service, less care for the friendship of those who are God's enemies and greater boldness in the advocacy of the Lord's cause and in proclaiming themselves in every proper manner his servants. We fear for such that being ashamed of the Lord and to some extent preferring advantages as respects the present life—to be in a prominent position, in good society and surrounded by luxury maintained at the expense of failure to properly confess the Lord—will mean eventually to such the great prize for which we have been called to run—joinethership with God's dear son in the kingdom."—Z. 04-22.

**ELISHA'S SERVANT FEARFUL**

In Elisha's experiences we find a servant with him who also was fearful. This servant, when he saw the city where Elisha was compassed about with a great army, quaked with fear and cried unto his master, "My master, how shall we do?" thus indicating that such a class would eventually get a blessing from the Lord and a good position; but such a class surely, unless they turn about and become more courageous, will lose the great prize for which we have been called to run—joinethership with God's dear son in the kingdom.

We conclude, therefore, that the Prophets Elijah and Elisha both typify the same class, to wit, the little flock; that where the Elijah picture ended the Elisha picture began, and in the antitype two parts of the procedure which seemed to be entirely pleasing to the Lord. (2 Kings 9:1-6) In other words Elisha completed that which Elijah was directed to do.

The fiery chariot that separated Elijah and Elisha did not indicate that any animosity existed between the two, or the class represented by the two. On the contrary, Elisha was fully devoted to Elijah at all times. The chariot, as a vehicle, is symbol of an organization and therefore would well represent the Society which the Lord, through his faithful servant, organized, used, and is using as a vehicle to bear his message to his people. Horses represent doctrines. A whirlwind is a symbol of great trouble, war. In the picture the fiery chariot with horses of fire appeared and parted Elijah and Elisha, and Elisha went up (was taken away) by a whirlwind. In the spring of 1918 the Watch Tower Bible and Tract Society was bearing a fiery message, a message due at that time. At the same time there was great trouble. There ended the work which Elijah pictured and the taking away of Elijah indicates such ending. This does not mean the taking away of individuals, but it would mean the cessation by the Lord's people for a time at least of certain work pictured by Elijah. Elisha standing by the Jordan would indicate a period of time, however short or long, lapsing until Elisha would take up the mantle—the message borne by Elijah and use it according to the Lord's direction.

**THE MANTLE**

We note that the mantle of Elijah is prominently mentioned in this narrative. What does the mantle represent? We answer, It evidently represents something that the Elijah class has possessed throughout their journey, and particularly the journey during the harvest period of the Gospel age. Elijah and Elisha journeyed together from Gilgal to the Jordan, and not until they reached the Jordan did Elijah wrap up his mantle and smite the waters (people). As the Watch Towers heretofore suggested, the mantle represents the message of truth, and particularly the message contained in Volume VII, "The Finished Mystery," which in truth and in fact is the condensed statement of the entire message relating to Babylon, and clearly distinguishing the antitype Jezebel from the true church. It is also designated, and properly so, as "the point of the sword" wrapped up, or in a compact form. The message of truth, therefore, contained in all seven volumes and particularly in the Seventh, the pointed part of it, therefore seems fit to represent Elijah's mantle wrapped up. We mark that the distribution of the message contained in Volume VII did cause a wide division of opinion among the peoples who came in contact with it. At the time Elijah was taken up by the whirlwind we read concerning Elisha: "He took up also the mantle of Elijah that fell from him and went back and stood by the bank of the Jordan [the standing there suggesting a period of waiting, whether long or short, before using the mantle]; and he took the mantle of Elijah that fell from him, and smote the waters and said: Where is the Lord God of Elijah? and when he also had smitten the waters they parted hither and thither, and Elisha went over". —2 Kings 2:1-14.

We conclude, therefore, that the Prophets Elijah and Elisha both typify the same class, towit, the little flock; that where the Elijah picture ended the Elisha picture began, and in the antitype two parts of the
same character of work done by the same class of people are shown. We mark that twice the Scriptures make the statement: "The mantle of Elijah that fell from him Elisha picked up". The message of truth, particularly that pointed part of it relating to Babylon, did fall from the hands of the Elijah class. There has been a period of waiting; and this picture seems to indicate that the time must come ere long when the Lord's people, pictured by Elisha, must take up again this mantle, this message of truth, and use it.

PERILOUS TIMES COME

Time and again we have been reminded that in the last days perilous times would come, and that during that time 'of your own selves shall men arise speaking perverse things to draw away disciples after them'. Again and again we have been reminded in what marked degree this prophetic statement of the Apostle has been fulfilled. Influenced by those who have arisen speaking perverse things, by twisting and perverting the Scriptures and misapplying them, some of the Lord's dear people have been much confused and some have even been induced to cease all efforts at performing service. These have been induced to believe that the work is now over and that they must stand still, not move, not do anything, not make any more proclamation of the message of truth nor declare to the world the incoming kingdom. How unwise, how foolish! Let such ask themselves the question, Did I consecrate to work until a certain time? Where in the Scriptures do I find warrant for my ceasing activity in the Lord's service as long as he keeps the door of opportunity open? If I remain silent and inactive would my conduct be pleasing to the "beast" or to the Lord? Let each one remember that the adversary will deceive, if possible, even the elect; but we are sure that the elect will not be deceived, otherwise they could not be the elect. Let no child of God then be deceived by this ruse of the adversary, namely, that all opportunities for service are over. Let every true follower of Jesus remember that the war is now on between the "beast" and the "Lamb" and will not end until the "Lamb" is completely victorious and that those who are to be victors with him must continue faithful in service even unto the end.

If, therefore, our conclusion is correct, that Elisha pictures the church during the last of her earthly experiences, it means that there must yet be another smiting of the waters with the mantle of truth, and that during such smiting it must be expected that the "beast" will use all the power against the church that the Lord will permit it to use. But Zion need not fear. It is true that the forty-year period of the harvest has ended, but that does not mean that there is not yet some work to be done. In the Jewish natural harvest, used by the Lord to illustrate the harvest of his people, pictured by Elisha, must take up again this mantle, this message of truth, and use it. The gleaning work of the Gospel harvest is progressing. The tares are also being burned. All these figures of speech represent the proclamation of the message of truth in whatsoever form the Lord permits his people to use it. The mantle which Elijah used was used by Elisha later. Antitypically, then, the message of truth which was used effectually up to the Spring of 1918 must again be used with whatever additional message the Lord provides. And those who will be victors with the "Lamb" must use that message as opportunity is offered, and use it vigorously and without fear.

Summing up the argument of Parts I and II of this subject, we find that God foreordained a little flock to be developed during the Gospel age to whom he would have great pleasure in giving the kingdom; that he has been developing that class throughout the Gospel age and particularly in the harvest period thereof, and that he has been teaching them by pictures, types and illustrations, as well as by direct statements, that the class to whom he purposes giving this grand and wonderful prize will be those whose faith and confidence in him is absolute, and who are without fear of man or man-made institutions and whose love is perfect. Viewing the church's situation, then, in the light of the Scriptures, and in the light of the events that have transpired during the past year, and knowing that through much tribulation must the kingdom class enter in, let everyone who is now in the race for the prize of the high calling gird up the loins of his mind and be sober and wait for the command of the Lord, the Captain of our salvation, ready, willing, and anxious at all times to obey that command at the cost of reputation, good name, fame, riches, or even life itself.

OUR KING KNOWS NO DEFEAT

This little band of Christians are fighting the greatest fight of all times. There will never be another like it. The great God of the universe has arranged it; the great Redeemer, the King of kings and Lord of lords, is the Captain and Leader of this little band. We know that he is absolutely certain of victory, and we therefore know that after being called and chosen to run in this race, if we continue faithful, fearless, prompted by love in our actions, serving him at every possible opportunity, loyally to the end, we shall ultimately stand victors with him and hear the approval of the Father, "Well done, good and faithful servants." Let us then fear not, for "the eternal God is our refuge and underneath are the everlasting arms".

The chief purpose of this article is to prove that Elisha typifies the little flock, the faithful and zealous Christians, and also to prove what constitutes the double portion of the spirit of Elijah. In a subsequent article we will examine the details.

MAHANAIM—TWO HOSTS

The mountain horizon was burning with light;
On its brow stood the Syrian, in glory and might;
Proud waved to the sunset the banner's rich fold:
Proud blazed the gemmed turbans, and corselets of gold.
And loud rose the taunt of the infidel's tongue:
"Ho! Israelite slaves,
This might sees your graves;
And first from your walls shall Elisha be flung!"

At the word stooped a cloud from the crown of the sky!
In its splendors the sun seemed to vanish and die.
From its depths poured a host upon mountain and plain;
There was seen the starred helm, and the sky-tintured vane,
And the armor of fire, and the seraph's bright wing;
But no eyeball dared gaze
On the pomp of the blaze,
As their banner unfolded the name of their King!
HILLE the writings of St. Peter have been applicable to the church throughout the age, yet his epistles seem to apply with special force at the end of the journey of those running for the prize. We may be sure that the Lord directed the message of the Apostle that it might be helpful to the Lord's "little ones" in time of need. The context shows that the Lord's people, being in the flesh, are subject to temptations of a similar character to those which are inflicted upon the world. With each succeeding day the intensity of feeling and excitement increases. This is true because we are in the time of the judgment of the nations of earth, when the heavens (ecclesiasticism) are passing away with a great disturbance and the elements, rich and poor, strong and weak, are melting with fervent heat. It is a time when the sea and the waves are roaring—when all humanity is being disturbed and excited because of conditions.

The Christian comes in contact with these conditions and necessarily must meet them. If he permits himself to be excitable, easily disturbed, he lays himself open to the successful attack of the adversary. Therefore the Apostle admonishes all the followers of the Master to be sober. Sobriety of mind means a well-balanced mind, one that after coolly, calmly and soberly studying conditions from various viewpoints and carefully weighing them, determines what is the wisest and best course to pursue. A mind that is not sober, but excitable, jumps at conclusions, determines upon some course without proper consideration, seeing the whole world in a state of unrest, may be led to the false conclusion that inactivity is the best thing for him. The Apostle admonishes the new creature, however, that he must not take this course, but being sober-minded, he will carefully weigh the conditions and environments and then seize the opportunity for activity in service that will bring the greatest amount of glory to his Lord and the greatest blessing to himself. The safety of the Christian, therefore, lies in the fact that he holds to the hand of the Lord and that he is guided wholly by the counsel of the Lord, namely his Word, and pursuing this course he is certain ultimately to win the conflict and be received into glory. —Psalm 73:23-24.

The sober-minded Christian, therefore, giving consideration to the counsel of the Lord through his Word, sees that he cannot with safety to himself and honor to his King remain idle, but at all times should be active, diligent and vigilant in the performance of whatsoever duties the Lord may lay upon him. The sober-minded will be watching for opportunities and will be able to grasp them when they appear, and being vigilant he will see such opportunities and enter the door of service as quickly as possible. It has been truly said that "An idle brain is the devil's workshop", and the negligent Christian is therefore an easy mark for the adversary. And above all things, the follower of the Master desires to honor his Lord and King because he loves him. "This proves our love for God that we keep his commandments with a joyful heart." The Christian therefore who is anxious to see and be with Jesus delights to do his will and the will of the Father, and not only seeks opportunities of service but joyfully avails himself of all such.

IS THERE WORK TO DO?

As has heretofore been stated in The Watch Tower, the forty-year period of the harvest has ended, as we believe. Noting that the harvest began in the year 1878 and covers a period of forty years, of necessity that period must end in 1918. There came upon the Lord's people at that time a period of severe trials and fiery testings. Fire enveloped the chariot—the Society—because of the fiery horses (doctrines) "meat in due season" that the chariot was then bearing to the people. A great whirlwind was in progress at the same juncture and there a certain period of the work of the harvest, particularly that part which was pictured in the experiences of Elijah, ceased, and for some time there was a period of inactivity, a period of waiting. Many wondered if such meant that the work was all done and there is nothing more for the church to do, but to stand and wait until glorified.

The mere fact that the forty year harvest period ended in the spring of 1918 does not at all mean that the church would be taken away at that time, nor does it mean that the harvest work ceased. The Lord uses the natural harvest of the Jews to illustrate the gathering of his people. It is proper, therefore, to consider all things in connection with the natural harvest to enable us to get a clearer vision of things pertaining to the harvest of the church and the work in connection therewith. Following the general natural harvest came the gleaning work. It is not unreasonable, therefore, to expect that following the forty year period of harvest there would be a gleaning work; that is to say a work performed by the consecrated, which would enable those in a consecrated attitude of mind and heart to seize the opportunity of presenting themselves to the Lord. As long as there is a likelihood of some who are in the race falling out there must be some gathered in to take the place of those removed from the race. This would explain why since the Spring of 1918 some have come to a knowledge of the truth and consecrated themselves and have given evidence of having been spirit-begotten and energized to participate in God's service.

TARES BEING BOUND

In addition to this work the tares must be bound together and destroyed. We have marked the binding of these tares during the past year more firmly than ever they have heretofore been bound and we have likewise witnessed the burning of many of these tares. The great Master of the Harvest shows that before the members of the wheat class are gathered into his garner they must participate in the binding of these tares for destruction. (Matthew 13:30) It is the message of truth that does such binding and burning.

But in order to determine more fully what the Christian's duty is we have but to refer to the commission that God has given to those who make a covenant with him by sacrifice and who receive the anointing from him. To anoint means to clothe with authority to do certain things. The church is anointed or clothed with authority to preach the glad tidings unto the teachable, to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of God, to comfort all that mourn. (Isaiah
61:1) This part of the commission or authority seems particularly to apply at the end of the harvest period. Never before have there been in this earth so many broken hearts. The trouble that has come upon mankind has humbled the hearts of many and put them in such condition that they are more readily taught. That we are in the day of God’s vengeance all must freely admit, and if the proclamation of this is to be made surely it must now be made by God’s people commissioned thus to do. There are probably millions in Babylon who are restrained of their liberty of thought and action, who are therefore captives and yet to be liberated by the message of truth given to them by the faithful followers of the Master. There are millions who need comfort because of the conditions of sadness, and no one has the Balm of Gilead that brings this comfort except those who bear the sweet message concerning Messiah’s kingdom of blessings which will bring liberty, peace, happiness and life to humankind. It is therefore easy to be seen that there is much work for the church yet to do while this side the vail.

WORK FOR THE LITTLE FLOCK

Corroborative of what is above said, we note that the Lord has pointed out through his Word that in the time of trouble there would be work for the little flock to do, saying, “Behold the days come, saith the Lord, that the plowman shall overtake the reaper and the treader of grapes him that soweth seed”. (Amos 9:13) The plowman here symbolizes trouble that will plow up the hearts of the people and humble them so that they will be of a teachable mind, and while the plowman has not nearly completed his work it is very clear that it has begun and did begin with the great war of 1914 and before the close of the harvest. Hence in fulfillment of this prophetic statement the plowman did overtake the reaper. The general reaping continued until the spring of 1918, while the plowman continued to break up the ground preparatory to further work and another crop. It is therefore clearly to be seen that at least the following character of work is to be performed, namely, the gleaning work or the gathering in of the few remaining ones that shall constitute the kingdom class; the proclamation of the day of God’s vengeance upon the present unrighteous institutions; the announcement of the incoming of Messiah’s kingdom which will bring comfort to broken hearts and the proclaiming of liberty to those who are captives in Babylon.

The method of doing such work is of the same general nature as that pursued in times passed, to wit, thrusting in the sickle of truth. This message of truth is put in various forms, namely, books, booklets, tracts, etc. The Lord has also provided that some shall make proclamation by word of mouth in a more public way. Thus he has arranged that each one of his little ones who are sober-minded and who are vigilant may participate in this work and thereby resist the devil who is using all of his instruments and powers to thwart the purpose of the Lord, and particularly to destroy the seed of promise. To be strong in the Lord and in the power of his might; to be able to resist the adversary, it is necessary for each child of God to have on the whole armor and to use it fearlessly and faithfully. Hence, everyone who has the opportunity to engage in the proclamation of the message of truth should seize this opportunity and should be vigilant in the performance of whatsoever his hands find to do.

VOLUNTEER SERVICE

It is the hope and expectation of the Society to increase greatly the volunteer work in the near future, in order that the message of comfort might be carried to those that mourn, that they might know that the kingdom of the Lord is soon to follow and bring the desire of their hearts. We therefore suggest that all the dear friends who can do so actively engage in this volunteer work at the proper and opportune time. Each one must determine for himself or herself as to whether he desires to have a part in this work. Let no one determine it for you.

COLPORTEUR SERVICE

One of the most effective if not the most effective manners of doing the harvest work has been the colporteur service. Millions of books have been placed in the hands of people who have had their eyes of understanding opened by reading them. Now when the time of trouble is upon the earth they are finding greater consolation in reading these books. By way of comparison: a public speaker can deliver one or two discourses per day. A colporteur who places in the hands of a seeker for truth one of the volumes is thereby preaching more than fifty discourses. If he places in the hands of such truth seeker six volumes he has thus preached more than 300 sermons. There is no message of comfort to be found outside of the Scriptures, Scripture Studies, and kindred publications. This message has been the divinely provided means of bringing comfort to the hearts of those that mourn.

The privilege of participating in this work cannot be overstated. When God made announcement to Abraham of his intention through the seed of Abraham to bless the families of the earth Abraham earnestly sought to know when and how the blessing would come. The prophets diligently searched and inquired concerning the manner and time of God’s blessing upon mankind, and even the angels of heaven desired to know these things; so we are informed by St. Peter. We are therefore warranted in the conclusion that the angels of heaven would greatly delight in having a part in the work the church is now commissioned to do; that they would rejoice in being privileged to bear the message to the people that would comfort their hearts and to announce to them the near approach of Messiah’s kingdom. One, therefore, who now engages in the colporteur work is privileged to do greater things than the angels are permitted to do. Those who see their privileges and opportunities will rejoice to enter quickly and participate in the proclamation of the Lord’s message by actively engaging in the colporteur service.

When the fiery trouble came upon the Lord’s people in the spring of 1918 many were forced out of the colporteur service and for some time there was a period of inactivity. Now the opportunities of service seem to be opening wider and wider. On the 1st of May, 1919, there were only 63 persons engaged in the colporteur service. By July of the same year more than 200 were actively engaged in the service and upwards of 50 more were giving part of their time to it. The numerous inquiries coming daily to the office of the Society indicates that there are many
of the army of colporteurs who are eagerly seeking opportunity and inquiring how they may again enter the service. Those who are engaged in it report splendid success in the placing of the volumes in the hands of the people. The people are beginning to realize that the leaders of the church systems have turned themselves entirely over to the adversary and that the Lord is no longer dealing through them. They are realizing that they have been fed upon husks and are now awakening to the fact that they are in need of real food. They cannot find it anywhere except through the Studies in the Scriptures, and companion publications, because this is the divinely provided food. The colporteurs find that it is easier to approach the people at this time and easier to place in their hands the message of truth contained in these volumes. For the encouragement of others, as well as those who are already engaged in the service, we append hereto some excerpts from letters we have recently received from the colporteurs, as follows:

"I secured 47 orders for Studies in one day and also three Tower subscriptions the same day."

"Working five hours per day I have taken orders for 118 volumes in three days. Today I canvassed 20 persons and took orders from 25. During the past six months we have delivered over 5000 volumes."

"The past two weeks my wife and I have each worked twelve days and have taken orders for 387 Scenarios. Never did we hear the Scenarios so highly appreciated. Very often the people are anxious to express their appreciation of the books when we deliver them, and sometimes chase us down the street to buy some more for their friends."

"We certainly do enjoy going forth with the message of the coming kingdom. We are finding people much different now. Some who have been prejudiced against Brother Russell now acknowledge that what he taught has come true."

"I find many hungry hearts. The work is more precious to me than ever before."

"It looks like a new era is beginning."

"I sold 33 books to nine people I saw after the lecture here."

"I wonder if there is not a future circulation of the books as cheaply as in times past, hence it may become necessary to increase the price to both the colporteurs and the retail purchaser. For the present, however, the books will be billed to colporteurs at regular wholesale price."

BENEFITS OF ASSEMBLING TOGETHER

Profitting by the experiences of the past, we have deemed it of great importance to have a general convention of the Lord's people that all who possibly can may assemble together and encourage and strengthen each other to go forth in a more concerted manner participating in the service. The Society has therefore arranged a general convention to be held at Cedar Point, Ohio, from September 1st to 8th, a period of eight days. It is the purpose of the Society to have practically all of the pilgrim brethren attend this convention, and we hope it may be possible and convenient for many of the colporteurs and many who contemplate engaging in the colporteur service to attend. The convention will not only afford greater opportunities for personal fellowship, but will enable the colporteurs to encourage each other by comparing their experiences and will furnish opportunities for selecting partners to engage in the service. The Society will have a representative of the colporteur department at the convention fully equipped and authorized to assign territory and to outline methods of colporteur work.

A dear brother in the truth has offered to assist needy colporteurs to attend the general convention at Cedar Point, Ohio, by extending through the medium of the Colporteur Department financial aid to the extent of one-half their necessary expenses incurred in connection with such attendance. This offer is available for such colporteurs as have been continuously engaged in the service for six months last past and whose financial condition makes necessary this aid. These funds will be disbursed at the convention.

COST OF PUBLICATIONS

Because of the great advance in the prices of materials and labor the Society is unable to produce the books as cheaply as in times past, hence it may become necessary to increase the price to both the colporteurs and the retail purchaser. For the present, however, the books will be billed to colporteurs at regular wholesale price.

BLESSED IS OUR PORTION

Truly this is the worst of times and the best of times; the worst the world has yet known and the best the church has enjoyed this side the vail. All peoples, nations, kindreds and tongues are in distress and without hope. They are suffering the climax of six thousand years of sin, darkness and death. The human remedies have failed. They are suffering from the effects of war, famines, pestilences, and the spirit of discontent is prevalent everywhere. They have the desire for peace, plenty, happiness, liberty and life. When they look to churchianity and a worldly remedy they have nothing on which to base a hope to satisfy their desires. Truly this is the time of fulfillment of Jesus' prophetic words: "Upon earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear." (Luke 21:25,26) Never before have the people suffered so much and never before has the clergy been so faithless in helping them to see God's arrangement. Truly this is the time of fulfillment of St. Paul's words: "The whole creation groaneth and travaileth in pain together until now". All suffering humankind is waiting, they know not for what, but we know they are waiting for Messiah's kingdom.

God has graciously brought us out of darkness into his marvelous light, having purchased us with the blood of his precious Son and through his merit justified us, begotten us of his own will, to be members of his royal family, illuminated our minds and permitted us while in the flesh to see by faith some of the beauties of his coming kingdom and the blessings that shall result to all mankind. He has appointed us his ambassadors to bear the message of reconciliation to the world and to us Jesus has said, "Ye are the light of the world". He has commissioned us to go forth with his message and comfort those that mourn. He has privileged us to live on the earth at its darkest period and to hold forth the torch light of true liberty and freedom. He has given us a peace of mind that passeth all human understanding, assuring us that while the present order is being dashed to pieces in our midst nothing shall harm us and no evil shall fall us. Truly the consecrated child of God is the most favored creature that has ever been on the earth.
since the days of our Master. This great favor to us from the Lord has brought added responsibility.

THE RESPONSIBILITY IS Ours

Seeing the duties devolving upon us by reason of our commission to preach the glad tidings to the teachable, to declare the day of vengeance of our God, to announce the incoming of his kingdom, to bind up the broken-hearted, and to comfort those that mourn, we cannot escape the responsibility by being indifferent or indolent; we cannot prove our faithfulness to the Lord unless we are active and vigilant; therefore where he shows one of his children the opening door of opportunity for service let him grasp the opportunity and enter quickly, performing with joy whatsoever he finds to do. As ambassadors of Christ we have in our hands the very thing that the groaning creation needs—the message of divine truth which points them to the clear and unmistakable way that leads them to life, liberty, and happiness—the desire of all honest hearts. It is the privilege of the saints to give wise counsel to those about us who are willing to hear, and this wise counsel should point them to the message contained in the divine plan of the ages. What a wonderful privilege the colporteurs have! The message that they bear is in the nature of an ointment, a healing balm to the wounded and broken-hearted. There are hundreds of thousands of soldiers who have been wounded, who have lost a limb or an eye, many of whom would rejoice to know that the time of restoring them to normal manhood is near at hand. There are many in the hospitals lingering with protracted illness and it would be a balm of sweetness to them to learn of God's arrangement for their complete recovery and blessing. Advantage should be taken of these circumstances to tell them of his coming kingdom. Brother Russell had this very time in mind years ago when he wrote:

"An important question arises regarding the attitude of the saints during this trouble. That some of the saints will still be in the flesh during at least a part of this burning time seems certain. They will recognize the trouble as the preparation, according to God's plan, for the blessing of the whole world, and they will be cheered and be true to it. "If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. And in addition to this example, the counsel of the saints to those about them should be in harmony with their faith. It should be in the nature of ointment and healing balm. Advantage should be taken of the circumstances to point the world to the good time coming, to preach to them the coming kingdom of God and to show the real cause of present troubles and the only remedy." —A-339-342.

OPPORTUNITIES SUCH AS SELDOM AFFORDED

Who has such opportunity to do this blessed work as those who engage in the colporteur service? "The troubles of this day of Jehovah will give opportunity for preaching the good tidings of good, such as is seldom afforded, and blessed are they who will follow the footsteps of the Master and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort and cheer." (A-342) "How beautiful upon the mountains [kingdoms] are the feet of him that bringeth good tidings; that publisheth peace, that bringeth good tidings of good; that publisheth salvation." (Isaiah 52:7) The "feet of him" are the last members of the body of Christ on earth. How blessed is their portion! Through storms and fiery trials, through wicked persecutions and experiences hard to the flesh they must go. But knowing that they are messengers of the Lord, ambassadors of the great King, representing him on earth and bearing his message of reconciliation to the peoples of the kingdoms that are being dashed to pieces,—how beautiful, how sweet, how lovely are they in the eyes of their royal Head! Let us therefore go forth, beloved in the Lord, manifesting the zeal peculiar to our Master's house, proving our love and our loyalty to him. Enter quickly the colporteur service!

IN RE GENERAL CONVENTION

N VIEW of the fact that the first day of September is a general holiday—Labor Day—we could not engage accommodations at Cedar Point for Sunday, the day previous, but have arranged to have full possession of the hotel and other accommodations beginning the afternoon of Monday, September 1. Hence the convention will begin Monday, September 1, and not Sunday, August 31, and will continue until the 8th of September. This will necessitate the friends travelling to Cedar Point so as to arrive there some time during the day, Monday, September 1. Those coming from a distance will be required to start Sunday, or earlier, in order to arrive at Sandusky some time Monday. All trains for Cedar Point will arrive at Sandusky, Ohio, and the transportation to Cedar Point is by boat, about three miles across the bay. Particular care should be taken to purchase railway tickets to Sandusky, Ohio, and at the time of purchase to secure a certificate stating that your ticket is purchased for the purpose of attending the I.B.S.A. Convention at Cedar Point. We would strongly advise against going by boat from Buffalo, Cleveland or Toledo, for the reason that the boats will be overcrowded on Labor Day and the reduced rates will not be obtainable.

We are endeavoring to make arrangements, and have every reason to believe we will succeed, for special trains to be run from certain points to Sandusky, Ohio, arriving at the latter station Monday, September 1. To accomodate certain districts special trains will be started from given points, as follows:

(1) Pittsburgh, which will include all points in that vicinity;
(2) Buffalo, including all of western and northern New York, and lower Ontario; (3) Philadelphia, including eastern Pennsylvania, Delaware, New York and New Jersey; (4) Boston, including all New England cities; (5) Cincinnati, which will include Louisville, Kentucky, and vicinity, Columbus, Ohio, and vicinity; (6) Indianapolis, which will include St. Louis, southern Illinois and central Indiana points; (7) Chicago, including northern Illinois and the Northwest.

The railroad company requires a guarantee of 125 passengers, or as many more as they can get, for each special train. Many of the friends contemplating travelling by any of these special trains will please notify this office as soon as possible, addressing Convention Committee, I. B. S. A., 119 Federal Street, Pittsburgh, Pa., and we will advise you of the time of departure of train and the road over which it goes. We hope to issue the September 1 WATCH TOWER in time to give the detailed information, schedule, etc.

We expect this to be the largest general convention held for a number of years. All the brethren who spent the winter in Atlanta will be present during the entire convention, including Brother Rutherford, who will be pleased to arrange for private interviews with any of the friends during the convention. All the pilgrim staff will be present, both of United States and Canada.

Cedar Point is a delightful place and has probably the safest bathing beach that can be found anywhere for children if the weather will permit. It was a battle ground during the Civil War; if it would be an ideal place to care for them, and the hotel has granted one-half rates for children under six years of age. Special arrangements have been made to accommodate all the colored brethren who may attend the convention. It writing to this office please specify color.
THE BEAUTY OF TRUE HOLINESS—VALUE OF THE RODE OF CHRIST'S RIGHTEOUSNESS—THE SECRET OF A NICE LIFE—IMPORTANCE OF HAVING A PERFECT STANDARD BY WHICH TO TEST OURSELVES—PRESUMPTUOUS SINS DEFINED AND ILLUSTRATED—INFLUENCE OF A PROPER STUDY OF THE WORD OF GOD—DANGER OF ARRESTED DEVELOPMENT IN SPIRITUAL GROWTH.

"Thy word is a lamp unto my feet, and light unto my path."—Psalm 119:105.

OW BEAUTIFUL IN the sight of right-thinking men is a well-balanced, self-possessed and disciplined character! And in contrast with such, how ugly is an old spirit of ungodliness, of an ungodly, the selfish, the unkind and the violent-tempered! Naturally the one awakens in us emotions of pleasure and admiration; and the other brings in its wake the break of all confidence of it among men who have lost much of the original image of God, with what keen appreciation must they be observed by a pure and holy God!

Men of the world who have no personal acquaintance with God, have never felt the power they are in the sight of such a one as this.

But with what carefulness those who love him and who value his approval study to conform their conduct to his pure and holy mind! True, all who are "begotten again", notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them. But the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing themselves of his imputed righteousness, they are earnestly striving to approach to the standard of perfection. By so doing they manifest their real appreciation of the divine favor.

With what confusion and chagrin would one be covered who, while in the midst of the highest and holiest efforts, found the eye of a beloved one looking upon the unworthy of his dignity or of his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character! And yet, the eye of such an One is ever upon us. And only to the extent that we dismiss this thought from our minds, or doubt that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen human nature to run riot. Realizing the downward tendency of the old nature, how constantly should the Psalmist's prayer be in the mouths of God's consecrated children: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer!"

HOW TO SUBDUE THE FALLEN PROPENSITY.

"But how," someone inquires, "may the difficult task of subduing the inherent depravity be accomplished?" It is hard for one, particularly in circumstances where he has not control a hasty temper or a violent temper, for another to bridle a gossiping tongue, especially if the trials of life put, to some extent, their colored glasses on the eyes. And then what a host of inherent weaknesses there are, against which every one of God's true children experiences the temptation that he must struggle, if he would be acceptable with his heavenly Father! The thoughts of our hearts are not manifest to fellow men until we express them in words or in acts: but even the very thoughts and intents of the heart are open and manifest to God. What a comfort is this fact to the honest-hearted!

The Psalmist repeats this inquiry, saying, "Whereewithal shall a young man cleanse his ways?" Then he replies: "By taking heed thereto, according to thy word." Then he frames the prayer: "I will meditate on it with my affection, and have respect unto thy ways; I will delight myself in thy statutes; I will not forget thy word". (Psalm 119:9, 15, 16) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but, in addition to these, by careful and painstaking heed, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thoughts, by diligent and constant cultivation of pure, benevolent and holy thoughts, by a lifelike and loving application of the words and the truths of the Bible; the very application and inculcation of the principles of God's Word which are brought forth to them by their own reflections, must be the means of bringing forth their hasty harvest of sinful words and deeds. But observe, furthermore, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The standard by which we test our lives makes a vast difference in our conclusions.

The Psalmist further commends this standard to us in today's lesson, saying: "The law of the Lord is perfect, converting the soul; it is a lamp to our feet, and a light to our path according to God's law, it will turn us completely from the path of sin to that of righteousness." The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones, clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances, precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart of the obedient [the obedient]. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean [not a menial, servile fear, but a noble fear, begotten of love, a fear of yielding to the will of God ever considering forever]: The judgments of the Lord [corrective in their nature] are true and righteous altogether. More to be desired are they [his instructive judgments] than gold; yea, than much fine gold; sweeter also than honey and the honeycomb.

THE NATURE OF PRESUMPTUOUS SINS.

"Moreover, by them is thy servant warned [concerning the dangers of the way and the snares of the adversary, concerning everything which is calculated to discourage or to hinder God's servants in the grace of the Scriptures and the cherishing of them there is great reward. Who in the use merely of his own fallible judgment and without the standard of God's law] can understand his errors [can realize] and judge himself.

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"—thus supplementing our efforts by our prayers, with which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression". Let us consider with what an unutterable joy the faultless One will receive a minister whose confidence in his infinitely perfect standard will thus be confirmed. The perfect standard can understand his errors [can realize] and judge himself.

To presume signifies to take for granted without authority or proof. A presumptuous sin would therefore be taking for granted and asserting as truth something which God has not revealed, or the perversion of what he has revealed. To claim and hold tenaciously as a part of God's plan any doctrine, merely on the ground of fallible human reason and direct contradiction of them. There are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting: 'Then shall I be kept from the great transgression'—an error which brings death to the apostles, also. (1 John 5:16; Hebrews 6:1-6; 10:26-31) Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which he has appointed, the precious blood of Christ, shed for our redemption.

Well indeed may we pray and strive to be kept back from presumptuous sins—sins of pride or of arrogant self-will which does not merely demand but is opposed to the will of God. Let us, beloved, beware of the slightest tendency towards pride and self-will or the disposition to set our own views above what is written and have respect unto thy ways; I will meditate on it with my affection, and have respect unto thy ways; I will delight myself in thy statutes; I will not forget thy word". (Psalm 119:105.)

"Blessed is the man whose delight is in the law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of water, bringing forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psalm 1:1-3) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated into our very nature and habit until we express them in words or in acts: but even the very thoughts and intents of the heart are open and manifest to God. What a comfort is this fact to the honest-hearted!

SURE EFFECTS OF TRUE BIBLE STUDY.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come in contact therewith. It will make happier homes,
better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charm to your fellowship personally. I was educated on the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden of earth, where every virtue and every grace will have ample room to expand and grow. Not only will it thus favorably influence the individual and the home-life, but it shall go out into the avenues of trade; and truth and fair-dealing will characterize all the business relations. Thus will God be honored by those who bear his name and wear the impress of his blessed Spirit.

While the heights of perfection cannot be reached as long as we have these imperfect bodies, yet there should be in every child of God a very perceptible and continuous growth in grace, and each step gained should be considered but the steppingstone to higher attainments. If there is no perceptible growth into the likeness of God or if there is a backward tendency or a listless standstill, there is cause for alarm. Let us constantly keep before our eyes the model which our Lord Jesus set for our example, that model of the complete fulfillment of the will of God, in which the whole law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal, faithfulness and loyalty to God will enable us to do; and we shall have a blessed sense of the divine approval now and the glorious reward of divine favor in due time.

CHARACTER LIKEITUDE TO CHRIST

In 2 Timothy 3:14-17 the Apostle Paul shows that the Scriptures which God inspired are profitable in every direction, and quite sufficient for the man of God, needing no supplements of visions or of dreams, either his own or other men's, the mind being wholly occupied with the full statement of the divine plan; and no human authority is competent to add thereto. "Who hath known the mind of the Lord? Who hath been his counsellor?" They are useful for reproof toward others. No words that we can invent can hold a candle to the inspired words of Scripture. Even in doctrine could possibly be as forceful for reproof as are the inspired words of Scripture. They are useful also for "correction", literally "to bring up and establish one in the right". No standard of morals or of discipline can so thoroughly search out the heart and correct its waywardness as does the Lord's Word.

Not that God's Word is merely a statement of platitudes, however, and of common application. It is far more than this. It searches the heart, the motives, the intentions, the thoughts, the ambitions, the aspirations. It pronounces a blessing upon the pure in heart, those whose intentions are upright, honest, clean. The Word of the Lord as a corrector in righteousness takes hold upon all the affairs of life, and to those who are exercised thereby gives not only the spirit of a second mind so that they are able to weigh and appropriate things from the true standpoint, God's standpoint of righteousness, but also inculcates a righteousness toward God and the propriety of seeking that holiness of which God is the perfect example. Moreover, it reaches down to the relationships between husbands and wives, parents and children, friends, and neighbors. If permitted, it settles every matter for us on lines of justice and love.

The Apostle assures, accordingly, that God's teachings through the Scriptures are given "that the man of God may be furnished completely unto every good work". (R.V.) He has reference to perfection of character. He makes no reference to perfection in the flesh, elsewhere assuring us that even in his own case he realized that in his flesh dwelt no perfection. The perfection of character here pointed out as the proper and desirable aim of all Christians, and prepared for by the Lord through the giving of his inspired word, should be the mark toward which all the soldiers of the cross running in the race for the great prize should bend their energies. Perfection of character was exemplified to us in the person of our dear Redeemer, whom God has exalted to the right hand of majesty and power; and we are referred by the Apostle to the example that the Father has predestined that all of the "little flock" who will share the kingdom with Christ must be conformed to this glorious image of his Son, must have perfected characters—hearts, minds, fully submitted to the will of the Father and to all righteousness, in all things. However imperfect the earthen vessel may be, the earthen vessel is by no means to be discarded but is to carry out in every thought, word and deed all the desires of our hearts and the endeavors of our transformed minds, these new characters are the earnest, or beginning, of the new natures which will be completed in the first resurrection.

OUR BONDS HIS BLESSING

My Dear Brethren:

Greetings of love in the Lord. I cannot refrain from telling you all of the great joy our little class in L....... experienced at the good news of your liberation from bondage. Great is your reward. Although I never had the pleasure and opportunity of seeing you in person, yet I was with you many times in my spirit and in my love. I had much to rejoice over, for it was through your bonds that my eyes were finally opened to the cause of your trouble, and now I rejoice that I can say our trouble, for I have tasted of the hatred of the world towards the truth, and, sorry to say, in my own household.

I was a member of the Presbyterian Church for fifteen years, and could not get my mind clear on several questions which I could not get my mind clear on several questions regarding the future life, and in 1916 I purchased a set of Brother Russell's six volumes, STUDIES IN THE SCRIPTURES, but I did not seem to have time to study them as I should, with the Scriptures to verify the claims of the Volumes. But I was much troubled in my mind over certain light that I had received from my study. My friends and my enemies would try to dissuade me, claiming Brother Russell to be some fanatic. But I could not see it that way, for he seemed to do all for his Master and for humanity and not from any false or vain-glory idea, as far as I could see.

So praise the Lord who works in a mysterious way his wonders to perform he permitted me to break loose from the press of his blessed Spirit. I was a member of the Presbyterian Church for fifteen years, and I do not care to think of the time I wasted. I wish that some who considered you dear brethren guilty of fanatic. But I could not see it that way, for he seemed to do all for his Master and for humanity and not from any false or vain-glory idea, as far as I could see. I wish that some who considered you dear brethren guilty of some great violation of the law might see for themselves what spirit you were led by. I trust and pray, as do all the brethren of this class, that your coming hearing may prove you all innocent in the eyes of the world (as you are already in the eyes of the saints) if that be our Lord's will and purpose.

In the service of the Master may God's richest blessing rest upon you all and all the saints everywhere is my prayer: and may he prepare us for the great work of the kingdom which seems to be near at hand, although these days are dark, especially in Canada. The great and bright morning is near at hand. I do thank our blessed Lord and Head for giving me such favor in the eyes of the world and children of the Master, and I give all the credit of this great relief to know that they are not fettered by creeds and superstitions of men, but they have the pure Gospel of Christ.

May our Father's favor be your portion now and forever.

Your brother in Christ, N. H. Musy—Alta.
International Bible Students Association Classes
Lectures and Studies

ADDRESSES BY BROTHER W. A. BAKER

Comanche, Okla. Aug. 23 Sapulpa, Okla. Aug. 28
Marlow, Okla. 24 Kansas City, Mo. Aug. 29
Chickasha, Okla. 25 St. Louis, Mo. Aug. 30
Mingo, Okla. 26 Indianapolis, Ind. Sept. 1-8
Oklahoma Cty, Okla. 27 Cedar Point, O. Sept. 1-8

ADDRESSES BY BROTHER R. H. BARBER

Bryan, O. Aug. 22 Fostoria, O. Aug. 27
Alrord, O. 23 Tiffin, O. Aug. 28
Fioneer, O. 24 Fremont, O. Aug. 29
Torr, O. 25 Fort Wingam, O. Sept. 1-8
Findlay, O. 26 Cedar Point, O. Sept. 1-8

ADDRESSES BY BROTHER T. L. BARKER

St. Johnsbury, Vt. Aug. 22 Ticeneroga, N. Y. Aug. 28
Morrisville, Vt. 24 Albany, N. Y. Aug. 29
Burlington, Vt. 25 Syracuse, N. Y. Sept. 1-8
Rutland, Vt. 26 Batavia, N. Y. Sept. 1-8
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ADDRESSES BY BROTHER M. O. BOWIN

Albany, N. Y. Aug. 23 Niagara Falls, N. Y. Aug. 28
Johnstown, N. Y. 24 Westfield, N. Y. Aug. 29
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Ogdens, N. Y. 26 Elizira, N. Y. Sept. 1-8
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ADDRESSES BY BROTHER B. H. BOYD

Kokomo, Ind. Aug. 22 Warsaw, Ind. Aug. 27
Elwood, Ind. 23 Peru, Ind. Aug. 28
Muncie, Ind. 24 Evansville, Ind. Aug. 29
Anderson, Ind. 25 Elkhart, Ind. Sept. 1-8
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ADDRESSES BY BROTHER A. J. EHSLMAN

Columbus, Ind. Aug. 21 Louisville, Ky. Aug. 26
Muncie, Ind. 22 Muncie, Ind. Aug. 27
New Albany, Ind. 23 Jeffersontown, Ky. Sept. 1-8
De Pauw, Ind. 24 Cincinnaal, O. Sept. 1-8
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ADDRESSES BY BROTHER A. M. GRAHAM

Watersvock, N. Y. Aug. 19, 20 Oneida, N. Y. Aug. 26
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ADDRESSES BY BROTHER M. L. HERR

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ADDRESSES BY BROTHER O. MAGNUSON

Hammond, Ind. Aug. 21 Warsaw, Ind. Aug. 27
Michigan City, Ind. 22 Ft. Wayne, Ind. Aug. 28
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ADDRESSES BY BROTHER V. C. RICE

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ADDRESSES BY BROTHER E. L. ROBIN

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Jola, Ill. 23 Auburn, Ind. Aug. 29
Paca, Ill. 24 Lima, O. Sept. 1-8
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ADDRESSES BY BROTHER E. L. SEXTON

Bellevue, O. Aug. 22 Delaware, O. Aug. 27
Atica, O. 23 Columbus, O. 28
Tiffin, O. 24 Chiliechea, O. 29
Fortworth, O. 25 Lancaster, O. 30
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ADDRESSES BY BROTHER O. L. SULLIVAN

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ADDRESSES BY BROTHER W. J. THORN

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Morristown, Tenn. 25 Lynchburg, Va. 30
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ADDRESSES BY BROTHER DANIEL TOOLEE

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Jackson, Mich. 24 Windsor, Ont. 29
Ypsilanti, Mich. 25 Adrian, Mich. 30
Plymouth, Mich. 26 Cedar Point, O. Sept. 1-8

ADDRESSES BY BROTHER L. F. ZINK

Pt Washington, O. Aug. 20, 21 Toronto, O. Aug. 27
New Pilla, O. 22 Wellsville, O. 28
Dover, O. 24 Niagara Falls, Ont. 29
Cambridge, O. 25 Niagara Falls, N. Y. 31
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ADDRESSES BY BROTHER J. A. BAUERLEIN

Cedar Point, O. Sept. 1-3 Butler, Pa. Sept. 14

ADDRESSES BY BROTHER L. T. COHN

Cedar Point, O. Sept. 4-7 Greensburg, Pa. Aug. 31

ADDRESSES BY BROTHER E. L. DICKY

Cedar Point, O. Sept. 1-8 Youngstown, O. Sept. 14

ADDRESSES BY BROTHER A. D. EHSLMAN

Niles, O. Aug. 24 Toronto, O. Sept. 14

ADDRESSES BY BROTHER G. H. FISHER

Cedar Point, O. Sept. 1-3 Lewiston, Pa. Sept. 14

ADDRESSES BY BROTHER H. E. HAZLETT

Cedar Point, O. Sept. 1-8 Lewiston, Pa. Sept. 14

ADDRESSES BY BROTHER W. F. HUDGINGS

Cedar Point, O. Sept. 6-7 Johnstown, Pa. Sept. 14

ADDRESSES BY BROTHER J. L. HUTCHINSON

Cedar Point, O. Sept. 5-7 Canonsburg, Pa. Sept. 14

ADDRESSES BY BROTHER A. H. MACMILLAN

Cedar Point, O. Sept. 1-7 Duquesne, Pa. Sept. 14

ADDRESSES BY BROTHER R. J. MARTIN

Cedar Point, O. Sept. 1-7 Morgantown, W. Va. Sept. 14

ADDRESSES BY BROTHER H. H. RIEMER

Cedar Point, O. Sept. 1-7 Wheeling, W. Va. Sept. 14

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Cedar Point, O. Sept. 1-8 Erie, Pa. Sept. 14

ADDRESSES BY BROTHER T. H. ROBINSON

Cedar Point, O. Sept. 1-7 Sharon, Pa. Sept. 14

ADDRESSES BY BROTHER C. A. WISE

Cedar Point, O. Sept. 1-7 Pittsburgh, Pa. Sept. 14

ADDRESSES BY BROTHER C. J. WOODWORTH

Cedar Point, O. Sept. 1-3 Cedar Point, O. Sept. 4-8

ADDRESSES BY BROTHER C. H. ZOOK

Cedar Point, O. Sept. 4-7 Wayneburg, Pa. Sept. 14
"Watchman, What of the Night?"  
The Morning Cometh, and a Night also.  
Hab. 2:12

VOL. XL  SEPTEMBER 1  No. 17
SEMI-MONTHLY
A. D. 1919—A. M. 6047

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"I will stand upon my watch, and set my foot upon the Tower, and will watch to see what the wind will say unto me, and what I shall answer him that speaks against me"—Hab. 1:1.

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 (nations); for the powers of the heavens (astrological) 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.—Matthew 24:30; Mark 13:29; Luke 21:28.
TO THE SCRIPTURES CLEARLY TEACH

That the Church is the “Temple of the Living God”—particularly “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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 2:20.

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 His First Reconciliation; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 19:2, 21; Mat. 24:3; Eph. 2:20-22.

That the Baals 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 lighteneth every man that cometh into the world,” “in due time.”—2 Pet. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the hope of the Church is that she may be like her Lord, “see Him as He is,” be “partaker of the Divine nature,” and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the Church is the living stones, the perfection of the Church for the perfection of the Kingdom, the Temple prepared for the 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.—Eph. 4:12; Matt. 24:3; Rev. 1:4; 28:8.

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 the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Jas. 2:35.

Published by

WATCh TOWER BIBLE AND TRACT SOCIETY

110 FEDERAL ST., PITTSBURGH, PA., U. S. A.

The Watch Tower 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. H. Rutherford, W. E. van Ambricus, F. H. Robison, Geo. H. Fisher, W. E. Pyle.

The prices bring the forty volumes, including binding, to about one-third the cost of the original subscription price.

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WATCH TOWER REPRINTS

In Seven Volumes

In times past readers of THE WATCH TOWER have gone to great trouble and considerable expense in trying to secure back numbers of our journal. This is no longer necessary. Here they are in compact form, with old page numberings for looking up references. Six of the volumes pictured above are shown in half-leather, and the one in the foreground in all-cloth binding. Each book is 8½ x 11 inches in size and the type is the same as that used for the Sunday School lessons in this issue. Each volume contains a full-page frontispiece portrait of Brother Russell at ages varying from 27 to 64, according to the years covered by the volume. Vol. I contains the reprints of the years 1879-1887; Vol. II, 1888-1895; Vol. III, 1896-1900; Vol. IV, 1901-1905; Vol. V, 1906-1910; Vol. VI, 1911-1915; Vol. VII, 1916-1919 (June), and a Topical and Scripture Index.
GLORIFYING GOD

"Ye are not your own: for ye are bought with a price: [therefore] glorify God in your body".—1 Corinthians 6:19, 20. Sinaitic Text.

T HAS been well said that "man's chief end is to glorify God and to enjoy him forever". The word in our text translated glorify conveys the double thought of to honor and to beautify; and these ideas must be borne along in order to catch the significance of the various passages in which it is employed. The word in its primitive signification meant simply to think, to believe, to entertain an opinion concerning a matter; but in later times it took on the meaning of to magnify, extol, to render glorious, to raise to glory. And in the New Testament the meaning is one of the last four, though one time the word is translated honor.

It requires no proof to show that we cannot add to God's glory in the sense of contributing to his personal beauty or perfection; but we can extol his glory as we learn of it and we can extalt that glory of perfection in our own minds by setting it up as a proper standard for our own conduct and by setting our affections so thoroughly on things above, that God occupies the highest place in all our thoughts. But before we are able to extol God's glory or to extalt it in our own minds we must have some fairly clear conception of what that glory is.

"THE GLORY OF THE LORD"

In practically all places where "the glory of God", "the glory of the Lord," "God's glory," and similar expressions are used the evident reference is not to some mystic halo or light surrounding the divine person—great though such brightness must be—but rather to the harmony, the symmetry, the beauty, the balance existing between the attributes of God's perfect character. For instance there is the statement in Isaiah 40:5: "The glory of the Lord shall be revealed, and all flesh shall see it together". This refers to the outcome of the work of the Millennial age. That whole period will be given over to the revealing of God's glory, to instructing mankind regarding the principles of Jehovah's character and in surrounding man with exemplifications of the harmony of those principles. These things, now so obscure in the minds of the majority of people, will then be revealed or made perfectly plain, so that the humblest wayfarer on the highway of holiness will understand them.

Moreover, the Apostle in his second letter to the Corinthians (3:18) shows the relationship of this glory to our own character development. He there says: "We all [the church], with open face [having the eyes of our understanding opened] beholding as in a mirror [God's Word] the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord"—i.e. just such transformation as one would expect to be accomplished by the personal influence of the Lord Jehovah. In other words: through the anointing of the Spirit, in response to our consecration to the Lord, we have been separated from the great majority of mankind, whose minds are blinded by the god of this world, and have been granted the power of seeing something in God's Word which the casual reader does not and can not see. The light of the glorious gospel of Christ, who is the image of God, has shone unto us, reflected from the mirror of his Word. Behind all of the historical facts recorded, back of all the incidents related, underneath all of the prophecies therein contained, we see not merely the literary wording of the text but, what is vastly more important, we see God's wisdom, God's justice, God's love, and God's power working in beauty, in harmony, in glory. In this incident his wisdom stands out prominently; in that prophecy his love or his power or his justice is shown. And what effect does this vision have upon our own minds and characters? It impresses those principles upon our attention; it centers our minds on things above and, in proportion to our responsiveness, changes or transforms us into harmony with the image or ideal seen. This vivifying or refreshing influence works the change in us.—Romans 12:2.

HOPE OF GOD'S GLORY

Again in the fifth chapter of his letter to the Romans Brother Paul makes mention of the "hope of the glory of God". The prospect of divine glory can well be a cause for rejoicing, whatever the word glory may mean. While this glory may very properly include the thought of exalted nature, it surely comprehends the idea of character, for we are being renewed by knowledge into harmony with the image (Christ) of him (God) that hath created us, as new creatures. (Colossians 3:10) This glory which may be attained by the faithful followers of the Lord during the acceptable time will be a far more exceeding and eternal preponderance of glory (2 Corinthians 4:17) over what will be received by the remainder of the children of Adam. Their character glory will preponderate not in balance, for all of God's creatures will have perfect balance or poise of character, but rather in the extent of their capacity, which difference will be attributable to their more exalted nature.

It is written: "My glory will I not give to another". (Isaiah 42:8; 48:11) How then can we hope to attain to divine glory? The answer is: He will not give the full extent of his glory to anyone. Although all of his intelligent creatures will finally have the glory of his character beauty, none will have the illimitable measures of his nature, nor the scintillating glory of his person, nor yet his authority. But "his glory shall be seen upon thee", in that each one shall be a character image of the Creator.—Isaiah 60:2.
GOD'S CHARACTER GLORY

Perfect character is perfect balance, or nicety of poise between the qualities of a perfect being. Wisdom, justice, love, and power have long been recognized by careful students of the Bible as being the cardinal principles or characteristics of God, the Father. Some students of God's Word have magnified his justice unduly—they have treated of it in such a way as to imply a dearth of wisdom and love. Others have talked of his love as though justice were not coextensive. Still others, by intimating the failure of his "efforts", slander his wisdom and power.

The grand scope of God's plan for human redemption gives us a beautiful panoramic view of Jehovah's character. His wisdom is most sublimely displayed in allowing his creature, man, to enter the school of experience with sin. Experience may keep a dear school, but divine wisdom foresaw that the great lessons thus learned would be most effective, not only towards demonstrating the folly of sin, but also towards revealing the amazing depths of riches which inhere in the Father. Furthermore, when the whole race of men is held in mind, the permission of evil is an economical course in training, for with one tuition price—one man condemned—thousands of millions learn the desired lesson.

His way is wise, too, because of the respect it shows to his own image in man—to his freedom of choice. Practically all the period from Adam's fall to the giving of the Law was used to demonstrate the wisdom of non-intervention in man's course, save in his utter extremity at the time of the flood. During the first age God wisely allowed the angels to try their hand at blessing a cursed race. Their failure will be a lesson for all eternity of the foolishness of attempting any undertaking without Jehovah's direction, or before his due time has arrived.

Then came the Law. Evidently the cardinal principle most thoroughly revealed or exemplified in God's dealings with the Jews is justice. The very multiplicity of ceremonies, of laws and penalties, emphasizes the immutability, the unalterableness of divine justice. Every transgression, every trespass offering, every sin offering, every peace offering, every thank offering, every Atonement Day sacrifice acknowledged the existence of an unchanging law. God purposes to show truth and righteousness as the foundation of his throne; for only when his creatures realize that a sentence against sin is unchangeable (cannot be eradicated without satisfaction of the judgment upon that sin) can they be sure that his oaths and promises for good are likewise unchangeable. God's justice is the foundation of our faith in him; for integrity is the foundation of faith.

EXCEEDING RICHES OF HIS GRACE

The Gospel age has been used to reveal to all saints something of the breadth, and length, and depth, and height of the love of God. Solomon tells us that "love is strong as death" (Canticles 8:6); it has reached down to us, "dead in trespasses and sins" (Ephesians 2:1), has laid hold on us by Christ Jesus, and is in process of lifting us up to the very pinnacle of glory, to the divine nature itself—like him who is "the express image of [the Father's] person".—Hebrews 1:3.

We are assured that the church is to stand as an eternal memorial of God's goodness during this love, or grace dispensation. The Apostle says: "God being rich in mercy, because of the intense love bestowed on us, caused us, dead though we were through our offenses, to live with Christ—it is by grace that you are saved—raised us with him from the dead, and enthroned us with him in the heavenly realms as being in Christ Jesus, in order that, by his goodness to us in Christ Jesus, he might display in the ages to come the transcendent riches of his grace."—Ephesians 2:4-7.

But of all God's attributes, power is the least known by the world in general. He has chosen to reveal his might now only to the eye of faith—and even to faith it sometimes seems obscure. One of the Lord's servants of old gave voice to the feelings of many people since that time, when he cried: "O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name forever? Why withdrawest thou thy hand [from activity], even thy right hand? Pluck it out of thy bosom."—Psalm 74:10,11.

God's hand, or power, as exercised through Christ Jesus, was withdrawn from general human activity and held in his bosom. The Son throughout the Gospel age was in intimate retirement and fellowship with the Father. The Psalmist prays that God will show his power and vindicate his name in the earth.

This Son of Man will be seen, however, coming at the time of the troublesome clouds over earth's social system. His coming will be in power and great glory. (Matthew 24:30) That is, power being the divine characteristic least revealed in the history of man, that power when it is shown forth will complete the unfinished picture, so to speak, and turn on a blaze of splendor such as earth has never known. People will begin to say: That is the thing that seemed lacking in God's character all the time; now we see his power.

"TO SEE THY POWER AND THY GLORY"

Power will be the outstanding attribute of God displayed during the Millennial age. On every hand mighty forces will be let loose and events too stupendous for the worldly mind to think possible, and too complex for even the consecrated mind now to know, will be quite the order of the day. All the machinery of human endeavor will be converted from serving self to serving the King of kings for the blessing of mankind and the beautifying of the earth. The seemingly exhaustless "flood of years", pouring humanity into the tomb, will be reversed and the mighty stream of the ransomed will flow forth from death.

Even the most hardened skeptic will then be obliged to acknowledge that Jehovah is a mighty God, to bring back the dead to life. But while they cannot doubt his power, many may doubt his motives or his justice or his wisdom in the matter. They may say to themselves: Yes, God is powerful, there is no question about that; here we are living again when we know that we died and have the proof of many witnesses that we were buried centuries ago. But maybe God's purpose in bringing us back to life is merely to let us go through some more suffering just as we did before. With many people it will probably be some time before they realize that the motive was a beneficent one; still more time will be required for the average man to see that the whole procedure has been one in perfect harmony with justice; and lastly a grateful mankind will be wise enough to acknowledge the supreme wisdom of Jehovah God in devising a plan so wonderful and so kind.
WISDOM, JUSTICE, LOVE, POWER

In the perfect life love prompts, wisdom devises, justice directs, and power performs every act. Wisdom, justice, and love are readily discernible as being abstract principles, but power seems just a little different. It is largely the capacity for performance on the part of the other three attributes; it is more like the thumb to a three-finger hand: without it none of the other character elements can come into action.

Each of these basic qualities of character has an abstract and a concrete, a theoretic and a practical phase. The inert or inactive phase of wisdom is knowledge; but when wisdom is called upon to consider a problem it cannot do so without the co-operation of power. Discretion is applied wisdom and every application of it calls for effort, is not possible without it. Truth is the precept or theory of justice; but its practice becomes righteousness—and for that practice power must lend a helping hand. Benevolence is passive love. The very least that one can do toward a loved object is to wish it well, and benevolence is nothing more nor less than well-wishing; but when love becomes active it passes over into the stage of beneficence, or of doing good. Even power itself may be latent, or inactive, and in such a case we call it might; or it may be kinetic, or active, and in such case the word force is used. Jehovah is spoken of as the “Almighty”; that is, he has all the reserve forces of power at his command, and throws them into action at his will.

It is also interesting to bear in mind that not only is power necessary for the exercise of each of the character elements, but also that no one of these three other principles can be brought into action without measurable contributions from the remaining two. That is to say, wisdom could not be wisdom that were deaf to justice and love; love cannot exist in all its fullness in the presence of injustice and folly; justice cannot ignore either wisdom or love, for man is not just at all until he loves his neighbor as himself.—Luke 10:27.

GOD’S IMAGE IN MAN

In Jehovah all the cardinal principles work in perfect balance and accord. And we read: “God created man in his own image.” (Genesis 1:27) In man’s noble character God put the same constituent elements as compose his own glorious being; and he put them there in the same relationship and proportionate strength, though of course all of man’s powers were limited in scope and in the field of their operation. Man was made a god, or mighty one, in respect to earth’s affairs as Jehovah is God in respect to the affairs of the universe.

In the eighth Psalm these same facts are put into this language (verses 5-8): “Thou hast made [man] a little lower than the angels, and hast crowned him with glory [of character perfection and capacity] and honor [of appointed rulership]. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen [domestic animals], yea, and the beasts of the field [wild animals too]; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.” In commenting upon this passage the Apostle Paul says: “In that he put all in subjection under him, he left nothing that was not put under him”—his dominion over the earth was absolute and complete.—Hebrews 2:8.

But though man was a glorious being he was at the same time a dependent creature. His happiness and very life were made dependent upon the maintenance of that perfect image with which he was endowed, of that glory which God had given him. And we can see why this was made so: Our capacity for loving God depends largely upon our ability to appreciate him, and we can appreciate him best when we have much in common with him. That is, the greater our own perfection of character, the more shall we be able to respond to and adore the wonderful beauties of God, our matchless Maker.

If such things are true with us imperfect creatures what must it have been like with Adam, earth’s first prince! With him love answered to love divine; wisdom could appreciate wisdom; justice approved God’s justice; and power worked in perfect accord. His worship of Jehovah engrossed to the fullest capacity every power of mind and body.

“In their looks divine
The image of their glorious Maker shone;
Truth, wisdom, sanctitude severe and pure
(Severe, but in true slial (frredom placed), Whence true authority in men”.

THE IMAGE MARRED

God had set Adam and Eve to take care of the Garden of Eden. They were allowed to eat freely of all the fruits that were in it excepting that which grew on the tree of the knowledge of good and evil. They lived in childlike innocence until the serpent tempted Eve to take the fruit of the forbidden tree, and Eve in turn tempted Adam. They sinned. As they had been warned, they now found that they knew both good and evil; good lost and evil got.

There “all did sin and [consequently] are come short of the glory of God”. (Romans 3:23, Young) Adam came short of the glory which God had given him in that he did not live up to his full capacity for pleasing his Lord and Maker. He ignored his sense of right and duty. Instead of letting justice direct his course, he let love not only prompt but determine what he should do. It was an unwise decision; it was unjust to God, to himself, and to his erring mate; it was really unloving, for that his highest love should have been given his Creator; it was impotent and weak, because he had the power to resist and “was not deceived”—1 Timothy 2:14.

With one unhappy move Adam marred the image of his God in him; he disturbed the balance and the harmonious relationship which had existed in his perfect character. And all the misery, all the trouble, all the heartaches and sighs in the earth have come because of that broken image. Man sought to retain the love and companionship of his wife at the expense of his fellowship with God—and he lost even that which he thought to retain. Conjugal, as well as all other, relations and ties were either stunned or sadly disarranged. Like the delicate workings of a clock whose parts are wrongly assembled; it may run for a time, but with labored effort and with inaccuracy, unreliability on its dial.

“Nor only tears
Rained in their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord; and shook sore
Their inward state of mind, calm region once
And full of peace, now tossed and turbulent.”

September 1, 1919
CHARACTER IN DRAWER AND DRAWN

While we are not now perfect, and while none of mankind is perfect, there are still enough fragmentary traces of original perfection in many men to enable them to appreciate these noble qualities of God, and to admire their beauty.

Our Master said: “No man can come unto me, except the Father which sent me draw him”. (John 6:44) How is this drawing power exercised? We believe all of our readers will agree that it does not mean an arbitrary exercise of power over an individual, irrespective of his choice or responsiveness in the matter. Our Lord precluded any such view as this when he said: “The Father seeketh such to worship him...[as] worship him in spirit and in truth”. (John 4:23) Manifestly the drawing is effected by appealing to that measure of harmony which already exists between the character of certain individuals and the character of Jehovah. This drawing power would, of course, be strongest in a perfect man; but, on the other hand, such responsiveness as we do have is intensified by the extreme lack of harmony in the elements of the world about us. The dearth of wisdom, justice, love, and power in the ideas and ideals of humanity whets our appetites for the perfect state.

We might take an illustration on this point. Suppose a man were born and reared in the State of Ohio; and the vicissitudes of life found him shipwrecked on a Pacific island. Would there be any drawing power exercised upon him from his old home in Ohio? Beyond doubt there would be a strong drawing, even if he had no communication from there. The more distasteful the conditions on the island, the more intense would be his desire to get back home. Such a drawing we would usually call longing, or it might be as strong as homesickness; but all his yearnings for the former conditions would not serve to transport him there. For that purpose some practical means or agency is necessary.

Let a ship heave in sight and the yearning which he has felt all along moves him to action. He sails the ship; avails himself of the privileges which the ship offers, and in due course of events arrives back at the desired home-land.

In like manner some of mankind are either born with certain qualities which enable them to appreciate their need of Jehovah, or else a long series of experiences in life has fitted them for such appreciation. They long for greater balance of character and instinctively turn their minds and hearts to Jehovah. They learn that Christ is the only way whereby they can attain to fellowship with God. If their longing has been anything more than mere childish fancy they put forth every effort to avail themselves of the privileges in Christ. They give themselves wholly to him and in due course of events, if they do not turn back or loiter by the way, they arrive through many experiences at that condition of perfect balance and perfect poise—“like him,” heavenly beings.

GLORIFYING GOD NOW

But the Apostle’s admonition in our main text seems to imply that we should glorify God now, even though our bodies are imperfect. How can this be done? We answer that this can be done even as a very humble stick, stone, or piece of dirt can reflect the glory of the sun. It may, because of its very nature, not be able to reflect as much light as a diamond, but it can at least acknowledge the existence of the sun by reflecting all within its power.

Wisdom is the luminous, the brilliant feature of God’s character; and Christ Jesus is described as “being the brightness of [God’s] glory” (Hebrews 1:4)—the wisest and most effulgent revelation ever made of Jehovah’s glorious character.

We can acknowledge the Father’s wisdom, then, by obeying our Lord’s commands. He said: “If ye love me, keep my commandments”. (John 14:15) Furthermore, we can glorify God’s wisdom now by keeping before our minds as a perfect pattern the image of himself which he has given us in his Son, and by being conformed to that image, even as he has predetermined for the overcoming class. (Romans 8:29) But perhaps most of all we can glorify God’s wisdom by our attitude in trial. He has told us that fiery trials would be necessary for our sanctification and purification; why then should we think it strange when they come upon us? Do we murmur and say in word or by act: I can’t see why the Lord lets me suffer like this. But it was all right for our Lord and the apostles to suffer; it was all right for that noble band of his faithful followers in the first, second, third, fourth, fifth, tenth, eleventh, twelfth, fifteenth, and sixteenth centuries to suffer. Then why not all right for us?

Complaint calls his wisdom in question, for it implies that we could have chosen a better way. There was no spirit of this kind in our Lord who said: “The cup which my Father hath given me, shall I not drink it?” (John 18:11) His three closest friends had failed him in his hour of greatest need, but he did not complain at the Father’s wisdom in permitting it. Had we been there would we have bowed before God’s wisdom, or used worldly wisdom and with superior air have said to the Master: It serves you right; you had no business coming out here and getting yourself into this trouble, and us into this compromising situation with the authorities.

Much better to say concerning life’s trials and disappointments:

“I will not doubt, though all my ships at sea come drifting back
With broken mast and tattered sail. I will believe the hand
Of him who never fails, through seeming ill, to work some
good for me.
And though my ships at sea return with sails all tattered;
While at my feet my best hopes all lie, shattered;
My heart will say: I will believe in thee”.

PAYING HOMAGE TO HIS JUSTICE

We can glorify God by acknowledging the majesty of his justice—by acknowledging it not merely in word, but also in deed, by being faithful and true to the Lord, to the brethren, and to every obligation. If we were merely faithful to those things or to those persons closest by, or which seem the most convenient and reputable, we are not following very closely in the footsteps of our Lord and Master, for it would certainly have been a much more convenient way for him to have stayed in the heavenly glory and never have come to earth at all.

We can acknowledge the desirability of his justice and reflect something of its glory by being just and faithful in the use of all our talents. The practical outworking of justice in the character produces stability. Stability, reliability, loyalty, faithfulness, trustworthiness, constancy, steadiness, fidelity, staunchness, devotion, fealty, and other similar quali-
ties, are all traceable to justice in the character. And where these manifestations are wanting in the life we may be sure either that that individual's conception of justice is very deficient or that he is not living up to all that he knows.

As children of God and ambassadors for Christ we can do honor to our Father and King by faithfulness in the use of our time. It is not that the Lord begrudges us any good thing, nor that there is a shortage of time with the heavenly Father. From everlasting to everlasting he is God; he has all the time there is. But our trial time is limited and he purposes to see how we conduct ourselves in this brief trial period. The use of our time, therefore, constitutes one of the important means of demonstrating to the Lord what we would do with eternity, whether we would be feverishly trying to please ourselves or to accomplish something to the Lord's glory. It is useless to say that we have no time, for we all have exactly the same amount—twenty-four hours each day. "But," says one, "my time is so taken up with other matters"—but there are no other matters; everything, great or small, stands in some relationship to our eternal destinies.

We require so much sleep (each must determine for himself how much he really needs to keep himself in a fair state of efficiency); we require some time for proper eating; still other time is necessary for cleansing and caring for the body so that, as ambassadors for Christ, we will not misrepresent him. Practically every one has certain responsibilities to other members of the family, which take up no small amount of time. These things all occupy a great deal of the time which we have; but what if they do? If they are things really necessary to be done and bear some relationship to our stewardship as servants of the great King of kings, we can be faithful in such use of our time and do even those things "as unto the Lord". But every one has some time which can be called spare time. With some who have a multiplicity of duties it may be only a few minutes each day; with others it may be even several hours. No matter what the amount; how is it being spent? In ways that are selfish or in ways that contribute to our uplifting or to the upbuilding of others in the most holy faith?

FAITHFUL IN ENERGY AND IN MEANS

We all have some strength, some vitality which will be used either in ways pleasing or displeasing to God, and hence glorifying or dishonoring to him. At best most of us have very little strength, and for that reason, if no other, it is important that such energy as we have be used in unselfish directions.

Financial means is another talent which practically all possess in greater or less degree. Unquestionably, all that we have is the Lord's and we have to render an account just as certainly as a bank official has to submit to an accounting from a government inspector, and with far greater issues involved. The Lord's great favor bestowed upon his people precludes the thought that God is parsimonious; for he showers his blessings abroad so that many of them fall not only upon the just, but also upon the unjust. But with all his wealth and liberality he is not wasteful. He does not invest wealth or means of any kind where there is no adequate and reasonable return. The returns may not be in the same kind, frequently they are not, but they will be something to make the investment worth while. So with the Lord's people, there should be no false investments, no spending of money for that which is not bread, and labor for that which satisfies not. (Isaiah 55:2) The dividends from the investment may be in the shape of largeness of heart, of expanded sympathy, of deepened love, or of other intangible but equally valuable things.

A story is told of the man who, passing a blind beggar on Christmas morning, turned from him in disdain, not even giving a compassionate thought. Walking on a few paces the man realized his smallness in the matter and he determined to return and give the unfortunate one something, for his own good if not for the beggar's. His first impulse was to give him a dime; then the thought: No, you won't feel a dime, and in this instance you need some punishment for your lack of kindly feeling; you give him a dollar. The subject of charity giving is somewhat complex in our day, but who can doubt that that man got more than a dollar's worth of unselfishness and magnanimity out of the experience? Responsibility to others might easily make the exact repetition of that particular incident unwise for many men, but the principle can be applied by all.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous riches, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, [Christ's], who shall give you that which is your own?"—Lk. 16:10,12.

PERSONAL INFLUENCE AND OTHER TALENTS

There is one talent which we all have, and that is our personal influence. Sometimes this important item is overlooked by the Lord's people. The influence of some may be small and that of others very large, but each is responsible for his own. "To whomsoever much is given, of him shall be much required." (Luke 12:48) After we have determined the rightness or wrongness of a given course of conduct, there are still other considerations to be kept in mind. Many things are "lawful" which are not "expedient". (1 Corinthians 6:12; 10:23) And that Christian has advanced very poorly indeed who has not learned to take into consideration the effect of his conduct, that is, in matters where he has the power to choose his course. There are certain basic things from which he may not depart, no matter what their effect on others.

We are ambassadors for the heavenly King; and an ambassador must give final consideration to the effect of his personal conduct on the dignity of the realm which he represents. He could waive his own dignity and perhaps enjoy doing many undignified things in public, but he could not waive the dignity and honor of his king.

We all have some mental capacity, not much in comparison with what a perfect being would have, it is true, but we do have some. Is that mental capacity being employed in such ways as will win for us the "Well done, good and faithful servant; enter thou into the joys of thy Lord"? There is probably no endowment or group of endowments which can not be employed directly or indirectly in the Lord's service. It may be years before certain powers are so pruned or controlled that they can be safely used; but our observation is that such time will come.

All the Lord's people have some education. By education we do not mean specified courses in certain
organized schools, but rather information gathered from whatever source, coupled with the thought of exercising, practising, or putting into use that information. A great many of the things which we have learned either from books (which are merely recorded experiences) or from our own experiences will be found to be negative in their nature. That is, they are good things not to use in the Lord’s service; excellent things to avoid. But all real information bears a certain relationship to the Lord’s great purposes, and it is for us to be faithful in using, or not using, what we have. Of course by far the best education any of us has is the acquaintance which the heavenly Father has been pleased to grant us in connection with his Word; no worldly education, however extensive, can give one insight into the plans and purposes of God. The Pharisees and Doctors of the Law in Jesus’ day did not have it, nor have the wise ones of the earth now such insight. “The meek [whether otherwise well educated or not] will he guide in judgment; the meek will he teach his way.” —Psalm 25:9.

Additionally, nearly all of us have some power of utterance, some power of speech, which is also a talent: to be used to the glory of God. Some could well talk more, because their speech is with grace, seasoned with discretion. (Colossians 4:6) Others could with profit talk less, until better control of their speech is gained. (Ephesians 4:23) Man’s power of speech is one of the unique points which differentiate him from the irrational creation. It ought to be one of his chief glories; it is one of his chief responsibilities.

It is to answer as to our faithfulness upon these points that we are to appear before the judgment seat of Christ. (2 Corinthians 5:10) God is faithful, who will not suffer us to be tried above that which we are able. (1 Corinthians 10:13) He will therefore do his part and it is required of us, as stewards, to be found faithful in our part.—1 Corinthians 4:2.

CALLING ATTENTION TO GOD’S BEAUTY

We can further glorify God by calling attention to his beauty. His beauty and warmth are most directly connected with his love. “Whoso offereth praise glorifieth me.” (Psalm 50:23) And what is praise but reviewing the Lord’s points of grace and goodness? A hymn is a song of praise addressed to Jehovah; and hence a proper hymn would glorify him. Do we praise God; or do we refrain from praising him, or from telling of his beauty, merely because our lips are stammering?

Emulation is the highest praise. Our Master said: “He that hath seen me hath seen the Father”. (John 14:9) Those who saw him, saw the fullest manifestation of God which was possible for them to see; they saw the same balance of character. Likewise when we see Jesus approving childlike innocence, we know that God would approve the same thing. When we see him angry at hypocrisy, we know that God would be angry at the same thing. Can we say, “He that hath seen me hath seen the Father”? It ought to be true of us; we ought to show forth his praises by emulating his benevolence so thoroughly that others could gain some conception of God’s goodness by beholding our kindness to church and world.

“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples,” said the Master. (John 15:8) Doubtless some of the most acceptable fruit is that of mercy and magnanimity. “If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matthew 6:14, 15) “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” (John 13:34, 35) “Be ye kind one to another, tender-hearted, forgiving one another, even as Christ forgave you, so also do ye.” (Colossians 3:13) If these Scripture passages inculcate anything at all it is certainly the spirit of magnanimity, largeness of heart.

Many and subtle are the reasons which the fallen flesh presents to the new mind, pleading speciously for permission to hold just this one precious grudge; trying in fact to induce the new mind to look upon this particular grudge as a sort of sacred duty. The flesh seeks to confuse in our minds the issues of personal dignity and the Lord’s work, making the one appear to be the other. We are not satisfactory to our own selves: then we need not be surprised if other people do not fully measure up to our expectations. But though we are not satisfactory to ourselves, we crave divine mercy and forgiveness. Why not give as much to others?

POWER NOW LARGELY IN COURAGE

It might be argued that the child of the Lord can do nothing now to glorify God in the realm of power. And surely we are weakest in this direction, if by power is meant capacity for performance. Even the honored Apostle said of himself: “To will is present with me, but how to perform, I wot not”. (Romans 7:18) Now is not the time for power of that kind; though we have a little power in the shape of self-control. Now we are merely practising with “that which is least”. We cannot be trusted with much outside power until we have justice, wisdom, and love in perfection. The world’s long experience in striving for and in usurping power is one sad commentary on man’s inability to exercise that quality without the proper balance wheels.

But there is a kind of strength which all the Lord’s faithful people have, and a strength that is glorifying to the heavenly Father, and that is moral strength, or courage. Moral courage is a very rare article indeed; and the world with all its boasted fierceness has never been able to equal the courage displayed in the footsteps of the Lamb of God. And those who walk in his footsteps must have and do have much of the same courage. If they are standing for the Lord or for his Word (which is the same in his eyes) they are bound to encounter the inertia represented in the world, if not its active persecution. Surely they will encounter the world’s disesteem and reproach, as also suffer from the contumely which the divergent ideals of the world will throw upon them. They may not be strong in themselves, but, having faith, they are “strong in the Lord, and in the power of his might”.

“lt takes great strength to live where you belong. When other people think that you are wrong; People you love, and who love you, and whose approval is a pleasure you would choose. To hear this pressure, and succeed at length
In living your belief—well, it takes strength—
Courage, too. But what does courage mean?
Save strength to help you face a pain foreseen;
Courage to undertake this life-long strain.
Of setting yourself against your grandsire's brain:
Dangerous risk of walking alone and free,
Out of the easy paths that used to be;
And the fierce pain of hurting those we love,
When love meets truth, and truth must ride above!"

SOME OF OUR DEFICIENCIES

With our present imperfect powers such glory as we may be able to direct towards the Lord will be necessarily deficient. We were all born as natural beings with certain warps of mind, certain penchants which may have seemed very good to us then, but which now we recognize to be far from desirable. These tendencies we carry with the old body when it is taken over by the new will, under the direction of the Lord, as a house in which to practise. The Scriptures therefore make clear what both reason and experience substantiate, viz., that “when I would do good, evil [im-perfection] is present with me”.—Romans 7:21.

Here is one group of people, let us say, in whom wisdom and justice are predominant, in comparison with love and power. That is, they are deficient in all, but less deficient in wisdom and justice than in the other two cardinal qualities. Such people would have some appreciation of Jehovah’s character in these two directions and would hence be able to praise and glorify him somewhat. Wisdom and justice co-operating produce a cast of mind in which reason is dominant. The only conception many very able minds have of our heavenly Father is that of a vast something-or-other of Reason.

They cannot understand or appreciate the fact that he has an emotional side as well. According to the Scriptures his fatherly love exceeds that of the fondest parent: “Like as a father pitieth his children, so the Lord pitieth them that fear him” (Psalm 103:13); and his motherly care is in no wise equalled by the tenderest nurturer of babes: “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.”—Isaiah 49:15.

On the other hand are many people who are deficient in both wisdom and justice, but in whom love and power predominate. Emotion, and very strong emotion at that, would be the outstanding quality of such characters. Such people would not be able to glorify God as fully as if they had all the four attributes well balanced, as was the case with our Lord Jesus. People of this type would not be so much interested in the rightness or wrongness of a question; they would much prefer to depend upon emotion. Exact reasonings would tend to irritate and vex them.

“THAT WHICH IS IN PART”

There is another group of people who are able to appreciate God along the lines of wisdom and love, but who are quite deficient in both justice and power. Wisdom and love co-operating make a very splendid character, but one not well founded, lacking in stability, ballast. Such people are much more interested in what’s right than in what’s right—more taken with personalities than with principles. Of such, apparently, were the Galatian brethren: “O foolish Galatians, who [not what] hath bewitched [deluded, Dia-glott] you?” (Galatians 3:1) Of such are the brilliant but shallow hearers, who, when tribulation or persecution arises because of the Word, are soon offended.—Matthew 13:20,21.

There is still another group of characters in which justice and power are more active, but in which wisdom and love are wanting. Justice and power co-operating produce authority. Many people’s conception of God has been built largely along these lines. “They magnify his justice with a zeal he will not own.” They magnify it out of proportion to other qualities, and make a sadly distorted image of God.

Those people who are sensitive to justice and injustice may not be actually more just in their dealings with other people; they may be even much less so, for they have more conscience than common sense. In proportion to the smallness of their love they are hypersensitive to slights and offenses against themselves.

A very large percentage of those whom we have known to turn aside from a closer following of the Lord have turned aside on this very point. Some offense, either real or fancied, has happened to them, and instead of being able to occupy their minds with other things, that one offense grew larger and larger until it finally eclipsed their whole power of vision. They lost their balance; hence if they glorify God at all, it is not as fully as they might.

Still another group of people are those in whom wisdom and power are both strong, but justice and love weak. Sagacity and force are the outstanding features of such characters. There would be small inclination to wait on the Lord, or to search his counsels. Their principal request of Jehovah would be to let alone; they feel quite capable of doing the rest. Action! is their motto. They are apt to be captains of industry, or otherwise prominently connected with earth’s ambitious, and “somebodies”.

Is it any wonder that but few of the true followers of Christ have been chosen from the wise and mighty ones of earth? (1 Corinthians 1:26) Even Satan has wisdom and power.

FRAGMENTARY GLORY PERFECTED

On the other hand are people in whom justice and love predominate and in whom natural wisdom and power are deficient. The Apostle practically eliminated the wise, mighty, and noble, after the flesh, from the groups of people likely to be interested in God’s present callings. But he did not say: ‘Not many just, not many loving ones’—for from this group probably the majority of the Lord’s humble followers of the Gospel age are drawn. They must have some conception of justice as the basis of God’s operations and plans and also of the loving motive which prompted the Father to devise the great plan of redemption for a sin-cursed and dying race.

The world has not known much about these humble ones, because it does not care to know about them. In times past those of similar stamp have hidden in dens and caves of the earth, been stoned, been sawn asunder, and slain with the sword. In this age their blood has been shed on crosses, it has sated the sands of the Roman Coliseum and Circus; and in similar and much less conspicuous ways they have suffered martyrdom at the hands of the wise and mighty.

Now, if we find traces of these various unbalances in ourselves (and who will not) we know they are traceable to the flesh and not to the new will, or yet the new mind. The Lord knew we had these shortcomings before he called us and that fact should keep
us from getting discouraged, but it should not be used as an excuse for carelessness. It is a tragic mistake to suppose that character is necessarily a fixed thing. It is not so; for we have the Apostle’s promise: “My God shall supply all you need, according to his riches in glory.” (Philippians 4:19) No matter what the individual character was, or is now, it can be made more nearly balanced and hence more glorious in the Father’s sight, “according to that working whereby he is able to subdue all things even unto himself”—Philippians 3:21.

When that which is sown in dishonor is raised in glory, then we shall be able to glorify God perfectly; and this should be one of our chief incentives so to run as to obtain the far more exceeding and eternal weight of glory, even as our Master prayed: “Father, the hour is come; glorify thy Son, that thy Son also may glorify thee,” with a vastly more extensive measure of character perfection, capable of reflecting more wonderfully the beauty of its Giver.—John 17:1.

Now all of our shortcomings fall under one of these four heads: wisdom, justice, love, power; that is, we are either unwise, unjust, unloving, or weak, and very often all of them together. While we strive to glorify God in fact with our imperfect bodies, as the Apostle exhorts, this can be done satisfactorily to Jehovah only through the assistance given us in Christ in response to our faith. Note the word of cheer through the Apostle, given long before we were born:

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness [justice in action], and sanctification [the fruitage of love], and redemption”—the trophy of power. Thus are we accepted in the Beloved. And why thus? “That no flesh should glory in his presence,” but “he that glorieth, let him glory in the Lord.”

Finally, when God’s work through Christ shall be complete in the earth the whole planet shall resound with peans of praise, and down through the ages of eternity shall reverberate the mighty anthem of the redeemed:

“Holy, holy, holy is the Lord God of hosts; The whole earth is full Of thy glory.”—Isaiah 6:1.

THE REST OF GOD FOR THE PEOPLE OF GOD

“There remaineth therefore a rest to the people of God, for he that hath entered into his rest, he also hath ceased from his own works, even as God did from his.”—Hebrews 4:9, 10.

IVING as we do at the close of the Gospel age, when the “secret of the Lord” in his wonderful plan is reaching its consummation, our subject has special value to the partakers of the heavenly calling.

God’s rest is first called to our attention in Genesis 2:2-3 when it is said that he rested from all his work which he had created and made and blessed this “day” and sanctified it. Unless we discern the kind of day God blessed and sanctified, and the kind of rest he entered into, we will miss the fulness of blessing for us in the Apostle’s argument on the subject in Hebrews.

We have learned that in Biblical usage, as is the custom in our own time, the word “day” is used to designate any set or specified period for the carrying on and completion of any purpose. In the picture in Ezekiel 4:4-7 the Lord says: “I have appointed thee a day for a year”, and this usage is the key to the location of the time of the Lord’s first and second presence, the period of the Church’s desolation in the wilderness in the symbolism of Revelation, and other items of interest and moment to us.

Then there was the day of temptation in the wilderness to fleshly Israel when God tested and tried them forty years long and they tempted him by their unbelief. Again we learn from Peter (2 Peter 3:8) that a day is with the Lord as a thousand years and a thousand years as a day; and the Psalmist also says that a thousand years with God is but as yesterday.

CREATION IN ONE GREAT DAY

From previous study we have seen that the successive creative days were not the brief periods from sun to sun, but a specified time sufficient for a specific work, and also that the first six creative days are summed up by the Lord as the day in which he made the earth and the heavens. (Genesis 2:4) Genesis 2:2-3 tells us that it is during the seventh of these creative days that God rests from all his work and that his wonderful plan is brought to completion. This rest of God therefore began when God, having created the earth and the heavens and the physical things in and of them, turned over the outworking of their moral features to the Lord Jesus to finish according to God’s purpose regarding them.

Six thousand years of this period is in the past, as we have learned from Bible chronology; from prophecy we also learn that a thousand years yet remain before the moral realm will be cleansed and perfected, and all God’s purpose work completed. Thus we judge that each of these creative days were seven thousand year periods. We now understand that we are entering the last thousand years of the seventh great day whose completion will find every tongue in heaven and in earth singing a pean of praise and glory to him who sits on the throne of the universe because of his truth and righteousness and justice.

God’s direct dealing with man ceased with Adam’s disobedience which brought him under condemnation to death, when he and his family were turned over to the “Lamb of God slain from the foundation of the world” for the perfecting of God’s purpose for them. This is the one on whom God “has laid the iniquity of us all and by whose stripes we are healed”; and of whom it is written, “He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify [the] many: for he shall bear their iniquities.” and “the pleasure of the Lord shall prosper in his hand.” (Isaiah 53:11,10) This is the One upon whose shoulder shall rest God’s government, and who in due time will be recognized as the Wonderful One, the Counsellor, the Mighty God, the world’s Everlasting Father, the Prince of Peace.

AGES OF GLORY TO FOLLOW

The design for the creation and perfecting of free moral agents axiomatically carries with it the permission of evil, in which the creature can follow his own will within his limitations, while the wise, loving, just Creator would so exercise his own over-ruling power as ultimately to bring all save the reprobate into
willing and complete harmony with his own righteous will. In his foreknowledge the Creator foresaw all the degradation the corrosive forces of sin would develop, the calumny and blasphemy it would heap on his name, the evil effects its reign would bring upon sinners and also upon his son and all who would love righteousness and hate iniquity. Yet looking beyond all this maze and confusion of darkness, he also foresaw the ages of glory in which his moral sons having been perfected, strengthened, stabilized and settled in righteousness, would find peace and quietness and assurance forever in an eternity of bliss and happiness.

In the majesty and holiness of his divine nature—immortality—he could not directly commune with the disobedient, but his love could energize his power, which, directed by his wisdom and squared by his justice, could devise a plan through which he could gather together all his creatures in heaven and in earth, in the one who, bearing their iniquities, could save them. Thus he could remain just, and be the justifier of any one who would accept in faith the righteousness he provided in his righteous servant, and so for the past six thousand years the great Jehovah has rested all his plan and purpose in Jesus, and no malignity of man or demon has disturbed him, or caused him unrest, for he discerns that through his righteous servant all his wise and beneficent purposes have thus far been carried out, and the residue shall be accomplished. He rests all on the Wonderful One, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. He is not idle, he is not supine. He is working out all his will through the King of Righteousness on whom he has laid help.

Are we not taught that the new creation is God’s workmanship in Christ Jesus, prepared unto good works, which God hath before ordained that we should walk in them? And is it not also written that of his own will begat he us by the word of truth that we might be a kind of first fruit of his creatures? We were to be sons of God in the midst of a wicked and perverse generation, amongst whom we shine as luminaries. God can and does work in this class because whosoever is begotten of God sinneth not; the new creature cannot sin, though the old man can rise up and kill it. In God’s holiness he cannot affiliate with sinful man, while he can so do with the new creature in Christ Jesus. His mighty power which he “used in Christ Jesus when he raised him from the dead and seated him at his own right hand far above angels and principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come” is now being exercised in and for the prospective joint-heirs with the Lord, who “are kept by the power of God through faith” to an incorruptible inheritance “that fadeth not away.” Seeing these things, who can doubt his wonderful activities among the holy angels and in other pure fields?

REST NOW ONLY BY FAITH

And it is written that he blessed this seven thousand year day of his rest, and sanctified it, set it aside for his especial purpose, in the creation and full development of the divine family, through whom, as the seed of Abraham, he would bless all nations.

Groaning under the pain and sorrow, sighing and death, of the fallen estate, and blinded by the God of this world, man’s great and cunning adversary, few of Adam’s children have been able to see how a blessing could come out of the condition dominant in this day, or discern the purpose for which it was set aside.

Only faith can grasp that while weeping would endure for this night of sin, joy would come for all in the morning of the Millennial day when the Sun of Righteousness would arise with healing in its beams, chasing away sorrow and sickness, sighing and death, when the true God would again be the God of the people and the people be his people, he making all things new in the restitution of all things lost by Adam—life and purity and happiness—wonderful times of refreshing from his returned favor.

All this was pictured to fleshly Israel, the house of servants through the types and shadows of their Law Covenant but, as a people, because of unbelief, they could not enter into God’s rest—by leaving the out-working of all his plans to the promised Messiah. They did not mix their faith with the things heard, revealed to them by God through his holy prophets.

Hence the Apostle says there still remains a rest for the people of God, those who belong to the house of sons, the new creation. These commit all they have and hope to be to Jesus, realizing that in their weakness his strength is perfected, and that the pleasure of the Lord in restoring all Adam lost will prosper in his hands; and thus they enter into the rest of God. Mixing their faith with all the glorious promises, these accept the righteous provision God has made in Jesus, and say, “God being my helper, why should I fear what man can do unto me?” in faith realizing that nothing can separate them from the love of God which is in Christ Jesus. In this rest they do not strive to gain righteousness by good works, nor do they fret themselves because of evil doers, when the man who brings to pass evil devices prospers in his way. But resting in quietness and confidence in the Lord they find their strength, and the peace of God that passes all human understanding rules in heart and mind.

WEARY AND HEAVY LANDED COME

In this righteousness which God gives in his Son, how true and complete is the rest! Accepting the Master’s invitation the weary and heavy laden have come to him and found rest for their souls as they learn of him who is meek and lowly. How precious this peace which the world can not give nor take away!

But while they do nothing save believe, to lay hold of this righteousness and enter in this rest, they must needs labor that they fall not through unbelief. As God is not idle nor supine, neither can they be. They daily prove their faith by their works, in obedience to the conditions of the great salvation to which they are called, fearing themselves and trembling lest they fall away from the faith once delivered to the saints, and especially so in these last days, realizing that they are in the evil day, when if it were possible even the elect would be deceived; ever strengthened, however, with the assurance that it is God who is in them both to will and to do of his good pleasure, they rest in peace.

Having rich promises—exceeding great and precious promises—and in mixing their faith operatively with them, they flee away from the corruption that is in the world through natural and even proper desires of the flesh, super-adding to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness love, realizing that if they do these things, they will never fall, but have an abundant entrance into the everlasting kingdom.
WHILE God foreknew and the prophets foretold that the Jewish nation would reject Jesus and not receive him as their king, nevertheless everything was done as though the results were given long before. The prophecies were fulfilled. Today's lesson illustrates this fact.

Jesus offered himself to Israel as their Messiahian King just five days prior to his crucifixion, and, were it not for our Father's plan to be that his message, as directed under the leadings of providence, would attract this class; and he did not wish for others. It was not the Father's will, as he declared. According to the divine plan and arrangement, the remainder of that nation, aside from the "Israelites indeed", the holy ones, would reject our Lord, and he and be blinded for more than eighteen centuries, until at the time of his second advent their eyes of understanding would be opened, and they would "look upon him whom they had pierced and mourn for him as one mourneth for his firstborn."—Zechariah 12:10.

THE FULFILLMENT OF PROPHECY

In the testimony here recorded two prophecies combine: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass." (Zechariah 9:9) It was in fulfillment of the prophecy that Jesus rode upon the ass. The Jews were familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfill it. Therefore another lesson in prophecy is given the disciples by our Lord, to show that the Jewish nation would reject Jesus and be bruised for his Name, and the generation in which he lived and in which he taught would not see the fulfillment of the things spoken by the prophets.

The attitude of the Jewish nation was indeed their own fault; and thus I have been used as a type for individual nations in the future. Even to the very day of crucifixion, the last week of Jesus' earthly journey, he was met with greetings of the multitudes who beheld him, and who would have acknowledged him as their king, that he might have been "passed over" and as a nation become the antitypical Levites from among whom would have been selected the antitypical Messiah.

Israel's failure to receive Jesus at the appointed time did not at all interfere with the divine arrangement; for all of the Jews found worthy to be of the spiritual Levites and spiritual priests were selected, although the nation was rejected. The remainder of those spiritual, antitypical priests and Levites God has been gathering from among the Gentiles ever since. By and by all these priests, of whom Jesus is the chief, will be glorified on the spirit plane. Then will begin the great Messiahian work for Israel, and through Israel for all the nations of the world. Thus, in due time, Israel's expectations will be realized on a grander scale than they ever dreamed. Abraham, Isaac, Jacob and all the prophets shall be made princes or rulers in all the earth. Israel restored to divine favor shall "obtain mercy" of God through the glorified church, and shall become the channel of God's favor for pouring out upon all mankind riches of grace divine.

SABBATH AT BETHPHAYAH

The Sabbath day prior to his crucifixion was spent by the great Teacher at the home of Lazarus, Martha and Mary. His approach was by the pathway for his beast, some spreading their garments, others strewing their branches, and others the multitudes shouting and cheering the prince of peace. Martha met him in a blaze of brightness, and Lazarus at sight of him was "brought forth from the dead, and came out of the tomb." (John 11:44) His fame had spread by reason of the miracle performed upon Lazarus. A feast was given in his honor on Sabbath night after sundown. It was then that Mary anointed him with the precious perfume which Jesus said was an anointing for his burial. The fragrance of this perfume has come down through the entire Gospel age. "The next morning, to fulfill the Scriptures, Jesus sent for an ass and its little colt to be brought to him. The ass was probably a white one; for it is reputed to have been the custom of the kings of Israel to ride upon white asses. The multitudes accompanying the Lord seemed to catch the spirit of the occasion; the crowds shouted, "Hosanna to the son of David!" (Matthew 21:9) The Jewish nation was familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfill it. Therefore another lesson in prophecy is given the disciples by our Lord, to show that the Jewish nation would reject Jesus and be bruised for his Name, and the generation in which he lived and in which he taught would not see the fulfillment of the things spoken by the prophets.

"YOUR HOUSE IS LEFT DESOLATE!"

Just a few days before the events recorded in our lesson our Lord had expressly told his disciples that he would be crucified and would rise from the dead; that the third day he would rise. They had at least partially understood this matter; for they had endeavored to dissipate him from such a view, and he had explained to them that his kingdom was to be a heavenly one, "in the regeneration" times, when they should sit upon twelve thrones judging the twelve tribes of Israel. (Matthew 19:28) Our Lord knew that he would be rejected; and before he entered the city, viewing it he wept over it, saying, "Your house is left unto you desolate." He evidently had not the slightest intention of allowing the people to his support for the establishment of an earthly kingdom.
Now it was the multitude that heralded him the son of David, the Messiah; and he merely held his peace. Only when others objected did he declare that the shouting was necessary to the fulfillment of prophecy which said that there should be a king—"Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass." The last place where his Messiahship was referred to was before Pilate, who asked him, "Art thou the King then?" He answered: "To this end was I born and for this cause came I into the world, and that I should bear witness to the truth".

"HOSANNA IN THE HIGHEST!

Had this procession and the shouting of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation, a presentation to them of their King, to be accepted or rejected, of the prophecy which said that there had no other meaning; but indirectly they have a lesson for us spiritual Israelites at this end of the age? for we find that the divine arrangement is such that the history of natural Israel, from the death of Jacob down to this event, was typical of spiritual Israel. The Lord made use of the weak, the poor, the ignorant, the children, as the one whose way the Lord makes use of the weak, the poor, the ignorant, the children, as the one whose way they had no other choice but to accept or reject, and probably with no particular meaning corresponding to this triumphal entry into Jerusalem and presentation to natural Israel; namely, in 1878 A.D. (For prophetic testimony on the subject see STUDIES IN THE SCRIPTURES, Vols. 2 and 3.) At that date also we believe nominal Israelites began to "both the houses of Israel"—the fleshly house and the spiritual house. As in the fleshly house there were true and untruespiritual Israelites, so in the corresponding to this triumphal entry into Jerusalem and presentation to natural Israel: namely, in 1878 A.D. (For prophetic testimony on the subject see STUDIES IN THE SCRIPTURES, Vols. 2 and 3.) At that date also we believe nominal Israelites began to "both the houses of Israel"—the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, both true and untrue Israelites, professingly waiting for Messiah and his kingdom.

A host of Scriptures unite in the testimony that our Redeemer presented himself to spiritual Israel at the date corresponding to this triumphant entry into Jerusalem and presentation to natural Israel: namely, in 1878 A.D. (For prophetic testimony on the subject see STUDIES IN THE SCRIPTURES, Vols. 2 and 3.) At that date also we believe nominal Israelites began to "both the houses of Israel"—the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, both true and untrue Israelites, professingly waiting for Messiah and his kingdom.

CLEANSING THE TEMPLE

We are still in the time when spiritual Israelites are deciding for or against Messiah, accepting him as their present Lord and King, or else rejecting him in their hearts. While they are shouting, "Hosanna to the Son of David, who cometh in the name of the Lord"; or, on the other hand, they are among those who become embittered as they hear the message. Those who receive him will surely have an answer to the blinded experiences which came to the Lord's true people at Pentecost. The triumph will be at least greater and grander than the type, nothing short of full change from the corruptible to the incorruptible conditions of the first resurrection. The others, unready of heart to receive the Lord and the blessings, will have their share in the out of the trouble and anguish by which this age will terminate and which will prepare mankind in general for the Millennial reign of righteousness promptly to be ushered in.

As soon as Jesus had sentenced the Jewish nation to destruction, saying, "Your house is left unto you desolate; ye shall see no more of the son of David, hosanna, hosanna to the son of David." This illustrates how by the spirit of the Lord shall fill his temple. But the Pharisees who heard the children were annoyed by the singing. We may presume that they endeavored to stop it unsuccessfully, and then appealed to the Master (27:27) as the one whose authority would be recognized. But he answered that this was fulfilling prophecy again, as it is written: "Out of the mouths of babes and sucklings thou hast perfected praise". What the more highly favored and intelligent of natural Israel did not appreciate and failed to believe, the Lord caused to be accomplished even at the mouths of the children, as the one whose authority would be recognized. Indeed, everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently, therefore, the Lord makes use of the weak, the poor, the ignorant, in order to accomplish his purposes. Let us, dear brethren, whatever our opportunities and talents, seek to be as little children, not guided by worldly wisdom merely, but "taught of God," that we may now in the proper form herald our Master the Messiah, and in every sense of the word co-operate with him in his work and be accounted worthy as faithful ones to be associated also in the glory of the kingdom.

SPECIAL TRAINS TO CONVENTION

Special trains for the International Bible Students Convention to be held at Cedar Point, Ohio, September 1 to 8, will be run from the following points:

From Pittsburgh, leaving 8:30 a.m., September 1, via Pennsylvania Lines, arriving at Sandusky at 2:45 p.m. same day. Friends at Sandusky, Ohio, at 4 p.m. same day, all persons desiring to notify this office in advance if there will be passengers from these points, that arrangements for stopping to take on passengers may be made.

The Chicago special train will leave Chicago at 8 a.m., September 1, by way of the New York Central, due to arrive at Sandusky, Ohio, 4 p.m. same day. All persons desiring to travel by this special train from Chicago will please immediately inform the Chicago committee, addressing your certificates to Transportation Committee, 1305 Masonic Temple, Chicago, III. Friends living in the vicinity of Chicago can communicate with these class secretaries and ascertain the proper form herald our Master the Messiah, and in every sense of the word co-operate with him in his work and be accounted worthy as faithful ones to be associated also in the glory of the kingdom.

Cincinnati special, by way of the Big Four Railroad, will leave Cincinnati 8 a.m., September 1. Friends in the vicinity of Cincinnati and Columbus desiring to join this train should immediately communicate such information to Herman F. Franz, 119 Eighth Avenue, Dayton, Kentucky.

A special train by way of the Big Four Railroad will leave St. Louis, Missouri, August 31, arriving Indianapolis at 6:45 a.m., Monday, and departing at 7 a.m. for Sandusky. All friends along the route desiring to join this train should immediately notify either J. B. Bernoudy, 7023 Lindell Avenue, St. Louis, Missouri, or Edgar M. Ross, 430 lesley Avenue, Indianapolis, Ind., giving the number of persons in party. Louisville, Ky., friends can join this train at Indianapolis.

The Railway Company will require 125 passengers before providing a special train. In the event the numbers are insufficient at any of these points to make up special train, extra coaches will be attached to regular trains running nearest the hours mentioned just above.

SEPTEMBER 1, 1910

THE WATCH TOWER

269
John and Peter Become Disciples

--- October 2.—John 1: 29-42. ---

The Evangelist furnishes us the name of only one of the two who first heard John the Baptist preach. He is generally thought, and with very strong probability, that the Apostle John himself was the other one, and that through modesty he refrained from bringing himself into special prominence in his own record, just as in another place he has been overshadowed by the other disciple whom Jesus loved.

Modesty is a gem wherever found; it is one of the graces of the spirit, which all of the Lord's consecrated followers should seek to have largely developed and well polished.

The narrative of how Andrew found Peter and how Philip found Nathaniel, though not of any great length, is interesting, and shows that true devotion to the Lord is unselfish, and that it desires to confer upon others all blessings and truths enjoyed. This is still the spirit of true discipleship: having found the great light of the world, and having seen thereby something of the breadths and lengths, depths and heights of the divine character and plan, we are and should be anxious to serve the same favor to others. And that desire to serve the Lord, the truth, and our fellows should be so strong in us as to make it impossible for us to withhold the good tidings of his great and glorious consideration.

It will be noticed that those who found the Lord were full of faith respecting the Messiah, of whom Moses wrote in the first five books of the Old Testament, called The Law, and of whom all the prophets also had written—Jesus of Nazareth, the reputed son of Joseph. They had not yet learned that Joseph was not the father of Jesus.

**Good out of Nazareth?**

Nathaniel's answer: "Can any good come out of Nazareth?" reminds us of the prejudice which now exists toward certain quarters from which things may or may not be expected, according to one's viewpoint. For instance, some of our English friends tell us that when the present truth was first brought to their attention they were inclined to disregard it, and to consider it unworthy of special investigation, simply because it came from America; for, though they might expect many good things to come through this country, the product of "Yankee skill", they had no expectation whatever that any new light upon the Scriptures would come from America where they seemed to imagine everyone given over to cheating and craft for wealth, and that consequently it would be one of the last places in Christendom in which the Lord would confer the greatest harvests of its spiritual fruit.

These facts have doubtless hindered many dwellers in other lands from investigating the truths which are now and have for sometime been "meat in due season for the brethren"—to help them "out of darkness into marvelous light." And it is not necessary to go to other lands to find instances of this same kind of prejudice.

Others will inquire, What denomination backs up these religious teachings? and when told that no sect or party has endorsed these things, and that not many great, or rich, or wise, in any sense, have in any way become interested, they say to themselves, if not to others, M-m-m, what could you expect? Can any good come out of Nazareth? Nevertheless, all who are of the Nathaniel type of character, "Israelites indeed, in whom is no guile", will overcome their prejudice sufficiently to investigate, and on investigation will find sufficient proof to satisfy them, "as nothing else could do". Our wisest answer to all prejudicial objections to God's message should be that of Philip: "Come and see". Test it, examine it, prove it for yourselves.—Revelation 14:4.

"Caesar's friends? or friends of Jesus?" Solomon question for Jesus.

"Friends of Caesar, friends of Jesus!" Take your sides without delay.

"If ye use man's forbidding, Caesar's friendship ye secure; If ye do the Father's bidding, scour, reproach, ye shall endure."
THE HARVEST MESSAGE TO THE JEW FIRST—ISRAEL WAS NOT READY—CALLED TO BE JOINT-HEIRS—HIS OWN RECEIVED HIM NOT—THE PRICE OF SONSHIP—"HOW HARSHLY SHALL THEY HAVE RICHES ENTER THE KINGDOM OF GOD"—NEVER MAY SPEAK LIKE JESUS—DEMONS CAST OUT—DEMON TESTIMONY NOT PERMITTED—THE CONGREGATION AMAZED AT HIS GREAT POWER.

"Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

VERYWHERE the New Testament teaches that the work done by Jesus and his apostles among the Jews eighteen centuries ago was a harvesting work. Thus Jesus said: "I send you forth to reap that upon which ye have bestowed no labor; others have labored, and ye are reapers of the fruit of their labors, gatherers of the "harvest" of the fruition of the Jewish age.

The ripe characters of that dispensation were ready to receive Messiah and his message upon terms of full devotion of their time, talents, influence, and lives as servants of the New Institution—the New Covenant—which God purposes to inaugurate with Israel in due time, and under which all the families of the earth will be blessed. The labors of Jesus and the apostles found about five hundred years of labor as the harvest of the age. Subsequently, at Pentecost and after, several thousand more Jews were harvested, brought into the spirit dispensation, begotten of the holy Spirit as new creatures, members of the body of the Anointed, members of the royal priesthood. But of these there were many who failed to receive the message of the new dispensation—therefore the reference to the "harvest of the Jewish age.

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A HIGH AND HOLY CALLING

Today's lesson relates to our Lord's inauguration of the "harvest" work among the Jews. John the Baptist and his disciples had preached and baptized many under the announcement that the kingdom of God was at hand, and that all desirous of participating in its great blessings should come into the kingdom of God. But the people failed to respond, and thus to be transferred from typical Israel to antitypical Israel, from membership in Moses, the type, to membership in Christ, the Antitype. In due time the preaching of John the Baptist was brought to a close, when Herod cast him into prison. From that time onward Jesus and his disciples bore its message. However, the people were not able to respond to this call. They remained in their previous condition, as the typical Israel, the "old stock" of Israel. They were not prepared for the new dispensation, as the antitypical Israel.

THE MEET WILL HE TEACH HIS WAYS

The first five verses of our study tell how the fishermen forsook their earthly all for the prospect of sharing with Messiah in his kingdom. Verse 21 shows that the Redeemer was recognized in Capernaum as a great Teacher and a man of learning, to whom others of the people of the land would come to expect in religious teachers. The Bible record of our Lord's teaching, "for he permitted—The time is fulfilled, and the kingdom of God is at hand, and that all may believe the truth, for there is no other name under heaven given among men whereby we must be saved; for so much the more will thy consolations now, and correspondingly have less interest in the glorious things of God's message. You are so well satisfied with the things of this present life that it will be the more difficult for you to sacrifice all these for the prospect of a share in Messiah's kingdom. But, said the Master: "Ye must be born anew in spirit, humble-minded, and therefore the more teachable, for so much the more will you look out for the great gift of God, the 'pearl of great price,' a share in the kingdom of God's dear Son."

JESUS' POWER OVER THE DEMONS

While Jesus was teaching in the Capernaum synagogue, a young man, obsessed by a demon, "an unclean spirit," cried out. The demon recognized Jesus and his teaching and used him as his mouthpiece, his medium, saying, "Art thou come to destroy us? "I know thee who thou art, the Holy One of God."

The demons cast out of human beings by our Lord and the apostles, the Bible tells us, were once holy angels. They fell from divine favor for a time, and God's message of grace was sent to the Gentiles, "to take out of them a people for his name." The Jewish nation was completed, in the same way as the Gentiles were made part of the body of the Anointed, members of the royal priesthood. But of these there was not a sufficient number to complete the body of the Anointed.

The prophets foretold the stumbling of Israel, their temporary rejection as a nation, the fact that a remnant of them would become in and the "elect" class is completed. The Jewish scribes and rabbis then, as today, were evidently quite periquity and quite unable to give the people any understanding of the teachings of the law and the prophecies. Jesus had a thorough grasp of the sword of the Spirit, the Word of God, and his applications and interpretations therefore were convincing. We are aware.

Had the scribes and Pharisees and priests accepted him, the whole nation would have done so. But this would not have worked out the divine program. Hence the Master's works and teachings were largely parabolical and in dark sayings, being such as the typical Israel could understand. As such, the typical Israel were quite unable to give the people any understanding of the teachings of the law and the prophecies. Jesus had a thorough grasp of the sword of the Spirit, the Word of God, and his applications and interpretations therefore were convincing. We are aware.

With great earnestness lay hold upon the divine promise the Jewish people. Jesus and his applications and interpretations therefore were convincing. We are aware.

THE MEET WILL HE TEACH HIS WAYS

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**MORNING HYMNS FOR OCTOBER**

After the close of the hymn the Lord's people may well have the reading of "My Yew Unto the Lord" then join in prayer. At the breakfast table the Manna text is considered. Hymns for October follow: (1) 277; (2) 190; (3) 255; (4) 30; (5) 325; (6) 26; (7) 175; (8) 150; (9) 197; (10) 196; (11) 25; (12) 65; (13) 8; (14) 198; (15) 94; (16) 227; (17) 187; (18) 314; (19) 116; (20) 74; (21) 19; (22) 19; (23) 70; (24) 60; (25) 25; (26) 107; (27) 186; (28) 267; (29) 71; (30) 101; (31) 182.
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 looting—

-to the things coming upon the earth (society); for the powers of the heavens (sicensim) 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.—Matthew 24:23; Mark 13:29; Luke 21:25.
This Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the Watch Tower Bible & Tract Society, chartered A. D. 1881, "For the Propagation of Bible 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 supplement in the home, to which they may be reached with communication by mail. It is the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Biblical 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 Minster (V.D.M.), which translated into English means "Bible Professor of the International S. & S. Lessons" is specially for the older Bible Students and Teachers. By some feature this subject 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. It is to show the student of the Divine Word the ground of his title to a corresponding prize, a subscription for all (1 Pet. 1:19): "Building on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 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 how might be made known the Church the manifold wisdom of God"—"which in other age was not made known unto the sons of men as it is now revealed."—Eph. 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 the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord saith about the same. It is therefore necessary that we understand its attitude is not democratic, but constant; for we know whereof we affirm, teaching 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 the good pleasure, the teaching of His Word, as well as its necessity and propriety. We cannot and do not invite our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—particularly "his workmanship!" that its construction has been in process 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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That the meaning of 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 through the Millennium.—Rev. 21:2-4, 9-11.

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 enlighten every man that cometh into the world," "in due time."—Eph. 1:3, 4; Rev. 22:13, 14.

That the Hope of the Church is that she may be like her Lord. "see Him as He is," be "partner of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the Church is the very heart of the church: perfecting the people of 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.—Eph. 4:12; Matt. 24:14; Rev. 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 wittingly wicked will be destroyed.—Acts 17:22-23; Is. 65.

Published by

WATCH TOWER BIBLE AND TRACT SOCIETY

33 FEDERAL ST., PITTSBURGH, PA., U.S.A.

The Watch Tower 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, F. H. Robinson, Geo. H. Fisher, W. E. Parham.

ANNUAL SUBSCRIPTION PRICE $1.00 IN ADVANCE.

SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED MAIL.

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YOUR REMITTANCES FROM ABROAD

All of our correspondents outside of the United States will kindly take notice that exchange on foreign remittances to this country has increased to such an extent as to cause serious loss, and amounts, in some instances, to twelve percent or about one-eighth of the value of the remittance. Do not send London exchange, local checks, postal notes, local currency, unless specifically requested. Foreign postage stamps have no more value than would United States stamps have in foreign territory—which is none at all. When at all possible remit by government money orders, or New York exchange.

NAME AND DATE ON CLIPPINGS

We appreciate very much the clippings and newspapers which the friends send us, containing items of special interest in the view of the Watch Tower Band and the Church. Some of those who thus favor us supply us with the name and date of the paper from which the clippings are taken; others overlook this important feature. If you do send us items of interest please write on the margin of the clipping the name of the paper and the date of issue.

Pastor Russell Souvenirs

In view of the approaching anniversary of Brother Russell's death, we have prepared a souvenir folder which contains, besides fifteen different portraits showing Brother Russell's likeness, three pages of information dealing with (1) his relationship to the seven stans, (2) his works, and (3) his teachings. The portraits, picture Brother Russell at ages varying from 6 to 80, and are on fine, dill finish, tinted stock, each portrait 6 1/4 x 8 inches in size. The whole interior matter of the souvenir is very well suited not only for a private memento of the Seventh Messenger to the church, but is also appropriate for giving or lending to neighbors and friends who may have had erroneous conceptions of Brother Russell's life and work. A special feature upon them from unfriendly quarters.

The cover is of stiff greenish braun paper, very fine in quality and specially prepared for this edition. It is tastefully adorned with a border of conventionalized representations of the seven lampstands, with hand-lettered and embossed title (The Messenger of Laodicea) and a small but strong profile drawing of Brother Russell at the time of his physical prime. The covers are in six colors; green, blue, brown, crimson, and red and the whole together being securely stapled with wire, is tied with a green gros grain and satin finish silk ribbon.

The inside pages are 8 1/2 x 11 inches, but the cover has a 1 inch overhang all around. It is a very dably constructed and attractive souvenir and is procurable for $2 50 a single copy, $1 per dozen, or $10 for fifty. They are now in stock.
ONE of the Lord’s people can be even in distant touch with the situation in the world and not be forcibly reminded of the words of the Master: “Upon the earth distress of nations with perplexity: the sea and the waves roaring; men’s hearts failing them for fear and for looking to the things coming upon the earth”. It would be hard to find a responsible person who is not perplexed, as it would be hard to find a nation that is not distressed.

From Paris comes the word that the following trades are (or were at the time of the correspondence) on strike: Metal Workers, Tailors, Milliners, Bootmakers, Sugar Refiners, Luxury Trades, Nickel Polishers, Painters, Mechanical Modellers, Saw-mill Workers, Printers, Plumbers, Butchers, Carpenters, Glove Makers, Builders, Newspaper Employees, Subway Men, Transport Workers, Bronze Workers, Taxi-Drivers, Electrical Workers at Bourget Company, Employees of Maison Brassart, Maison Breguet, Maison Dufagel, and Aeroplane Workers at Courtvoie. In France outside of Paris Builders are on strike at Valenciennes, Timber Workers at Sainte-Tulle, Tramway Workers at Caen, Gas Workers at Nevers, Metal Workers at Grenoble, Electrical Workers in Lorraine, Miners in Pas-de-Calais.

TRIUMPHANTLY DISTRESSED

From the London Daily Herald we clip the following significant lines touching on the strike of underground railway men and allied businesses, in Paris:

“The reactionary papers like the Action Francaise and the Democratique Nouvelle, are, of course, in a condition of hysteria, crying that it is all a Bolchevik plot, a German plot, a plot to ruin victorious France. Leon Daudet, in the Action Francaise, says he cannot express his disgust and horror. In point of fact, the movement is not organized at all. But this makes it perhaps only the more significant, for it is a spontaneous manifestation of the deep discontent among the whole mass of the workers.

“The main immediate cause is of course ‘la vie chere’, the high cost of living, which people in England cannot possibly appreciate. But apart from that there is a general sense of disillusionment and disappointment. Victory has turned into dust and ashes, and the workers of France are realizing that for them four years struggle have brought nothing.”

To this the Philadelphia Public Ledger, of July 12th, adds some comments on the then conditions in Italy, and Europe generally:

“What have the people of Italy been rioting about? High prices. To read the recent telegrams from that land of long history and magic beauty one would have expected the rioting to be over Fiume or the Adriatic islands or the exclusion of Italy from the French alliance. But the source of the trouble was more commonplace and unenviable. It was simply that the grocer charged too much for ‘cuits’ and the tailor for clothes.

“Europe is thinking of its stomach and its back, not its political rights or its national boundaries.

“And Europe has no monopoly on this line of thought. The plain people of America are more interested today in the steadily mounting prices of most of the necessities of life and the constant warnings that things will be worse before they are better than they are in ‘Article X’ of the true story of Shantung or the status of the Monroe Doctrine in relation to the league covenant. This is not selfishness or insularity, but the same mental process which causes a cinder in a man’s eye to engross more of his attention than a new moon discovered in the neighborhood of Jupiter.

Up to three or four months ago there were a few who still basked in fancied security on the slopes of the social Vesuvius; but if there are any such left, they do not seem to have much space in the newspapers. A few editorial paragraphs from the Portland Oregon Journal, of August 6th, sums up the question which is in the minds of many, many people:

“When has there been such tumult?

“A hundred thousand strikers in the building trades in Chicago!

“A hundred and fifty thousand railroad shopmen on strike in America!

“A Los Angeles lawyer’s house dynamited and burned because he assisted in prosecuting radicals!

“Whites and colored in near civil war in Chicago!

“Strikes in full swing or incubating in many American cities: labor unrest all over the world!

“A night of riot in Liverpool described by a newspaper ‘as the most distressing night ever passed in a civilized city’. 

“Strikes of policemen, street car workers, railway operatives and mine workers in various parts of England!

“Where are we headed for?”

CAPITALISTS READY FOR FIGHT

The financial column of the Chicago Herald-Examiner, under date of July 10th, believes itself to be correctly informed when it expresses the attitude of heads of big business:

“If, declare corporation heads and their bankers, walkouts in the Crane and in the Harvester works are rehearsed for more serious and extensive industrial interruptions; if the building workers prove to take their responsibility as lightly as their fellows in the Crane and Harvester shops; if street railways employees are un-promisingly insistent upon a 7% per cent increase in the wage scale—then, say employers and their financial backers, let it come to an extreme issue.

“Financial men do not mince words: they state pointedly they will back employers to the limit; will permit every important industry in Chicago and in the Middle West territory to be strike-stricken rather than submit to an unreasonable wage or unjust conditions. If it must come to a drastic issue between employer and employee, well and good; they, the representatives of capital declare, will not evade the contest; the thing be settled now and definitely; they are ready to meet and combat it to a final conclusion, is the assertion.”

There is a familiar ring to these words. Let us see. Yes. Back in 1886 an obscure young man named Russell, Charles T. we believe, living in the city of Allegheny, Pa., wrote a book treating something on God’s plan of the ages. On page 332 we find these words:

“Capitalists will become convinced that the more they yield the more will be demanded, and will soon determine to resist all demands. Insurrection will result; and in the general alarm and distrust capital will be withdrawn from public and private enterprises, and business depression and financial panic will follow. Thousands of men thrown out of employment in this way will finally become desperate.”

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Some publicists see farther than others into the causes of things. An editorial observer in the Los Angeles Times, of August 7th, is one in this group. A column of comment is headed: "Is the Human Race Going on the Rocks?" We quote a few paragraphs:

"One half of the world is ablaze, the other half smoldering. The half capable of saving the property already on fire is just now overoccupied checking the spread of the conflagration to its own home buildings. A man qui petit spirit is at present the dominant incentive to most human action.

"For humanity is only just emerging, somewhat fearfully, somewhat recklessly, from the shadow of a great crime. The dawn of peace is obscured in the cloud rack that follows the wake of the war tempest.

"For the time being the tendency of social forces is toward disaster instead of salvation. Almost every newspaper dispatch, foreign and domestic, affords evidence of this dangerous trend. England, France, Germany, Redivivus, the three balance wheels of Europe, are running out of true.

"Our people at home are fretting under new laws and new obligations; restless and irritated, they are turning away from the wisdom of the ages. These psychological causes are manifested in violent disturbances. The whole world is mutinous.

"In such sporadic outbreaks as the Winnipeg revolt, the Chicago riots, and the about-turns in leading cities of the United States, the Saturnalia of the dregs of the human race in unpoliced Liverpool, the general strike situation that threatens to paralyze England we see the economic peril that springs from this general world spirit of unrest, dissatisfaction and dislike for all former restraints. As the cost of living goes up the price of human life goes down. The same spirit permeates not only popular tastes, but even popular decencies and morals.

"The horrors of the vilest war ever inflicted on suffering humanity have tried the world's soul to the limit of endurance. The reaction has been violent. Human nature is passing through a spasm of protest. Hence riots and extravagance and immorality and jazz music and shimmie dances are a seething wash of unrest.

"Is humanity going on the rocks? It seems to be—all that margin of safety at times appears to be one degree to a recklessly fine line. The ship is passing through stormy seas steering closer than caution warrants to the reefs. And malcontents in the fo'c'sle are trying to unstead the hand of the pilot."

SUPERHUMAN QUALIFICATIONS NEEDED

There is real comfort in the thought that all the trouble will but prepare the world to realize that though men may plan and arrange things ever so wisely and well, none of their plans can prove successful as long as ignorance and selfishness hold sway in the hearts of men. All these experiences are part of the divine method of instructing mankind that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, having superhuman wisdom and superhuman power, which will effect stupendous changes in human society, raising the submerged valley classes of earth to a fair and reasonable level of happiness and opportunity, subduing the disproportionately exalted classes and bringing them, not to their injury but to their blessing, down to a reasonable and fair average opportunity for life, liberty and happiness.—Isaiah 40:14.

Here and there the voice of a clergyman is raised in warning. The Rev. Dr. W. G. Graham, Army Chaplain at Newport News, Virginia, speaking in the Presbyterian Evangelistic Conference at Philadelphia, is reported in the Evening Bulletin of that city, in its issue of July 22nd, as having said:

"World-rocking social upheavals, threatening to destroy all religion, are due to come in the next few years.

"America, in the meantime, is in peril of becoming drunk with a sense of its power and of being destroyed therefore, as have other nations in the past."

A little more explicit are the remarks of the Right Rev. F. F. Reese, Bishop of the Episcopal Diocese of Georgia. The facts related remind one strongly of the words of the Lord's apostle, written nearly 1900 years ago, telling us that "evil men and seducers shall wax worse and worse" in the last days. We will listen to the Reverend Doctor as his words are published in the Nashville Banner of August 3rd. After having spoken of the capacity of human nature for sacrifice he says:

"But it is equally true that human nature is capable of great inconsistencies. And even among the soldiers and civilians who have manifested such splendid unselfishness there exist tragic evidences of moral evil. The prevalence of physical deterioration, of illiteracy, of sexual vice, of irreverence and profanity is appalling. From what I learn from the comments made by business men, there is prevalent, wide-spread lack of moral integrity. And it is lamentably true that shameless corruption in politics has not disappeared from our cities and other political units."

The progress that humanity has made has been of the merry-go-round variety. It has progressed at a dizzy rate for six thousand years only to fetch up at the very place from which it started—self-will, discarding of restraints, and ingratitude for God's provision for man. There is nothing original in these: they were all exhibited in Eden.

Bishop Tihen (Roman Catholic) thinks there are wrongs which need righting. The Denver Times, of August 4th, reports a part of his Sunday morning sermon in this strain:

"When angry waves begin to appear on the surface of the ocean we know there has been an agitation and that a storm is impending. So on the sea of human destiny, when waves of Bolshevism and unrest begin to toss and spread, we know there is somewhere a great wrong that needs to be righted."

PULPITERS' GREAT RESPONSIBILITY

Some writers are blessed with sufficient perspicuity to see that part of the wrong which needs righting is attributable to none other than the clergy class itself. The Detroit Free Press, of August 6th, has some pungent remarks by one such personage. He is speaking of the responsibility of the clerical gentry, the pulpiters of the country, for getting us into the war:

"They joined the most rampaginous of our jingoist and war-at-any-price patriots in arousing the belligerent passions of the people. Almost from the very moment the hellish melee broke loose in Europe they seemed to dwell in an atmosphere of thorough mental inflammation, and they eagerly became our foremost prophets and trumpeters of a frenzied and unlimited militarism. Nearly all of them could be bvetted for distinguished service in boosting the human slaughtering game.

"Over one hundred and seventy years ago Voltaire declared that he who builds a bridge builds with the help of those who are much responsible as the autocratic rulers for the elevation of war from the lowest to the highest place in man's regard. In our own day we have seen the love of God and the love of humanity invoked by them in order to make men hate and slay their comrades of another nation who also had been taught by their own spiritual and militarist guides that it was their duty to hate and slay in a similar fashion.

"Indeed the ministers in all the belligerent countries engendered so much passion and violence that it might be called their war. It may well be deplored that their conduct did not force the fair side prescribed by the apostle to the servants of the Lord, of gentleness, patience, and the instruction of a sweet and firm example; for in that event we might have spared some of the war's most revolting features. It was the emotional ferocity that was aroused at home that excused, if it did not actually incite, some of the worst practices at the front."

Again we quote from Studies in the Scriptures, Volume I, page 333, which words seem to be remark-
ably accurate, especially when it is remembered that they were written thirty-three years ago:

"The Scriptures show us that in this general rupture the nominal church (including all denominations) will be gradually drawn more and more to the side of the governments and the wealthy, and will lose much of its influence over the people."

That the church nominal is leaning more and more to bureaucracy seems evident from some of the following quotations. Some of her bureaucratic efforts are extended in the direction of the humanitarian relief of the food and labor situation; some of them in directions not so commendable. First there is the declaration of the Canadian Methodist Conference, which expresses itself through its highest ruling body as being "in favor of the nationalization of our natural resources, such as mines, water-power, fisheries, forests, the means of communication and transportation and public utilities". Then there are four authorized bishops of the Catholic church who have come out with smashing pronouncements in favor of co-operative production and distribution, state competition with private industry, and the proposition that the workers must become owners of the machinery of production and distribution.

Then there is a similar pronunciamiento by the Board of Bishops of the Methodist Episcopal Church of America, made public May 22nd. Among other things they say:

"We favor an equitable wage for laborers, which shall have the right-of-way over rent, interest and profits."

"We favor collective bargaining, as an instrument for the attainment of industrial justice and for training in democratic procedure."

**EPISCOPAL DECLARATION**

Not to be outdone by their more volatile Wesleyan offspring, the staid, ultrarespectable, and usually reactionary Episcopal Church has formed a new league (of which there are legion these days) called the Church League for Social and Industrial Democracy. This league has formulated a very readable statement of principles, parts of which follow:

"We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to deduce from it our social programme; with no equivocation or evasion."

"We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and of no honor to God, and we therefore are convinced that in terms of the new day of industrial democracy the Gospel of Salvation by sacrifice, service, and fraternity must be preached with no uncertain voice."

"We deplore the contemporary suppression of freedom in America and shall work for the immediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press and a free pulpit. Without these any minority seeking to express itself is encouraged to the use of force."

"In making this statement we are convinced that we endorse no things irrelevant to the Church's abiding mission, but that we reaffirm the convictions of the great company of the prophets, saints and martyrs of days past, and of the Lord of the kingdom, Our Savior and Redeemer, Jesus Christ, to the fulfillment of whose Holy Will we hereby dedicate ourselves anew."

Our own position is an ungracious one at best, and we can never appear to good advantage in the eyes of the world, because we seem to them to have the spirit of cant and faultfinding. Surely it is much better for the Episcopal Church of America to be interested in the welfare of the people than it is for them to be interested; but they are appearing on the scene with a program which is about four centuries too late. Had this powerful organization been awake to her privileges during the last forty years of espousing the message of Christ's parousia, of his epiphany, and of his apocolypse, it would have been a different world. But God's purposes will be fulfilled, only through different channels.

Next comes the Federal Council of the Churches of Christ in America with a long list of findings, partly political, partly ethical, considerably economic, and very slightly religious. An extensive statement on the subject in the Erie Daily Times gives a résumé of ecclesiastical statistics in the United States which is nothing if not sanguine. It says:

"There are in the United States 135,000 ministers, priests and rabbis in charge of congregations who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 28,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies such as hospitals and child-saving foundations."

Just what they mean by communicants is not made plain, and perhaps this is the loophole. The statement approaches perilously near to the precipice of inexactitude, if, indeed, it does not tumble over. Certainly no one thinks that there are 42,000,000 regular church attendants, or even anywhere near that many names of living members on the church books in this country. Part of the conclusion of the statement follows:

"It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually."

**WISDOM OF THEIR WISE MEN**

This whole statement displays considerable astuteness in the wisdom of the world, but reveals very little understanding of the church's work in the Gospel age. So far from pushing himself forward in an effort to adjust the delicate political questions between Jerusalem and Rome, so far from attempting to right all the moral wrongs with which Israel and all the surrounding nations were doubtless infested, our Lord would not even respond when "they would come and take him by force, to make him a king". (John 6:15)

How disgusting and tame his course must have seemed to the "wise" ones of that day when the stage was all set for action and he failed to perform. How seemingly ungrateful he was for the "honor" which they wished to thrust upon him. But he had a mission: "My meat is to do the will of him that sent me and to finish his work". (John 4:36)

Instead of satisfying the popular demand, "he departed into a mountain to pray". (Mark 6:46) There, sad and alone with the Father, beneath the cold and compassionless light of the stars, we imagine him sinking upon the ground in the anguish of unutterable sorrow. Such unspeakable lack of understanding on the part of the people, who, instead of trying to find out Jehovah's purposes for them, were feverishly seeking to forward their own schemes for national glory. If their course was right, our Lord's course was wrong. If our Lord's course...
was right, the people were wrong, for the courses are certainly not alike.

But let us read on. From the New York Tribune, of June 14th, we quote the following:

"Officials of the Church Peace Union gave out yesterday the text of a resolution signed by Cardinal Gibbons, former President Taft, Dr. John R. Mott, of the Y. M. C. A., Bishop Luther B. Wilson and others, urging the United States Senate to ratify the league of nations covenant. The resolution, which also asks all clergymen and religious bodies in the United States to exert influence upon Senators, recites that the league covenant embodies the first earnest effort to establish the Kingdom of Christ on earth and constitutes the only means of conserving the fruits of victory and preventing another world war."

The proposed League of Nations has been called "the league with God left out." It is said the name of God does not appear in this lengthy, complex, carefully thought-out document. Such extracts as have appeared in the press give evidence of its being the work of the best minds of the world. But there is no earnest seeking after God's will; no devout and reverent reliance on God's help; no simple and sincere faith in God's blessing on the endeavor. These are conspicuous by their absence.

**LEAGUE OF ALL RELIGIONS**

Spurred on by the hoped-for success of the League of Nations, it appears that we are now to have a league of all religions. The Detroit News, of August 2nd, has an article which contains the plan in detail, taken largely from the London Chronicle:

"Dr. John Clifford, of London, Eng., the veteran pioneer of many forward religious movements, comes forward with a still more ambitious and comprehensive world religious project. He regards the object of the religious sense of the world, whether it be Christian, Mohammedan, or Jewish, in a World League of Religions which shall be a spiritual counterpart of the League of Nations: not to establish uniformity of creed or ritual but to encourage unity of spirit and brotherliness of action—to be in fact, the soul and conscience of the League of Nations. Its definite aim would be the peace of the world."

We append a part of Dr. Clifford's statement of the aims of the movement:

"It is the aim of this new League that through it religion shall breathe a soul into the political machine, to give it driving power, to grant spiritual sanction for executive righteousness and peace. As the League of Nations intends to include all nations, so the League is designated to embrace all religions. A soul is to be breathed into the political machine. The League of Religions stands in relation to the League of Nations as its conscience; it must keep the compass steady pointing towards the pole-star of international justice, breasting throughout all the peoples a new spirit of international goodwill, awakening a new heart of international amity, expressing the peace of God in political relationships and parliaments and treaties, instead of merely getting it preached in ecclesiastical assemblages.

Notice, that the first and always the principal object of the League would be the keeping of international peace by insistence on international brotherhood. No doubt it would extend its influence to other matters of prime importance. But its first and supreme duty would be to act as peacemaker to the world.

A proper peacemaker would be only its second duty, if it had failed in the first. It would foster the growing protest of the human conscience against war, and concentrate all its learning and piety on the exploitation and laudation of the peace ideal.

"As the League of Nations proposed to substitute cooperation for competition, so would the League of Religions substitute spiritual association for decisive sectarianism. The League of Nations proposes cooperation on a vast world-wide scale, so the second League hopes to diffuse enlightenment on a world-wide scale, and organize the moral sense of man to the highest limits of human existence."

If Dr. Clifford fancies that he has had an original idea he is sadly mistaken and several centuries behind the times. For about the year 175 A. D. one learned gentleman by the name of Ammonius Saccus foisted upon mankind the same kind of a scheme.

Ammonius Saccus, says Maclaine, was a Christian who adopted with such dexterity the doctrines of the pagan philosophers as to appear a Christian to the Christians and a Pagan to the Pagans, and, says Mosheim, "as his genius was vast and comprehensive, so were his projects bold and singular, for he attempted a reconciliation or coalition of sects, whether philosophical or religious, and taught a doctrine which he looked upon as proper to unite them all, the Christian not excepted, in the most perfect harmony."

"How this project was affected by Ammonius the writings of his disciples and followers that yet remain abundantly testify. All the Gentile religions, and even the Christian, were to be explained by the principles of this universal philosophy. But that in order to this the fables of the priests were to be removed from Paganism and the comments and interpretations of the disciples of Jesus from Christianity."—Ec. Hist. I, 163.

Evidently that deep laid scheme of Antichrist struck at the very foundation of the Gospel in excluding most of the New Testament from Christian doctrines. There was left only a formalistic, humanitarian, sermon-on-the-mount religion of which our modern rationalistic clergy are so fond.

Does not this present-day coalition movement call clearly to mind the words of the Lord through the Prophet Isaiah? (Ch. 30:1)

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt."

**SOME DISSENTING VOICES**

But in fairness it must be said that all individuals allied with ecclesiasticism do not look with equal approval upon the present day trend in church affairs. Dr. J. M. Gray, Dean of the Moody Bible Institute in Chicago, thinks that the church is getting out of her proper sphere when she gets into politics or even into industrial and civic reform. The August number of The Evangelical Christian, of Toronto, is responsible for the following excerpts of Dr. Gray's address to his graduating class:

"The reported object of the World Church union was to give expression on questions of Civic reform, law enforcement, international morality, and world peace."

"No sane man, he said, 'will question the desirability or necessity of these objects, and no well-balanced Christian will think it well-pleasing to God to neglect to promote them as an individual; but they are not the calling of the church considered either as an organization or an organism, and for the church throughout the world to become absorbed in them to the extent named is for the Bride of Christ to become a harlot. These things are by-products of Christianity, and when Christianity itself is promoted by the evangelization of the masses, these by-products are as certain to follow as the grass is certain to spring up after rain.'"

As men and neighbors, as those of one blood and of one kin,' said Dr. Gray, 'let us do all that we can legitimately do to reform the city and the state and to promote international morality and world peace, but when it comes to the formation of a World Church union to promote such things, important as they are, let us beware that we are not found fighting against God, betraying the Lord for thirty pieces of silver and selling our birthright for a mess of pottage.'"
The Detroit News, of August 2nd, devotes considerable space to a sermon delivered in that city by a Rev. Hertwig which, commenting upon our Lord's separateness from the world, says:

"He was not an enemy of civil law and order, but its greatest friend. He preached obedience to the civil laws, but he did not want his church to use force in enforcing its tenets. Jesus knew that when the pulpit goes into lawmaking, instead of leaving this matter to the citizens of the state, then the pulpit can possibly make some very good and possibly very bad laws, but it will inevitably make hypocrites out of a great number of people who otherwise might have become good Christians, heart-Christians. The Pharisees and scribes longed for the time when they could be the lawmakers of the country. "They were the enemies of Jesus, because he would not join them in their propagandas. Jesus was loyal to the Roman government. They were disloyal, and accused Jesus of disloyalty before Pilate. Hypocrites!

"We have lately heard exponents of 'righteousness' eulogize love of country and in the same breath preach hatred, suspicion—and curse their enemies into hell. In some instances ministers of 'righteousness' have lent their pulpits to inciting mob-rule under guise of patriotism. The Pharisees and scribes of old did the same thing and mob-lowied Jesus of Nazareth to death."

FOR RANSOM AND LORD'S RETURN

The World Conference on Fundamentals, held in Philadelphia during the latter part of May and mentioned in our issue of July 15th, formulated a doctrinal statement of nine articles which, aside from containing most of the hoary errors of the dark ages, embraces two very interesting items in the fifth and seventh articles. The middle article is evidently so placed by design. It reads:

"We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all who believe in him are justified on the ground of his shed blood."

"Any adherence to the ransom sacrifice is gratifying in the face of such statements as one finds in "A Guide to the Study of the Christian Religion", a recent book by Professor Gerald Birney Smith, Professor of Christian Theology in the University of Chicago. Professor Smith comments on the Apostle's argument: "The statement in the Scriptures that 'without the shedding of blood there is no remission of sins', is both foolish and futile."

The seventh article of the doctrinal statement of the World Conference avers:

"We believe in 'that blessed hope', the personal, premillennial and imminent return of our Lord and Savior Jesus Christ."

Considering the fact that the distinction between our Lord's parousia, his epiphania and his apokalupsis is very seldom recognized, that article is particularly encouraging.

ANNOUNCING THE KINGDOM

"And I saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the beast, and his image, and over the number of his name, stand on the sea of glass, having the harps of the Lord God."—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!"—Revelation 15:2; Isaiah 52:7.

HEN the children of Israel were delivered from the Egyptian hordes, Moses, their leader, composed a song of praise, and standing upon the shores of the Red Sea, all the people of Israel joined together in singing praises to Jehovah, their great Deliverer. In symbolic phrase the Scriptures refer to this song, showing that it represented the followers of the Lord who, at the end of the Gospel age, would sing the song of Moses and the Lamb—the song of deliverance.

St. John, the faithful servant of the Lord, because of his unswerving devotion to his Master was convicted for the alleged crime of sedition and was sentenced to exile on the Isle of Patmos. He was put to work in a rock quarry, and while there the Lord visited him and comforted his heart and gave to him a marvelous message. Before his mental vision was caused to see and understand these. Only those who have been delivered from the bondage of sin and death by a full and unrestrained consecration to do the Father's will; those who have proven their love and devotion to the Lord and have fully and completely divorced themselves from the beast and his image;—only such are permitted to see and understand. These faithful followers of the Master are not participating in the disturbances of earth; they are not engaging in wars; they are not advocating strikes nor participating in them; they are not fomenting revolutions, nor are they advising them; they are not taking part in the activities of either the radical or the conservative elements; but they stand aloof, stand as it were, on the sea of glass. They have but one purpose and take but one course.

The great Master, in this same vision to St. John, furthermore said, referring to the elements composing the beast: "These shall make war with the Lamb [and with the followers of the Lord Jesus on earth], and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [faithfully follow and stand with him to the end] are the called, and the chosen, and faithful."—Revelation 17:14.

THE GOLDEN AGE NIGH

These faithful followers of the Master standing on the sea of glass mingled with fire and beholding the enemy upon every side know that the conflict will soon end in what to worldly minds will seem the triumph of the evil one; they know that soon they must finish their course and pass off the earthly stage of action; and yet they know there is something, by God's grace,
that they will be privileged to do, and, if faithful to him, will do, before they pass over.

Beyond the time of trouble by the eye of faith they see the Golden Age of the glorious reign of the Messiah, which will bring peace and the blessings of life, liberty and happiness to the groaning creation of earth. They count it as their chief duty and privilege to announce to the world the coming of the Golden Age. It is part of their God-given commission.

From time to time the great God of the universe has brought forth upon the stage of action his representative players to play their respective parts. How marvelously harmonious are their parts! Long before the days of St. John Jehovah gave to his faithful Prophet, Isaiah, a mental vision of the same time referred to by the Revelator, and this Prophet, beholding the faithful followers of the Lamb of God announcing the incoming of the Golden Age, with ecstasy and joy exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Truly the world is in distress and needs a message that will still the troubled waters and comfort the sad hearts. The whole creation is groaning and travelling in pain, waiting for the coming in of the Golden Age. Who has the privilege, then, of bearing to them this message of glad tidings? The answer is, The class whom St. John represented—the feet members of Christ—the last saints upon the earth. To the world of mankind these loyal followers of the Master look like other human beings, and hence their course is wholly misunderstood by the world. Truly the world of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine of mankind is blind, the 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IN DERISION DAILY

Obedient to the command of our Master, and recognizing our privilege and duty to make war against the strongholds of error which have so long held the people in bondage, our vocation was and is to announce the incoming of the Golden Age. With a mental vision of the same time referred to by the Revelator, and this Prophet, beholding the faithful followers of the Lamb of God announcing the incoming of the Golden Age, with ecstasy and joy exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

The year 1918 was fraught with many fiery experiences. A veritable whirlwind of war was raging, and the public mind in a high state of excitement, and everyone not openly advocating or participating in the war was looked upon with suspicion. Such a condition is to be expected in time of war. Having consecrated our all to the Lord to do his will, we could not participate in the human warfare to the extent of taking human life; hence we were wholly misunderstood and were privileged to suffer persecution as a result thereof.

FUTURE SERVICE

From every part of the field has come the cry from those who have the harps of God and who stand upon the sea of glass, saying: "What more is there that we can do?" We have observed throughout the country many towns and cities are passing ordinances which forbid the distribution of any papers except to subscribers and those who have them sent through the mails. Seeking diligently and prayerfully to know the Lord's will, the thought came to us that we should arrange for some publication to carry the message now due, and to put it in such form that it will be sought after and read by the people. We were reminded that Brother Russell once contemplated a publication of this kind, and we reasoned that probably the time was due for such a publication. The result is that under the Lord's providence we have arranged for the publication of a new magazine under the name and title THE GOLDEN AGE.

Three brethren, strong, young, and vigorous and wholly devoted to the Lord and his cause, will have the active charge of the publication of this magazine and conduct the mechanical part thereof, but it will be published by the advice, aid and consent of the Society and will especially feature the message of truth now due to be announced.

Many wonderful events are transpiring today, all of which have a Scriptural meaning. The magazine will carry these current events, together with the Scriptural explanation of the same. In addition thereto, there will be a regular religious department; also departments relating to agriculture, labor, science in the light
of the Scriptures, and the relation of these things to the Lord's kingdom. The purpose of the magazine is to make announcement to the world that the Golden Age is at hand and the hope is by this means to bind up the broken hearted and to comfort those that mourn and turn the minds of the people to the Lord. Never before in the world's history has there been such a propitious time and opportunity for doing good to the people. All mankind is in distress; all are in perplexity. The panacea for these human ills can be found only in the message of the kingdom, and the Lord's ambassadors are granted the privilege and opportunity of delivering this message of consolation.

The Lord's representatives, therefore, will have the opportunity of carrying this message of glad tidings into the homes of the land, and that in such a form that the people will read and appreciate it.

Looking back again to the picture made by Moses leading the children of Israel out from Egypt, we note that Israel was commanded to borrow of the Egyptians: "And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required."—Exodus 12:35, 36.

Each part of the work seems to fill a certain requirement. The Old Theology tracts were used for a time and to a good purpose, and then the wise and faithful servant of the Lord chose another way; and we know that it was his purpose, shortly before his death, to inaugurate another method of carrying the message to the people. Past experience has demonstrated that one who buys a book, paper, or magazine, is more likely to read it than if he receives it freely, as a gift. It seems worse than useless to distribute something unless it be read. The time seems opportune to pass on to the people such food as they will consider of value, and which is of great value, and which they will appreciate. For this opportunity the Lord's consecrated saints throughout the land have been waiting now for some time. We believe the new magazine, The Golden Age, is the very thing that the people will desire, and let us pray that if it be the Lord's will he will favor it with his great blessing. Every reader of The Watch Tower has wanted to pass on the message of glad tidings. Now will you avail yourself of this opportunity?

HOW TO PROCEED

The organization that handled the Seventh Volume work proved a wonderful success. Seven thousand of the friends were engaged in that special work. We are asking the classes everywhere to revive that organization and put it in proper form. Let us remember that in unity, in the spirit of Christ, is there strength; that if we have our hearts in a right condition, closely united together in love, God will manifest his strength in our behalf. In the present work we desire that every one of the consecrated who has a great love and burning zeal for the Lord and his cause shall participate.

The first issue of The Golden Age we hope to have in your hands on or before the first of October next. We hope that every reader of The Watch Tower will subscribe for it, and that you will immediately send in your subscription that we may have a proper list with which to begin work. The subscription price for The Golden Age is $1.50 a year, or 75 cents for six months. We then advise that as soon as you receive a sample copy, together with subscription blanks, you begin canvassing for the magazine. That this may be done systematically the class organizers should properly district the territory and assign to each one so much to do, and each one that is willing should be given a part in the work. Ones more particularly adapted for certain districts should be selected to work those districts. Every home should be canvassed and subscriptions solicited for The Golden Age. Detailed instructions are sent to the class organizers as to the manner of doing this work.

The possibilities in connection with this branch of the work seem more stupendous than any one thing we have yet engaged in. With thousands of solicitors in the field soliciting the people for a magazine which they really want and which will bring to them a great comfort, it necessarily will result in a wide spread of the message of truth. The magazine will be issued twice each month; possibly, later, once each week.

PRESENT PRIVILEGES

St. Paul said: "Woe is me if I preach not the Gospel!". We are sure that he here expressed the heart sentiment of every child of God who has the opportunity of proclaiming the message. The door of opportunity is opening before you. Enter it quickly. Remember as you go forth in this work you are not soliciting merely as the agent of a magazine, but you are an ambassador of the King of kings and Lord of lords, announcing to the people in this dignified manner the incoming of the Golden Age, the glorious kingdom of our Lord and Master, for which true Christians have hoped and prayed for many centuries. You are an angel of peace, bearing to a war-torn, sin sick, sorrowing and broken-hearted world the glad message of salvation. How wonderful is our privilege!

To do good unto others is Christlike. To bear them a message of peace and comfort is to do them great good. The angels of heaven have not enjoyed the sweet privilege that is now the portion of the saints of the living God this side the vail. As these messengers go forth telling of the Golden Age and its blessings coming they may be tired and worn and weary, and feel their own weaknesses, but to the Lord they are beautiful in proportion to their zeal and loving devotion to him in making announcement of his kingdom. For their encouragement he says to them: "How beautiful upon the mountains [the kingdoms] are the feet of him [the last members on earth] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation".

Those who are wholly devoted to the Lord; those who are fearless, whose hearts are pure, who love God and the Lord Jesus with all their mind, strength, soul and being, will, as opportunity is afforded, rejoice to participate in this work. Ask the Lord for his guidance and direction that he may make you a true, faithful, and an efficient ambassador. Then, with a song of joy in your heart, go forth to serve him. As you sing the song of Moses and the Lamb in your heart, may the blessing you receive expand and overflow unto others, that they too may rejoice that the Golden Age is at hand.
QUESTIONS OF INTEREST AND IMPORT

IN CORRECTION

Question.—Does not the statement on page 248 of the August 15, 1918, Watch Tower in effect deny the ransom when it says concerning John 2:21, 22: "The temple which Christ spoke of, [the body of Christ] and in three [one thousand year] days I will raise it up [resurrect it to the divine plane]," was first his literal, perfect body of flesh and also his mystical body, the church?"

Answer.—The statement is evidently in error. This is the first time that it has been called to our attention. Either it has gone unnoticed by the most of our readers, or else our readers have been heedling the Apostle's injunction to "prove all things and to hold fast that which is good"—discarding that which is erroneous. It would, academically speaking, constitute a denial of the ransom, in that it implies a taking back of the ransom price after three thousand years. But it is certain that no such thought was intended by the writer.

HOW READEST THOU?

Question.—In the July 1 Watch Tower, page 196, the assertion is made that consecration must precede justification. Is this not contrary to Scripture and to what Brother Russell taught?

Answer.—You have evidently failed to read Brother Russell's observations on this point with sufficient care. We cite you to Z '14-67, col. 2, par. 1; Z '15-292, 293; Z '16-281. These are among his latest and clearest expressions on the subject, and we believe you will find them quite in harmony with every Scripture. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."—Romans 8:1.

"MODEL BIBLE STUDIES"

Question.—A brother writes: Is it proper for an elder to conduct what he calls a model Bible study, by giving out in advance to the members of the class texts of Scripture, and then have the members appear at the next meeting and give a sermonette on these texts?

Answer.—Such a course of study was long ago adopted by the nominal systems and has never proven profitable. We would strongly advise against such a course for that reason, and for the further following reasons: The messenger to the Laodicean church, evidently directed of the Lord, outlined a proper course for Berean Bible study. To this end Question Booklets were prepared and printed and furnished the classes, and a systematic method of studying the Bible in connection with the Studies in the Scriptures outlined. The Scriptures speak of "that messenger" as the wise and faithful servant of the Lord. We would therefore think that he possessed much more wisdom for directing class study than any elder of any class. Our conclusion, therefore, would be that where an elder or leader of the class adopts his own methods, ignoring the Studies in the Scriptures, sooner or later difficulties will ensue. This has always been the history of such attempts to substitute some individual's theory for that which has been outlined by Brother Russell. In this connection we are reminded of the admonition of the Apostle Paul in writing to Timothy.—1 Timothy 6:3-5.

We realize that we are in perilous times in which the adversary takes advantage of every opportunity to confuse the Lord's sheep. We know that we have the truth in the Studies in the Scriptures, the helps divinely provided. Why then deviate from them and take any chances by opening the way for the adversary to cause trouble and disruption in the classes? Let us remember again the words of St. Paul in Acts 20:28-30, and particularly the solemn warning and admonition written in commenting on this Scripture as appears in The Watch Tower, November 1, 1916.

FOR THE CLASS TO SAY

Question.—A meeting is being held at the home of Brother A. Would it be proper for an elder to persuade Brother A to discontinue such meeting at his home and then to have it announced that such meeting is discontinued at his request?

Answer.—The duty always devolves upon the ecclesia to determine when and where meetings shall be held. It is often customary for an ecclesia that is of some size to delegate this authority to the elders, or to an executive committee selected from among the elders. Whichever has the authority to fix the time and place of meetings would be the only one to determine when and for what causes such meetings should be suspended. It would therefore be manifestly improper for any brother, whether elder or not, to attempt to persuade or to persuade the brother at whose house the meeting is being held to have it discontinued, but the matter should be properly brought up before the body having the authority to fix the time and place of meetings and let it be determined there. "Let all things be done decently and in order."

GOD'S WORD FOR HIS PEOPLE

Question.—Apparently you people do not count much on special revelations of truth by the holy Spirit. Is it not reasonable to expect that God is as much interested in his church as he was in his prophets of old?

Answer.—We are told that "holy men of God spake as they were moved by the holy Spirit." (2 Peter 1:21) Our Lord Jesus and his apostles spoke and wrote in similar manner. As a result we have through their writings the full measure of the divine revelation. The Word of God is sufficient that the man of God may be thoroughly furnished. (2 Timothy 3:16,17) If the Scriptures are sufficient, then there is no need for the holy Spirit to tell us anything further. When the holy Spirit came upon the Lord's people at Pentecost, it enabled them to understand the deep things of God. It did not ignore the Word in any way, nor did it attempt to teach something inharmonious with it. It quickened their understanding so that, as the Scriptures became due to be understood, the people of God were enabled to understand them.

Thus we see that God had a great fund of instruction laid up long ago, to be used by his people when the proper time came; and as we come into harmony with him, he will guide us into the right understanding of how to receive the blessings which he designs his people to have. This statement does not ignore our Lord's declaration that when the holy Spirit would come it would guide his church into all truth. (John 16:13) The Spirit merely enables its possessor to understand the things written aforetime for our admonition and the things written by the apostles during the time of the early church. (Romans 15:4; 1 Corinthians 10:11) We who are spirit-begotten are therefore to expect the clarifying of our understanding that we may be able to see and understand.
T IS hardly necessary to remind the readers of THE WATCH TOWER that in midsummer of 1918 the officers of the Watch Tower Bible and Tract Society were taken away to prison on the charge of sedition. It is rather interesting to note that the charge chiefly brought against the Master and those who have striven to follow in his footsteps has been that of sedition, and usually the result of public excitement. In the summer of 1918 the hosts of Germany were pressing hard on the Allies, and the excitement of the public mind in America ran high. It was an easy matter to charge anyone with sedition, and still easier to convict them. We are sure that had the officials fully understood the purpose of our Society they would have seen clearly that there was not the slightest bit of disloyalty among the Society's officers, but that their whole purpose was to announce the kingdom of Messiah, through which blessings will come to all the families of the earth.

Conditions made it necessary to place someone quickly in charge of the affairs of the Society. The brethren selected were not men of the greatest experience; and this was not to their discredit. Times were threatening, and the brethren left in charge deemed it wise to remove the office to Pittsburgh. The Tabernacle was sold, and the furnishings and equipment of the Bethel Home were sold or otherwise disposed of.

Later, as is also well known to the readers of THE WATCH TOWER, the officers of the Society, together with their companions in bonds, were released from prison and again took charge of the official affairs of the Society. In the course of time the Circuit Court of Appeals in the City of New York reversed the judgment against these brethren and they were released from the sentence and judgment, while the indictment still stands as in the beginning.

**MAINTENANCE COST IN BROOKLYN**

When the officers of the Society learned that the Bethel Home had been dismantled they were very much disappointed, yet reasoned that the Lord had permitted it and would overrule the matter to his glory in some way. On account of severe illness the President of the Society was absent from the office for several months. When he returned the Board of Directors took up for consideration the advisability of restoring the Bethel Home and establishing the offices of the Society there. A committee was appointed to canvass the situation carefully and to report. The report of the committee disclosed that the cost for maintaining the office of the Society at Pittsburgh is fully $1,000 per month more than to maintain it in Brooklyn at the Bethel. In other words, if the office could be established at Bethel Home and maintained there a saving of at least $1,000 a month would be had. In addition to this, the facilities for printing at New York are far superior to those at Pittsburgh.

It was found to be very inconvenient to make shipments from the Pittsburgh office to foreign countries and such shipping entailed considerable extra expense. Furthermore, the members of the office force at Pittsburgh have found it very difficult to procure suitable lodgings at reasonable rates. The sisters have found it very burdensome to work in the office during the day and in addition thereto to cook their own meals and take care of their rooms. This difficulty is entirely overcome by lodging all the workers in the Bethel and all eating in one dining room.

The morning Bethel service and the discussion of Bible questions at meal hours has always been a great blessing to the workers, and being deprived of this blessing for the past year has been keenly felt by all.

But above all these things there seems to stand out the fact that Brother Russell was the wise and faithful servant of the Lord of the harvest, and that the Lord made him ruler over all of his house, and that he, acting under the direction of the Lord, had established the Bethel Home. Notwithstanding the fact that the Society in 1904 owned its own building at Pittsburgh, where the work was done and the family was housed, yet Brother Russell vacated it (and left it vacant for some time), moved to Brooklyn and bought other property, from which the work was continued, and in that same year he established the Bethel Home (meaning the House of God), which, to the truth friends, has been the dearest spot on earth from then until now. From all over the country have come inquiries from many friends: "Will the Bethel Home be restored?"

**ROOM FOR OFFICES AND HOME**

After hearing the report of the committee and carefully and prayerfully canvassing the situation, the Board of Directors arrived at the unanimous decision that the main office of the Watch Tower Bible and Tract Society should be removed from Pittsburgh and established at Brooklyn in the Bethel Home. There is ample space in the latter building to put the offices, and also to house comfortably all the necessary workers. It is the intention of the management to have at the Bethel as permanent residents only such as are necessary for the purpose of carrying on the work. Of course, there will be a limited amount of space for the entertainment of the friends from time to time who come to make short visits at the home. Realizing that those in charge of the offices and work occupy a position of trust toward all the truth friends and toward the Lord, it is the purpose and intention to operate the offices and home strictly on an efficiency plan and for the best interests of the cause.

Whether a mistake was made or not in removing from Brooklyn to Pittsburgh in 1918 need not now be seriously considered. If a mistake, it is past, and cannot be remedied by giving to it serious consideration. We have too much before us to do to waste any time in discussing the things that have passed. Let us remember the Apostle's admonition: "Forgetting the things that are behind and looking to the things that are before," etc. Let us give our time, energy and strength now to doing with our hands what our hearts find to do in the Lord's glory.

We believe the friends everywhere will rejoice to know that the Bethel Home is to be restored and that the remaining work will be directed from that place. All mail for the Society from and after October 1, 1919, should be addressed Watch Tower Bible & Tract Society, 121 Columbia Heights, Brooklyn, N. Y.

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**Convention at Auburn, Me., Sept. 19-21:** For particulars address Mrs. J. H. Jodrey, Fairview Ave., Auburn, Me.

**Convention at Indianapolis, Ind., Sept. 26-28:** For local information address Edgar M. Ross, 349 Lesley Ave.
ALTHOUGH Simon Peter and Andrew were natives of Bethsaida, a few miles north of Capernaum (John 1:44), they had evidently settled down in the latter city, perhaps because larger and more favorable to their business. When Peter and Andrew and John accepted our Lord's invitation to become fishermen of men, they did not immediately depart from home. Some hours if not some days elapsed between the fishing experience and the narrative of this miracle. After this the four disciples went into the synagogue, where he was recognized and given an opportunity for teaching. In the synagogues of olden times there was great liberty to anyone who had the necessary education and faith in the Holy Scriptures, to discuss their messages. In some respects that great liberty was more favorable to the truth than are the present circumscribed methods of Christendom, in which each party or sect holds absolute control and refuses liberty of discussion of its own tenets as well as of the Scriptures. The Lord's enemies should jealously guard Lord's day opportunities, so that they be not occupied by those who reject the Word of God. At the same time the blessing of the Lord's day, the purity of truth and the clearness of the faith would certainly be greatly stimulated by a full liberty of discussion of the meaning of the Scriptures in a reverent manner.

Our Lord's teachings impressed his hearers as being reasonable and positive; and this is one of the characteristics of the truth today. The divine message is so clear and so forceful that it cannot be gainsaid. It appeals to the minds as well as to the hearts of reasonable people now as it did then. On the contrary, the general mixture of error as then held by the Scribes and the Pharisees and Doctors of the Law, and as now held by the various denominations of Catholics and Protestants and their doctors of divinity, is confusing, indefinite, self-contradictory and generally unsatisfactory.

THE DEVIL A CHURCH-GOER

The devil went to church then, as he not infrequently does now; and he was as opposed to having the truth preached then as he is now. The attendants of the Capernaum synagogue, however, were not so unreasonable as it might seem. It merely so happened that the Capernaum synagogue of Nazareth, which grappled upon our Lord and sought to take his life. In the Capernaum synagogue the majority of the people were less under the influence of Satan, although one of their number was more particularly possessed by a demon, here called "an unclean spirit." We know not how deeply this was a part of our Lord's discourse; but from the fact that this demon became so excited under the preaching, we may infer that our Lord was explaining to the people the origin of sin and the power of Satan and of the fallen angels in respect to humanity, showing that all these downward tendencies were more and more injurious to men and should be resisted, that divine fellowship and communion should be sought, and that repentance and reformation and resistance of the evil one were necessary to physical health as well as to a closer approach to our God.

The demon, one of the fallen angels from the time of the Flood (Jude 6, 7; 2 Peter 2:4), believed that our Lord's teachings were condemning of himself and his associates in evil, and cried out, "What have I to do with thee, Judas the son of Simon the zealot? Art thou come to take me by storm? I know thee who thou art, the Holy One of God." This is a testimony as to the identity of the demon with Satan and of the latter's recognition of the Messiah. The demon knew that the Holy One of God had become a man for the purpose of redeeming, reclaiming and restoring humanity from the fallen condition superinduced by Satan's lying ambition. Apparently, too, these demons had some knowledge of the divine times and seasons, though we need not suppose that they had a definite or particular knowledge; for our Lord declared that at that time neither himself nor the holy angels knew of the day and the hour of his coming in glory and of the establishment of his kingdom. It is not supposable, therefore, that the fallen angels knew more on this subject. However, there is a great difference between not knowing the exact day or hour of a matter and not having any idea whatever respecting it. Apparently this demon recognized that the time was still distant when the power of Satan and all the fallen angels is doomed to be overthrown.

The demon's testimony was revolting and, by some, might have been construed to be a testimony in our Lord's favor. Jesus, however, was not willing to accept such a testimony from such a source, even as the Apostle Paul was similarly unwilling to receive testimony of the possessed of the dead. "There be of the company of the Most High, who show unto us the way of life." (Acts 16:17) The divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God or being the instruments of God's favor is not to be purchased by the people of God vendor of the evil one. In the temptation in the wilderness, so all of the fallen angels were defeated. It is not supposable, therefore, that the fallen angels knew more on this subject. How­

NOT IGNORANT OF SATAN'S DEVICES

At our Lord's command, the demon came out of the man, fearing him; that is to say, causing a convulsion, a fit. Luke, describing this event, says that the demon threw the man in the midst; that is, the man fell upon the floor of the synagogue in a fit, but was otherwise unhurt, the demon not having power to do him injury, unless upon our Lord's command. The assembled company was astonished, and inquired what new teaching was this which had authority to cast out the evil demons. Our Lord's enemies, it will be remembered, subse­quently charged him with casting out demons by Beelzebub, the prince of demons; but this is not our thought. It is our Lord's having refused to receive testimony from this demon. To have received such testimony would have been more or less acknowledging them and giving them credit for truthfulness; whereas the Scriptures everywhere represent Satan and his fallen spirits as lying spirits, deceiving the people.

Undoubtedly there are cases of demon possession and ob­session today. The custom of our time removes these to asylums, where they are called insane. It is not our thought that all the inmates of insane asylums are possessed of demons, but that many of them are. As far as we are able to form a conclusion on the subject, it would be that probably more than one-half are demon-possessed and that less than one-half are insane through diseases of the brain. In all parts of the world this demon passion seems to prevail, and the tendency seems always to be downward. They are uncarnate spirits, delighting not in holy, pure, and good things, but in impurity and unholiness. Their influence is exerted not only upon the possessed persons, in evil directions.

Even spirit mediums are well aware of the danger they encounter in acting as mediums at all. They caution one another not to yield the will too far, but to maintain a self control to a certain extent, to yield themselves to the control of evil influences, and to become possessed; for if the evil spirit obtains full control, the human will is powerless to expel the intruder and the man is at the mercy of the demon, and from the human standpoint is denominatized crazy, more particularly so if several demons are in possession of the same person and thus several will seek to control the one organization. In proportion as a knowledge of God and of the principles of righteousness advance and open the eyes of human understanding, in this same proportion the evil spirits find it necessary to be coy in their deceptions; and proportionately the Lord's people need the protection which God has provided for them; namely, the
hot Spirit, the spirit of a sound mind, the spirit of love, joy, peace in the holy Spirit of the Lord.

Apparently, however, at that time the masses of the people were less deceived on this subject than they are today. Act­ing more skillfully today than in the past, Satan is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits or a Beelzebuh or prince of demons. To such an extent has he prevailed that many of the leading theologians of the world, in all denominations of Christendom, agree that there is no devil, that there are no demons, and that our Lord performed no such miracles as are here recited. They claim that the people of those days were so gullible as to mistake the cure for Jesus himself, and that in this way he was attempting to raise money or to stand what they were talking about, and said that a man had a devil when he merely had a nervous disease, a fit, etc.

Christian Science is one of Satan's latest fads, which under the guise of morality is seeking to destroy both common sense and Christianity among the Lord's people. It is one of Satan's latest devices, disproving himself and then turning attention away from the powerful influence which he exercises in the world.—2 Corinthians 2:11; Ephesians 6:12; 2 Kings 6:16.

OTHER NOTABLE MIRACLES

After the synagogue incident our Lord went to the home of Simon Peter and Andrew, James and John accompanying him, but lay down for a while; for he frequently laid down even after he had healed a man on the Sabbath, the evangelists intimates that it was of a violent form. For the first time it seems to have occurred to the disciples that our Lord's power, which they had seen manifested on various occasions, might he exercised on behalf of this sick woman. Now, their faith grown stronger, they mentioned her case to Jesus; and he took her by the hand and lifted her up. Im­mediately the fever left her. Not only so, but instead of being weak and enervated, as is usually the case after a severe fever, she was strong and vigorous and able to serve the family, probably in the setting forth of refreshments and in other household matters. This fact demonstrates that her cure could have been nothing short of miraculous. The operation of the mind, even if it could in any measure have destroyed the fever condition, could not have made good the waste of strength in the system accomplished by the fever.

Sunset saw the gathering of numbers of the sick and demon­possessed ones. This was probably for two reasons: (1) it would be during the cooler time of the day that the diseased could come in a warm country such as Palestine; (2) it was the Sabbath day, and the Jews were all strict Sabbathians. We remember that on another occasion the Pharisees found fault with Jesus because he had healed a man on the Sabbath day; and that our Lord had exposed their hypocrisy in the matter by showing that if it had been an ox or an ass which had fallen into a ditch, and where there might be a monetary loss if the creature were not assisted, their reasoning would be more correct. Our Lord, however, seems to have preferred the Sabbath days for his healing work; and at all events, except in the case of those who wilfully and deliberately oppose the divine arrangement, and who in view to the establishment of the early church. Not only will the ailments of the flesh be lifted, but restitution processes will go on, step by step, till all conditions to the perfection of life lost in Eden through the disobedience of the first Adam.

A LESSON IN TRUST


"I believe; help thou mine unbelief."—Mark 9:24.

AFTER having fed a multitude of above five thousand persons with five barley loaves and two small fishes, our Lord urged his apostles to start in their boat for Capernaum; and after their departure he dispersed the multitude and then sought the solitude of the mountain in prayer. Although he sometimes prayed with his disciples in their hearing, so that they recorded the words of his prayer, it is evident that he was not content with merely these opportunities, but frequently sought the Father alone, as he has counseled his disciples to do. (Matthew 6:6)

All Christians of experience have realized the value of such secret personal communion with the heavenly Father; and we are not surprised that our Lord Jesus felt the need of a similar communion. His knowledge of the Father, and
his fellowship with Jehovah before the world was made, so far from satisfying him and rendering prayer unnecessary, rather stimulated his desire for further fellowship and communion, especially in praying for his disciples. Even his beloved disciples, not having yet been begotten of the holy Spirit (John 7:39), could not enter into fellowship with our Lord in respect to spiritual things, nor appreciate the trials which came to him as a perfect man in a way in which they do not come to fallen humanity. He needed such fellowship with the Father in this freest bent of his own soul, for the keeping warm of his own love and devotion, which was the basis of his consecration and his daily sacrificing of himself as a man, even unto death.

There is no intimation given that our Lord spent much time at prayer, morning and evening. Yet we may reasonably suppose that the Father sought the freshest bent of his own soul, of which one of the apostles declares: "We wrestle not against flesh and blood, but against principalities and powers, of the darkness of this world, and against the spiritual wickedness in high positions" (Ephesians 6:12). This battle against adverse influences has continued throughout the night-time of this Gospel age, and yet the church has not reached the harbor nor has the storm abated.

As our Lord came to the disciples in the midst of the storm, in the fourth watch of the night (that is, in the early morning), so his second coming in the Millennial dawn is to the church and for the purpose of helping her, rescuing her from her foes, and establishing her in the world. Even his answer, "He is not worthy of my notice;" as the example of his power, given to the apostles, was not intended for practical applications, so it is with his own prayers. But these brief seasons of worship and daily prayer were evidently supplemented by occasions like the one mentioned in today's lesson, when our Lord apparently spent a large part of the night in prayer and communion with the Father.

There is a lesson in this for the Lord's people. The duties of life, pressing upon us daily, a few not to be dreaded. Each is to feel, as our Lord expressed it, "I must be about my Father's business"; and this would ordinarily imply short prayers, which our Lord commended, saying, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." (Matthew 6:7, 8) And the example of a prayer, given his disciples, is brief. Nevertheless, in proportion as we feel the importance of the great work in which by the Lord's favor we are privileged to be engaged, and in proportion as we feel the power which is resident in our Father, the apostles rowing their boat toward Capernaum were having difficulty to make headway, a strong headwind having arisen which made the lake very rough, boisterous. John, who was one of those in the boat, tells us that they had gotten only (about two and three miles) from the shore, in the several hours they had been rowing. While thus rowing hard, worn and sleepy, they saw the figure of a man near them, walking on the water and apparently intending to pass their boat. (Mark 6:48-50)

Some of them being aware that this was the Son of God, they were muchastonished by his own temerity and by the boisterousness of the water, he began to sink, and cried to our Lord for help. This he received through touching our Lord's hand. If the miracle of the loaves and fishes attested the superhuman authority of our Lord, so likewise did this manifestation of his all-power, which was intended to protect his people from want and to supply all their necessities, this last manifested that divine power is unlimited and able to preserve God's people in all the storms and difficulties and trials of life.

This is a good lesson for us to apply individually, realizing that the Lord has given us in all respects the spirit of Jesus, and that the rolling billows of spiritual food, and that during the darkness of the night-time which precedes the Millennial dawn and sunlight there will be storms and difficulties arising which would overwhelm us without our Lord's aid. We are to remember that not only the natural winds and waves obey his command, but that all the storms and difficulties which come to us with spiritual food, and that during the darkness of the night-time which precedes the Millennial dawn and sunlight there will be storms and difficulties arising which would overwhelm us without our Lord's aid. We are to remember that not only the natural winds and waves obey his command, but that all the storms and difficulties which come to us with spiritual food, and that during the darkness of the night-time which precedes the Millennial dawn and sunlight there will be storms and difficulties arising which would overwhelm us without our Lord's aid. We are to remember that not only the natural winds and waves obey his command, but that all the storms and difficulties which come to us with spiritual food, and that during the darkness of the night-time which precedes the Millennial dawn and sunlight there will be storms and difficulties arising which would overwhelm us without our Lord's aid.

Let us learn to trust the Lord, not only in matters which pertain to his church and all of its interests and affairs, but also in all of the matters and interests of ourselves and our families. The lessons will be profitable to us, and will prepare us for larger measures of divine favor and for the joys of the kingdom. And all of this faith is built upon a clear realization of the fact that our Lord Jesus is truly the Son of God. If he is the Son of God, he is identified in the lines then all the exceeding great and precious promises which he left for us may be relied upon, built upon, anchored into, and such reliance on them will give us the faith requisite for the overcoming of all the difficulties and obstacles of life, that we may come out upon the waters and conquer through him who loved us and bought us with his own precious blood.
VINE OF THE EARTH Ripe
DEAR BROTHER RUTHERFORD:

Pray the Lord who has brought you and the other brethren back to your duties again! I have been to three conventions here this year and the keynote has been: “The vine of the earth is ripe and ready for the winemakers, let us be up and expedite her final exit.” And your release just at this time synchronizes well with this spirit.

I have large privileges of returning at Durban and Johannesburg on “The Finisled Mystery” and have had the satisfaction of hearing several brethren testify to a better feeling toward the book. It is evident that the opposition literature has prejudiced some and, without going into the book itself, properly, they condemn it, but I’ve met with one solid objection here in South Africa. Thank God several have decided to consign the literature of the American opposition to the wastepaper basket in future.

Those who accept the book are filled with zeal as never before; those who reject it grow slacker and slacker and gradually get “at” the utterances and the spirit of the book. I know of one such brother here who has today less light than he had four years ago. Poor soul! May the Lord be merciful to him.

I would love to see you all in the flesh, but have little hope. But I do hope and trust to meet you beyond the veil. More and more I begin to emulate Brother Paul, to do “one thing” and to hearken to the injunction, “do your own business,” which means our Father’s business.

The book has given a great satisfaction and it not only makes one free from weaknesses, but also transforms one slowly, but surely, so that one finds that, comparatively speaking, he is indeed a new creature in a very literal sense.

Praying God’s richest blessing on all your endeavors, I am,

Your loving brother in Christ, J. J. THEOB. - Transvaal.

“ENCOURAGING AND STIMULATING”

DEAR BRETHREN:

Grace and peace be multiplied unto you through God our Father, and our Lord Jesus Christ.

I have just finished reading the TOWER of the 15th of August and I want to express my appreciation for the rich feast, so encouraging and stimulating to faith. Surely such food as that can come from no place than from the Lord’s storehouse. I am truly grateful to the giver of every good and perfect gift.

May the dear Lord continue to bless you, and may you continue to receive wages and to gather fruit.

Yours in the blessed hope, W. T. BAKER — Ohio.

DETERMINED TO GRASP OPPORTUNITIES

DEAR BRETHREN:

Never have I written you before of my appreciation of your loving efforts to bring forth the food for the Lord’s dear children, as he makes it known. But I have just finished reading the article, “Blessed are the Fearless”, in the August 1 and 15 Towers. I have been encouraged almost beyond measure.

I am one of those who, while trusting and confident that God was working all things to the good of his people and his glory, was yet possessed of such fear as this article explains. My heartfelt prayer is that we may all come forth with the fearlessness of Elisha, as the Lord directs the way. I am determined to grasp each opportunity for whatever service our Captain sends forth, knowing his grace is sufficient.

May the Lord’s continued blessings be with you.

Your sister by his grace, LILLY LANG — Wash.

“ENCOURAGEMENT AND COMFORT”

DEAR BRETHREN IN OUR LORD:

I wish you to know the helpfulness of August 1 and 15 Watch Towers, “Blessed are the Fearless.” I have carefully read both articles twice and will read them a great many times more. I have never found any difficulty in being bold when there was no danger, but to face real danger and realize the power and presence of the Lord requires a genuine closeness to him.

It is a source of encouragement and comfort to know how earnestly my heart responds to the Lord’s voice as he speaks through THE WATCH TOWER. Whatever elements of weakness I may have seen to disappear and feel myself stirred by the impulses which these wholesome words awaken, I desire, above all else, to live near to the Lord. It seems to me that I find myself nearer to him since I heard our dear Brother Rutherford and read August 1 and 15 Towers.

This spirit of encouragement seems so firmly staked in the friends everywhere. It is the first thing the friends talk about when we meet them and is in their letters which they write when they welcome us before we visit them.

I thought it might encourage to write telling you of the Lord’s blessing at your hands.

Ever grateful for the Lord’s many favors,

Yours joyfully in his service, M. L. HERR — Piqu.

“HAS NOT CHANGED A BIT”

MY DEAR BRETHREN:

I am herewith renewing my subscription to THE WATCH TOWER for another year. Please continue to send them to me.

They are welcome guests whose bi-monthly visits I can not afford to miss. I have been carefully noting the tone of the discussions in the Tower since Brother Russell’s death, and realize that it has not changed a bit. This is further assurance that the same unerring Lord is still guiding in the affairs of the Society which has been organized to publish the glorious harvest truths. Being confident of the Lord’s faithfulness we realize that even if half of the members of the Society should become unfaithful, he would supply the vacancies and still use it as his channel of truth. May the wisdom from above continue to guide all your activities in the King’s business until your activities on this side shall cease.

Your feeble brother by his grace, G. W. THOMAS — C. Z.

THE LORD’S METHODS ORDERLY

DEAR BRETHREN:

Just after posting to you the few thoughts on Hebrews, the June 15 Tower came to hand in which you mention the Minor Prophet booklets. I must thank you for the kindly way you have put the notice, but am sorry such a thing has been necessary. I doubt not, however, that it was necessary.

A few words dropped here and there are liable to be quickly transformed out of the original, as they pass from one to another. I have received letters addressed Tract Society, an ingenious guess at the meaning of the initials T. S. I would like to say, dear brethren, as I said in writing to Brother Hemery a few weeks ago, I now feel it would have been better had I not taken it upon myself to print these comments. I feel I have recently had more light upon the subject of the orderly way the Lord is arranging and managing every feature of his work through the Watch Tower Bible and Tract Society. I wish I could have seen back last year, as I feel I now see. However, even a mistake upon my part may have been overruled for the blessing of some of the dear people.

A month or two ago I had to decide about a reprint of two or three of the booklets that had run out of stock. I am glad to say I could clearly see it to be the Lord’s will to go no further in this matter.

I am one of those who, since coming into the truth, have been led to expect an early glorification of the little flock — 1910, 1911, 1912. All my temporal affairs were arranged with a view to October 1914. Each time the Lord has seemed to be saying: “Thou must prophesy again,” etc. (Revel 10:11). The same message seems to have come to us last summer; and still we are permitted to serve in sacrifice our dear Master who has done so much for us.

I desire to express my deep appreciation of your faithful service for the truth and for the Lord’s dear family. May you be kept humble and faithful to the end. With love.

Your brother by grace, T. STRAY — Eng.

I. B. S. A. BERÉAN BIBLE STUDIES

QUESTIONS FROM
MANUAL ON SERIES SIXTH
“STUDIES IN THE SCRIPTURES”

STUDY XI — “PASSOVER OF THE NEW CREATION”

Week of Oct. 5 ... Q. 23-29
Week of Oct. 12 ... Q. 30-36
Week of Oct. 19 ... Q. 37-43
Week of Oct. 26 ... Q. 44-50

Questions Manuals on Vol. VI, Studies in the Scriptures, 10c each, postage.

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<td>Cedar Rapids, Ia. Sept. 23-30</td>
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Conventions to be Addressed by Brother J. F. Rutherford

Indianaapolis, Ind. Sept. 28 Baltimore, Md. Oct. 12
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. 1881, "For the Propagation 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 two-day Convention at which they may meet in the study of the Society's Conventions and the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Borate Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful as a method of memorizing the scriptural data. We also present in a connected form the history of the Church, viz., From the Days of Old, which translated into English, is "Minister of the Divine Word." Our treatment of the International S. L. Society is specially for the Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of Christian's hope now being so generally repudiated—Redemption by the shed blood of Jesus Christ, who is the Living Stone, of which all (1 Pet. 1:19; 1 Tim. 2:6) are building up on this sure foundation, the silver, and precious stones (1 Cor. 3:11-15; 2 Pet. 1:3-11) 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, reserved to the intent that the manifold wisdom of God—which in other ages was not made known unto the sons of men as it is now revealed"—Eph. 3:3-9, 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 thus to declare boldly whatsoever the Lord saith spoken—"It is not in the mouth of the flesh that we shall live, but in His word we understand. His truth is our shield, our sure stronghold, our light, our glory, and our defense—whereof we affirm, testifying with implicit faith upon the sure promises of God." It held as a trust, to be used only in service; hence our decisions relative to what may and what may not appear in Its columns must according to our judgment of His goodness, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only urge our readers to prove all Its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO THE SCRIPTURES CLEARLY TO 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 the people," and they find access to Him.—1 Cor. 3:16; 17; Eph. 2:20-22; Gen. 28:14; Gal. 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," "Eelect and precious," shall have been made ready, the great Master Workman will bring all together in His presence; and the Temple shall be filled with His glory, and be the meeting place between God and men through­out the Millennium.—Rev. 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 lighteneth every man that cometh into the world;" "in due time."—1 Tim. 2:5; Acts 3:19; 1 John 4:14; Rev. 1:2; 20:12; 2 Peter 3:12; 2 Cor. 5:21; Eph. 1:7; Titus 2:11.

That the Hope of the Church is that she may be like her Lord, "see Him as He Is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:11; 2 Cor. 3:18; 1 Pet. 2:22; 3:18.

That the purpose of the perfecting of the Church is 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.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6; 1 Peter 2:9; Rev. 1:6; 5:10; 12:10; 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 willingly wicked will be destroyed.—Acts 3:19-23; Isa. 35.

PUBLISHED BY

WATCH TOWER BIBLE AND TRACT SOCIETY
35 FEDERAL ST., PITTSBURGH, PA., U. S. A.

The Watch Tower Editorial Committee:
This journal is published under the supervision of an Editorial Committee at least three of whom must be present and approve as true each and every article appearing in this column. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBINSON, G. H. PHELPS, W. E. ROBINSON.

ANNUAL SUBSCRIPTION PRICE $1.00 IN ADVANCE.

SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED LETTER.

To the Lord's Fee as below—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for the subscription, will be supplied free if they send a Postal Card each May stating their case and requesting its continuance. We are not in the position to pay for the subscriptions of all, as our list continues to be filled and in touch with the STUDIES, etc.

NOTICE TO ALL SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. For the convenience of our Office, however, we shall continue to make a(Menu of the subscription on the TOWER wrapper.

When changing address, please give old address as well as new. This is very important, saving us much trouble and unnecessary correspondence.

Entered as Second-Class Matter at Pittsburgh, Pa., Postoffice under the Act of March 30, 1879.

SOCIETY'S REMOVAL—CHANGE OF ADDRESS

As per more extended notice in our September 15th issue, the headquarters of the Society will be entirely removed to Brooklyn, N. Y., by or before October 1, the date of this issue. All correspondents addressing us will therefore please remember to send all communications, remittances, etc., to Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn, N. Y. The Society, in the time this issue is received, request applies to all of the Society's activities.

CONVENTION AT BALTIMORE

A two-day convention will be held in Baltimore, Md., on October 11 and 12. The session on the 11th will be held in the Florists' Exchange Hall, corner Franklin and St. Paul Streets. The Sunday meetings are to be held in the Academy of Music, Howard Street, near Franklin. It is expected that Brother Rutherford will serve on October 12. For local information write Louis F. Hildebrandt, 906 North Carey Street, Baltimore, Md.

YOUR OWN OBITUARY

In most of the funeral services which the Society's traveling representatives have been called upon to conduct there seems to have been a dearth of direct relationship between the words spoken and the life of the deceased. This has not been the fault of the brother officiating, because in the majority of cases the dead was unknown to him. His remarks must, therefore, be somewhat impersonal in their nature. This is contrary to the dispensation in which God would have them to have them have assembled to pay respect to the life and character of the one whose association they have lost.

On such occasions those most capable of giving vital statistics and personal information regarding the deceased are usually too preoccupied with their grief and with extraordinary shrinkings of the heart to be able to give even the tiniest item which was familiar to them. Once in a while if the speaker arrives in time he can find a more distant relative or capable neighbor who can tell something about the dead; but this does not happen very often.

Our suggestion therefore is that each of the Lord's people gradually, and as opportunity offers, write down such items in connection with his life as would be interesting from the stand point of the Lord's Word—something of how and when he or she was led to the Lord, some words of appreciation of the Lord's goodness and providences, in short, whatever the Lord has meant to the testifier individually. Such remarks need not exceed a thousand words (shorter would do just as well) and they could be kept in an envelope marked "Personal. To be used at My Funeral," or some such wording, and kept with one's personal effects, so that it could be easily found. At the time of one's demise and funeral such a testi­mony would be handed to the officiating brother and friends, and thus able to make the service a fitting climax to a course of faithfulness, a sort of period to the living testimony just closed. Friends would listen who would not have listened while, the speaker elaborated on this point of the statement, may give Scripture, in a way, life.

It is not expected that the Lord's people should become literary artists—nothing could be further from our thought. A few simple, plain statements of the facts would serve the purpose better than any attempt at sermonizing, or dissertation upon Scripture. The Society, perhaps, had been of special help and comfort to the writer. We believe that these suggestions are followed the funeral services of friends; in the truth will become less like a public lecture and more like a personal testimony to the bereaved family and friends. Do not, of course, send such items to us, but keep them against the day of possible use.
ATCHING and waiting, in an attitude of prayer, this has been the condition of the International Bible Students for the year or more last past;—watching the Lord’s leading, and waiting for a wider publication of the message of the kingdom; praying at all times for the Father’s guidance and blessing. Nothing in this world brings such happiness to the heart of the Christian as the privilege of glorifying the heavenly Father’s name through telling others of the blessedness that shall come to mankind when Messiah’s kingdom is in full operation.

Since Brother Russell passed into glory there have been no general conventions until this year. But in July of this year the thought was conceived that we should have a general convention of our brethren where, for a season, we could come aside from the world and devote a number of days to sweet fellowship and study of the Word of God. It was believed that this would stimulate the brethren to greater zeal and confidence in all the Lord’s arrangements.

Cedar Point, Ohio, was selected as the place, and it indeed proved to be an ideal spot. Situated as it is upon a narrow peninsula jutting out into Lake Erie, and being less than half a mile wide, the waves of the beautiful lake can be seen on either side while one walks amid the trees that cover the ground. Sometimes the waters are storm driven and the waves run high, dashing with fury the slender strip of land, even as turbulent conditions surround God’s people everywhere; and then again the lake is placid and calm, suggesting the calmness that will invade the hearts of men when the Savior of man stands up and says to the troubled, restless sea of humanity: “Peace, be still!”

Through the middle of the outer Point lies a quiet lagoon, on whose tranquil surface are mirrored the giant cottonwoods, the stately elms, the slender ash which grow long the grassy banks. Even to the Lord’s children, in the midst of earthly society, mirror the beauties of his handiwork in proportion as the peace of God, which passes human knowledge, keeps guard in their hearts and minds.

The public season at Cedar Point closed this year on September 1. And arrangements were made for our Society to have full possession of the hotels and auditoriums, beginning in the afternoon of that day. The week previous to our visit there was a stormy one; the lake was turbulent; there was much rainfall; the week our convention was there the weather was well-nigh perfect, there being but one rain, which came at night and did not at all disturb or interfere with those attending the convention or the meetings. Monday forenoon the hotel was being vacated, according to the previous arrangement of the management, and many who had been there for a time reluctantly withdrew, because of the pleasant conditions surrounding.

The hotels at Cedar Point accommodate approximately 3,000 people, and we had not anticipated more than that number. Just across the bay is the beautiful little city of Sandusky, with a number of hotels and private rooming houses, and in addition to these a large number of private homes willing to entertain the Bible Students.

THE FRIENDS ARRIVE

On Monday morning, September 1, the friends began to arrive, smiling and happy, as are always those who walk in the footsteps of the Master. At first they came slowly, and when the convention opened at three o’clock in the afternoon less than 1,000 persons were in attendance. Later in the day, however, came special trains from Pittsburgh, New York, Boston, Chicago, Columbus, and many other places, and special cars from numerous points; also steamboats and automobiles of every description laden with the brethren. By midnight 3,000 persons or more were on the ground. The assignment of the friends at the hotel was no small task, and the local hotel authorities were overwhelmed with the work. They expected, of course, that our brethren would be fretful and complaining because they had to stand in line and wait long for assignments; but on the contrary the brethren manifested a degree of cheerful endurance beyond the understanding of the ordinary man. Brother Macmillan’s previous experience as a hotel clerk, and Brother Martin’s wide experience, were used to good purpose. They volunteered their services to the hotel management, which gladly accepted them. These two brethren stood behind the counter till after midnight, assigning the friends to rooms, while Brother Rutherford and many of the others acted as bell boys to carry the baggage and help the friends get to their rooms. It was a happy throng, rejoicing that they could come together again.

Tuesday morning the convention was in full swing, and it was soon discovered that the auditorium, seating 2,500, was far too small to accommodate those in attendance. Another hall was requisitioned, and still another, and the large foyer of the hotel, until four meetings were running at the same time; and still these four halls were inadequate to accommodate the people. The weather being so fair, a spot was found amid the trees in the open where thousands of people could be seated and hear the speaker without difficulty. There, beneath that leafy dome, where the glory of heaven shone through and cast a lacy fretwork of sunshine and shadow on the ground, were held the remaining forenoon and afternoon sessions of the Convention.

Still the brethren continued to arrive. The hotels at Cedar Point were filled, the hotels at Sandusky, and hundreds of private homes were well filled; and by Friday fully 6,000 of the Bible Students were in attendance or had been in attendance on the grounds.
The attendance on Sunday was augmented still more, and it is estimated that fully 7,000 people attended the public lecture delivered by Brother Rutherford in the grove Sunday afternoon. The local ticket agents informed one of our office force that during the convention they sold 7,500 extra tickets returning from Sandusky, thus giving a good indication of the number that attended.

**OPENING THE CONVENTION**

The convention opened promptly at three o'clock Monday afternoon by an address of welcome delivered by Dr. McCosh of Detroit, which was responded to by the President of our Society, who then, in turn, introduced Brother Van Amburgh as the permanent chairman of the convention. After a few timely remarks Brother Van Amburgh conducted a praise and testimony meeting for the rest of the afternoon. Brother C. J. Woodworth was assistant chairman of the convention, and for the purpose of conducting other meetings it was necessary to have Brother Martin chairman of an additional meeting, and Brother Fisher of still another. It was remarkable to watch the interest manifested by the friends. Cedar Point claims to have one of the finest bathing beaches in the world. It has long been a great resort for bathers. But with several thousand people at Cedar Point every day, seldom any of the truth friends were seen bathing in the lake.

It had been arranged to have the Bethel service in the dining room at the breakfast hour, but since the dining hall had places for only about 1,100 at one sitting, it was soon discovered that such an arrangement was not practicable. Consequently the friends assembled on the beach each morning at seven o'clock, and as the sun's rays fell gently upon the waters of Lake Erie, there morning Bethel service was conducted, and the day was begun with joy of heart and thankfulness for each progressive step of the convention. At nine o'clock the regular meetings opened, strictly in accordance with the program previously published. That we may preserve a record of the program of this convention we here insert it as published:

### Convention Program

**Monday, September 1st**
- 8:00 p.m. Grand opening rally
- 8:00 p.m. Address of Welcome
- 9:00 a.m. Praise and Prayer Meeting
- 10:00 a.m. Praise and Testimony Service
- 11:00 a.m. Discourse
- 2:00 p.m. Praise and Prayer Service
- 3:00 p.m. Praise Service
- 4:00 p.m. Discourse
- 7:30 p.m. Praise Service
- 8:00 p.m. Discourse
- 9:00 p.m. Love Feast

**Tuesday, September 2nd**
- 9:00 a.m. Praise and Prayer Meeting
- 10:00 a.m. Praise and Testimony Service
- 11:00 a.m. Discourse
- 2:00 p.m. Praise and Prayer Service
- 3:00 p.m. Praise Service
- 4:00 p.m. Discourse
- 7:30 p.m. Praise and Prayer Meeting
- 8:00 p.m. Discourse

**Wednesday, September 3rd**
- 9:00 a.m. Praise and Prayer Service
- 10:00 a.m. Discourse

**Thursday, September 4th**
- 9:00 a.m. Praise and Prayer Service
- 9:30 a.m. Discourse
- 10:00 a.m. Praise and Testimony Service
- 11:00 a.m. Discourse
- 2:00 p.m. Praise and Testimony Service
- 2:30 p.m. Discourse
- 3:00 p.m. Praise Service
- 3:45 p.m. Discourse
- 7:30 p.m. Praise Service
- 8:00 p.m. Discourse

**Friday, September 5th - Co-Laborers' Day**
- 9:00 a.m. Praise and Prayer Service
- 9:30 a.m. Discourse
- 10:00 a.m. Praise and Testimony Service
- 11:00 a.m. Discourse
- 2:00 p.m. Colporteur Testimony Meeting
- 3:00 p.m. Address to Co-laborers
- 4:00 p.m. Discourse
- 7:30 p.m. Praise Service
- 8:00 p.m. Discourse

**Saturday, September 6th**
- 9:00 a.m. Praise and Prayer Meeting
- 9:30 a.m. Discourse
- 10:00 a.m. Praise and Testimony Service
- 11:00 a.m. Discourse
- 2:00 p.m. Discourse: "Baptism and Its Import;" followed by water immersion
- 3:30 p.m. Discourse: "The Hope for Distressed Humanity"
- 7:30 p.m. Praise Service
- 8:00 p.m. Discourse

**Sunday, September 7th**
- 9:00 a.m. Praise and Prayer Service
- 9:30 a.m. Discourse
- 10:00 a.m. Praise and Testimony Service
- 11:00 a.m. Discourse
- 2:00 p.m. "Praise and Testimony Service
- 3:00 p.m. Discourse: "Fruits and Graces of the Spirit"
- 7:30 p.m. Praise Service
- 8:00 p.m. Discourse

The Sandusky Register each day carried a lengthy report of the proceedings of the convention, and quoting from it we append hereto a brief outline of the speakers and what was said. Their Tuesday issue announced:

**CONSECRATION THE KEYNOTE**

"The Bible Students' convention at Cedar Point is now in full swing. One and all seem to be very devout, and yet extremely cheerful and jovial people. Meetings and more meetings seem to be the order of the day—and of the evening also. These people apparently never tire of meetings, sing lustily their anthems, which are of the old-time devotional character, and carry with them even into the large dining rooms and eating places the spirit of worship. Nevertheless, peculiar as
it may seem, they do not appear to be of the over-sanctimonious kind of persons, and do not carry with them the "beating breast" habit.

"Nothing seems stranger than to observe the general mutual acquaintance of almost all of the 4000 and more delegates now convened. They address each other by name, and the air is full of 'Brother So-and-So' and 'Sister So-and-So', as if each and every one was a life-long friend of the other, although, of late, they have experienced that they are from most distant parts of the country.

"Although it was close onto midnight Monday before all the room assignments had been made and the arriving conventioners were all finally allocated, the announced early-morning praise service at 7 o'clock was overflowingly attended in the large breakfast room. At The Breakers it takes three complete relays to accommodate the over 2000 delegates assigned to that hotel alone.

"Beginning Wednesday morning, the propitious weather continuing and permitting, a sunrise, open-air prayer and praise service will be conducted on the beach in the front of The Breakers hotel.

"The main auditorium was filled to capacity, and many standing, for the Monday evening meeting.

"Consecration seemed to be the keynote of the Bible Student meetings, the speakers, without premeditated intent or knowledge of each other's talks, made stirring appeals to the large audiences, which gave rapt attention, for a continuation of their complete consecration to do 'the Lord's will', as they expressed it.

"A smaller auditorium capacity increased by additional chairs to 2000 and it was originally contemplated to have at least five different one to two-hour Bible lectures during the day, at the very first session it was demonstrated that this would be entirely inadequate. Accordingly, the Agricultural Hall, seating 600, was arranged for an overflow meeting.

"As the capacious Breakfast room is full, the larger parlors were similarly converted into halls for overflow meetings."

THE CHURCH AN UNKNOWN QUANTITY

The Sandusky Register of Wednesday says:

"The gist of President Rutherford's speech was the encouragement to Christians that we are living in a time of great stress, when all the world is disturbed, when men's hearts are failing them for fear of what they see coming upon the earth; that the Christian, instead of fearing as the world fears, should have an abiding confidence in the Lord and therefore be of a sober mind, and watchful unto prayer. He said:

"'The world does not and cannot understand the position of a truly consecrated child of God. The Apostle Paul gives us the correct key note when he addresses his words to the Christian student, saying: 'For though we walk in the flesh, we do not war after the flesh! The new creature in Christ Jesus consists of a new will that is wholly surrendered to do Jehovah's will; a new mind that is in course of development from the time of consecration unto death; the new heart, which means the seat of affections—affections being set on heavenly things.

"'And having this newness of life begun, it must have an organism, and therefore the Apostle says: 'We have this treasure in earthen vessels.' To the world in general a Christian looks like any other man, but from God's standpoint he is a new creature, and in order to win the prize that is set before him he must deport himself in accordance with the divine things.

"'The divine rule prohibits, then, the followers of the Lord Jesus from taking human life, because he has not power to restore it, and the right to take it belongs only to Jehovah. He is commanded to do good unto all as he has opportunity, and then, in this rule applies to a Christian only, he has no application to the man of the world who has not fully consecrated himself to do God's will.

"It takes a great deal of courage to be a soldier upon the battlefield, and men who go over the top manifest this courage as the world knows courage and bravery; but it takes a vast deal more courage for a faithful soldier of the cross, who is without fear of man; who fears not anything that man might do to him; who fears death; who fears nothing except Jehovah; who desires to do the will of the Lord and receive his approval above all things else, because the approval of Jehovah means to such life everlasting on a higher plane. A repudiation of his covenant with Jehovah would mean his loss of everything—his eternal existence, every future hope of happiness, peace, or joy, and even life itself. So when a Christian truly recognizes his position before Jehovah he realizes that he is under the Father's arrangement, and cannot be moved by fear of anything else.

THE CHRISTIAN'S MISSION

"Every Christian recognizes his obligation to the government wherein he lives, and cannot willfully be a law-breaker. No true Christian, therefore, could be willfully a seditionist. We are taught to pray for the governments and kings of this world, and thus do we.

"A Christian's mission on earth, however, is to proclaim the message of the Lord's kingdom of righteousness, which will bring blessings to the whole groaning creation.

"And just as a man who is being trained for a physician could not devote his time to the trade of a blacksmith, just so one who is being trained under the great Teacher to be an anointed physician for the World's blessing could not devote himself to something in this world that would be imimical to his interests and the interests of the Lord's Kingdom. For this reason Christians have never been understood by the world. Jesus was misunderstood and was persecuted; St. Stephen, the first Christian martyr, was persecuted to death for the same reason. The Apostle Paul was imprisoned four years because he was misunderstood; Martin Luther suffered great persecution at the hands of the people for his conscientious adherence to the principles of Christianity; and the Lord Jesus said to his followers: 'If the world hate you, be not surprised, because it hated me before it hated you. If ye were of the world the world would love its own, but because I have chosen you out of the world, therefore the world hateth you.' (John 15:18, 19) A part of the Christian's sacrifice is to be misunderstood, but the happy part of it is when the wrongs clear away and he is understood, having proven his loyalty and faithfulness even unto death;—then he has the promise of life on the highest plane. Jesus said to such: 'Be thou faithful unto death, and I will give you the crown of life; Fear not, little flock; it is your Father's good pleasure to give you the kingdom.'—Luke 12:32; Revelation 2:10."

WEDNESDAY'S DISCOURSES

We quote from Thursday's issue of the Register as follows:

"Pastor M. A. Howlett, in speaking took as his text Matthew 22:35-40, particularly the 37th and 39th verses: 'Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself.'

"It was stated that this was the epiphany, as the Master stated, of all the law and the prophets, and therefore represented the love of justice, or the love that would lead its possessor to render justice to all.

"He referred to Jesus' statement in John 13:34, 35: 'A new commandment I give unto you, that ye love one another as I have loved you.' This represents, he averred, the love that leads to self-sacrifice, that really goes beyond the line of justice.

"The speaker then went on to describe the scope of the love of simple justice, showing that this quality of character is the first thing that one who becomes a Christian must attain and develop, that this would lead the follower of the Lord to be just before he is generous.

"Then, taking up the various parts of this quality, he showed that to love the Lord God 'with all one's soul' means that one's whole being must be consecrated to serve the Lord and no one can entirely do so by himself, but only by the true Christian must 'do all to the glory of God' (1 Corinthians 10:31). Whether he be housework, business, or preaching the gospel. To love God 'with all one's mind' means to see that the mind is kept full of pure, loving, wholesome thoughts, that so the words and actions may be in harmony with it.

"Then, to love one's neighbor 'as one's self' implies that a true Christian should have a heart-development of 25,000 miles; in other words, should have a heart big enough to love the whole world, even his enemies.

"Finally the speaker emphasized three rights, or prerogatives that belong to the heavenly Father: (1) the right of headship; (2) the right to reward; and (3) the right to punish.

"He said that anyone who is a Christian and causes false reports to be circulated about another person, is violating these prerogatives in that he is causing that person to be rejected.
and to suffer. Many, he went on to explain, try to be information bureaus, and are really 'inflammation bureaus,' in that they give forth tales that cause friction and inflammation.

**IS IT TRUE, KIND, NECESSARY?**

The speaker closed with the explanation of a simple rule which will, if put into practise, prevent the Christian from violating the law of justice and brotherly love in his words. This rule is that every statement be made to pass through three requirements before it is allowed to have utterance, namely, 'Is it true? Is it kind? Is it necessary?' He said that with this rule there would be far less talking in the world and far less trouble would prevail.

Pastor O. L. Sullivan spoke on 'Pulling Down Strongholds of Error,' choosing as his text 2 Corinthians 10:3, 4. He declared that the proclamation of the truth without result in the minds of men is due to the fact that the Christian has lost self-control, is unjust, or vengeful of any kind, stating that it was manifest that this overthrow of all unrighteousness began in 1914 and was increasing in momentum. He added that it was a remarkable fact that Christians who know and believe that the present world-confusion means the dawning of a better day are confidant and undisturbed amid the turmoil, being confident that God is at the helm.

The great need of cooperation among true Christians in forwarding the message of truth was emphasized by the speaker, considering that this rule was strongly recommended. He stated that a great responsibility rested upon each one entrusted with the knowledge of God's plan of the ages to proclaim Messiah's Kingdom come! The speaker then took the prophecy of Jeremiah 50:4-16, and interpreted the phrase 'people from the north' to mean both nations, which he characterized as 'mental influenza' and the greatest menace that has ever threatened organized government.

Taking up 1 Kings the 19th chapter, the speaker applied the experiences of Elijah and Elisha to the present time. He showed how Elijah's type experiences were represented by Christians, and commented upon the fearlessness of Elisha. He stated that Elisha carried on the work of Elijah and both represented one class—the true, fearless followers of Christ.

Pastor Sullivan then explained the meaning of the word Elisha to be 'Great Deliverer.' He applied this to Christians, and said that their mission is to preach deliverance to mankind—to tell mankind that Christ's Kingdom of peace and justice is now at hand, when all shall be delivered from oppression, persecution, disease, pain, and death.

**FAITH: MORALE OF THE CHRISTIAN**

J. F. Rutherford, president of the Watch Tower Bible & Tract Society, Wednesday afternoon before a great crowd of 5,000 students attending the convention at Cedar Point, said that Bible prophecy is fulfilled and the reconstruction period for blessing humankind is at hand. He said:

'The truths teaching in a recent important period of the world's history. The consecrated Christian whose mind is illuminated by the holy Spirit can understand prophecy when it is fulfilled or in course of fulfillment. The non-Christian does not understand prophecy. It indeed appears as foolishness to him. He witnesses the events that are transpiring and takes it for granted that these merely happen by chance.

'The reason for this is because the non-Christian has no faith. Faith means an intellectual understanding and appreciation of the Word of God, and a confident reliance upon that word. The Scriptures declare, 'The natural man receiveth not the things of the spirit of God; for they are foolishness unto him.' (Romans 8:7) The unbeliever scoffs at the interpretation of prophecy. 'God's dealing with the Jewish people was not only for their benefit, but for the special purpose of making types and shadows of greater events to transpire. Hence prophecy is properly defined as history written in advance. That which pertains to the world is a record of the world's history in advance, foreknown and foretold by Jehovah through holy men of God, written down by the hand of God. In which manner the church is a history of the church in advance, written under the direction of Jehovah and intended to be understood only by the spiritually minded.

'The experiences of Elijah, as clearly set forth in the Scriptures, represented in type the experiences of the followers of Jesus and the work they should do on the earth. The experiences of the Prophet Elisha, who was anointed in the stead of Elijah, picture another part of the work of the same class of Christian people. Ahab, the king of Israel, was also a Levitical king, while Elisha, his unrighteous queen, typified the unholy system that has opposed the Christian church from the days of Christ. Both Elijah and Elisha were very unpopular with Ahab and Jezebel and persecuted by them. The church has found its experiences to correspond with this. Hence, when the Christian has such experiences, instead of being astonished at it as a proof that the Lord is dealing with him as one of the class whom he is selecting for a special purpose. The lesson the Lord intends to teach his people, then, is this: that they should have full faith and confidence in God and in the Lord Jesus Christ; that they should serve the truth in righteousness, without fear of man or man-made institutions; and this was particularly pictured in the experiences of Elisha and Elisha.'
"The Watch Tower is nitrogen, an inert gas which undergoes no change when it is breathed by animal and plant life. This, we are informed by those who have made it a study, is a gas composed of one element only. In other words, the element called nitrogen is the direct result of decomposition of organic matter, at the time of the flood.

"The Lord promised that in the time of the present evil order of things, when the time has come, not to destroy the earth, which 'abideth forever'. (Ecclesiastes 1:4) Out of this is to be seen that the knowledge shall be increased, and the wise shall understand'. (Daniel 12:3, 4) Hence, even the scientists and evolutionists are learning more and more about the earth. In fact, everybody is learning something except the modern theologian."

"Now that when the time is near when man will regain his lost perfection, and multiply, and fill the earth, and subdue it, and have dominion'. (Genesis 1:28) Evidently the purpose of the Lord was that if man remained in his pristine purity and perfection, he would not only enjoy the blessing of Jehovah and the Sun of Righteousness, rising with healing in its beams, will bring comfort and peace and blessings to the people."

"The address created a profound impression, as did one by Prof. F. H. Robison, Pittsburgh, formerly of Cleveland, serving as foreign secretary of the International Bible Students Association. He spoke of the episode of the Lord and his disciples after he had been anointed with the holy Spirit, and thus had been begotten as a new creature, but he was not the garden where everything was surrounded by the canopy of vapor, called by scientists 'the last ring', which caused the whole earth to be one vast greenhouse, because the sun's rays could not strike the earth directly, but gave a diffused, equable light and temperature."

"A tremendous change took place when the ring broke and precipitated itself upon the earth, causing the Biblical flood, the 'Ice Age' of the scientists. Our seasons began at that time, with the extreme heat and extreme cold; and from that time began the present condition of the earth, when the curse began to bring forth. (Genesis 3:18) A whole earthful of exuberant life was destroyed, both animal and vegetable."

"This is evidenced by the present atmosphere surrounding the earth. Scientists tell us that 77 percent of the atmosphere
pass from me! that if it be possible, I be not crucified as a sacrificial victim; but that if it be not possible, I be crucified as a sacrifice for the sins of the people.

What did this mean? The one in all the universe most faithful to the Father would have to die an ignominious death, as a malefactor and a blasphemer. Not only at the end of his ministry, but from beginning to end of his three and one-half years of trial, the Lord Jesus showed the same spirit, manifestly declaring that his meat was indeed to do the will of him that had sent him.

"He had left the courts of heavenly glory, had come into a rebellious and sinful world to die as the ransom price for mankind, a willing sacrifice. After two years of the proclamations of his coming kingdom, and the performing of many miracles, we read in the sixth chapter of John how he fed five thousand in the wilderness, and how the multitude would have taken him by force and made him king. (John 6:15) We can see why they did this. The Jews had a scheme of their own for the carrying out of God's plans. They wished to rebel against Rome, set up their own king, and thus bring about the blessing of all the peoples of the earth. Doubtless they chose Jesus as being the most popular leader, who would be able to lead them against Rome, and although he thought of himself a little too modest, they hoped that if they used force, he might capitulate to their wishes.

"TO FINISH HIS WORK"

"The psychological moment was at hand, if he wished to take another course than that of self-sacrifice. But he wavered not at all, for in the same verse we read: 'He departed again into a mountain himself alone.'

"From that time on, it seems that his popularity with the people was more or less on the wane. When, at the Feast of Tabernacles, which was one of the two great feasts of the Jews, he stood in the temple and cried: 'If any man thirst, let him come unto me and drink.' (John 7:37). He was offered in that place an opportunity to win the world, if they needed him to ask him how he proposed to give them the living water of life, although fully 30,000 people must have been within the range of his voice, for this feast was attended by Jews from all parts of the earth.

G. H. Macmillan, of Nova Scotia, said: "To this end was I born, and for this purpose came I into the world, to bear witness to the truth." These words of our Master make it plain that he had no thought of the day of his death; no, he was thinking of the day of his resurrection. For three and one-half years, and should certainly have imbibed something of the most advantages among the twelve apostles, who have had the most adventures among the nation of Israel, which has had the most advantage of all the races of earth—if Peter would turn against me and deny me thus, what would not the rest of them do? But beyond these remarks, Elijah had nothing to say during the whole of that day; the priests of Baal had the floor. Elijah did not speak. Elijah was only waiting for the Lord. Both Elijah got busy and prepared his altar and his sacrifice, and then Jehovah answered by fire, as we know from the Scriptures. "Think what this meant! The one in all the universe could call forth the criticism of his fellow gods, and the god that would answer by fire which would consume the sacrifice would be proved to be the true god.

"PERADVENTURE HE SLEEPETH"

"All day, from morning to night, the priests of Baal shouted and yelled to their god, Baal; they cried aloud and did various gymnastic stunts on the platform. "'Think what this meant! The one in all the universe could call forth the criticism of his fellow gods, and the god that would answer by fire which would consume the sacrifice would be proved to be the true god.

"A. H. Macmillan, of Nova Scotia, said: "To this end was I born, and for this purpose came I into the world, to bear witness to the truth." These words of our Lord Jesus to Pilate at the time of his trial set forth one of the main objects of his advent into the world. The Lord Jesus, when he was offered in that place an opportunity to win the world, if they needed him to ask him how he proposed to give them the living water of life, although fully 30,000 people must have been within the range of his voice, for this feast was attended by Jews from all parts of the earth.

"THE DESIRE OF ALL NATIONS"

"That kingdom, the true testimony of which the Lord bore in his anxious prayers, in his own life and death, and in the lives of all the great reformers from the Apostles' time to this—Arias, Clapham, Pimlott, Martin Luther, and Pastor Russell, with all their co-workers—has failed to accomplish that which they have been howling and shouting, and have failed to accomplish that which they have been howling for—the conversion of the world. They are well represented by the 450 priests of Baal there on Mt. Carmel. Elijah, on the contrary, had the representation of God. He had the Gospel age, in this picture, who, though very small in number when compared to the false systems, have been fearlessly declaring and showing up the false claims of the false church organizations. This has been one of the principal themes of all the great reformers from the Apostles' time to this—Arias, Clapham, Pimlott, Martin Luther, and Pastor Russell, with all their co-workers.

"Elijah had his chance at the close of the day, picturing well the fact that at the close of the 'day of salvation of the Gospel age the Elijah class, or true saints, are having their only chance to stand against the false religious systems that have had full control, and have done the yelling, howling and shouting, and have failed to accomplish that which they have been howling for—the conversion of the world. They are well represented by the 450 priests of Baal there on Mt. Carmel. Elijah, on the contrary, had the representation of God. He had the Gospel age, in this picture, who, though very small in number when compared to the false systems, have been fearlessly declaring and showing up the false claims of the false church organizations. This has been one of the principal themes of all the great reformers from the Apostles' time to this—Arias, Clapham, Pimlott, Martin Luther, and Pastor Russell, with all their co-workers.

"Keeping in mind that the 450 priests of Baal represented the preachers of our day, one can see how appropriate the application is. Anyone who has attended an old-fashioned Methodist camp meeting will have no doubt that the picture of the yelling and shouting of the priests well applies. Some thirty years ago Methodists said: 'If we only had a man big enough to stand against the enemy,' so the Lord gave them—Billy Sunday! He certainly qualifies as a fulfillment of the priests-of-Baal illustration. Illustrations jump up and down, yell, shout, cries aloud, and does various gymnastic stunts on the platform.

"Also he is a big man, because he always manages to get the biggest salary, and this is the standard of bigness in vogue in the world today. But still the world remains unconverted—their god seems to refuse to answer.
"But now the time has come for the Elijah class to demonstrate. It has been reported that in 1913 the Baptist people in their annual gathering discussed the question of how they could 'get that man Russell'. Finally they said: 'He has been proved, we will baptize him. When that time comes and the world does not end, we will brand him as a false prophet and an imposter.' They overlooked the fact that our teaching was and is that it is not the physical earth that will end, but the governmental, social, religious, political worlds in other words, the counterfeit order of things must give way to a new order of things. However, when in July 1914 the world war began, and by October, 1914, all newspaper correspondents and great statesmen of the world were freely predicting that unless something happened to stop the war, civilization and Christianity would go down in revolution and anarchy, the mouths of these Baptist preachers were completely and so thoroughly that they have never dared to open their mouths since! What had happened? The fire had come down! And just as the fire in the type of Elijah burned up not only the sacrifice, but the temple of idolatry, as well, so this fire was to go on until the whole of every unjust and autocratic institution is burned up and destroyed.

"This was the test—the coming down of fire; and the fulfillment exactly on time has proved that Pastor Russell was one of the preachers and authors of this event. The question is: did God do this? Well, let me tell you that the preachers believe it too, but are afraid to say so! They say: 'That man Russell is an awful man;—he never takes up a collection, and gives everything away free!' So far as I can learn, that is the worst charge that can be made against us. We do not preach, nor do we say that there are two kinds of Christians—Papists and Protestants. Now we will have to say there are two kinds of Christians—Papists and Apists; because the only thing left of Protestantism is the 'ism',—the protest is all gone, and they are trying to ape that which they once repudiated. Our text says: 'Aris, shine!' Dear friends, it is for us to let our lights shine, that men may realize that false religious systems are the worst foes of the liberties of mankind.'

GIDEON CHOSEN

"Pastor Oscar Magnuson, of New York, chose as the topic of his discourse the 6th, 7th and 8th chapters of the Book of Judges, describing the feat of Gideon and his band of 300 men in putting to utter rout an army of 135,000 Midianites, Amelekites, and children of the East, who had come against Israel at the close of the harvest season. This episode, the speaker said, well pictured the final experiences of the church of Christ, the true Christians, after the harvest period of the Gospel age had drawn to a close. Pastor Magnuson then went on to explain the symbolism as follows:

"The angel of the Lord found Gideon threshing wheat—the pure wheat of the word of God. ThisIllustration occupied in the same way—seeking for the wheat among the chaff and tares; seeking for true Christians among the great mass of hypocrites and lukewarm ones. This also proves that the entire incident which followed is the prototype of the harvest of the Gospel age. Gideon divided the Midianites into three companies, each company representing the different classes of Christians,—Papists,基础版, and Hypocrites. When the 12,000 got to the water, some acted as though they had not had a drink for a long time; they lay down and drank and drank and drank. These represent a class people who are always drinking in the truth, but never watching for another test, saying: 'We find that 32,000 gathered themselves to Gideon. But when they viewed the hosts of their enemies 'like grasshoppers for multitude' home never looked so good to them as just then, and they wished they had an opportunity not to be in this fight. Knowing this, the Lord said: 'Whosoever is fearful and afraid, let him return and depart from Mt. Gilead.' He did seek to repeat it. 22,000 availed themselves of the opportunity. So in the Christian fight. The Lord never dreads anyone into his army. He wants only volunteers; and these volunteers must be fearless: God does not want cowards. He invites all who are afraid to get away as quickly as they can, to 'depart early.'

"But still there were too many, even though only 12,000 were left, said the Lord. So he applied another test, saying: 'Bring them down to the water, and I will try them for thee there'. (Judges 7:4). How glad we are that it is the Lord that will try and test his people; he has not commissioned that task to you or to me. He did explain the symbols as follows:

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monious plan of our heavenly Father, long hidden by the false and erroneous teachings of the Dark Ages.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from sin."—1 John 1:57.

"We recognize that the time has come when the increasing light indicates that there is a great work ahead for us to perform. We recognize that we are not talking about a literal light but the great symbolical light of the Bible, that illuminates our hearts and minds as to the Plan of God and the character of God. As the great Jehovah is without beginning or ending, or ending of necessity his plans and purposes must be without end. And therefore, throughout the ages of eternity, God will be revealing himself more and more to his intelligent creations on various planes of being—human and spiritual. Therefore it has been well said that it will require eternity to know God.

Lecturer W. A. Baker, of Portland, Ore., addressed the big open-air gathering of the Bible Students upon the grandest quality of the Christian's character: the quality of love; taking as his text: 1 John 2:5, 'Whose keepeth his word, in him is the love of God perfected.'

**BOTH NEWSPAPERS GENEROUS**

The Sandusky Register in its Tuesday (September 9) issue gives a full-page report of the public discourse delivered by the President of the Society, and another full-page giving a brief résumé of the work of Pastor Russell and his associates, and of the trial and conviction of several Bible Students for the publication of The Finished Mystery, and their subsequent release. We are advised that a copy of this issue went to every newspaper in the United States and Canada.

One of its leading headings reads:

"The annual convention of the International Bible Students Association, by far the biggest thing of its kind ever held in this part of the Great Lakes section, was concluded with a rousing open-air mass meeting at Cedar Point Sunday afternoon."

The Sandusky Star-Journal also carried lengthy reports of the convention. We quote from the Star-Journal of September 8:

"Hundreds of Sanduskyans and residents from nearby places who visited Cedar Point Sunday, the last day of the resort's season, were vividly reminded of the contrast with the last days of former years at the Point, particularly before the State became arid. Crowds on the steamer 'Boeckling' in the evening sang, 'God Be With You Till We Meet Again', instead of 'Hail, Hail, the Gang's All Here', as was frequent in former years.

"Nearly 100 were baptized in Lake Erie before a large crowd late Saturday afternoon. Volunteers formed in a semicircle in the Lake near the sea swing and performed the baptismal rites as the candidates waded out to them.

"President Rutherford spoke to nearly 7,000 persons under the open sky Sunday night. He declared a League of Nations formed by the political and economic forces, moved by a desire to better mankind by establishment of peace and plenty would accomplish great good, and then asserted that the Lord's displeasure is certain to be visited upon the League, however, because the clergy—Catholic and Protestant—claiming to be God's representatives, have abandoned his plan and endorsed the League of Nations, hailing it as a political expression of Christ's kingdom on earth."

**SLEEP, REPOSE, AND—GA**

In each room at the hotel the friends found a little card of greetings from the President of the Society, and this card suggested regular hours of retiring, that all might be refreshed for the next day; and it was noted that this suggestion was very closely observed. So by eleven o'clock each night Cedar Point was quiet and peaceful. Nothing could be heard save the gentle swashing of the waves against the shore.

After the evening services those friends who lodged in Sandusky had a pleasant ride across the bay, the while they watched the iridescent shimmer of the moonbeams on the water, or sang together the songs of Zion. Those who stayed on the Point strolled along the silver strand, or watched as

"Silently, one by one, in the infinite meadows of heaven, Blossomed the stars—the forget-me-nots of the angels."

The fresh breezes and the pacific setting of the scene prepared the friends for repose.

Many were reminded of how Jesus and his disciples must have walked the sands of Galilee's shore and given praise to Jehovah as they gazed, upon the wonders of his creation and looked forward to the time when his glory shall fill the whole earth as the waters fill the deep.

On the card above mentioned, and on the back of the program, was a sign in gold—the cryptic characters GA. Larger signs of the same thing had been painted and hung about the book store and hotel lobby and other places. No explanation was given at the time of the meaning of these letters, and many of the friends were guessing. Sometimes one would come and say: "I have solved it: GA means Gideon's Army". Another would say: "I have it: It means Guess Again"; and thus they guessed, and looked forward with expectancy until the explanation was given, which accordingly was done Friday afternoon, as previously promised.

**CO-LABORERS' DAY**

The real climax of the convention was reached on Friday—Colaborer's Day. The addresses and testimony meetings were chiefly for the benefit of coporteurs and other workers. At three o'clock in the afternoon, according to the program, Brother Rutherford addressed the colaborers, and in the midst of his address announced the purpose of the Society to publish The Golden Age—the new magazine mentioned in the previous issue of The Watch Tower. After making announcement he called upon those present to know how many desired to enter into this work and who would enter into it. The response was an inspiring scene. Six thousand people, as one person, arose, and standing they sang with a zest and zeal known only by those who follow in the footsteps of Jesus the beautiful words:

"Send out thy light and truth, 0 Lord; Let them our leaders be To guide us to thy holy hill Where we shall worship thee."

Many remarked that never before had such an inspiring scene been witnessed; never before had any who attended that convention seen anything to compare with the loving zeal and enthusiasm and devotion manifested by the people of God.

Then followed the address of Brother R. J. Martin, office manager of the Society, in which he outlined the detailed methods for the new work of obtaining subscriptions for The Golden Age. Brother Martin pointed out how by systematic efforts it would be an easy matter to procure 4,000,000 subscriptions in less than a year. Since The Golden Age will carry a large amount of religious matter and explain present-day events in the light of divine prophecy, and since it is a thirty-two-page magazine, published twice each month, a subscription list such as above stated would be the most extensive volunteer matter we have ever had, and in such form as we believe the people would
readily take it. Coming to them at this time of distress in the world, it will be readily taken, because it will comfort those that mourn and bind up the broken hearted. These details for The Golden Age work have been mailed to the various class secretaries, and already the subscriptions are coming in.

**Advance Subscriptions**

As an incident showing how readily the people desire something of this kind, one of the sisters made a short journey during the convention and, talking to strangers on the boat about The Golden Age, she procured five subscriptions. One business man who employs a large number of people remarked: "As soon as this magazine is out, send it to me, and I am sure all my employees will want to subscribe."

Long had the dear friends waited, prayed and hoped that the Lord would open some new method of spreading the truth, announcing the kingdom of Messiah. And when the announcement was made, detailing how the Lord had led up to this method of spreading the truth, the dear friends responded with gladness of heart. There seemed to be no dissenting voice in that great throng of people. Evidently Satan was there, because he always maintains an office at such times and places. But manifestly he was there as an onlooker, and truly we may say: "Thou preparest a table before me in the presence of mine enemies"—Psalm 23:5.

It was a wonderful convention! it was marvelous for eyes to behold; and in the language of one dear, zealous brother: "The meeting was a miracle—the most wonderful meeting ever held on this earth!" It has long been customary to say of each convention: "This is the best yet," and therefore the phrase sounds somewhat trite. However, we believe it will be the unanimous opinion of every one who attended the Cedar Point Convention that there never has yet been held a convention of the Lord's people wherein such a wonderful spirit of unity, of devotion to the Lord, of willingness to do his will was manifested, as at this convention. And why should it not be thus, realizing that the church is but small in numbers, and that the war is on between it and the beast, the members of the church should stand as one, united, harmonious body, battling together to the pulling down of the strongholds of error. Had there been any differences between any of those who assembled at the convention prior to coming there, seemingly all were wiped away, and the heart sentiment of each found expression in the words of St. Paul: "Forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus". (Philippians 3:13) It was good to be there! The Lord was there, and he showered upon every one blessings of loving kindness.

**Messages of Greeting**

But the dear friends who could not be there must not be overlooked. Some exercised self-sacrifice in staying at home, that others might attend. Many of those whose attendance was hindered by one cause and another sent telegrams and letters of greetings and good wishes. The Lord reward them according to their hearts' desires.

Officers of the Boeckling Company, owners of the Cedar Point summer resort, were deeply impressed with the Bible Students. They had never seen anything like them. The second day we were there, forty of the kitchen and dining room employees called a strike and refused to work. Immediately a sufficient number of our young brothers and sisters volunteered and did the work in the kitchen and dining room, greatly to the pleasure of the management, who gladly paid them the regular wages. Soon the hotel clerks and officers caught the habit of calling everyone Brother and Sister, and seemed to appreciate them very much. The President of the Boeckling Company said to Brother Macmillan: "I never saw such people as these. If you can make my help do their work as readily as these people do theirs, it will be worth $10,000 to me". Nearly all the occupants of the rooms made their own beds, and thus made the work lighter for the hotel help. Generally there was a splendid impression made on all the officers and employees about the summer resort. On Sunday a great number of the employees requested reserved seats for the public lecture. Many of them received the volumes of Studies in the Scriptures before we left. Many were the interesting items concerning the convention; many were the kind expressions by the people who met the Bible students. We hope much good will be done, and that the sweetening influence of those who were there produced a lasting effect upon all with whom we came in contact.

**Adoration**

I love my God, but with no love of mine,
   For I have none to give;
I love thee, Lord, but, oh, the love is thine,
   For by thy life I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in thee.

Thou, Lord, alone, art all thy children need,
   And there is none beside;
From thee the streams of blessedness proceed,
   In thee the bless'd abide,—
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling place.
THE KINGDOM OF JUDAH NEARING ITS END—JEREMIAH'S EFFORTS TO SAVE HIS COUNTRY—INGRATITUDE AND MALICE OF THE LEADERS—UNAPPROVED FAULTFINDING AND NECESSARY EXPOSURE OF DANGER AND DANGEROUS TENDENCIES—THE WILL TO OBEY AS Offset TO NATURAL RETICENCE—MODERN DISSEMINATION FOR JEREMIAH AND FOR THE LORD'S WORD GENERALY.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

THE PROPHET SEIZED AND TRIED

At all events they seized Jeremiah, and brought him before a great judicial assembly for trial. The judges asked him why he uttered such predictions, averring that by doing so he acted like an enemy to their country, and why he had denounced them so warmly, while he was commanded to exercise the greatest deference and respect. The excitement was very great against him; the people, goaded on by the ecclesiastical functionaries of that time, demanded his life, could hardly, it would seem, be restrained from open violence. In this situation Jeremiah was unmoved, and replied to their accusations in substance as follows:

"Everything which I have said against this city and this house I have said by the direction of the Lord Jehovah. Instead of resenting it, and being angry with me for delivering my message, it becomes you to look at your sins and repent of them and forsake them. By so doing the Lord will have mercy upon you, and will avert the calamities which otherwise will most certainly come. As for myself, here I am in your presence, ready to take the prophet's fate. You can kill me if you will; but you may be assured that if you do, you will bring the guilt and consequence of it all to yourselves and upon this city. I have said nothing and foretold nothing but by the command of the Lord."

STEADIER HEADS PREVAIL.

The prophet's calmness and reasonable utterances produced an effect of greater sobriety upon both the rulers and the people. The finding of the princes was that he was not worthy to die, since he had spoken in the name of the Lord. Apparently, however, they were still uneasy, and were still eager to put the prophet to death. So certain of the elders of the land, sagacious laymen they were, reminded them of how Micah had spoken in similar manner in the days of Hezekiah against the city and the Temple; and so far from putting him to death, a great crowd of people converted from their evil course and the city was spared. This conservative element in the mob prevailed. Jeremiah's case was allowed to pass. It appears, however, that his safety was rather owing to the personal influence of one Ahikam than to any general feeling favorable to Jeremiah or that his life was preserved; and it would seem that he was then either under some kind of restraint, or else was in so much danger from the animosity of his opponents as to make it prudent for him not to appear in public unless by the Lord's special direction.

THE SONS OF RECHAB TESTED

It was shortly after this incident that the Lord directed Jeremiah to go to the house of the Rechabites, speak to them, bring them into the house of Jona'dah; "Jona'dah, the son of Rechab, shall not want a man to stand before me forever. To stand before the Lord meant one thing—to serve...
him in some priestly capacity, as did the Levites. (See Deuteronomy 10:8; 18:5, 7; Genesis 18:22; Judges 20:28; Psalm 134:1, etc.) The purity, the consecrated life, but above all the faithfulness of the sons of Rechab gained for them, as it did for other Nazarites, this honor. Jewish writings support the implied meaning of this account when they tell us that the Rechabites were adopted into the families of Israel, being probably incorporated into the tribe of Levi.

The logic underlying this little tableau is something like this: If the Rechabites were so faithful to the behests of Jonadab, who was merely a patriarch of that family and himself an imperfect man, how much more reason was there for Judah to be obedient to the laws of Jehovah, given to them at the hand of Moses, since Jehovah was the God of all wisdom, justice, love, and might.

If this incident be taken as teaching or implying that God enjoins prohibition of wine upon all classes of people, it proves too much. For wine was only one of the things which this ascetic tribe of Arabian nomads was forbidden. If we force the conclusion from this Scripture that it is wrong to drink wine, or that we, in turn, are forced to the conclusion that it is wrong to build houses, to own them, to own farms, or to plant them—a conclusion which the reverend gentlemen who chose the topic for us would hardly be willing to admit.

**THOROUGH CLEANSING NEEDED**

Since prohibition is on the statutes of the land it is eminently proper for all to obey the law in this respect, but it is futile, as well as weak, to try to twist this account of the faithfulness of the Rechabites into a divine approval of man's puny efforts at legislating righteousness onto an unwilling world. They prayerfully meditated upon and leper clothes. He may or may not be more presentable in society, but he is still unclean. His real cleansing must begin from within, and that will not begin until those whose interests are identified with the corruptions of religion have been supplanted by the Sun of Righteousness, with healing in his beams.

This blessing of the Rechabites with an honored position in the national life of Israel would be comparable to bringing in a band of Gypsies and making them vestry-men in the Cathedral of St. John the Divine. It would be bitterly resented now; it was surely resented then. Possibly as a sequel to this cutting and dramatic rebuke of the festered iniquity of his people Jeremiah found himself in the "shut up" condition which he mentions in chapter 36:5, wherein it was no longer his privilege to go into the house of the Lord. But there, when he could not reach the rulers and the people with his voice, he dictated a prophecy to Baruch which was read to the princes and the king. When it was destroyed, he wrote another, even more vehement than the first.

**JEREMIAH STILL UNLOVED**

No wonder Jeremiah was unpopular. If a radical lecturer were to appear in the Stock Exchange on Wall Street and preach the utter downfall of the whole financial system and the appearance of another world, he would hardly be less loved than Jeremiah. And this faithful mouthpiece of the Lord, second of the major prophets, is still unpopular with the same class which there opposed him. In a contributed letter published in the Pensacola Journal, of July 9, and evidently written by a high priest of militarism, the whole story of Jeremiah is treated with ridicule and contempt.

Among much else the writer, who signs himself "Gideon" and who claims to be a Christian, says: Jeremiah……weakened the forces of Israel and Judah and in both kingdoms formed a Defeatist Party. The Chaldeans are already raiding through Dan and God and Jeremiah cries out for the Jews to surrender without a fight.……One day word comes of Egyptian reinforcements and the Chaldean army hurriedly raises the siege of the northern cities, calls in the raiding columns and runs. Jeremiah, deciding his game is over and lost, tries to escape with them, but is caught at the border," etc. "Finally the Jewish war party is shut up in the three cities of Judah proper, with the Chaldeans raiding on all sides……The king takes Jeremiah for what he is—a Babylonian agent. He [the king] does not take the trouble 

**HIGHER CRITICS AND REAL WISDOM**

This man is so wise that he stands in his own light. Over against his personal fancy we find real facts such as these: The New Testament quotes Jeremiah fifty-three times. Thirteen of the books of the New Testament quote Jeremiah. These books were written by seven different authors, at least two of whom were apostles. All three of the synoptic gospels quote Jeremiah, and no less than six different times do they represent Jesus himself as quoting this wonderful prophet. Can this Christian militarist think that Christ was either an ignoramus or a deliberate imposter? The great Apostle Paul quotes Jeremiah eleven times. Was Paul a much-deceived and beclouded leader? Did God err when he permitted such a person to write a third of the New Testament?!

"**WHAT POWER IS AT THE BOTTOM OF IT?**"

**Dear Brethren,**

It is with the sweetest and most happy reflection upon the recent convention at Cedar Point, O., that I am writing this morning. What a blessing to have been there! What a privilege! What an opportunity! What a responsibility thus have been associated with the dear Master himself for a whole week! For that he was present personally there can be no doubt. Was Brother Russell present there? Beyond any doubt in this world. Who else were there besides all these friends and helpers? Was Satan? Beyond any doubt, he was there everywhere, but standing aloof: "Thou pres­

ast a table before me in the presence of mine enemies". (Psalm 23:5) But what gratitude fills our hearts as we have this added proof that "he who is for us is more than all that can be against us".

This meeting was a miracle—the most wonderful meeting ever held on the earth. Neither the world of politics, science, nor literature can or ever has staged such a meeting. Think of 5,000 poor people coming from every quarter of the globe at their own expense, consuming over a quarter of a million of dollars simply to "go to meetings". Think of the calm, deep, peaceful earnestness of almost every soul present—self forgotten. And while there were no bands playing, no flourish, no hilarity, no rudeness, yet there was unbounded joy, and seriousness.

It seems to me it is quite necessary that we every one calmly study, and upon the things—go beneath the surface to see what power is at the bottom of it—that we may get the most good and the real meaning out of it.

What was the Lord's object in staging this meeting? Unquestionably it was to satisfy a soul hunger in the heart of the church for the "meat in season"—a desire to know exactly what part they were to play in this final struggle between the forces of light and darkness; to do away with all uncertainty as to where his favor rested; to call to immediate action every consecrated soul; to send a wave of influence quickly through­out the whole world—a "wireless" if you please. All this was reflected in the tone of almost every discourse. The theme has never been observed in any other meeting. It means action now, it means to arms!

Can any true son of God have any doubt about this work now? It seems impossible. Why even the world can clearly see the power, and in both times do they represent Jesus himself as quoting this wonderful prophet. Therefore, any of those who have tasted of the good word of God and been made partakers of the holy Spirit, to renounce it certainly means condemnation.

The new work is awakening the hearty enthusiasm and cooperation of the whole church. What a happy thought it is! What an army! What a world! The "friendship of the Midianites and Amalekites" as we hear them inquiring, "Where is God?" It seems to me the Lord's preference and arrangement should easily be recognized by every one of us, and should fill us with a spirit of thankfulness.

We certainly owe a debt of gratitude to our brethren for their admirable and noble manner in which this colossal meeting was handled. "May the God of all grace abundantly supply all your needs through Christ Jesus our Lord." Since this convention is over it has been a constant struggle to get back to earth again, and to get the machinery going once more.

In lots of love to you every one, and seeking to please the Lord in every thing, I am,

Your brother and fellow servant,

O. L. Sullivan—Pdg.
PETER'S GREAT CONFESS

PUBLIC OPINION IN REGARD TO OUR LORD—DUE TIME FOR HIS DISCIPLES TO RECOGNIZE HIM AS MESSIAH—PETER PROBABLY SPOKESMAN FOR THE TWELVE—HIS STATEMENT A REFRESHMENT OF HEART TO OUR LORD—OUR LORD HIMSELF, NOT PETER, THE FOUNDATION STONE OF THE TRUE CHURCH—THE TWO KEYS OF THE KINGDOM AND THE DOORS UNLOCKED BY THEM.

"Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Verse 16.

ETER the Apostle was a grand character, as this lesson well illustrates. Yet, like all strong characters, he had proportionate opportunities and liabilities to misuse his strength for evil. This lesson, relating considerably to him, points a lesson in becoming meekness for meekness, and humility and wise direction of those who possess strength of character.

The incidents of this lesson occurred toward the close of our Lord's ministry, probably about six months before his crucifixion. For about three years our Lord had, with his disciples, been proclaiming the kingdom near at hand and working miracles which testified that he was Jehovah's Anointed. Meantime his fame had of course spread in every direction. King Herod, who had beheaded John the Baptist, seems to have started the suggestion that Jesus was John risen from the dead—probably with having little information respecting Jesus, while he had considerable knowledge of John. Others, wishing to credit properly our Lord's wonderful works and mighty acts, claimed that he was the prophet prophesied to precede Messiah's coming. Still others thought of him as Jeremiah or some other of the great prophets risen from the dead. But very few seemed to have thought of him as the Messiah; for they expected Messiah, when he would come, to be very kingly, very great and of very high dignity and kingly class. No doubt they thought that they greatly honored Jesus in crediting him with being the forerunner of the Messiah.

Apparently our Lord had not particularly expressed the matter of his Messiahship during these years, leaving it rather to be recognized by those who should attain the opening of the eyes of their understanding. He spoke of himself as the Son of God. He spoke of his relationship to the Father, and testified that his mighty works were done in the Father's name and power; but he said little respecting his being the Messiah until now.

PETER'S STATEMENT COMPREHENSIVE

Now the proper time had come that the disciples should recognize distinctly his office; and his question respecting what was in general said of him was merely to introduce the matter to the disciples and to give the opportunity to ask them, "Whom say ye that I am?"

It was then that Peter displayed not only the strength of his faith in the Lord, but also his own strength of character and his zeal, answering promptly, "Thou art the Christ [Hebrew, the Messiah], the Son of the living God." We may safely assume that Peter spoke for all of the apostles, in harmony with our Lord's question, nevertheless the fact that he was the spokesman would imply that he was the most thoroughly imbued with the sentiment that he expressed. His statement is quite comprehensive, too. Not only did he recognize Jesus as the Messiah, but he also recognized our Lord's divine authority and paternity.

Evidently it was a refreshment of heart to our Lord to have this full and frank statement from Peter. At least one of our Lord's instructions was directed by the lessons of the preceding three years, and had come to the point of full assurance of faith in him; and the others, while less expressive, were probably making progress nevertheless, and would be greatly helped and strengthened and built up by this good confession.

PETER A USEFUL STONE IN GOD'S HOUSE

Our Lord's response, "Blessed art thou, Simon, son of Jona," does not so much teach, "I will grant a blessing upon you because of this confession," but rather, "You have been blessed of God for the word of God which you have been enabled to discern this great truth, hidden from so many. Flesh and blood (man-kind in general) do not so believe, and could not so have received you nor convinced you. You have been drawn of my Father in heaven; and through your responding to the leadings of my providence, you are enabled to discern this truth, and opened that you are thus able to see and appreciate this great truth."

Then followed a blessing, a prophecy of coming usefulness, partly, at least, the result of this good confession, as it was also the result of a proper condition of heart: "Thou art Peter [petros, a stone, a rock] and upon this rock [petra, this great stone or rocky mass, the great truth which you have confessed, namely, my Messiahship] I will build my church."

Our Lord did not purpose to build his church upon Peter, but upon the great truth which the Father had laid as a foundation for his people and had revealed to Peter, and which Peter had so nobly expressed. But Peter's ministers were to be one of the living stones of the spiritual temple erected upon this great foundation fact. Peter himself gives us this interpretation of the matter in his epistle (1 Peter 2:4-7), assuring the gentile church that the whole church is a building on God's growing, more and more complete through the addition of each member, who as a living stone is built up into and under the headship of Christ, the great corner-stone and capstone of the whole—the figure being that of a pyramid. See Studies in the Epistles, Vol. 1.

The same thought is given in the description of the New Jerusalem, in which Peter is represented by one of the twelve foundation stones, the other apostles being equally foundation stones, and all the faithful in Christ being built upon the foundation of the divine testimony, and upon the testimony of these twelve apostles.—Revelation 21:12.

This was probably the first intimation our Lord had given of his intention to build a church, or that any period of time would elapse between the work he was then doing and the establishment of the church as a building on God's great matters, bringing great matters to the attention of the apostles, matters which necessarily would conflict with many of the ideas and hopes that had already taken possession of their hearts.

THE ONE TRUE CHURCH OF CHRIST

It cannot be claimed that our Lord referred to any of the Christian sects when thus speaking of his church. All are forced to admit that these earthly systems are entirely ignored, not only in this statement, but in every other statement which our Lord ever made respecting his church. He never recognized more than one church, nor did the apostles; and both Jesus and his apostles reckoned that every true sheep, every true grain, every wise virgin and every faithful servant of the model age would belong to the one church of Christ, of which the Apostle says that their names are written in heaven (Hebrews 12:23) They need no earthly record; and such of them as are rightly informed will want no sectarian name, but will be thoroughly satisfied with the name of the Lord. And neither can we want any earthly creeds-credences to separate them from each other, but will desire more and more to be one in fact and in theory.

The church of Rome, as being the eldest of all human church systems, claims the name of Christ, and holds that the Apostle Peter was its founder. But it can produce no evidence to this effect; for there was no Roman Catholic church in existence until centuries after Peter's day. The primitive church authorized by our Lord, and built upon the testimony of the apostles and through their ministry after the day of Pentecost, was a present-day man-made, creed-bound and clergy-lorded system. We understand that our Lord is now calling his true people out of this Babylon or mixed condition of present-day "churchianity" into the light, the ill-crtfy, the fellowship with him and with all who are doing his church. He has opened the one flock, which has but "one Lord, one faith, one baptism."

"THE GATES OF HELL", THE GRAVE

Our Lord's declaration that "the gates of hell [shades, the death state] shall not prevail against" his church is worthy of careful notice, especially in view of his words following this statement, to the effect that all who would be his disciples must follow him in sacrifice into death. This must have been an encouragement to the apostles, as they had, so far from expecting death, anticipated some kind of transformation to glory, honor, and immortality. The declaration, therefore, that the gates of hell, the gates of the grave, shall not prevail against his church, signified not that his followers should not enter those portals of death, but that eventually those prison doors of death would open, would not be permitted forever to prevail against the faithful.

As a matter of fact, the gates of hades closed over our dear Redeemer himself for portions of three days; but they did not prevail. On the contrary, he rose victorious; and of our Lord arose from the dead. He left the prison-house.
He came forth a victor. And so likewise throughout this gospel age the gates of death closed behind the apostles one after another, and after all the faithful of the Lord's people, as well as others. Our Lord's assurance then is still comforting to his followers, that the prison-house of death, with its torment and apostles still not to be bound and entombed, shall conquer, but that he who was raised from the dead by the power of the Father will raise us up also, making us also victors over death and over the grave, so that eventually we can say, "O death, where is thy sting? O grave, where is thy victory? But we cannot say this as long as we are subject to death, nor as long as we are under the power of death, but only when the deliverance shall come in the resurrection.

Although our Lord does not here speak of others than the church prevailing against the gates and bars of the tomb, he elsewhere gives us the assurance that through his prevailing, and through our subsequent prevailing through his name and his assistance, ultimately the whole world of mankind—or as many of them, at least, as will accept of the favor—shall be delivered from the power of death into perfection of life. Then shall be brought to pass, in the most absolute sense, the prophecy just referred to. (Isaiah 61:1-3) Adamic death and its victory over the human family will then be completely annulled, through the atonement accomplished by him and his institution of the church with his church, will accomplish as a result. Moreover, any who fail of eternal life shall not fail because of the present prevalence of so-called Adamic death, but will be the victims of their own willful sin, and will experience its penalty, the second death, whose bars and gates will never open, and against which they can never prevail. The second death—Romans 6:9; 2 Thessalonians 1:9; Acts 3:23.

THE KEYS OF THE KINGDOM OF HEAVEN

Of course the apostles could not at that time understand our Lord's words as they did afterward, and as we now understand them. (John 7:39) Not until he used the "key" of the kingdom after the promise immediately followed, our Lord saying, "I will give thee the keys of the kingdom of heaven." What a riddle this must have seemed to poor Peter and his associates! They would doubtless conclude that it meant that in view of Peter's confession our Lord would make him grand treasurer of the kingdom, or something of that sort. Only in the light of their fulfillment in subsequent events can we judge accurately the meaning of these words. But looking through the experiences of Peter and the church, we find that there were two doors which required to be opened, and that Peter was used of the Lord in opening both of them. Hence it was properly stated of him that he had the keys, the power of the key of the kingdom, the authority, to do the work in both instances; and he did it.

Our Lord himself did not open the doors into the kingdom in the full sense of the word. He merely called out faithful laborers, who should afterward in his name open wide the doors. Indeed, the doors into the kingdom could not be opened to any one until first of all the greater transgression of Calvary had been accomplished. Our Lord came to give himself a ransom for all mankind, because a ransom was necessary before mankind could be released from the Adamic condemnation or could have any part either in the kingdom proper or in the hope—fror blessing promised through the kingdom to all the families of the earth. Hence the ransom was given especially to Jesus, and of whom none was lost save the son of perdition, whose place was subsequently filled, through the Lord's appointment, by the Apostle Paul—John 17:12; Romans 1:11. Here and not could not receive this forgiveness from the Father until after our Lord Jesus had finished his work and had risen from the dead and had ascended high to appear in the presence of God in their behalf, and on behalf of all men, for whom he had died. As soon as the sacrifice for man's sin was presented to the Father, the evidence of its acceptance was indicated to mankind by God's acceptance of the faithful apostles, and of all who were then in the process of justification, or being justified of the holy Spirit to a new nature; and this was marked or indicated by the outpouring of the holy Spirit at Pentecost, accompanied by "gifts" of the Spirit—Acts 3:32, 33.

It was then that Christ's kingdom was established in those who had received him. And then began the work of declaring the good tidings of great joy which must eventually be to all people, but which at first was restricted for three and a half years to fleshy Israel, in fulfillment of God's covenant with Abraham, that through his seed all the families of the earth should be blessed. (Acts 13:47) Then, as the end of seventy weeks mentioned by the prophet—Daniel 9:24. See also STUDIES IN THE SCRIPTURES, Vol. 2, Study 3.

THE DOORS OF THE KINGDOM OPENED

In this work of opening the door of the kingdom to Israel we find, according to the record, that the Apostle Peter took first, the most prominent and initiatory part. As we read, "Peter stood up with the eleven and lifted up his voice to them, and said," (Acts 2:14) Peter was the spokesman. Peter used the "key." Peter opened the door, the other apostles cooperating and assisting.

The other of the two "keys" was not used for three and a half years afterward; but not until then could the door of favor be opened to the Gentiles. But when the time came for opening the door, we find that it was Peter who was designated of the Lord to do it. He was sent from Joppa to Cornelius, to tell him words which would be to the saving of his house—the opening to him of the privilege of membership in the kingdom of Christ, he being the first Gentile converted, and by this he was given the light of the preaching of the high calling of joint-heirship with Christ in the kingdom. Subsequently the Apostle Peter referred to this matter, saying, "Ye know how that a good while ago God made choice amongst us that the Gentiles by my mouth should hear the word of the Gospel."—Acts 10:14; 15:7.

BINDING AND LOOSING IN HEAVEN AND EARTH

Our Lord further said to Peter: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This statement has given rise to the claim among Romanists that Peter was the first pope, and that he had an authority superior to the other apostles. But we find that very nearly the same privileges were given to the apostles as recorded by the same evangelist. (Matthew 18:18) Alike declaration was made to them all, as recorded by John, saying, "Whose soever sins ye remit them are remitted unto them, and whose soever sins ye retain they are retained." (John 20:23) We understand these declarations not to be general and applicable to all of the church, but chiefly to the apostles, on the strength of our Lord's words. (John 6:70; 15:16; Revelation 21:14) We deny that the popes of Rome or any other persons have ever been apostles or have ever exercised apostolic authority. In a word, we deny the central claim of Romanism and Episcopacy; namely, Apostolic Succession.

We understand this investment of Peter and the other apostles with special authority to bind and to loose, to remit and to hold, to signify that God would specially control their utterances, so that their decisions and writings might properly be considered authoritative. Not that God bound himself to do and to decide according to the imperfect judgments of the apostles, but that he has guaranteed us that he would so guide and protect the church in the affairs and in the language of those chosen and faithful ones that his people might rely upon it that such things as the apostles fixed had the divine approval. For instance, it is at their mouth that we learn that we are justified from all sin through faith in the redemption. They did not make it so; but under divine direction they were guided in the establishment of apostolic authority. These documents, which, moreover, we find to be in full accord with the principles of righteousness and with the various declarations of the divine Word.

The apostles inform us also that certain sins can be remitted or forgiven—sins of weakness and of ignorance, traceable to the first one to be considered, and not to the second death. For the penalty for which our Lord has already borne. They inform us that other sins—willful sins—are not forgivable and may indeed be sins unto death, unto the second death. Herein we see reasonableness also; for we perceive that Christ did not die for any except the Adamic transgression and for those willful, deliberate transgressions cannot therefore be forgiven, but must be expiated. If committed with considerable light, but not full light, the expiating penalty may be "stripes"; but if committed with full willfulness and most flagrantly, it could overrule short of death, the second death.

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<td>BROTHER M. L. HEER</td>
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<td>Greensboro, N. C.</td>
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<td>BROTHER W. H. PICKERING</td>
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<td>Storrs, Ark.</td>
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<td>W. Heins, Ark.</td>
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**International Bible Students Association Classes**

Lectures and Studies by Traveling Brethren

**ADDRESSES BY BROTHER W. J. THORN**

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<td>Iola, Ky.</td>
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**ADDRESSES BY BROTHER T. H. THORNTON**

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<td>Clintonville, Wis.</td>
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**ADDRESSES BY BROTHER D. TOOLE**

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<td>Quincy, Ill.</td>
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**ADDRESSES BY BROTHER L. F. ZINK**

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<td>Waukesha, Wis.</td>
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**ADDRESSES BY BROTHER J. A. SAEVERLING**

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**ADDRESSES BY BROTHER E. W. BETTER**

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**ADDRESSES BY BROTHER W. F. HUDGINGS**

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**ADDRESSES BY BROTHER E. J. MARTIN**

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**ADDRESSES BY BROTHER H. R. RODEN**

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**ADDRESSES BY BROTHER E. VAN AMBURGH**

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**ADDRESSES BY BROTHER V. C. RICE**

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**BETHLEHYM HYMNS FOR NOVEMBER**

After the close of the hymn the Bethel family listens to the reading of "My Words Unto the Lord." Then joins in prayer. At the breakfast table the Manna text is considered.

Hymns for November follow: (1) 130; (2) 186; (3) 323; (4) 261; (5) 146; (6) 191; (7) 192; (8) 184; (9) 193; (10) 106; (11) 125; (12) 79; (13) 121; (14) 223; (15) 134; (16) 217; (17) 268; (18) 163; (19) 208; (20) 119; (21) 120; (22) 282; (23) 247; (24) 196; (25) 166; (26) 69; (27) 239; (28) 229; (29) 125; (30) 245.
"Watchman, What of the Night?"

The Morning Cometh, and a Night also. 

Vol. XL October 15 No. 20

Semi-Monthly

A. D. 1919—A.M. 6048

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

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, receive, for your redemption draweth nigh.—Matthew 24:33, Mark 13:20, Luke 21:25-31
THIS JOURNAL AND ITS SACRED MISSION

This Journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the Watch Tower Bible & Tract Society, chartered A. D. 1881, "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 is sent the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Borean Lessons" are topical rehearsals or reviews of our Society's published Studies, most entertainingly arranged, and very valuable to those who would meet the only necessary degree~Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the belief that the Christian's hope now being so generally popularized, Bedecking the latter days of this age with the "second coming of Its traveling representatives styled "Pilgrims," and refreshed with reports of Its Conventions."

ARCH, His people in grace and knowledge. And we not only invite but testinece.

The names of the Editorial Committee of THE WATCH TOWER, of the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," (Acts 3:15), and now that the sanctuary is cleansed, the time is arrived for the Volumes to be filled with His glory, and be the meeting place between God and men through the Lion of the tribe of Judah, the Root of David.

The basis of the change of date of expiration of the subscription on the TOWER BIBLE & TRACT SOCIETY, chartered A.D. 1881, "For the propagation of the Christian's hope now being so generally popularized, Bedecking the latter days of this age with the "second coming of Its traveling representatives styled "Pilgrims," and refreshed with reports of Its Conventions."

Second-class and Tract Society.

Orders for the reprint of Towers, subscriptions for THE GOLDEN CROWN and other orders to be sent to the British office and there has been some confusion in the minds of the friends about their communication through the London office. For this reason we state that the same relationship has not existed for years between the British Branch and the home office at Brooklyn still exists.

NOT FASTING BUT FEASTING

My Dear Brethren:

Loving Greetings, I feel that I must write a word of appreciation for the feast that we so continually enjoy from the WATCH TOWER. What a privilege is yours, to feed the house of God with the bread that has been a pastime to serve; and what a privilege it is ours to be served. It is no longer a time of fasting, but a time of feasting; surely the Bridge-gate is with us, and serving as he promised.

I have been very much impressed by the article, "The Church of Christ, May 13, 1926." Never before have I had such a vivid realization of the sufferings of our dear Master; but yet we can appreciate only a very little of all his sufferings for us, and what it meant to the heavenly Father too, in those last dread hours. The Church is thus free to declare boldly whatsoever the Lord pleased and held as a trust, to be used only for the use of the Church and the World, and to all others of men, for the world, our desire is that the volumes may be used by the Church as a means of further work of service; to develop in every servant of God to be witness to the world, and to prepare to be kings and priests in the next age.—Eph. 3:5-10.

TO THE SCRIPTURES CLEARLY TEACH

That the Bible is "the Temple of the Living God"—peculiarly "the House of God, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," (Acts 3:15), and now that the sanctuary is cleansed, the time is arrived for the Volumes to be filled with His glory, and be the meeting place between God and men through the Lion of the tribe of Judah, the Root of David.

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T would be a very blind and indifferent person indeed who could not see the trend of ecclesiastical affairs in the world to-day. The waters are being divided. The people of Christendom are slowly taking their point of view from one side or the other—either from that of God's Word or from the side of materialistic worldly wisdom. Here and there are evidences that some see with considerable clearness the object and purpose of the church during this Gospel age. A contributor to the May 10th issue of The Alliance Weekly (New York) expresses one phase of the situation so well that it is worth quoting from at considerable length:

"If the program of Christianity demands such outward success as shall bring all men to accept Jesus Christ as Savior and Lord in this age, the amelioration of all injustice and social inequality, the banishment of all forms of vice and immorality, the removal of all conflict and strife between men who labor and those who exploit labor, and such a cure and healing of all the ills of sin that through the church the kingdom of heaven shall be inaugurated—if this is the program, then there is no escaping the conclusion: Christianity is at the crossroads! The burdens of a diseased civilization are breaking the back of the world. Outraged justice, because of increasing crime, is calling for more courts and a higher type of justice to vindicate the rights of the oppressed. This means higher taxation and an increase in the price of commodities to pay for the increased costs of the courts. Insanity increases so rapidly that some experts are saying that the whole world will be insane in fifty years if the increase continues at the present rate. Social immorality and marital infidelity pollute society and fill divorce courts with the scandals of daily life. We are bringing back some of our boys who fought to make the world safe for democracy, and having lost the vision of the Master for the age, has virtually ceased preaching the gospel as a witness, the issue of life and death! "If he is called on to lead the community in work for better roads, consolidation of schools, the scandal of daily life. We are bringing back some of our boys who fought to make the world safe for democracy, and having lost the vision of the Master for the age, has virtually ceased preaching the gospel as a witness, the issue of life and death! '')

Time-honored ecclesiastical customs are finding themselves besieged by various modernist ideas. An item in the August 27th issue of the Pittsburgh Dispatch informs us that country ministers are to be re-educated to enable them to cope with the world problems of the new era which is now confronting the church nominal. The Presbyterian Board of Home Missions is launching such a scheme and expects to spend $10,000 for the re-education of ministers in 1920, and $25,000 a year for special courses to be offered to the most promising ministers who are discovered by this process of re-distillation. Dr. Warren H. Wilson, of the Presbyterian Home Board, is reported by the Dispatch as saying:

"The demands upon a pastor in a small community are far beyond what he has been prepared to meet. He has been taught to preach, to study the Bible, to teach and to visit his people in their homes. But he is called on to lead the community in work for better roads, consolidation of schools, in reform movements, financial 'drives' and in recreation problems. He is called on to be a pastor, not a preacher only."

It will be readily seen that such demands call for the qualifications of general manager for a large industrial undertaking, rather than for personal devotion and dedication to the service of God's Word, which is truth. The effect of such a course as that proposed will often be to eliminate some of the most sincere and spiritually influential in favor of the astute and socially brilliant. But no damage will come to the Lord's cause by such elimination, for the eliminated ones will be, by their very humiliation, prepared to understand the Lord's purposes in full and to co-operate with them—even if late.

GOATS NOT SHEEP

Efforts are being made in several States to teach the Bible, along with arts and sciences. Rev. C. W.
Lauffer, in *The Christian Educator* (Philadelphia) says that "American educators are convinced of one thing, namely, that religion must lay hold of, permeate, and possess the social order. . . . If civilization is to continue and democracy is to grow in strength, society must recognize the presence, power, purpose of the living God, and all that he has made known concerning sin, salvation, righteousness, life, and immortality."

Doubtless those who are fostering this movement have some good motive back of their efforts. But a good motive is not sufficient to bring a movement in alignment with God’s principles and purposes. Great injury might be accomplished through forced instruction in the Lord’s Word for those who do not care for its precepts. It is the ancient mistake of trying to make sheep out of goats.

To the *Herald and Presbyter*, one of the oldest church papers in this country, is attributed the following paragraph:

"Those who imagine that there is to be any sort of surrender to these wicked forms of error on the part of the evangelical church are greatly mistaken. Some of these fads, as Russellism and Eddyism, have adopted insolent methods of propaganda, and chuckle because they think they are going on unrebuked. But this sort of error is not to be successful, nor its flaunting organization to be recognized as Churches of Christ by evangelical Christian bodies. We are glad that there is to be a more determined and united effort to rebuke and restrain these false systems."

Just what is meant by the word “restrain” does not appear. But we do know that ecclesiastical bodies have persisted in making the mistake of applying such civil power as was within their hands to the suppression of what they considered to be false doctrine. But, someone may say, do you not seek to suppress them? The answer is that we do find fault with other religious bodies in proportion as they seem to us to be misrepresenting the message and purpose of the Gospel. If they honestly believe that we are teaching error (using the Bible as a source of authority) it is their privilege to criticize our teaching. Religious tolerance does not mean supine indifference to error. We welcome criticism if such criticism is based on the Bible. But when the subject of doctrine is largely ignored and political or civil power is invoked to sustain one’s religious views, that, to our understanding, is a violation of the principle of religious tolerance.

**TROUBLE IN SWITZERLAND**

In the economic field of human experiences difficulties are everywhere present. Economic difficulties always find more or less of expression through social and political channels. Switzerland is the oldest republic in the world, and this little country has endured many things. Its people are not of one race, nor of one language, nor yet of one religion. The largest portion of the Swiss people are of German stock and speak either German or Swiss *patois*—usually both. Another large portion of the people speak French, and still others Italian. A small portion of mountainers speak Romanche, a dialect most closely favoring its ancient mother, Latin. But notwithstanding these points of divergence, there is remarkable unity among the Swiss people, especially on the point of love of liberty. Freedom has been their most cherished birthright and the chief inspiration for their patriotic fervor. The *Swiss Banner* of August 5th, touches upon the Swiss situation when it says:

"The neutrality of Switzerland from early times has been respected by the greedy European empires and monarchies, and, though the Swiss are the best marksmen in the world and make excellent soldiers, the country has escaped the horrors of war."

"But all is not serene in Switzerland; the world-wide unrest, with the same cause and same manner of exhibition, is creating disturbance there. A Geneva dispatch says:

"Troops sent by the government to quell strike riots at Basle and Zurich were forced to use machine guns mounted on automobiles during the disorders yesterday."

"The strikers at Basle ripped up the pavements and bombarded the troops, injuring many. A number of strikers were killed and wounded and many were arrested."

"The Swiss have been a remarkably happy and well-governed people in the last forty years. The government is weak and its influence is confined to the capital. But this sort of error will continue to pursue the tenor of their way after the old order and avoid radical innovations. The dispatch from Geneva continues:

"At Basle the outbreak was said to be of a Boshevik character, while at Zurich the disorders were attributed to the increasing cost of living."

"Newspapers have stopped publication and tramways have discontinued operation. Operations of the gas and electric services are threatened. Ring-leaders of the strikers are reported to be youths, who have been putting in the past two years old. The military are guarding all banks and factories."

"One cause seems to be hot-headed youth, filled with new and dangerous ideas, and the other the universal trouble, the high cost of living. The scarcity of bread in Paris was the immediate cause of revolution—and the strain to live is the chief source of disturbance now. The dispatch quoted above draws a difference between the cause of the trouble at Basle and that at Zurich, but closely analyzed they are one and the same. It is only the manifestation that is different.

"The chief thought connected with these disturbances in Switzerland is that the high prices of which we sorely feel the effect in Nashville, and which the administration at Washington will bend every effort to set right, is neither a local nor national affliction; it is world-wide. The people everywhere are restive because of it, and the disposition to find some corporation, individual or set of individuals supposed to be responsible for the condition and vent on them or him the popular fury, is causing violent outbreaks in many localities and leading to turbulence and disorder.

"What is chiefly needed is quiet and industry. The world is the same now as it was before the German armies crossed the Rhine just five years ago on their mission of war and destruction. If the people will work and produce now as they have done before that time, and not threaten the world with more disorder growing out of revolution, conditions will soon again become normal."
VIOLET RAYS FOR AGRICULTURE

But something encouraging is given us in the agricultural field which, while we can not expect it to bring immediate relief, may be one of the agencies used by the Lord in causing the earth to "yield her increase" during Messiah's reign. A Japanese scientist, Taizan Tsuji by name, has been making agricultural experiments with the ultra-violet ray, a very penetrating light of high actinic value, but practically invisible to the human eye. The Pittsburgh Press, for May 14th, has a few interesting remarks on this discovery:

"These rays vibrating 750 trillion times per second, exist in the sunlight but are largely absorbed by the gases of our atmosphere, at the expense of plant life which they stimulate. Dr. Tsuji has pointed out how it is possible for him, by using the sun as power and juicer by exposing the rows of his bananas to these rays, to make them ripen and sprout in 27 months instead of 40, and to increase the yields of his sugar cane and etiolated bananas.

Tsuji predicts that, as soon as the rays can be produced cheaply, sugar cane will require 12 instead of 27 months between planting and harvesting, and that bananas will be picked green, shipped to market and ripened when needed.

Electricity is another new crop stimulant. A British government scientist has achieved important results by stringing high-tension wires in a network with 30-foot meshes about five feet above ground. This process is established in England and is now being used on a large scale. Fields thus electrified have crop yields of wheat, barley and oats increased from 25 to 30 per cent. The quality of the grain likewise benefits—more than is the case with off and more flour per bushel.

"Curiously enough Fry, the electrician who has made most progress in the new field, knew little about agriculture. Outsiders often account for most progress within an industry—they come with a fresh viewpoint and see the obvious. Spinning was revolutionized by the barrow menders, by a minister and, despite the teakettle story, Watt was a manufacturer of delicate scientific instruments when he invented the steam engine. May we not confidently expect that the world's food problem is going to be solved permanently in the near future by the agricultural application of electricity, the violet ray, and the ore from which is extracted radium?"

Tens of thousands of people are manifesting an interest in spiritism who were entirely passive to it before the war. That such an interest is present in the world could hardly be doubted by anyone glancing at some of the regular periodicals. The Atlantic Monthly, the Hibbert Journal, Unpartisan Review, Harper's Magazine, the Cosmopolitan, Hearst's, the Metropolitan, and many other periodicals, have been carrying articles by prominent writers on the subject of spiritistic manifestations and theories. Life, under date of September 4th, makes the following remarks, rather serious, when compared with its usual lightsome strain:

SPIRITISTIC JOURNALISM

"There are now two groups of periodicals: those that pander to the growing appetite for spiritist literature, and those that have not yet come to it. Not 'pander' but 'minister' is the word that people would use who are interested in the spiritist literature and like to keep the run of it. A little more every month they are ministered to just now, both in the periodicals and by books.

"There must be many other magazines implicated in attention to these psychological and spiritist proceedings lately held in so much disapproval by cautious persons who valued their reputation for common sense. Reputable characters and publications are gradually being drawn into contemplation of them, puzzled and incredulous as yet, but inquisitive. The literature of the subject increases so fast and is so much read that it begins to be impolitic for folks who claim to be awake to ignore it. The New York Public Library reports its readers as 'turning from books on the war to those on South America, the export trade, Spain and the Spanish language, religion, spiritualism, psychic phenomena, applied psychology and technical subjects. The librarian in charge of the Central Circulation Branch reports that readers are demanding books on all phases of religion, are eager to know how great a part religion is to play in our reconstructed world, and are intensely interested in spiritual subjects of all kinds, and are turning with new eagerness to the writings of Sir Oliver Lodge and his investigations and speculations into the spirit world.'

"This is scandalous, of course, to people who insist on keeping their feet on the actual earth, but the prospect is that we shall have more of it before we have less. One hears there is much more in England than here.

"For people who don't know anything at all about these burgeoning interests, it may be suitable to explain that the foundation for them seems to have been laid by studies and reports of the psychological research societies, extending over forty or fifty years; that the interest in all such matters has been immensely stimulated by the war and its attending be-reavements and by the present parlous state of society, and that the new movement is those that come in the form of so-called 'automatic writings,' which have been cropping up of late like mushrooms in all parts of the country. They purport to be records, by sensitives or mediums, of information communicated through them that are not derived from their own minds, nor from any mundane source that they know of. That there are a lot of these communications is unquestionable. That the persons through whom they come are honest as a rule, and not consciously deceitful, is little doubted. That some of the communications are extremely curious will be admitted by most..."
people who read them, but how or whence they come, whether from the subconscious minds of mediums or by telepathic communication from minds of other living persons, or out of the minds of the questioners who receive them, or from the spirits of the dead, is all still matter of discussion, investigation, and dispute.

"No one need be dismayed to know more about contemporary spiritism and the automatic writings. They are mighty queer, and in any but the floundering type of mind that likes to lie still on the bottom and look like mud, they are bound, if known, to excite immense curiosity. But very many people still know nothing about them. Presently some conclusion about them will be reached, but it will be based not on prejudice but on knowledge, and the knowledge it must rest on seems to be accumulating very fast."

In substantiation of these findings a London dispatch, quoted by the Daily Oklahoman, of June 8, adds:

"A wave of spiritualism, such as no country has ever experienced before, is rolling over Great Britain, carrying with it thousands of persons of high and low degree. Backed by men of science and letters, with Sir Arthur Conan Doyle as the leader, the movement has assumed such proportions that when a gathering is held in London the Royal Albert hall, one of the largest amphitheatres in the world, is engaged."

"Conspicuous among the growing membership are the wives and mothers of soldiers slain on the battlefield, and since the recent announcement of the deaths of some thirty women, from his personal knowledge, have been vouchsafed the deep consolation of direct communication with their beloved lost, scores of sorrow-stricken women have made the seance their church and the medium their confessor."

"WALLS BETWEEN TWO WORLDS"

Sir Conan Doyle speaks for himself in a syndicate article published in the Pittsburgh Post, of August 24th. There is evident sincerity in his attitude toward spiritism and in his desire to render some service to suffering humanity. We would be glad indeed if he and others who are deluded by deceiving spirits could see the truth on the subject and know that God's provisions for mankind are infinitely better than anything which the imagination can form. Sir Arthur says in part:

"I have now traced my own process of conversion up to the time of the war. I hope the reader will admit that it was deliberate and not the result of any treachery against which our opponents charge us. But I was culpably slow, I think, in throwing any small influence I may possess into the scale of truth. I might have drifted on for my whole life as a psychical researcher, showing a sympathetic, but more or less dilettante, attitude toward the whole subject, as if we were arguing about some impersonal thing such as the existence of Atlantis or the Baconian controversy. But the war came, and when the war came it brought earnestness into all our souls and made us look more closely at our own beliefs and reassess their values. The presence of all that had so long dallied was not merely a study of evidence such as cannot be controverted."

"The results of the war have given no greater happiness to any people than to the Jews of the world. There is no need to dwell on Jewish oppression in the past. It was practiced by a few countries. But as a result of the various treaties made with the countries that have recently sprung into existence, the Jews everywhere are promised a freedom of action and development along normal lines that would have been considered impossible five years ago."

"There is some question as to how many Jews in the United States will return to their native countries. We are inclined
to reduce the number Mr. Marshall estimates, for there is little occasion for a Jewish exodus from the United States or from England. Never have they been more prosperous than in these countries and there is no prospect of greater peace and plenty elsewhere. But the unrestricted right to live anywhere is a blessing Jews may well celebrate.

We can readily believe that comparatively few of the Jews in America and England will exchange their places here for new ones in Palestine, because a comparatively small number of the Jews have faith in the ancient promises. This has always been true. The Lord, speaking through his prophet, Isaiah, in extending the message of comfort to his chosen people, after protracted suffering, said: "Speak ye comfortably to [Hebrew, to the heart of] Jerusalem." It was so after the Babylonian captivity. There was the heart class who had not grown at ease in Babylon and who were willing, yes anxious, to face all the inconveniences and rigors of the return trip to Judea and to rebuild the temple and the city. The bulk of captives were very comfortably situated in Babylon, having social and commercial ties which they did not care to sever. Likewise there is now a heart class to the Jewish people at large. Their hearts throb and burn at the prospect of restoration of their ancient land to its pristine loveliness and charm.

More actual work toward the rehabilitation of Palestine has been done in the last few months than most people realize. There are still but few Jews there, but the spirit of determination and cooperation has been aroused in Zionists the world over to such an extent as to make the actual carrying out of their projects of secondary importance, and of but slight difficulty. We clip the following from the Maccabaeus, the Zionist monthly, of August:

PROGRESS IN PALESTINE

"Mr. Louis Robison, the assistant treasurer of the Zionist Organization of America, is a gentleman who is accustomed to deal with realities. He is a dispassionate observer of facts, and while he has always been an ardent lover of Palestine and the ancient promises to the Chosen People, his vision is unclouded by sentimentality, and he therefore makes an excellent reporter of things as they are.

"Mr. Robison has just returned from Palestine where for a number of weeks he has been in the closest contact with the various movements of work in the country.

"I had the opportunity, at various stages of my journey, to come in touch with living proof of the determination and capacity of the Jewish people to build up a Jewish home in Palestine. I met Jews in Palestine and on the way to Palestine who were a real inspiration. A story of the wanderings and tribulations which some of them have undergone on their way to the Homeland reads like a romance. Thus I met at Port Said a group of six young people who had wandered from Russia across Siberia to Shanghai and from there around the world to Port Said. They were waiting for permission to enter Palestine. I asked one member of this group, a young woman, what her occupation had been in Russia. She told me she had been a bookkeeper. I expressed the belief that she would be successful in finding work in Palestine in that capacity.

"A bookkeeper?" she replied. 'Why, a bookkeeper I could have been in Odessa. In Palestine I want to work on the soil.' It was a really wonderful spirit which animated these young people.

"Mr. Robison said, also, I met a number of individual Jews, all waiting for permission to enter Palestine, who, together, represented all the four corners of the world. There was a merchant from Irkust, a Jew born in Siberia and whose native language was Russian. He was on his way to Palestine as representative of a group of Siberian Jews, all of whom are ready to liquidate their affairs and stake their all on Palestine. He told me he knew of hundreds in Siberia, and many of them people of large means, who were making plans to settle in Palestine. This man was anxious to go to Palestine, survey the ground, and report back to the people who had sent him. Then there was a merchant from South Africa who was on his way to Palestine in a similar capacity, representing a group in the Transvaal. A third was a Jewish dentist from the Argentine who had given up a very large practice in that country and was also proceeding to Palestine as representative of a group of Argentine Jews. A fourth came from London and was going to investigate conditions for himself and a large group of English-Jewish merchants who were ready to sell out and settle in Palestine as soon as feasible."

The May issue of The Chosen People announces the fact that Zionists are planning to have a million Jews in Palestine in order to outnumber the Arabs. There seems to be no anxiety about money to buy land, nor is there a dearth of trained agriculturists. The thing necessary to enable them to get the upper hand in Palestine is a large Jewish population. The Arabs realize this and underhandedly have tried to stir up their own people against the Jews. But no danger has come to the fleshy seed of Abraham, nor will it to such an extent as to interfere with the divine promises.

An old quotation from the Literary Digest, of July 10th, 1915, gives some general facts about the land of Palestine:

"Palestine, it is estimated, can accommodate a population of 6,000,000. With the establishment of new political control of the Holy Land it is intended that Jews shall migrate there from Russia, Germany, Austria, and other European states. Thus, the leaders of the movement say, a solution will have been found for the race-old Jewish problem. Not only will the Jews have their own land, but an end will be brought to the discrimination against them in other countries."

ROOM FOR ALL ASPIRING ZIONISTS

We read in 2 Chronicles, 13:3, and 14:7, that King Jeroboam of the ten tribes and King Asa, of the two tribes, put an army of one million, three hundred and eighty thousand men into the field of battle. This would indicate a still larger population. Yet they were not possessed of all the countries to the limits and boundaries specified in God's charter granted to Abraham. (Genesis, 15:18) On the other hand, the Zionists do not expect half of the Jews to migrate to Palestine.

On the 20th of July the Zionist organization handed out a statement concerning the situation both in the Holy Land and in other parts of the world. This statement was published and commented upon in all of the largest papers of the country. Among other things, the statement says that from Poland and nearby countries some delegates have started to Palestine on foot—unable to restrain their impatience longer. The New York American, of July 21, says further on this point:

"To control the human flood, the Zionist Organization has formed emigration committees in a number of countries, while tens of thousands of young men from every class have organized agricultural training groups and other groups for the study of all technical and scientific questions bearing on the settlement of Palestine.

"Boris Goldberg, chairman of the Zionist Organization of Greater Russia, reports that under the pressure of the social revolution, as carried through by extremists, the substance of seventy to seventy-five per cent. of the Jews in Russia has been destroyed.

"Experimental farms are being established in Russia, according to the statement, for the training of Jewish young men, and builders, carpenters, and other kinds of skilled laborers are being classified.

"In Bulgaria, the report says, the Jews have established a Bulgarian Palestine bank, with a capital of 10,000,000 leva, one-half of this sum to be devoted to the purchase of land in Palestine and the other half to the promotion of commercial relations."
WHOLE VILLAGES TO MIGRATE

It would seem that the desire to get away from some of the European centers has been so strong that not only whole families but whole villages are ready to move at the first opportunity. The New York Tribune, of July 21, substantiates this thought:

"In many cases whole Jewish communities have firmly resolved to leave Poland and emigrate to Palestine. Five thousand families in Warsaw registered for the migration before April 4th last."

But there are families in this country in comfortable circumstances who seem just as anxious to go, according to the Duluth News-Tribune, of July 29th:

"Twenty Jewish families of Duluth are ready to leave for Palestine as soon as law and order are established there, according to Rabbi Israel Telpitz, rabbi of the Adash Israel Chevre Kadisha congregation. The wealth of each of these families ranges from $5,000 to $30,000."

"Only a very small number have left for Palestine as yet," said S. Mendelson, who is a member of the district Zionist board. 'We will not accept any more applications for the journey to the Holy Land until the political status of Palestine is established by the League of Nations. We hope that we may start for the country by the middle of October."

"I intend to leave with the other Duluthians as soon as possible. The land as I remember it from my visit in 1882, is a big desert and it will require a lot of courage and patience to transform the country. We will leave very soon to interest the young Jewish people in the city in the project.'

"As is the case in other parts of the country, a large number of the men preparing to leave Duluth are those of the professionals and technical crafts. No matter what their trade is here, they all expect to become farmers over in Palestine."

"Taken altogether, there are around 800 Jewish families in the city, and within a short time after law is established in the Holy Land, we expect a large number of them to be on their way across."

Mr. Nathan Straus, well known as a merchant and philanthropist, entertains the hope of becoming Jerusalem's first mayor. An extract from the New York Tribune quoted in the Minneapolis Tribune, of August 1, comments upon this desire on the part of Mr. Straus:

"If Nathan Straus, New York's distinguished merchant and philanthropist, wishes to be the first mayor of Jerusalem, let us hope it will not be denied an unwarranted intrusion in the politics of another community. It is a wish for the gratification of his ambition."

"Mr. Straus, by a long life of service to this community, has earned the right to take a series of sabbatical years to devote himself to new usefulness, while being carried on rolls as a citizen emeritus. In Jerusalem, which his benefactions long ago reached and where his name is deemed blessed by those who have suffered during the long night, he surely will be welcomed. It would be wrong to have him as the first magistrate of the new Zion once whose thought was not to get something for himself or for hangers on.

there it has been the nest, and it is still the nest, of some to smile astoundingly at the Zion idea. But its adherents were never as many as now. It is a fact of history that one group of the dispersed of Judaea, even though living in plenty and honor in Babylon, were moved to go to the ancient site, then as much a mess of prostrate brick as Xerzdn, and did recreate the city and rebuild the temple. This was rebuked the polite derisiveness of the best circles of Babylon.

"Even though Jerusalem becomes no great capital in commerce and population, it will have power as a spiritual capital of a sort much needed by an unquiet world."

The Boston Post, for July 27, gives a part of a statement issued by Mr. Straus concerning his conception of some of the immediate needs in the city of Jerusalem:

"Jerusalem stands on a hill, and there is every reason why it should be made as healthful and delightful a place to live in as the most modern of the world cities. It is a needed modern water works. There is plenty of water to be had if proper pumping stations were erected. At the present time water is the most precious possession of the household. It is kept in cisterns under lock and key; every drop of it is valuable, because there is no water system available. The defects of the sanitary arrangements of this city on this account are terrible."

ADVANCE SANITATION IN JERUSALEM

These needs have begun to be met, and movements are already under way for the rehabilitation of the ancient city and also for providing it with such needs as will make it sanitary and conducive to the happiness of all its inhabitants. The Charleston (S. C.) News, of August 3d, contains quite a lengthy article on this subject, parts of which we quote:

"When the British occupied it on December 9, 1917, Jerusalem was a typical heterogeneous holy city. Its IBM was sizeable and the population made up of Jews, Moslems, Christians, and Armenians. It consisted of the ancient walled city, which is so small that one can walk around it in two hours, and a great modern suburb lying in clean, dusty disorder over the hills to the north, northwest and west. No census of any degree of reliability has been taken in recent years, but its population is estimated at between 55,000 and 70,000. These are estimated to stand divided into 20,000 Jews, 20,000 Moslems and 15,000 Christians. Within the walls of the ancient city, there are quarters for Jews, Moslems, Christians, and Armenians. Without the walls, there are great French, German, Italian, Russian, Greek, English, and American properties.

"When the Egyptian Expeditionary Force of the British Army occupied it, the first tasks to be tackled were those of feeding the population and of replacing the stench of the ancient city with a sanitary system. These tasks accomplished, there remained the final task of preserving the ancient city and its life. It augured well for Jerusalem that this task devolved upon such men of vision as General Sir Edmud
THE WATCH TOWER


"Brigadier-General Storrs summoned to his aid C. R. Ashbee, whose work in city planning and civic life has brought him into touch with the best ideas in Europe and America; Major Ernest Richmond, son of Sir William Richmond, the British painter, an authority on Sacrasenic art; W. H. Maclean, city engineer of Alexandria and a city planning expert; and W. A. Stewart, supervisor of technical schools in Egypt and an authority on arts and crafts in the Near East.

Mr. Maclean was employed to prepare a town plan for the new Jerusalem, Mr. Stewart to investigate the state of the Haram-el-Sherif with a view to its repairing.

"More recently, too, Mr. Ashbee, after exhaustive investigations into the tasks which confronted him, was made civic adviser to the city of Jerusalem, and thus the beginning has been laid of a new civil administration such as Jerusalem has never dreamed of before.

"These appointments were followed by one of the most significant events which Jerusalem has ever seen. In the Pro-Jerusalem Society, the creation and the special child of Brigadier-General Storrs, all the previously hostile religious communities which for centuries have cut up the population of Jerusalem, are united. The list of its members is unique in the history of Jerusalem.

"Before this society lies the unique task of unifying and rehabilitating Jerusalem. It is through this society that Mr. Ashbee is accomplishing much of his work in creating a new future for the sacred city."

Cleansing From All Unrighteousness

"Where sin abounded, grace did much more abound."—Romans 5:20.

Subjects are often complicated in our minds by too elaborate and intricate reasoning. The more simple we can keep our mental processes, the better for us, as a rule. In one sense the word sin abounds everywhere, in the entire human family. But in the text under consideration the Apostle's thought seems to be that while sin has abounded in every member of the Adamic race, yet in some members of the human family it has abounded more than in others. If then, in imputing justifying merit to the church, God were to give the same amount of grace to each individual, some would receive more than they require, while others would not have a sufficiency. Hence the Apostle declares: "Where sin abounded, grace did much more abound."

This statement implies that God supplies his grace in Christ to each penitent in proportion to the needs of the individual case. If there be more sin, there is also more grace; if there be more depravity, there is likewise more grace to cover the imperfections. In other words, the grace of God through Christ Jesus our Lord is not evenly distributed in the sense of imputing to each one according to his necessity.

When any member of the Adamic race begins to see that he is a sinner, and desires to turn from sin to seek God and righteousness, he is approaching that condition which God has arranged for his enjoyment. But he has not reached it as yet; and he has received no blessings except those tentative ones which accrue to him because he has taken the right course in turning towards the things which God approves. He is now more pleasing to God in the sense that he is heading toward righteousness. Because he believes in God and seeks to please him, the believer has a measure of peace of mind as a result. But he has not come into the family of God, and his sins are not forgiven. The blessing which he now enjoys has come to him because he has taken the course of faith and obedience to God's law of righteousness.

This attempt on the part of a believer to draw near to God is pictured in Israel's Tabernacle in the Wilderness. The Camp, the Court, and the Tabernacle of Israel represented conditions through which all must pass who would attain joint-heirship with our Lord. The Camp represents the condition of the world in sin, needing atonement and desiring its blessings. The individual who leaves the Camp condition of general unbelief and enters into the Court is approaching the justified state; but he is not yet justified. As he enters the gate, he sees the Brazen Altar, and has a blessing through the realization that "Christ died for our sins, according to the Scriptures". But he is not as yet justified, although now he sees the divine provision for justification. He says, "I believe it," and has a corresponding blessing; for every step of faith, obedience, and desire to please God which he takes is a step toward justification.

Real Justification Follows Consecration

His next step is that of cleansing by washing at the antitypical Laver—the Word of God. This act signifies the putting away of the filth of the flesh or the earnest effort to do so. But it does not mean that the person who is endeavoring thus to do is now justified. Whoever tries to put away sin and to live a moral, upright life is getting nearer to God; and by so doing he will bring himself a peace of mind which is very desirable. If he has the right disposition, he will continue on in this course; otherwise he will eventually turn back. But in either case he is not justified.
The believer who continues his earnest endeavor to approach nearer to God will in due time come to the door of the antitypical Tabernacle. Further than this no human being can go by any power of his own. Thus far he has been approaching God as a believer. He has cleansed himself from outward sins and gradually has come to see the privilege of devoting, or consecrating, himself to Jehovah. This step of consecration is that of giving up one's own will in order to do the will of God. When the believer has thus presented himself to God in full consecration, he is not yet justified, but is merely seeking justification. He has been taking the right course, however; for he is getting more and more of the experiences which are necessary to bring him to actual justification in the sight of God.

This step on the believer's part is represented in the Tabernacle picture by the tying of the goats before the door of the Tabernacle. In the type the high priest then came out and killed the Lord's goat and proceeded to offer it as he had already done with the bullock. In the antitype the great High Priest, our Lord Jesus Christ, accepts the believer; but even this does not justify him. “It is God that justifieth.” (Romans 8:33) Then the High Priest imputes his merit to the believer and presents his sacrifice to the Father, who indicates the divine acceptance by begetting the believer with the holy Spirit. This was typified by the Jewish high priest's act of killing the goat. Now that the antitypical High Priest has imputed his merit to the believer and the Father has accepted the offering, the believer is therefore fully justified, accepted of God and begotten as a new creature in Christ.

**JUSTIFYING MERIT**

It requires the whole of the merit of Christ to justify even one human being. Our Lord Jesus could not divest his life among twenty thousand millions of people, and give a little scrap of the merit of his sacrifice to each individual. Nor is this the Scriptural presentation on the subject. The proper thought is that our Lord has a sufficiency of sacrificial merit to justify the one man who sinned—Adam; and that since the entire race has become sinners through that one man, our Lord's giving up of his life on the human plane has provided a sufficiency of merit to justify both the one original sinner and all of his posterity, born in sin and condemnation through his failure.

The work of ransoming Adam and his race includes much more than merely the providing of the ransom price. It includes the recovery of Adam and his posterity from the power of sin and death. Manifestly this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far made of the merit of our Lord's sacrificial death has been its imputation to the church—by faith. The work begun by our Lord for the world has not yet been completed, nor will it be until the end of the Millennial age. Up to the present time he has merely laid down his life as the ransom price, has placed it in the hands of the heavenly Father. Nothing more in the way of a ransom price is needed. What our Lord laid down is sufficient to cancel the account of the one sinner, Adam, and all of his posterity, who are dying on account of his sin of disobedience in Eden. The merit of our Lord's sacrificial death, which is already in the hands of divine justice, has not yet been appropriated in a legal way. But it will be thus legally applied in the sealing of the New Covenant, with its full provision whereby all men may be rescued from Adamic sin and death.

The church will not receive restitution; for in coming to the Father in full consecration we agreed to give up our earthly rights in order to have a share with our Lord Jesus in the spiritual blessings which God has made possible to us through his Son. If we have his spirit, we shall devote ourselves to doing the Father's will, even at the cost of our lives, as our Lord devoted himself. If we continue faithful even unto death, then the Father will be pleased to give us the divine nature, as he gave it to our Lord Jesus.—Philippians 2:8-11; 2 Peter 1:4.

**WHY JUSTIFICATION IS NECESSARY**

We are sinners by nature who desire to walk in our Redeemer's footsteps, and to sacrifice our earthly interests in doing the Father's will, but we are unacceptable; for only that which is perfect can come to God's altar. (Leviticus 23:17-25) The Father could not justly deal with us as he dealt with our Lord Jesus, for the reason that we are sinners under the sentence of death. But God has made a special arrangement for the church class. We each have more or less of physical strength, more or less of physical life, more or less of talent or ability, and perhaps some other things. These are our all—all that we have to devote, or offer to God. We have no right to life. The best we have is merely a little unexpired scrap of life received from Father Adam. This little scrap of life and talent we offer to God because we have been informed that God has provided for our acceptance through the sacrifice of Jesus. Then Jesus Christ the righteous offers himself as our Advocate. He is the One who had the right to human life, but who sacrificially laid it down for mankind. By that sacrifice he is empowered to give life everlasting to the world during the Millennium. But if we renounce our interest in the world's restitution provision, he will enable us to present our bodies a living sacrifice, holy and acceptable to the Father.—Romans, 12, 1.

Whether or not we understand the psychology of this matter, we may accept the fact. It is our privilege, however, to understand the subject better than did some of our forefathers; for God's due time has come for the wise to understand. (Daniel 12:10) The Bible tells us that since we desire our bodies to be devoted to death, we merely give our consent that what we have shall be sacrificed. Jesus, who would have given us life in the future age, with all the rest of the world, says, 'If you are willing to give what you have, I will appropriate on your behalf that which I would have given you in restitution times, and thus will make your sacrifice acceptable to the Father'. In other words, our Lord Jesus imputes to the church now what he otherwise would have given us bye and bye during the Millennial age.

**IMPUTATION MADE ONCE FOR ALL**

Our Lord does not impute the same amount of righteousness to each; for some require more, while others require less. Whatever we lack of perfection will be what he will impute to us now, instead of giving it to us bye and bye, in the restitution times. We do not understand, however, that this imputation is made daily—a little now, and a little then; but that it was done all at once before we could be accepted by the Father.
Someone has asked: "As we grow in grace daily should we not need less and less of the Savior's merit to be imputed to us than at first?" We reply, No! Such a question shows a wrong conception of the subject. The first imputation was made once for all, and makes us acceptable sacrifices. The new creature does not need the imputation of our Lord's merit; for the new creature is sinless. It was the old creature that needed imputation, in order that God could accept the sacrifice and beget us as new creatures. The moment when we became new creatures, old things passed away and all things became new. The old creature was counted dead from that moment, and is not to be recognized by us; for the Father does not recognize it. We are non-existent as old creatures. The new creature does not need justification; for it does not sin.

At the time of spirit-begetting the new creature is not perfect, in the sense of being complete, nor will it be until after the resurrection "change". But although incomplete, yet it is holy. To sin, in the last analysis, is to do something wrong intentionally, wilfully. Ignorance is not sin. Weakness of our consecrated flesh is not sin on the part of the new creature. "He that is begotten of God sinneth not." The new creature is young and undeveloped; but, being begotten of God, he will desire to grow in grace, in knowledge and in all the fruits of the holy Spirit. He will strive to follow the teachings and the example of his great Lord and Head, and thus to become more like the heavenly Father. God has arranged that all things shall work together for good to all whom he begets as new creatures. He will bless their every trial and experience. Even the slips which they may make in the blindness, weakness or what not of their sacrificed flesh he is willing so to bless that they may learn lessons therefrom and become stronger thereby.

**DOES THE NEW CREATURE SIN?**

If through weakness of the flesh the new creature is ensnared, he should go at once to the throne of heavenly grace, and get right with God. He will thus demonstrate that he loves righteousness and hates sin. Then he will seek to profit by the experience, and will endeavor to keep as far as possible from further similar failings. Nothing less than this would be in harmony with the covenant which he has made.

Insofar as the sin or the trespass of which the new creature has repented is due to weakness of the flesh or to some other cause concerning which he was helpless, God would consider this as being due to the imperfect flesh, and would not hold it against the penitent new creature. But he would expect the penitent to learn the lesson embodied in the experience, even though the wrong doing would not be charged to the new creature's account. Nevertheless it would be necessary for him to ask forgiveness of the Father and of the Lord Jesus Christ, and to seek grace to avoid a repetition of the offense. The forgiveness for the fleshly weakness would be granted upon the basis of the original imputation, which covers his sins as long as he remains in the flesh. Nevertheless his flesh may be given stripes for its correction in righteousness.

In proportion as there is a mixture of wilfulness in our sins, the transgression would be wilful; for no matter how small the degree of our consent to sin, to that extent we would be in harmony with the enemy. We have enlisted on the side of Jehovah, and any sympathy toward unrighteousness implies a wrong condition on our part. The Father would be offended with such a new creature. Although he has not in the Scriptural sense committed full, wilful sin, yet he has trespassed—stepped beyond the bounds. If any new creature should sin wilfully, his act would indicate that the new mind had died. The new creature then would no longer exist; and the old creature, thus come to life, would be subject to the second death. If, however, the new creature shows our Lord that he is not in sympathy with the sin, there is forgiveness provided for him. The Father accepts his intentions, and will not take from him the holy Spirit. Nevertheless, he will receive chastisements in his flesh.

**CLEANSING FROM UNRIGHTEOUSNESS**

In the forgiveness of the new creature's trespasses, the merit of our Lord Jesus would not be involved. Our Lord has nothing personally to do with atoning for sin on the part of the new creature. His atonement sacrifice was for the sin of Adam and his posterity—the original sin—not for the new creation. If the new creature fails to be faithful to our Lord, he must receive chastisements in the flesh, in order that he may be helped to make straight paths for his feet. There is no atonement for new creatures.

A trespass is not necessarily a sin, however. One may unwittingly trespass upon another's rights. For instance, we might step into another person's path unintentionally; or we might bump into another, and might say, "Please excuse me". This remark implies that there has been a trespass, an occasion for asking to be excused for something done that was not quite right. To those who have come into the family of God, this matter of asking to be forgiven for a trespass means that the one asking forgiveness has not done as well as he might have done. When he has done what he can do to set the matter straight, he is to go to the Lord and seek forgiveness. Moreover, he is to assure the heavenly Father of his intention to do better in the future.

The Father desires his children to notice every little thing they do that is wrong. We must acknowledge the right, and get the lesson which the wrong would teach. Thus to acknowledge the wrong will do us good. If it has not been intentional, he will freely forgive it. If we have been careless, chastisement as well as forgiveness may be necessary.

This matter of cleansing from all unrighteousness is not merely the setting aside of our sins and trespasses in a legal way. To cleanse us from unrighteousness means to purify us. The cleansing is a gradual process, often accomplished through tears and tribulations. Water out of the faucet does not cleanse us the moment it touches us. We must use soap, and do special rubbing upon the places most soiled. So also the process of being cleansed from all filthiness of the flesh and the spirit is a gradual work, going on throughout our lives; and doubtless it will continue until the end. The old creature was more or less unclean from the beginning: and we shall therefore never be able to cleanse the flesh thoroughly. As long as we are in the flesh, however, the cleansing of our flesh will be in order. Our wills are clean; and now our minds must be cleansed. "Blessed are the pure in heart; for they shall see God."
ONTINUING his lesson to the apostles, showing them that his glory and his kingdom could not come until after his suffering and death, our Lord declared: "There be some standing here who will not taste of death until they see the Son of Man coming on the cloud, in the glory of the Father." (Matthew 16:28; 17:1)

Then, six days later (or eight days, according to the calendar of the Jews, which this was uttered and the one in which it was fulfilled) our Lord took Peter, James, and John, the three apostles most advanced in faith and zeal, into a high mountain; and while he was conversing with them the transfiguration scene of our Lord occurred.

It was a further lesson of instruction in harmony with what he had already explained; namely, that the Son of Man must be set at nought by the chief priests and the elders, and must be crucified and must rise from the dead. It was a realization from all the way up into his glory—the kingdom in which he had promised them a share. The transfiguration scene was therefore a picture or "vision" of our Lord's glory in his kingdom, and was designed to assure the apostles respecting the certainty of the kingdom, notwithstanding the apparent failure of all earthly things in our Lord's crucifixion. Doubtless this vision was essential as an assistant to the apostles' faith in Jesus as the promised Messiah, since the course of events which would follow in the next few months would be so different from everything that they had already experienced.

Peter, one of those present on this occasion, fully substantiates this view that the transfiguration was a vision of Christ's dignity and glory in the kingdom; for writing respecting it he says: "We have not followed cunningly devised fables, but as we were made to know, being eyes wit­nesses of the majesty of the Lord Jesus, but were eye­witnesses of that majesty; for when he re­ceived from God the Father honor and glory, then there came a voice to him from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased." And this voice which came from heaven we heard when we were with him in the holy mount."—2 Peter 1:16-18.

The several accounts show that our Lord entered into the mountain to pray, and that during the prayer the apostles fell asleep, but this was a result of human weakness, as our Lord Jesus could not be made asleep, but subsequently awakened and beheld the vision, the glory and majesty of the Lord Jesus, in which he heard the voice of God, saying, "This is my beloved Son; hear ye him."—Luke 9:35.

We cannot build tabernacles on the mountain heights of our Lord's ascension, as Moses and Elijah, representing the law and the prophets, appeared in their glory; for such a vision was essential as an assistant to the apostles' faith in Jesus as the promised Messiah, since the course of events which would follow in the next few months would be so different from everything that they had already experienced.

"THE MEANING OF THE VISION"

What is the interpretation of the picture? is a proper question. We reply that it represented, first of all, that although our Lord Jesus must suffer death, even the death of the cross, in harmony with the divine plan, "being made a curse for us" (Galatians 3:13), he was still the Son of God, whose glorious majesty and kingly power would later on be fully shown forth. Moses and Elijah, representing the law and the prophets, illustrate how the death of Christ was fully attested beforehand. Moses spoke of the sufferings of Christ in all the arrangements of the law, its sacrifices, etc.; and the prophets declared not only the coming glories, but also the sufferings which must precede them. This our Lord subsequently pointed out to the two disciples on the way to Emmaus, saying, "This Moses whom they slew on Mount Sinai, while the people of God saying, "This is my beloved Son,—to some extent be recognized, since the course of events which would follow in the next few months would be so different from everything that they had already experienced.

At the same time that the glory and majesty of our Lord were made known to the apostles, the three modifications of the great transaction of Calvary as the basis of all kingdom hopes and blessings. See STUDIES IN THE SCRIPTURES, Vol. 2, Study 8.

"THE TRANSFIGURATION SCENE A VISION"

We have called this scene on the mountain a vision; and so indeed our Lord calls it, in the account given by Matthew (17:9): "As they came down from the mountain Jesus charged them, saying, Tell the vision to no man until the Son of Man be risen from the dead." And indeed a vision was needed to make them effectual in comforting the disciples, to whom the crucified Redeemer had been. Thus it was that our Lord showed many things later on to one of these three witnessing disciples on the Isle of Patmos. He showed John, in vision, angels and thrones and crowns and multitudes and dragons, etc., in a manner which served the purpose equally well as though all those beasts, dragons, etc., had been actually created for that purpose. So in this vision, Our Lord's transfiguration was merely an appearance. Actually he had undergone no change. He appeared like as spirit beings and iscribed—bright, shining like the sun, etc.; yet he was not then a spirit being, and did not manifest his resurrection until after his death, and again as a result of his faithfulness unto death, which is the purpose of our Lord subsequently pointed out to the two disciples on the way to Emmaus, saying, "0 Lord, and to repose faith in its declaration respecting the Son of God, our Redeemer.

BACK TO THE BATTLE OF LIFE"

After the vision our Lord and the three apostles descended from the mount to engage in the duties of life, to complete the lessons of faith and obedience, battle against the world, the flesh, and the devil. Yet, as the quotation from the Apostle Peter's letter shows, the influence of this vision continued with the apostles through coming days, as it still encourages us to-day. And may we not learn a lesson to the effect that as this vision was granted when Jesus and the disciples were at prayer, so all those who seek God in prayer may expect to behold the glory of the Lord, which shall also be accomplished in actual death before they can enter into his glory, since it is written that "if we suffer with him we shall also reign with him"?

We cannot build tabernacles on the mountain heights of our Lord's ascension, as Moses and Elijah, representing the law and the prophets, appeared in their glory; for such a vision was essential as an assistant to the apostles' faith in Jesus as the promised Messiah, since the course of events which would follow in the next few months would be so different from everything that they had already experienced. We must remember that the duties and the trials of present experiences in conflicts with sin and with self and with the adversary are essential to our development and are part of our covenant. But like the Master we should frequently seek the heavenly Father's blessing in prayer; and so proportionate as we use this privilege will our hearts and our faces shine, and proportionately shall we be enabled to "show forth the praises of him who hath called us out of darkness into a marvelous light," and who has shined by his grace upon our hearts, to give the light of the knowledge of God as it shines in the face of Jesus Christ our Lord.
AFTER the vision in the holy mount representing the coming glories of Christ, there followed temptation. And this has not been an unusual course of events with the Lord's people ever since. Our highest and most glorious views of the heavenly things which the Lord has in reservation for his people are quickly forgotten, when the opportunity presents itself to serve to test and to prove whether or not we be of the kingdom class—whether or not we will be submissive to the heavenly moulding and fashioning, that we shall be made meet, fit, for the kingdom—whether or not, by full submission to the divine instructions in the school of Christ, we shall make our calling and our election sure to a place in the kingdom to which he has called us.

The disciples had the same thought that all Jews entertained respecting the Messianic kingdom, that it would be established by a great Messiah, a great King, who would bear rule over all the earth; that God's favored people Israel would be his special charge and nearest to him in association in his kingdom, and that through this kingdom all nations, all people, all kinds, would be blessed.

Our Lord doubtless knew at the time he delivered the parable of the great upper room feast to his disciples. On the contrary, Jesus never called little children to be his disciples. He had not begun his ministry as a child, but when he was thirty years of age. Nothing in this, however, signifies that our Lord had not a deep sympathy with children, as is illustrated by his taking some of them into his arms and blessing them and saying, "Suffer the little children to come unto me, and forbid them not; for of such [like] is the kingdom of heaven.'

The innocence and simplicity of a little child, and was quite willing to show his own humility in acceding to the wishes of the mothers that he notice their children and give them his blessing. It is clear, therefore, that no good man or woman could be without love for the innocence and simplicity of childhood.

"GREATEST IN THE KINGDOM OF HEAVEN"

Neither should we understand that because Jesus' ministry began at thirty, and because those whom he called to his disciples were of mature years, that this would limit the age of any who might become the followers of Christ during this Gospel age.

Quite to the contrary, we believe that some of the tender years have reached a sufficient understanding of the divine instructions in the school of Christ, and that through this kingdom class—whether we are old of heart or young of age, whether we are a child of ten or a man of eighty—we shall be made meet, fit, for the kingdom of God by our Lord and no such thoughts were communicated to us.

In this lesson, however, we should distinctly note that the Lord is neither addressing little children nor discussing them, except perhaps in the illustration of simplicity, docility and teachableness, and freedom from pride and ambition. This was impressed upon the disciples as they looked at the little child sitting there unconscious of the great honor thrust upon it. The consciousness of being used by the glorious King of kings to illustrate a lesson. The thought of our Lord is clearly given in the fourth verse, which says, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Let us not lose sight of the fact that it is the kingdom of heaven that the Lord is discussing and not the world. This was the same thought the apostles had, not which of them would get into the kingdom of heaven and which would not, but that all who would be in the kingdom of heaven would be in the kingdom of heaven because of being used by the glorious King of kings to illustrate a lesson. The thought of our Lord is clearly given in the fourth verse, which says, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Our Lord inquired of the disciples what topic was so greatly absorbing their attention and leading to such warm discussion. It is to the credit of the apostles that they were ashamed to acknowledge that they had been disputing concerning which should be highest in the kingdom. The whole matter was to be a favor to them anyway, they realized that they had done nothing to merit so great an honor, that the call to a place in the kingdom was of grace, of favor. Why should they quarrel with each other respecting the Master's distribution of the royal favors? They felt abashed, and Jesus did not press the question. Knowing of the matter he allowed them to see that he had a knowledge, not only of their words, but also of their very hearts and intentions. Most skillfully, most gently, did he administer a rebuke; not in coarse, harsh terms did he berate those who were inclined to be self-seeking; he did not threaten the time, but he took it and set in their midst. Afterwards, says Luke, he took it in his arms. Their attention roused by this peculiar proceeding, they were prepared for the lesson, which many to-day misunderstand when they suppose that our Lord meant that the kingdom of heaven would be composed mainly of little children. No such words were uttered by our Lord and no such thoughts were communicated to his disciples. On the contrary, Jesus never called little children to be his disciples. He had not begun his ministry as a child, but when he was thirty years of age. Nothing in this, however, signifies that our Lord had not a deep sympathy with children, as is illustrated by his taking some of them into his arms and blessing them and saying, "Suffer the little children to come unto me, and forbid them not; for of such [like] is the kingdom of heaven."

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devils in Jesus' name and they forbade him because he followed not with them. Jesus' answer was perfectly plain: "Forbid him not. He explained to them that though the man was not intimately associated with them, he evidently had the Lord's work at heart. He had probably not recognized his opportunity of going to our Lord and asking his direction on his labors. For such a move great faith and great humility were necessary. It may be that the subsequent experiences of life brought this individual to a realization of his need of closer fellowship. The account does not inform us.

The lesson here is a double one; first, that of the tolerant and second, that of a man's own business. The Master explained that the efforts of such a one were not directed against him but rather served as a signboard to call the attention of those who heard him to the Master himself. Furthermore, the man was doing a good work, and no good work should be forbidden. On the other hand, our Master did not tell his disciples to go and encourage the man in the course which he was pursuing, or to quit their own work and follow him; nor did they tell him to go and contribute to his work.

Subsequent verses of our lesson relate an incident which occurred on the occasion of our Lord's journey from Galilee to Jerusalem, just before his crucifixion. While passing through Samaria some of his disciples went into a city for the purchase of bread and supplies for the party. The Samaritans recognized the Master, and they were eager to heal them. The fact that the Samaritans have general treated them—unkindly? They believed the latter. The Apostles frankly told them that the Great Teacher was sent only to the Jewish nation and would not stop to heal the sick ones, because he was "not sent save to the lost sheep of the house of Israel".

Naturally enough the Samaritans resented this and were angry. They said, "Very Well. Buy bread from the people whom you instruct and whose sick you heal.

John and James were greatly incensed at this. Was not Jesus the greatest Teacher? Was he not the Messiah? Had he not, as such, the right to determine the will of God respecting who should and who should not receive his benefactions? With this answer they came to Jesus and, relating the circumstances, asked, "When the Son of Man cometh will he command fire to come down from heaven to destroy these men and their city?"

**WHAT SPIRIT ARE YE OF?**

We listen with keen interest for the Master's answer. As we once viewed the matter of the divine program it would have seemed right for the Great Teacher to have said to the Apostles, "Never mind, my dear disciples; wait just a little while and all the Samaritans will die and the Great Teacher will deliver them over to the devils for an eternity of torture. In comparison with eternal torture that which you suppose in the way of burning them for a few minutes would be nothing. I appreciate, my dear disciples, your spirit, that you desire to do all the roasting and burning within your power, and I commend you for it. Continue thus to copy your God and to cause suffering to as many as possible of your fellow-creatures who do not think exactly as you do.

Was this the answer of the Great Teacher? Thank God, No! His teaching was the very reverse—sympathetic, loving, kind. And he had the Father's spirit and understood it and followed it perfectly. In answer to their query, we read, "Ye know not what spirit ye are of: for the spirit of man is not to come to destroy men's lives, but to save them!"

The language spoken in Palestine in Jesus' day was the Syriac. One of the Great Teacher's titles is the Savior. And this, in the Syriac language, signifies, "The Life-Giver". The language used in this lesson was Babylonian, the language which the Lord's work at heart. He had probably not recognized his opportunity of going to our Lord and asking his direction on his labors. For such a move great faith and great humility were necessary. It may be that the subsequent experiences of life brought this individual to a realization of his need of closer fellowship. The account does not inform us.

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JESUS TEACHES PETER TRUE GREATNESS

— NOVEMBER 30—JOHN 13:5-16, 36-38. —

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

Our lesson can only be properly understood by taking note of the surroundings. The feast at Bethany, followed by our Lord's triumphal entry on the ass amid the shoutings of the multitude, his several days' preaching in the Temple to large crowds, and the coming of the Greeks to inquire for the Lord, all seemed to indicate a growing popularity; and the disciples, thoroughly unable to comprehend the Master's declaration that he was shortly to be put to death by the chief priests, were full of ambitious thoughts respecting the future—respecting their relationship to the Master, and how his exaltation as a king would bring them into prominence and honor with him, as well as confer upon them the coveted opportunity of accomplishing a large amount of good, blessing a larger number of people, etc.

So apparently was spent by our Lord in quiet retirement, and the evening following, beginning the fourteenth, was the time appointed for the celebration of the Passover Supper in the upper room. Some of the apostles had, by the Lord's instructions, his love and esteem for the Master himself, and perhaps with the feeling that they appreciated this privilege more than some others could appreciate the same. Indeed we may suppose that a considerable number of the other apostles strove on their behalf, in spite of the fact that they had made the crowns of thorns and the royal garments of the Kings of Greece to which they might sit the one on the right hand and the other on the left hand of the Master, in closest proximity to his person. It was this spirit that controlled on this occasion, and led up to our Lord's washing of the disciples' feet as a lesson of self-sacrifice and self-giving to serve one another even in the humblest capacity.

SELFISHNESS EVEN IN LOVE

Nor are we to think of the apostles as each striving for the highest position merely from a selfish standpoint. Rather was it the spirit of humility and willingness to serve one another that our Lord had in various ways specially favored in times past and who seemed to be specially close to him, loved the positions nearest his person, not merely because of the honor thus implied, that they knew not what to say, and so silence reigned until it came Peter's turn. Peter had a peculiar composition of character, part of which was extremely good. He objected to having his feet washed by the Lord, saying, "Dost thou wash my feet?"—It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman. But our Lord answered that although Peter did not discern the full meaning of the matter, he could not have been more in the wrong, and a spirit of humility and willingness to serve one another even in the humblest capacity.

WASHING THE FEET OF THE BATHED

As further illustrating this subject, and as helping us each to see whether or not any of them would improve the opportunity so providentially placed in their hands, our Lord laid aside his outer minister, girdled himself, and there, in the presence of the twelve, he performed the office of ministering, and bid them understand it. He showed this to be a necessity after every journey, but particularly on a festal occasion of this kind. As the Lord's company were not guests, but merely had the use of the room, no servant appeared to wash their feet, and it would have been properly the duty and custom for one of the number to perform this service for the others. As we have just seen, however, the spirit of rivalry was warm in their hearts, and no one volitionally to render the service, nor had any one the right to demand it in a company in which there was no special rank and appointed none as menials. This, however, rightly understood and appreciated, would have left the greater opportunity for some of them to volunteer this service to the others. What an opportunity they all lost!

A FAVORABLE OPPORTUNITY LOST

Our Lord apparently let the matter go to the full limit to see whether or not any of them would improve the opportunity so providentially placed in their hands, and make the best of it. Our Lord included them all as he washed the feet of the bathed, hoisting them up, and saying, "Ye are clean but not all." This expression shows us clearly that the Lord had in various ways specially favored in times past and who seemed to be specially close to him, loved the positions nearest his person, not merely because of the honor thus implied, that they knew not what to say, and so silence reigned until it came Peter's turn. Peter had a peculiar composition of character, part of which was extremely good. He objected to having his feet washed by the Lord, saying, "Dost thou wash my feet?"—It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman. But our Lord answered that although Peter did not discern the full meaning of the matter, he could not have been more in the wrong, and a spirit of humility and willingness to serve one another even in the humblest capacity.

WASHING THE FEET OF THE BATHED

Our Lord's answer in our common version is somewhat obscure; the revised version is better—he that is bathed needeth not to save his feet to be washed every whit. Properly they had all bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season. Our Lord's intention, then, signified that having bathed they merely now needed the washing of their feet, the cleansing of the members that had come in contact with the earth. Our Lord added, referring to Judas, "Ye are clean but not all." This expression shows us clearly that he had in mind a higher cleansing, of which this washing of their feet and their previous bath were but figures.
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I. B. S. A. BERANEK BIBLE STUDIES

QUESTIONs FROM
MANUAL ON SERIES SIXTH

STUDIES IN THE SCRIPTURES
Vol. XL

November 1

Semi-Monthly

A.D. 1919—A.M. 6048

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"Watchman, What of the Night?"
The Morning Comes, and a Night also. (Isa. 21:10-12)
This Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the Watch Tower Bible & Tract Society, chartered A. D. 1881, "For the Propagation 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 an instrument of communication with the watchmen of the world's Conventions and o, 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 the brethren who desire a daily review, which is why (with a very slight change in translation) it is called a "Daily Lesson," by which is implied a ministration to the soul. (V. 19) It is translated into English, is Minister of the Divine Word. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

For the convenience of the different branches 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 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:11) of further information this convention of the study of the S. S. Lessons is available in the following form:

The Bible Students had a very splendid foundation for the S. S. Lessons once Washington, D. C., was the center of the religious movement. No matter what the introductory discussions may be, God's grace will be the final conclusion forming the S. S. Lessons' basis. The title of this lesson is "The Church's Joyful Hope." It is the latest in a series of lessons that have been published in this paper. The lesson is full of interest and encouragement to all who are interested in the work of the Society.

To understand the S. S. Lessons, we must first understand the Bible. The Bible is the record of the word of God. It is the only source of knowledge of God. It is the only source of knowledge of the world. It is the only source of knowledge of our own history. The Bible is the only source of knowledge of our own future. The S. S. Lessons are a study of the Bible. They are a study of the Bible's history. They are a study of the Bible's future.

To us the Scriptures clearly teach that the Church is "the Temple of the Living God." This is particularly true of the Temple in Heaven. This is not only true of the Temple in Heaven, but also of the Temple on earth. The Temple on earth is the Church. The Church is the Temple of the Living God. The Church is the House of God. The Church is the Body of Christ. The Church is the Kingdom of God. The Church is the New Jerusalem. The Church is the New Zion. The Church is the New Jerusalem. The Church is the New Zion.

Local Conventions at Thanksgiving Season

Quite a number of local conventions will be held this year during the Thanksgiving season. Among the number already arranged for are:

Chicago, Ill., November 27-30. Brother Rutherford and several pilgrim brethren will be present. For further information address Entertainers' Committee, 1901 Masonic Temple, Chicago, Ill.


Cincinnati, Ohio, November 29, 30. Address Victor Schmidt, 545 West 7th Street, Cincinnati, Ohio, for information concerning this convention.


Toledo, Ohio, November 27-28. For further information address W. Smith, 1021 Varick Ave., Toledo, Ohio.

Evansville, Ind., November 27-28. For further information address Mr. G. A. Forgemany, Evansville, Ind. (Also in Chicago, Ill., November 27th.)

St. Louis, Mo., November 27-30. J. B. Bernouy, 7033 Lindell Ave, can be addressed for further information regarding this convention.

San Antonio, Texas, November 27-30. All meetings will be held in the B. B. A. Hall, 117 X. Flots. Friends wishing to attend notify Brother J. B., C. 124 Van Street, San Antonio, Texas.

Brother Rutherford hopes to address the following local conventions:


National Labor Tribune

Readers of The Watch Tower are familiar with the fearlessness with which the National Labor Tribune has put forth the message of Truth. Being an independent paper, many read the message in it who would not read it otherwise. It carries each week an article in the "Labor Tribune," and in no short measure, these friends everywhere show their appreciation by getting the Labor Tribune into the hands of as many readers as possible. This paper serves as a good medium for the volunteer message.

Bethel Hymns for December

After the close of the hymn the Bethel family listens to the reading of "My Vine Unto the Lord," then joins in prayer. At breakfast the following hymn text is considered:

Hymns for November follow: (1) 95; (2) 25; (3) 125; (4) 91; (5) 180; (6) 119; (7) 267; (8) 924; (9) 218; (10) 219; (11) 130; (12) 108; (13) 145; (14) 296; (15) 284; (16) 114; (17) 313; (18) 293; (19) 44; (20) 205; (21) 226; (22) 256; (23) 255; (24) 139; (25) 126; (26) 129; (27) 97; (28) 107; (29) 272; (30) 186; (31) 6.
GREEN LEAVES AND BuddING HOPEs

"Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Matthew 24:32.

N THIS parable our Lord was speaking, evidently, of the Jewish nation and its revivescence after a long period of disfavor. This new life in matters Jewish was to be looked upon by the Lord's followers as one of the signs of the oncoming establishment of Messiah's kingdom for the blessing of all the families of the earth.

Sometime before Jesus gave this little parable he had cursed the fig tree because it was barren, and it had withered so quickly as to astound the disciples who watched it. The Master identified this little tableau with the Jewish nation when, using another figure of speech well known by all the Old Testament prophets, he said: "Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done."—Matthew 21:21.

Speaking under the direction of the holy Spirit, those disciples or their successors did subsequently "declare the whole counsel of God" (Acts 20:27), in which was included pronouncements of the utter overthrow of the Jewish polity. If they did nothing else in this connection some of them at least recorded the strong words of our Master respecting the destruction of the temple, the misery which would come upon the populace, and other like utterances. In thus doing they were announcing to the mountain, or kingdom, of Israel its removal and its dissolution in the distressing times which did actually come upon Jerusalem and Judea, terminating, respectively, in the years 70 and 73 A.D. Furthermore, the preaching of the disciples to the effect that the church "must through much tribulation enter into the kingdom of God" (Acts 14:22), thus become members of the Isaac class, and heirs according to the promise, had the effect of withering the natural hopes of Israel (the fig tree upon which our Lord found leaves of profession and expectation but no fruit worthy of their continuance in divine favor), for they had hoped that the Messiah would bring them worldly glory and material prosperity.

THE LAND TO ABRAHAM

They were not without basis for these expectations; for Jehovah had promised the "land" to Abraham and to his seed after him, and the prophets had held before them the picture of a refreshed and happy earth. Being weak in faith, and hence slow of heart to believe all that the prophets had spoken, they could not see the period of waiting during which the spiritual seed of Abraham was to be gathered out, first from the Jews and then from the Gentiles, which spiritual seed was to be "as the stars of heaven" in brilliancy and height of glory.

Since, then, the preaching of sacrifice dampened the earthly hopes of the Jews, as did also the destruction of its capital and national government, it follows logically that the proclamation of the earthly blessing and splendor, together with the restoration of its national capital, would cause the hopes of the fig-tree nation, Jewry, for centuries withered and barren, to spring up anew. The curse which our Lord denounced against the fig tree is rather too strongly stated in our King James version. The Greek text says: "Let no fruit grow on thee to the termination of the figure of the fig tree, but if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done."—Matthew 21:21.

But gradually Jewish sentiment has veered more and more toward Zionism, until today there are few even of the rich and prominent Jews who find it judicious to speak slightingly of it. The Annual Convention of Zionist Organizations of America was recently held in Chicago and was attended by prominent Jews from all over the country. The Chicago Daily Tribune, of September 13, carried an advance contribution by Judge Hugo Pam, outlining the general situation among the Jews:

"The world war has brought to light one after another the great latent social and national problems of the world. Among these is the establishment of Palestine as a homeland for the Jewish people.

"After eighteen centuries and a half since Titus took Jerusalem, house by house, and rendered its soil barren and sterile, the Jews and Palestine had been strangers to each other. Since that time they have lived in dispersion, but in the hearts of all Jews, save a few who desired to be known as assimilators, there has been a longing for the return of the Jews to Palestine, not merely from either a religious or sentimental standpoint, but from a consciousness of national life which could best be expressed in the land of their fathers. Throughout these centuries the pious Jew has prayed morning and night for the day to come when once more the land of Pale­

FORCE BY POGROMS TO MOVE

"The year 1882 marked the beginning of serious programs in the pale, namely, in Russia, Poland, Galicia, and Roumania. As a consequence, the Jews were compelled to leave the pale. The main stream of emigrants turned to the west, attracted by the small, but wealthy and powerful Jewish communities in western Europe, who had enjoyed comparative emancipation.

"Thousands settled in England, hundreds of thousands crossed the Atlantic and came to our shores, finding here two sadly needed requirements, a friendly government and a growing land.

"While this emigration to western Europe and to our
country was of a momentous consequence for those countries and for the Jews, yet it was not destined to be so important a factor in the development of the national life of the Jews as was the day stream of pioneers which began at the same period to flow southeast from the pale to Palestine. This return to Palestine can be compared favorably in pioneering to the emigration of the Pilgrim Fathers to America.

"The struggle has been a hard one; the difficulties great, the discouragement at times almost overwhelming, but courage never forsaken them, despair never enveloped them.

"In the great war just over, one of the great principles fought for was the right of self-determination. It was this same principle, living eternally in the heart of the Jew, which led to the beginning of the Zionist movement. The Zionists today are those colonists in Palestine who had made these great sacrifices; but the Zionist organization not only has for its purpose the restoration of Palestine as a homeland for the Jewish people, but the establishment of a government therein, which shall take its place side by side with those governments which for the last few years have been fighting for the cause of humanity and justice."

Two days afterward the Chicago Evening American published a first report of the convention sessions, parts of which we quote as follows:

"Who will go to Palestine?"

"Dr. Stephen S. Wise, head of the Zionists, who are now in convention at the Auditorium Theater, today answered this important question by saying:"

"The question of who is to go to Palestine is one for those who desire to move there.'"

"The opening session yesterday was marked for its fervor and feeling in anticipation of the realization of years of longing and hope for the rebuilding of their homeland. There were cheers and tears, weeping and laughter as the great credo was moved by the words of an army of powerful speakers."

BEYOND THE MIST OF DREAMS

On the same day, September 15, the Chicago Daily Tribune added the following items touching on the actual physical needs and development of Palestine:

"Palestine is now a nation, ready for its people. It has grown beyond the mist of dreams. It has the needs of a new nation—schools, bridges, railroads, house building, development of the soil, water power, and sanitation."

"Palestine needs the kind of men who will go there to make Palestine better—not the kind who will go to make themselves greater. We want men who will make sacrifices, not for profit, but for spiritual longing."

"The work will take time. And remember that we are not building for the present, not for a century, but for all time. We must build slowly and we must build well."

"He that Judge Mack] closed his address with the statement that the entire 150,000 Jews of the movement in the last year had proved that nine-tenths of the Jews in America are Zionists."

"In a report of the activities of the organization for the last year Jacob de Haas, executive secretary, gave a detailed account of the complete reorganization of the movement in this country."

"The report carried the information that through the Palestine bureau under Israel Goldberg, 4,000 prospective Palestine immigrants were registered with a joint capital of $3,994,385.

According to the report, the Society of Zionist Engineers and Agronomists acquired a membership of 254 a number which is devoting their scientific knowledge to the development of Palestine through the planning of railroads, harbors, hydraulic plants, and highroads."

It seems that there was the most marked enthusiasm among all the delegates attending. An interesting item was mentioned by Professor Felix Frankfurter, confidential secretary to Secretary of War Baker during the war, and an attaché at the peace conference:

"Among the members of the peace conference [in Paris] there was no dissent to the Zionists cause."

The Scriptural aspect of the government which the Zionists hope to establish in Palestine was made very plain in this convention as reported by the Chicago Daily News, of September 16:

"There will be no profiteering in Palestine. The land is to be owned by the state. All its public utilities are to be owned by the people. As many as possible of its private industries are to be nationally operated."

"There will be no 'loan sharks' in Palestine. Banking will be in the hands of the people as a state. It will be impossible for individuals to speculate in land or commodities. In fact, it will be impossible in Palestine for any individual to acquire a large fortune."

"This sounds on the surface as if the new Jewish state of Palestine has had its government system specially arranged by Mazzini, Lenin and Trotsky. To the contrary, the social democracy on which Palestine as a nation will be based is something like 3,000 years old. It incorporates the Biblical communist laws of the Jewish tribes, and adds to them the experience in practical democracy given the world by the United States."

"Certain reforms we will introduce are radical in appearance, but they are no more than ordinary democratic reforms—the elimination of trusts, huge private fortunes and the like. All these things will be possible under a British rule."

"The Jews in Palestine, instead of working to pile up individual fortunes for a small fraction of their people, will work to pile up the state's fortune, which in turn will be used for improvement of national conditions and the people's welfare."

"Supreme Court Justice Louis Brandeis spoke today in a private committee hearing at the Auditorium:

"'Palestine is capable of accommodating a million more Jews than it has; of being developed into a prosperous state in which the Jews may live, work and develop their nationalism to a point where it will contribute vitally to the world's progress and their own,' he said.

ANCIENT HEBREW BEING REVIVED

The Hebrew language is expected to be used very generally in Palestine, as is shown by remarks in the Chicago Daily News, of September 17, reporting on another day of the Zionist Convention:

"Can Hebrew come back? Entombed for centuries among the rabbinical books of the race, almost as dead as the languages of Babylonia and the Medes once talked, Hebrew is to be restored to the tongues of the land by the Zionists, assembled in their convention at the Auditorium theater, have made up their minds that it will."

"This restoration of the ancient Jewish language was voted today by the delegates as part of the program to renationalize Palestine. Every reference to Hebrew was cheered and applauded by delegates, a good half of whom are themselves unable to speak it. A motion to devote 25 percent of all funds raised for Palestine work to the Hebrew and Zionist education of American Jewish children and adults was passed enthusiastically."

"Hebrew is one of the most passionate and resonant of languages. It is a speech fit for intense expression. Oscar Wilde's Salome reads better in its Hebrew translation than in the original. So do countless English, French and German literary works."

"It is a language which in itself elevates its speaker. Its idioms almost make wisdom easy. There is no reason why Jews should allow a language so rich in attainment to die. When Palestine becomes established as the Jewish homeland, Hebrew must become established as the talk of the Jews."

In confirmation of this is the fact reported by The Maccabaeus, for September, that a Hebrew daily is just being started in Jerusalem, the first number appearing on June 18, 1919. The Maccabaeus adds:

"This day should become a red-letter day in the annals of Jewish journalism."

From other similar items we choose the following one at random from the Philadelphia Record, of September 7, which speaks of the interest manifested
by Jews in Pottsville, Pennsylvania, in the re-establishment of Palestine. Parts of that news item we quote as follows:

"Foreseeing pilgrimages to Palestine which will rival in numbers and enthusiasm the Crusades of the Middle Ages, prominent Jews of this region, working in connection with others in Philadelphia, New York, and Chicago, are literally 'selling all they have' and are preparing to make their future home, for some years at least, in Jerusalem.

"Clinton B. Reed, a local real estate dealer, was astonished this week when a prominent Jew ordered all his houses in Pottsville placed on the market, so that he can have a free hand in going to Jerusalem. 'I expect to return to America, and will not give up my citizenship,' said this man, 'but I will be more or less out of touch with this country for several years and wish to have a mind free from investment worries.'"

TESTS OF FAITH FOR ZIONISTS

Of course we must expect that all will not be sunshine with the Zionist movement. Already prominent international politicians are beginning to realize the drift of the rehabilitation of Palestine. They begin to realize that with Palestine as a separate state, and especially with the Biblical principles of theocratic democracy in operation, their own sordid schemes for dominion and often unholy commercial aggrandizement will not show up in an advantageous light.

Some have gone so far as to say that the greatest peril to the peace of Palestine is Zionism. They fear that that little war-ridden country will see another war unless Zionism is arrested. The following paragraph taken from the Buffalo Illustrated Express, and written by one of the many pro-British journalists, shows how Zionism's possibilities are viewed by some politicians:

"Given peaceful development under British direction, it will develop into the peak of the British Empire, the keystone of the Cape-Cairo-Calcutta arch. But given the continued menace of Jewish immigration, its population will break out into an anti-Zionist war, which quite conceivably may bring down Egypt, Mesopotamia, Persia, Afghanistan and India and involve the world in a new chaos."

THE LIVERY OF THE KING

"Be ye clothed with humility."—1 Peter 5:5.

And thirdly, as an ornament.

Attire which serves the first of these three purposes without the latter two is inadequate, as well as crude; clothing which serves as a covering and as a protection and yet is in no degree ornamental seems inappropriate to the finer structure of the human frame; and trappings, however gorgeous or ornate, which cover and adorn, but which do not protect, are lacking in practicality. All three uses seem to be legitimate.

So too with those who are in Christ; humility makes up the vestment which (1) covers us, or hides from view our selfish selves; (2) which protects us as new creatures from many a brunt and hurt felt by the proud and over-sensitive; and (3) serves the whole being as adornment, enhancing every other Christian grace—"the ornament of a meek and quiet spirit, which in God's sight is of great price." (1 Peter 3:4) The one who has humility will not be expecting so much in the way of deference to his position or ability and is, therefore, not disappointed when it is not forthcoming. But if he be hurt, he will be able to mollify the pain greatly by thinking that the affront was not intended, or, being intended in a measure, the offender did not realize how much the offense hurt.

It should not be expected by either Christians or Zionists that so stupendous a matter as the fulfillment of the earthly phases of God's promise to Abraham would come unnoticed or unchallenged by the god of this world and by his collaborators in high worldly places. Jehovah intends that the return of Israel to Palestine shall be accomplished in such a way as to develop the faith of his fleshly people. If all went swimmingly along, with no great obstacles to be overcome, the Jews might think that it was their own astuteness and sagacity, coupled with inborn energy and industry, which accomplished the restoration of their ancient homeland.

But it is not likely that room will be left for any flesh to glory in Jehovah's presence. All the glory will belong to him. Zionists need not be discouraged or fear even though all the powers of the world should combine against them. The Scriptures intimate that some such difficulty as pointed out in the last foregoing quotation may be encountered a few years hence and that in the midst of this, "Jacob's trouble," God will appear and lend them assistance, fighting their battles as in the days of old. Probably this help will be rendered by the reappearance of such eminent worthies as Abraham, Isaac, and Jacob, who as princes in all the earth will be empowered to take hold of Israel and re-establish peace and order and gradually, with the assistance of others of the same class, spread the knowledge of the change of rulership from Satan, the god of this present order, to Messiah, the Anointed of God, who shall usher in the kingdom of righteousness and fulfill the desire of all nations.

All the prophets have spoken glowingly of that time. Isaiah points out that "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish peace and order and gradually, with the assistance of others of the same class, spread the knowledge of the change of rulership from Satan, the god of this present order, to Messiah, the Anointed of God, who shall usher in the kingdom of righteousness and fulfill the desire of all nations."—Isaiah 9:6, 7.
Clothes do not necessarily hamper one in his liberty of body; nor does the wearing of clothing narrow the sphere of usefulness. Quite to the contrary, clothing broadens the sphere of usefulness; and while it may hide the person, it does not hide the personality. And so it is with humility; it works nothing but advantage in the Christian life. Without it we could not be used at all by our heavenly Lord and King.

The best dressed man is the one whose clothing is so fitting to his general self that, after he is gone, one does not remember what he wore, but merely retains an impression of his general personality. And certain it is that humility can be no conscious grace. The mantle of our humbleness must be, though noted by all other eyes, "unworthy in our own".

**A DEFINITION**

For purposes of Christian practice we may define humility as being a willingness to occupy one's appropriate position in respect to the Lord, his people, his providences and his work. Or, in other words, it is the disposition, or preference, to do God's will and to follow his judgment rather than one's own.

No more notable example of this spirit can be found than that of our Lord himself, who was "meek and lowly of heart", and who prayed in the hour of his greatest grief: "Not my will but thine be done". He had a will, a decided natural preference, not to suffer unnecessarily, or, possibly, as a blasphemer, but he had another and still higher desire and that was to follow the supreme will and wisdom of his Father.

Another instance may be cited in the conduct of the Apostle Peter at the time of the conversion of Cornelius. Peter's previous experience, everything that he had been taught throughout his life, inclined away from the thought of preaching to the Gentiles. Yet when a special vision was given him indicating that God's will was different from his own judgment, he humbly laid aside his own thoughts, and gladly followed the vision, went to Cornelius' home and delivered the message. That he had not fully seen through the whys and wherefores of the situation is manifest by his uncertainty on the selfsame subject years afterward.

Thus it will be seen that humility lies at the very root of obedience. The haughty spirit that went before the fall of Satan now "ruleth in the hearts of the children of disobedience". But we who would "follow the Lamb whithersoever he goeth" are invited to "learn of him, for he is meek and lowly of heart".

**HOW ATTAINED**

As far as humility relates to imperfect creatures, it carries with it the thought of conscious inferiority—perhaps in comparison with fellow creatures, but certainly in comparison with God. Usually the inclination of mind favorable to humility is produced by a long chain of circumstances, the effect of which is to break confidence in one's own ability to plan and carry out his life to his own satisfaction. The individual comes to a point in life where he or she is willing to occupy his appropriate position in respect to the Lord and his providences, divine wisdom, as expressed through God's Word, to be the standard of decision.

There are various circumstances, influences, and experiences which contribute toward bringing this willingness into the hearts of some people. Those who do not possess this disposition at one time in life may possess it later on, when failure of their ideals or endeavors have led them to see their own situation more nearly in its true light. Those who never have this disposition of humility will not be looking for divine favor because they are still filled with their own feeling of self-importance and self-superiority. "The wicked through pride will not seek God." (Psalm 10:4) But with the Lord's people, those who are already in relationship with God through Christ and walking in the narrow way, the question is not so much how humility is originally attained or produced, but how it can be maintained. Those who stand in the relationship of sons to God may be sure that their humility was of an acceptable quality at the time of their consecration; otherwise God would have resisted them, as he does all the proud. The great question, then, with the Lord's people is how to maintain the same attitude which they bore toward God's will at the time of their consecration, and maintain this throughout all the changes of their Christian way.

**HOW MAINTAINED**

There are a number of influences which help to maintain humility in the Christian heart. Among these we mention the influence of sentiment, the force of reason, and the encouragement of divine instructive providences.

Some of the Lord's people might be inclined to exclude sentiment from this field. But the trouble with sentiment is not that it is wrong in itself but that it is sometimes allowed to be the deciding factor in our lives. The whole realm of sentiment and emotion is one which furnishes excellent motive power, but it will never do to take the place of justice and to direct our conduct. The trouble with father Adam, and the trouble with hundreds of millions of his progeny, is that they allow sentiment to rule. Fire is an excellent thing and is indispensable as God has constituted human affairs; but it must always be kept within proper bounds. So also with sentiment.

Under the heading of sentiment we have (a) appreciation, (b) gratitude, and (c) thanksgiving. Appreciation might be termed an intellectual sentiment. We get a view of God's greatness and of some of the beauties of his character as revealed in his Word; our minds reach out for these desirable conceptions and we appreciate the qualities of Jehovah which have prompted his wisdom to devise a plan whereby his justice can remain inviolate and still allow his power to effect the salvation of a sin-cursed and imperfect race. Many people see thus far, but do not allow their appreciation to sink deeper than their intellect.

When appreciation percolates more deeply into the life and consciousness of the individual, when it goes as far as the heart, we call it gratitude. Gratitude is nothing more nor less than heart appreciation. We not only appreciate God's great plan as our minds might appreciate the design and workings of an intricate piece of machinery, but we realize that his beneficent designs will work blessing for us and for those we hold dear. We therefore become grateful to God. Both of these degrees of appreciation are powerful influences to the maintenance of humility on our part. They assist us in keeping our proper relationship to Jehovah in mind; which means that we will be very, very small and he very, very great. It would almost seem that, if our appreciation were suffi-
ciency keen and our gratitude to God sufficiently genuine, there would be no room for pride.

But “out of the abundance of the heart the mouth speaketh”. If the heart is full of gratitude, some of it will find expression in thanksgiving. Thanksgiving is the expressing by word, act, or general conduct the gratitude which dwells within our hearts. The expressing of this gratitude tends to clarify in our own minds our vision of the causes for gratitude. This increases our original appreciation, the appreciation increases our gratitude, and so the whole cycle of sentiments is more or less self-perpetuating, if fed on the right kind of knowledge. The difficulty is that very small and comparatively insignificant influences in the earth tend to displace and to render obscure our understanding of God’s plans and purposes. It is for this reason that we are admonished to meet together with those of like precious faith that we may be refreshed and invigorated, fed and strengthened by a knowledge of God’s will, and brought into conformity with the image of him that hath created us as new creatures.—Colossians 3:10.

REASON DOES THE DECIDING

The faculty with which the Lord has endowed us and which enables us to decide or to determine the right or wrong course, the advantageous or disadvantageous way of life, is reason. Reason is a process of comparing. By it we compare the things which we have with the things which we do not have but need, in order to perfect our happiness and to make us acceptable in the sight of God. Reason looks at the matter of humility purely from the standpoint of advantage and disadvantage. Reason says that no matter how strongly sentiment might incline toward humility, that quality must not be exercised unless the proposition is worth while. Reason looks with cool calculation, first, at the present advantages, and second, at the future advantages.

Under the present advantages reason finds, first, divine favor. This in a sense includes all the other advantages. He “giveth grace to the humble”. (2 Peter 3:5) Divine grace, or favor, cannot be purchased with gifts of worldly value, but the sacrifice of a humble and contrite heart is ever acceptable to him. Men have waded through fire and blood over half a world to attain or maintain their favor with some very fallible earthly potentate. How much more willing ought we not to be to secure the favor of the King of kings and Lord of lords!

But this is more than a matter of sentiment; it is a matter in which our vital interests are bound up. In Psalm 30:5 we read that in God’s “favor is life”. If his favor is withheld from the proud, then the proud have no prospect of life—in his disfavor is death, as is shown by the experience of the world for six thousand years. Our very eternal existence is bound up with our possession of divine favor. This is to be had and is had by the humble, now.

The necessity for humility explains many of the divine providences which would otherwise be quite inexplicable. When the Lord spoke to Moses of old he intimated to him that the experiences which would be his portion would be to “humble [him] and to prove [him]”. (Deuteronomy 8:2) If we are unable to locate the cause of some particularly trying experience, we may at least be sure that it will serve the purpose of either humbling us or proving us, and possibly both purposes at the same time. It may produce in us a greater degree or finer quality of humility than we possessed before, or it may merely put to the test the humility which we did actually possess. We may have been previously willing to occupy our appropriate position in respect to the Lord and his providences, and this given experience merely demonstrated that fact to the Lord, to the brethren, and to us. Thus we have peace as a second present advantage from humility in heart and life.

JOY FOR THE HUMBLE

A third present advantage which we have from humility is joy. “The humble shall hear thereof [of God’s message] and be glad.” (Psalm 32:2) The whole world is seeking joy, gladness, happiness, but very few of them find it. Those who find it in some measure are soon confronted by the fact that the causes which gave it birth are subject to change and decay. Only those whose joy has its source in the glories set before us in God’s Word can have assurance of its continuance. The proud are not glad to hear of God’s arrangement for the future because it suggests a change from their present selfish practices and institutions.

Another present advantage of humility in the heart is the assurance of divine assistance and encouragement. He dwells “in the high and holy place...to revive the spirit of the humble and...the heart of the contrite ones”. (Isaiah 57:15) Jehovah, who is from everlasting to everlasting, has taken upon himself the responsibility of furnishing refreshing and reviving influences to those who are humble and contrite of spirit. Nothing we could do would ever give us the right thus to call upon Omnipotence for our own blessing and refreshment. But he stands willing to give it without money and without price to those who have such a sense of the fitness of things that they are willing to stay where they belong, be what they should be, do what they should do, or go where they should go, as indicated by God’s Word.

“The meek will he guide in judgment; the meek will he teach his way.” (Psalm 25:9) Whether the word judgment here be taken as referring to our individual power of judgment and discernment of things or whether it be taken as referring to our judgment or trial period as new creatures makes no great difference, because we will be guided in both respects if we are meek and humble before him. Meekness is merely the manner of conduct inspired by humility—humility being the inward disposition.

Surely all of us need guidance. People in the world who have legal difficulties are very glad to secure the advice and counsel of a competent advocate before the law. Here is Jehovah, the very Author of wisdom and judgment, standing ready to guide us and to direct us in our efforts to decide and to pursue a rightful course. One of the ways he uses in guiding our judgment is to call our attention to the instructions of his Word. He shows us the advantages of his way and the disadvantages of a selfish course. We would have very poor judgment indeed to refuse or to decline to enter the way which is fraught with so much of advantage, even in the present time.

Favor, peace, joy, refreshment, guidance: these are some of the present advantages deriving from the possession of humility. There are doubtless many others, but if there were not it seems apparent that the
present advantages alone of a humble walk with the Lord are much greater than any loss which we could possibly encounter. Indeed, the disadvantages are very few: a willingness to occupy our appropriate position in respect to God and his providences may cut us off from intimate association with the great ones of the earth. But that loss is only a seeming one, since “the whole world lieth in the wicked one”, (1 John 5:19) and friendship or intimate companionship with the world means nothing to the child of God.

**FUTURE ADVANTAGES**

The Master informs us that “he that humbleth himself [now] shall be exalted”—then. (Luke 14:11; 18:14) He shall exalt us “in due time”. There is a great system of compensation which the Lord inaugurates to the advantage of his people whereby the small inconveniences, discomforts, and privations of the present time which they encounter because of faithfulness to him and his Word shall be much more than paid for in the glories and beauties of the future. If faithful, we shall be exalted from conditions of sorrow, sickness, suffering, death; exalted to happiness, health, peace and life.

The Wise Man informs us: “By humility and the fear of the Lord are riches, and honor, and life”. (Proverbs 22:4) There will be riches of divine favor, even beyond anything which we are now able to ask or think. There will be perfectness of mind. The Apostle assures us that “in him [in Christ] are hidden all the treasures of wisdom and knowledge”. (Colossians 2:3) So that if we win Christ and be found in him we shall have the key to this storehouse of unsearchable wealth. It will mean perfection of memory, of judgment, power to reason abstractly or concretely on any subject without the possibility of error in the process of reasoning. It will mean the power to balance things in our own minds, to see and to maintain their proper relationship and to understand the differences of things. Those riches will also include our bodily perfection on the most glorious of all planes, the divine plane. It will mean a body so wonderfully constructed that it will not be dependent upon sustenance from any outside source. Then too there will be perfection of environment, of life, and of dominion. Those riches will also include riches of fellowship with Jehovah, with Christ Jesus, and with all the faithful saints of the Gospel Age. It will mean riches of opportunity, as well as capacity for blessing “the residue of men”.—Acts 15:13-17.

**THE BRIDE'S CHIEF HONOR**

By humility and the fear of the Lord we are to have not only riches, but also honor. All of God’s perfect creatures have the honor of divine favor, and all of them have glory in the sense of having perfect balance of character, even as God has. The bride has the honor of sharing the throne with her Lord and King; but this promised honor, we may assume, is something special. Surely it would, at least, include the honor of being where our Lord and Master desires us to be. There is a statement that implies such an honor for the church, and it is one of the most encouraging statements made by Jesus when he said, near the close of his earthly career, praying to the Father concerning the church: “Father, I will that they also, whom thou hast given me, be with me where I am”. (John 17:24)

From this we gather the thought that we are not to be merely tolerated by our glorious King; he is not merely conforming himself to the Father’s wishes in the matter without the inspiration of his own desire. He really wants the church to be with him in glory; and to be desired by that heavenly Bridegroom is a great, a special honor coming to the bridal class.

Another future advantage of present humility is life. Life, not in the small, flickering measure in which we now possess it, not even life as perfect human beings; nor is it life on the angelic, seraphic, cherubic, or archangelic planes. Our Lord informed us at his first advent that he went away to prepare a new, a unique and distinct place for the church. Theirs is to be life in such inexhaustible supply that they can use it for the benefit of the nations of earth and still have more than enough for all eternity. It will be immortality, incorruptibility.

Life in any measure is a blessing. Life is included in the “blessings” given to the animate creation of Jehovah. (Genesis 1:28) This animate creation includes some small forms of organism which live only a few hours under the bark of a tree. If life in that small and constricted sphere is a blessing, how much more of a blessing is it on the highest of all planes, with no limitations, save those imposed by wisdom and justice? Surely there is no comparison. It is no wonder the prophet said that “the meek shall eat [of God’s Word] and be satisfied”. (Psalm 22:26) They are satisfied now to the extent that that is possible: they are filled full, but their capacity is very limited. Then they shall be filled with all the fulness of him that filleth all in all.

**DIVINE INSTRUCTIVE PROVIDENCES**

The means or agencies for the maintenance of humility in our hearts thus far considered have been means which we ourselves can apply. It would seem that they should be sufficient. There is all the advantage of sentiment on the one hand and of reason on the other. The coldest calculation with which it is possible for us to approach the subject of humility shows us that it is worth infinitely more than it can ever cost—worth more in the present life, to say nothing of eternity. But apparently these means are not always sufficient; otherwise it would not be necessary for the Lord to give us humiliating experiences. We may be following all the dictates of the Lord’s Word as best we are able to discern them, when suddenly some particularly difficult and quite unforeseen experience comes our way. It is humiliating. But if we are willing to occupy the awkward position which the Lord’s providence has indicated for us under those circumstances we will have demonstrated the presence of true humility in our hearts. We will not fume or fret because of the painful thing—the thing painful to our pride or sense of self-respect.

These divine instructive providences may properly fall under the heading of chastisements. And the Scriptures assure us that chastisements are not necessarily marks of divine disfavor but are intended to be for our blessing and for the purification of our motives and conduct. The humble heart will rejoice that the great Emperor of the Universe has had sufficient interest in that heart’s welfare to give it instruction through the process of that instruction may sorely grieve the flesh of the new creature.—Hebrews 12:11.
THE FOES OF HUMILITY

The enemies of humility are two: pride and vanity. In the minds of many people these qualities are the same, but in reality they are alike only in that they are both detrimental to the exercise of humility. Pride is a condition of heart found in those who are possessed of a disproportionate amount of self-esteem. The person who is proud may not be particularly interested in other people's conception of him; his own estimate of himself is a very good one, and that is sufficient for him. Vanity is more likely to be found in those of small self-esteem but of correspondingly large approximativeness. Approximativeness is not the quality which satisfies one with self-approval; but it is that attribute which reaches out and desires the approval of others, pre-eminently. Pride relates more to our own opinion of ourselves, vanity to what we would have others think of us. Pride is a feeling of elation or exaltation on account of what one is or has or is connected with. It is an inordinate self-esteem or unreasonable estimate of one's own superiority, which manifests itself in lofty airs, reserve, and often in contempt of others. It is doubtless for these latter reasons that the Wise Man said: "Pride goeth before destruction and a haughty spirit before a fall."—Proverbs 16:18.

The person in whom vanity resides may actually feel in his or her private thinking that he is no one, has nothing worthy of special approval, and can do nothing extraordinary; but at the same time the effort of such a person may be to create the impression in the minds of others that he is someone, has something, and can do many wonderful things. It is difficult to say whether the one whose natural inclinations are toward pride or the one whose troubles are with vanity has the more difficult time in the narrow way. One may be very much given to contempt of his fellow man and appear very self-sufficient in dealing with them, but at the same time have a deep reverential feeling toward God. Of such would likely be those who claim to love the Lord and yet who do not love them whom the Lord has begotten. (1 John 4:20) Such a disposition would have to be overcome if progress in the Master's footsteps be made, for he was both "meek and lowly of heart" and "he is not ashamed to call them [his followers] brethren."—Matthew 11:29; Hebrews 2:11.

IMITATIONS OF HUMILITY

On the other hand, the person who finds himself endowed with large approximativeness is much the more pleasant of the two individuals to be associated with. But he might not be truer or more faithful to the Lord. He might incline to "run well for a time" (Galatians 5:7), when such running would not incur a strong disapproval of anyone standing highly in his esteem. The one with large approximativeness instinctively feels what will meet with the approval of those about him and will bend to meet their wishes, not altogether out of desire to bless them, but with some measure of consideration for his own comfort. Of the two diseases vanity is much the harder to detect, even in one's own self, because it inspires a course of conduct filled with consideration for other people and approaching very closely in outward appearance to the conduct prompted by love.

Some people naturally desire to be in the limelight of prominence. They consider themselves well qualified to occupy such a position. They may have either a disproportionate idea of their own importance, or their judgment may be in some measure correct—they may actually be possessed of superior endowments and may be merely recognizing the facts in the case, to this extent. To be humble does not necessarily mean to falsify to one's self about what one can do or cannot do. Humility means a willingness to occupy the position which the Lord points out for us, whether we think it commensurate with our powers and dignities on the one hand, or much too great for what we consider our very limited capacities on the other.

Some people naturally prefer to remain in the shadow, and their desire is often inspired by a fear lest they might not appear to sufficiently good advantage if brought into prominence or special activity. What might seem to be a very meek, retiring disposition under such circumstances would be nothing more nor less than vanity. On the other hand, a person who finds satisfaction in self-approval feels that a serious mistake is being made if he is not given a prominent position of some kind. If the person who prefers the limelight willingly in the shadow because God's providence puts him there, then he is developing and manifesting the grace of humility; and most admirable it is. On the other hand, if a person naturally prefers the shadow and the Lord's providence leads him out into the limelight and he is willing to endure the humiliating consciousness of his own deficiencies and shortcomings because the Lord placed him there and has not seen fit to remove him, if this be his attitude toward God's will irrespective of and in spite of his natural choice and predilections, that is humility. This retirement of self-will has been well exemplified by a prisoner of Christ Jesus, who, after years of incarceration, was able to write:

"Well pleased a prisoner to be
Because, my Lord, it pleaseth thee."

FEAR OF FAILURE DECEPTIVE

Here is a circumstance which came to our attention some years ago: A brother in a fairly large class had for several years declined a nomination as deacon, always stating as a cause for his withdrawal the fact that he believed himself incapable of rendering acceptable service. Granted that this was his real, genuine conception of his capacity for service as a deacon, would it not have been the more humble way to let the Lord's providence be indicated by a vote of the class, rather than to trust to his own judgment in the matter? Looking behind his cause given there may have been a fear that he could not discharge his duties in such a manner as to call forth the approval of all, and to spare himself the humiliation he would sidestep the responsibility. If he had said to himself, as he subsequently did: It is my honest judgment that I am not endowed in such a way as to perform the services of deacon in a proper manner; but if the Lord's providence through the vote of this ecclesia indicates that I shall try, then I will not withhold my hand, but do the best that is within my power. If the class votes me down, I will have every assurance that my original judgment was good and no one will be injured in any manner by the vote. If the class votes me in, it will not necessarily change my conception of my powers but it will be an indication to me that the Lord wishes me to attempt the duties, and if I am not able to discharge them as creditably as I would like, the very humiliation connected with my failures may work
a greater blessing for me than I would be able to choose for myself. Furthermore, it may work a blessing for the class in that they will have learned how to choose better the next time. Such a course, finally pursued by the brother, did, we believe, retrieve for him the blessing which his former course of conduct would have lost him. The only means for ascertaining the Lord's will under the circumstances was not to consult his own choice, but to submit to a vote.

Suppose an experience of this kind: Some good but tactless brother in a testimony meeting says to himself: There are few here who are capable of giving a testimony as good as mine. I therefore feel justified in taking more than my share of the time; for while I am talking the time is at least not being wasted by someone incapable of expressing himself. The brother gets up in the meeting and consumes an entirely disproportionate amount of the time. Of course, the leader should not usually permit such a transgression upon the rights of others but, assuming that he did, the brother who disregarded the Golden Rule in this respect might be perfectly honest in his own heart about the value of his usage of the time. He might be conceived, it is true; but he might be honest.

While he is thus expatiating some other brother might sit in the group and say to himself: I am sure I would never do any such thing as that as long as I live. He might be speaking the truth; perhaps he would not thus encroach upon the rights of others. But his motive for avoiding such conduct might not be either pure love for the brethren or a keen sense of justice and right toward them. It might simply be due to a sharp discernment of the fact that such conduct would bring upon him such criticism as he was even then leveling at the less considerate brother. While the conduct of such an one would be much more admirable and much more conducive to happiness on the part of the other friends present, his motive might not be any better in God's sight than that of the other brother. The motive of the one in that instance would be pride; the motive of the other would be vanity. Neither would be humility.

DISCERNING THOUGHTS AND INTENTS

No one can surely discern for another his motives in these matters; nor is it necessary to do so. The responsibility lies with each one; and it is for each one to get behind the scenes in his own heart, and find out what is going on, and why. It is not a hopeless task, though it would be hopeless if we depended upon our natural qualifications to accomplish it. In the book of Hebrews we read that "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart". (Hebrews 4:12) The standards set before us in the Scriptures are so clear that if the spirit-illuminated mind honestly considers them it will be possible to discern whether our conduct emanates from the soul (the natural being and its inclinations) or from the spirit—the new will, and the new mind which it has been gathering about it. The same thought is expressed in other language by the Psalmist: "Wheerewithal shall a young man cleanse his way? By taking heed thereto according to thy word". (Psalm 119:9) It is by a rigid examination of our conduct in comparison with the standards for conduct set up in God's Word that we are able to discern and, discerning, to cleanse ourselves of those things which do not conform to his will.

"I will clothe her priests with salvation", is the promise of reward for such as wear the garment of humility with faithfulness throughout their present life. But, "His [Christ's] enemies will I clothe with shame".—Psalm 132:16, 18.

"To watermark no secret, soft discourse,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own
To yield with such a happy art
That no one thinks you care;
Yet say to your poor, bleeding heart,
How little you can bear.

"Ah, 'tis a pathway rough to choose,
A struggle hard to share;
For human pride would still refuse
The nameless trials there.
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this?"

ON BROTHER RUSSELL'S WILL

DEAR BROTHER RUTHERFORD:

In view of the stress placed by certain brethren upon the importance of Brother Russell's will, I have had it in mind for some time to write you regarding a conversation between Brother Russell and myself in 1900. I have naturally hesitated to make mention of this matter, because my statement must rest upon my unsupported word. However, certain brethren will recall that I made mention of this incident before Brother Russell's death and before his will came into controversy.

During the General Convention at Seattle in 1900 Brother Russell and I, with several other brethren, made a side trip to Everett, Washington. Brother Russell has on several occasions discussed with me the various sitting at headquarters. On this trip the conversation turned upon the Henningen and McPhail trouble, then before the church. In the discussion Brother Russell said: "I have made three wills and everyone whom I have named turned against me and went out of the truth". This circumstance is deeply impressed on my mind, for I replied: "Brother Russell, if this is the effect your wills have, please don't ever name me". He cited several examples, mentioning the names of those involved in the 1907 and 1908 sit-ins.

He explained that he made these wills not knowing just what the Lord's will might be concerning him and he desired to leave matters in the best condition possible to avoid contention. He then said: "I have made my last will," and explained that after his previous experiences he would now let the Lord work out these matters as he saw best, plainly implying he would make no change.

Here, when his will was published I was not surprised to find it practically as first written, notwithstanding that changed conditions would seemingly have warranted changes or modifications in some of its items. When the controversy was raised over the application of its terms by these brethren their arguments had little weight in making my judgment as to the merit of same. While no doubt conscientious, in my opinion they did not have Brother Russell's mind upon the issues involved.

While the cares and responsibilities of the harvest do not rest heavily upon your heart, the Lord is in the yoke with you and he makes the burden light. Then, too, the sympathy and prayers of all the Israel of God are yours, so "be strong and very courageous".

With sincere love toward all at Bethel and everywhere, I am

Your fellow servant, W. A. BAKER.
THE GOLDEN AGE

HE second number of The Golden Age has been issued and like the first is full of matter interesting to Christians and non-Christians. Its appearance is not all that might be wished, but it has been found very difficult to get it issued at all, due to the strike among the printers. Doubtless the god of this world will put all the obstacles in the way possible; but so long as the Lord wishes the message to go forth in the printed page we may be sure it will get out in some shape.

Some have been disappointed with the cover appearance, expecting a more elaborate or gaudy cover. We note, however, that there is a great contrast between The Golden Age and other magazines, and this contrast alone would attract the attention of many. A colored cover would increase the cost almost double, and would preclude the issuing of the magazine for the subscription price now charged for it. It is deemed therefore more important to get the reading matter before the people than to attract them merely by the cover. We believe when the people observe the table of contents and read some of the articles, particularly those pertaining to the times in which we are now living, that their interest will be increased and they will wish to subscribe. The purpose for which the magazine is issued will appeal to the public, and those soliciting for it do well to study carefully the salutary appearing in the first issue and emphasize the purpose for which the magazine is published.

From every part of the country the classes report the completion of their organization and the fact that they are awaiting supplies in order to begin the work. The printer’s strike has greatly interfered with getting out the necessary subscription blanks, receipt cards, etc. Hence the friends have not been supplied with these that they might proceed with the work. However, the subscription list to The Golden Age now is about 20,000; and we may well imagine that, after the workers begin in every part of the country, the subscription list will rapidly climb. In almost every instance where someone has read a sample copy and has then been solicited a subscription has been obtained. Up to date, however, very few sample copies could be issued. For the present friends will have to content themselves with canvassing with their own copy which they receive through the mail. As soon as possible sample copies will be issued and sent out to be used as suggested. Almost all subscriptions up to this time, however, have been taken without a sample copy, and the interest that the public manifests in The Golden Age magazine is indicated by some excerpts from letters following.

ENCOURAGING EXPERIENCES REPORTED

“I have already taken twelve subscriptions,” writes a brother, “from my acquaintances where I work. I feel sure that the Lord is going to bless the work. I took eight subscriptions in eight hours and did my other work besides. When I explained what The Golden Age is, they stated, That is just the kind of a magazine I want. One old man said he would stop all of his other magazines and take The Golden Age.”

Another writes: “A Brother at Cedar Point Convention remarked to me that he believed the work of The Golden Age was of the Lord and that the Lord would go ahead and prepare the people for it, and I have found it so. I canvassed ten of my fellow workmen and received nine subscriptions, and an additional one later which came through one of the nine, and all of this before either one of them even saw a copy of The Golden Age. In my two years experience in colporteur I have never found anything to sell as readily as The Golden Age, and it is just what the awakened people of today want, and they eagerly subscribe for it. We find that, while there is a great cry and noise about no money, it is almost as easy to sell the Volumes with the GA for one year. The people seem to feel that the price for the GA is phenomenally cheap.”

Another says: “Our experience of late shows a marked tendency to study the place of the church and lyceum, since no real food is to be had in them. Likewise, nearly every thinking person is looking for a Biblical climax in human affairs, but know not which way is right.”

Subscription blanks and receipt cards are now being mailed out to the various classes and work generally will begin immediately. We advise all the friends to take the copy which they receive through the mail and exhibit it to those whom they canvass. Read carefully the sample canvass given in the booklet mailed to the class secretary, and if you have not a copy of this booklet apply to the class secretary and ask him to let you have his, or take a copy of the canvass. Study well the contents of the magazine so as to be able readily to call attention to the important points.

We strongly recommend that the pilgrim brethren at every public meeting mention the fact that The Golden Age magazine now published in the city of New York, and issued every other week, is the only magazine on earth that attempts to explain the present-day events in the light of divine prophecy and that enables the student to determine the importance of the time in which we are living, and to foreshadow the immediate future; that this magazine is published for the benefit of the people, that they might have a clearer vision and understanding of the times in which we now are, and hence it is issued at a very low cost in order that everyone may have an opportunity to avail himself of it. Then recommend that anyone who desires to subscribe, or even see the magazine, might leave his name and address with the ushers.

THE BRIGHTER, BETTER DAY

I am waiting, ever waiting,
For the brighter, better day,
Just beyond the clouds and shadows,
That surround my lonely way;

For a day of light and gladness
Such as earth has never known,
When in equity and justice,
Christ shall reign on David’s throne.
SPECIAL LOVE, SPECIAL RESPONSIBILITY

Our Lord probably had two reasons for going forth as he did that night. First, realizing that he would be arrested by the traitor Judas and the band he would bring, our Lord probably did not wish to bring commotion or trouble upon the friend who had so kindly permitted him the use of his upper room. Secondly, he desired the still quiet of midnight, and found it in the orchard where he could be alone with God, to pour out his soul in prayer and obtain the strength necessary for the ordeal at hand. In harmony with this last thought, we find when our Lord reached the entrance to the orchard he left eight of the disciples there, as an outer guard, so that the thought of this might have power to bring the feelings, the greater the capacity for sorrow; and our Lord being absolutely perfect must have been immeasurably more susceptible to the influences of pain than others.

O one can thoughtfully read this lesson of our Redeemer's sorrow, tears and prayers, and yet not be moved. It would surely have been a pretense, a mockery of prayer, for him to supplicate without feeling that he was full of warm, loving, tender feelings, the greater the capacity for joy and the greater the capacity for sorrow; and our Lord being absolutely perfect must have been immeasurably more susceptible to the influences of pain than others.

It is strange, but true, that the one who was able to save him out of all his enemies, and who was with him in the Garden of Gethsemane, but the word garden, as used in the account of our Lord's bloody sweat is not found in the original Sinaitic MS. but it was probably used by the words of our Lord, which was a mockery of prayer, for him to supplicate without feeling that he was full of warm, loving, tender feelings, the greater the capacity for joy and the greater the capacity for sorrow; and our Lord being absolutely perfect must have been immeasurably more susceptible to the influences of pain than others.

The different accounts of our Lord's experience on this occasion, grouped together, show us that mental anguish seemed to come upon him here with a force and poignancy he had never before experienced, and that the load became increasingly heavy—"sorrowful even unto death," a sorrow which almost crushed him in his very body, one that Mary says Matthew, Mark says (14:33) that he was "sore amazed," as though the sorrow had come upon him unexpectedly, as though he were bewildered. Luke, who was a physician, says that he was "in an agony," a contest, a struggle, the language used in the Greek implying a struggle of increasing force and severity, so that this said "he was in anguish and extreme sorrow, and this bloody sweat is unknown to physicians today, although very rare. It marks an extreme tension of feeling—sorrow nigh unto death. Prof. Tischendorf shows that this account of our Lord's bloody sweat is not found in the original Sinaitic MS. It was crossed out by a later critic. The passage is therefore doubtful, or at least questionable.
sorrow. The night and its lessons had been impressive; the memorial supper, which they did not fully understand, nevertheless left a weight of sorrow upon them, as the Master had intended—a weight that represented his death, and had further intimated that one of his members would betray him. The reaction from the sorrow brought a measure of stupor. Very gently our Lord upbraided them: "Could ye not watch with me one hour? Watch and pray lest ye enter into temptation." It is not merely that you need to watch on my account; you need to watch in a watching attitude on your own account. An hour of severe trial is upon us all; watch and pray lest ye fall in this evil time.

THIRD PRAYER AND COMFORT

Then our Lord went to pray again. We are told that his prayers were in the same words; that is to say, that the same sentiments were expressed; and again a third time similarly: the one matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, that having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection? In answer to his petition a heavenly messenger was sent to comfort him, to assure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace; and that he brought assurances that our Lord's course had the Father's approval, and that he would be brought again from the dead by a resurrection. These were quite sufficient to give him the strength to encourage necessity for faith, and to prepare him for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band he was the most calm and self-possessed of all; when before the chief priest, Caiaphas, it was the same way; when before Pilate the same manner of truth and sincerity; and he had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor, and immortality were his, and now he could pass through any ordeal.

The Scriptures assure us that our Lord was tempted in all points as we are tempted, and that we in him through his temptations and trials learn the lessons which are to be our comfort. In Gethsemane an illustration of one of the most severe trials which come to the Lord's people. It would seem as though the adversary at times attempted to discourage us by making us think that the trials and difficulties of the "narrow way" of sacrifice will be all unavailing anyhow, and that we might as well give up. When such thoughts come to those who are earnestly and faithfully seeking in their hearts for their Lord's comfort, we call them the "narrow trials" which constitute one of the severest trials that could overtake them; if they have given up the world and its affections, hopes, aims, desires, exchanging all these for the heavenly, then anything which seems to cloud the heavenly hopes, leaves them in a darkness more utter than they could have known had they never seen and appreciated the glorious promises. And what course should we pursue at such a time? We should follow the example of our Lord, and seek the Father's face, anxious to know whether or not everything is right with our Lord, whether he is pleased with all the efforts and prayers of his people. If we do not have a full assurance of faith, we must endeavor so to strengthen our faith that we may as well give up. When such thoughts come to us, we must be sure to follow the example of our Lord: He was the most calm and self-possessed of all. When approached by his band, he was the most calm and self-possessed of all; when before the chief priest, Caiaphas, it was the same way; when before Pilate the same manner of truth and sincerity. And although there will not come to them the same kind of heavenly messenger to comfort and encourage them, nevertheless a heavenly messenger of another kind will surely be sent. It may be in the person of a fellow-disciple, able to enter sympathize with them in our trials and difficulties, as none other besides the apostles could sympathize with our Lord or assist him. Or it may be that the messenger sent will be one of the apostles themselves, through the many gracious words of inspiration which God has communicated through them in his Word. But however the strength may come, it will be the assurance not of men nor of angels, but of God, that we are pleasing and acceptable to him—and that we may claim and expect the exceeding great and precious things which he has in reservation for them that love him.

LAST YE ENTER INTO TEMPTATION

So to speak, we are now in the hour of trial which controls the whole world to try them. The present is represented in the Scriptures to be "the hour of temptation," or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord's true people, fully conscious of his approval; to all who are the Lord's disciples, to all who are the Lord's devoted followers. It is the hour, therefore, in which we, like our Lord, should be seeking the Father's face to receive the assurance that is at his will and is intended for our perfecting; that our hearts may be strengthened, and that we may rely confidently on his strength to carry us through this time. It is the time in which we are to make sure, as we sometimes sing:

"Oh, let no earthly cloud arise To hide thee from thy servant's eyes."

It is a time in which those who neglect the Master's words, "Watch and pray, lest ye enter into temptation," will be sure to enter into temptation, and to be tolerably sure to fall therein. And if we may not be as wise as Peter, they should afterward be recovered out of it, it will be with weeping.

Shall we not, then, more and more remember and put into practice, in every home in which The Watch Tower is a visitor, the words of our Lord, "Watch and pray, lest ye enter into temptation."
ALTHOUGH most of the disciples fled when Jesus was apprehended in the garden, John's account tells us that John and Peter followed at a distance. Their deep interest in the Master would not permit them to go to their lodging places; they must keep him in sight and know how things would go with him to the very last. They were powerless to assist him against such great odds, and in the face of his own refusal to be assisted; but they were not powerless to love him still. John, it seems, was somewhat acquainted at the high priest's palace (indeed tradition has it that he was a relative), and boldly gained entrance, not only for himself but also for Peter.

But these favors and privileges became tests to Peter, and led to his denial of the Lord; and so it is with some of the Lord's people of today. When they are by themselves, or with others of like precious faith, they are bold and courageous to confess the Lord and to serve him, but if perchance they get into palaces or among the servants and officers and high priests of church hierarchy they are ashamed of the Master and fear to confess him, lest they should be cast out of the privileges enjoyed as such. Such was Peter. He who once had recognized the truth. Far better would it have been for poor Peter had he openly declared: "Yes, I am one of his disciples; and since I presume that none such are wanted here I will go away!" Such a course would have kept the road clear for him and John were never so near or so far apart when he recommended the admission of Peter he did not explain who he was; quite possibly John had in mind the protection of Peter from any identity with the impetuous car-cutting in the garden.

EARTH'S HONORS A SNARE

Peter's failure to take the proper course brought him later to a still more trying situation, when a kinsman of the man whose ear he had cut off asked him point blank the question: "Did I not see thee in the garden with him?" The situation was getting very embarrassing for Peter. It was now more than a question of leaving the fire and the privileges of the high priest's court; it was now a question of his identity as the one who had defended Jesus with a sword, and hence a question of his own possible arrest and trial at the same tribunal with his Master. One false step leads naturally to another; to declare now for Jesus would have been too late. Peter, like the rest, had been warned, had been expected, had been prepared, was now to be tested. He had been told the truth, but a very embarrassing truth to admit. It might have led to his apprehension, so Peter concluded that in self-defense he must not only repeat the lie already told, and again deny his Master, but must make the matter stronger before his accusers by cursing and swearing. Perhaps he thought that this lapse into the uncouth language of the fishing smack would tend to divert the attention of his audience from the real issue.

Poor Peter! Truly, as our Lord had told him, Satan had desired to have him, to sift him, and surely he was being severely sifted. It was a miracle that he recovered his balance and repeated and found forgiveness for his sins. It would seem that our Lord's prayer on his behalf operated through his previous announcement to Peter of this denial; for after he had thus denied, and after he had confessed the case, he did not demand any more vows and oaths; the Lord was the most favorably disposed toward Peter, and had boasted of it, and yet failed for lack of courage. The words of the Apostle Paul, "When I am weak, then am I strong," imply that he who feels himself strong is really weak, as in Peter's case. Would it not be wise for us all to learn to guard our supposedly strong points of character, remembering that we have a wily foe? We are to realize our weaknesses, our vulnerabilities at any point, except as we keep watch on every side and rely upon the great Captain of our salvation to assist us.

John does not tell the whole of the story; he omits reference to Peter's cursing and swearing. His love for Peter evidently influenced him to omit that portion of the narrative not absolutely necessary to confirm the Lord's prediction. The account of the cursing and swearing is given by Mark, whose record is supposed to have been dictated by Peter himself. Mark being in a large measure Peter's amanuensis.

MARK 14:66-72

DEFEATED JUSTICE AND JUDGMENT

Without wishing to bear unduly upon Peter's shortcomings in this connexion, we cannot pass without calling attention to the strong contrast which our Lord's course of extreme faithfulness exemplifies. Had our Lord possessed the slightest inclination to turn aside from his course of sacrifice, he could have found human justification in this failure of Peter. He might have said to himself: Here is Peter, the oldest of the apostles, the one among the three specially favored ones from whom might reasonably be expected the greatest fidelity. Furthermore, these three were the most favored of the twelve: the twelve had the most advantages of the whole human race; Peter was the most conspicuous among all the nations of earth; if Peter would do a thing like that, what would the rest do under stress? But our Lord had made his contract not with Peter, not with the twelve apostles, not with the Jewish nation, but with Jehovah. And he put the carryout of this contract above the carryout of the human contract, be it good or bad; that had no bearing on his own faithfulness.

Jesus was examined by the high priest. That functionary, however evil and murderously disposed at heart, felt bound to preserve, at least the form of justice, although from other parts of the record we know he had already determined that Jesus must be put to death, because his influence among the people was inimical to their own—because his teachings cast their into the shade and exposed their hollowness, bigotry, and hypocrisy. Our Lord answered the high priest's question
with these facts in view; refusing to make any specific explanations, he merely referred to his teachings, appealing thus to his rights as a Jew. His answer was a perfectly proper and legal one; he had been arrested without just cause and the judge was now seeking to find a cause. Our Lord merely pointed out that the cause for the arrest must be shown to have been something which preceded the arrest. It is not legal to arrest a man and then get him to say something to be used as a basis for his prosecution.

PLEASED THE LORD TO BRUISE HIM

There are some who, we fear, would find fault with our Lord for his answer. They seem to think that he should have shown more deference to the officers of the law, etc. He should have been ingratiating in his efforts to explain everything and, if necessary, tell even more than he knew that our Lord did not do this. Yet, even though he knew it was a conspiracy against his life, Jesus was not discontented to the Court but merely reminded him that it was part of the duties of the legal machinery to provide the indictment ahead of the arrest; the responsibility in no wise rested upon our Lord to furnish them with an indictment. When Jesus replied, an officer struck him with the flat of his hand.

It is not necessary for us to suppose that the officer who struck Jesus with the palm of his hand, and reproved him for supposedly improper language toward the chief priest, was intentionally unjust in the matter. Rather we may suppose that, influenced by his desire to appear zealous in support of the high priest's contention and the public sentiment, the occurrence accentuated his mental unbalance as a fallen man and led him to imagine evil where none existed. This circumstance, however, gives us the opportunity for discerning just what our Lord meant by his expression in the sermon on the mount: "Whosoever shall smite thee on the right cheek turn to him the other also." (Matthew 5:39) Our Lord did not literally turn over the other cheek to the man and ask him to smite that also; nor did he even receive the smiting in silence. He was not willing that his good conduct and proper language be evil spoken of without at least a proper endeavor to correct the matter. Hence, he asked his smiter to point out wherein he had spoken evil, and suggested to him that if he could not point out the evil he should acknowledge his wrong in having improperly smitten for an evil which could not be pointed out.

In the light of this illustration the Lord's people are to understand the command, to turn the other cheek, to mean simply that they are not to resist evil with evil; rather, they are to receive more evil than to return it in kind. On the contrary, however, they are to resist evil with good; they are to cover all injuries with kindness, with with gentleness to have them see the right and the wrong of the questions in dispute.

"HE PUT HIM TO GRIEF"

It would appear that our Lord's trial by the Jews was rather formalistic. First, there was the initial hearing before Annas, the real high priest, but who was too old to fulfill all the duties of the office. He sent Jesus, bound, to Caiphas, the acting high priest and the one having the Roman appointment. This preliminary trial was probably between two and three o'clock in the morning, after the members of the Sanhedrin had been summoned from their homes. It was more in the nature of a sitting of the grand jury. It was illegal to try a Jew at that time; but as this session was considered an examination of what charges they would prefer against Jesus at the formal sitting at daybreak. Then came the trial before Caiphas as the day broke, in mockery of their own darkness of heart and mind to the real principles of justice. Jesus was accused of blasphemy—the charge of all charges nearest removed from the mark and confusion, to be worthy of death, for the Jews had evidently very limited powers of carrying out the death sentence, without the consent of the Roman government.

This Caiphas before whom our Lord had his second preliminary hearing and also his ecclesiastical trial, was the same Caiphas who a short time before had declared: It is expedient for us that one man should die for the people and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation: and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.—John 11:50-52.

Here is an illustration of how a great truth may be seen from two opposite standpoints. The prophecy of Caiphas was strictly true, in strict accord with all the declarations of the Lord's Word, and was sent through one of the channels which the Lord had been in the habit of using (the high priest's appointment) and the person occupying that office, being out of heart harmony with the Lord, was used to put forth the various features of God's plan, and he became an instigator and cooperator in an illegal work which, nevertheless, was working out in harmony with the divine foreknowledge and program.

There is a lesson in this also for all the Lord's people in respect to every feature of God's truths. It is not sufficient that we see certain facts: it is necessary that we be in heart harmony with the Lord, else we might, like Caiphas, aid in fulfilling the Lord's plan, but, taking the wrong position, may be bringing ourselves, with others, under a curse while still cooperating in the fulfillment of the divine plan. And, of course, this lesson is underscored by the fact that we shall gather together, as children of God, the Lord's people.

OVERRRESSED AND AFFLICTED

It was necessary or desirable for the ecclesiastical court to have the sanction of the civil power in the matter of Jesus' death, and now for the ratification by the Roman governor. Under the faith of God, they tell Pilate, the Roman appointee for Judea? They realized that the prize of liberty would seem like child's prattle in his ears. Suppose someone did speak slightly of Jehovah; were there not many other gods besides? This would have probably been his thought on such a question. So they conjured up a charge of treason against Jesus. Pilate knew that this charge was false and he parried with the information that there was nothing to be done about it. When He asked the soldiers to break bread and wine to do the right and have received the truth, seek more and more to win the right and in the Master's footsteps, carefully avoiding the trials which we see illustrated in this lesson.

A FEW WORDS ON THE QUESTION OF THE ORDER OF THE MORNINGS

This question of the order of the mornings is a very important one. We believe the testimony of the Jewish historian, Josephus, when he tells us that Jesus was put to death on the second day after the Passover. The Jewish and Roman calendars did not coincide. The Jewish year began in March, and therefore the Passover fell on the first day after the moon had increased to the first quarter. The Jewish calendar was based on the phases of the moon, and the Roman on the movements of the sun. This difference in the calendars created a gap of one day between the Jewish and Roman reckoning of the days. Therefore, the Jewish Passover was observed on the same day as the Roman resurrection. When the Roman governor, Pilate, was informed that Jesus was a Galilean and was supposed to have been in the city at that time, he had heard much of Jesus' power to work miracles and wished to see him for himself. Jesus, however, was not willing to return to the city at this time. Herod had heard much of Jesus' power to work miracles and wished to see him for himself, but Jesus knew that his hour had come. Failing to have his curiosity satisfied, Herod caused Jesus to be mocked and arrayed in a gorgeous robe and returned to Pilate, doubtless with his compliments. However, the deference thus shown to him by Pilate pleased Herod greatly and the two Roman commanders from that day. Finally Pilate acceded to the clamorous demands of the multitude and gave the execution orders.

It was nearly nine o'clock on Friday morning, the hour of the usual morning sacrifice, when a little procession filed through the Via Dolorosa (way of tears) northward through the gate that led to a knoll called in Latin, Calvary. There they crucified our Lord, even as the prophets had long ago foretold. But it is elsewhere explained that Jesus' life was not taken from him without his consent—"No man taketh it from me; I lay it down of myself." There on the cross he gave himself: a ransom for all, to be testified in the time.

Around him were the scowling and self-righteous church functionaries rejoicing in his approaching death. There were the Roman soldiers intent upon finishing the task; some were doubtless there simply in gaping wonderment; but there was one warm spot in that field of human chilliness. A tiny group of loving and loving ones was there: John, the three Mary's and Salome, probably the mother of John. Even the crucifying priests who were in the Lord's mind the needs of others. He spoke to John in such a way that that youthful disciple understood it to be His Master's will for him to take care of Jesus' mother. Mary was in all probability a widowed woman at this time, and Jesus being her eldest son, had been naturally her support. Jesus, the purest of all men, was the only one able to bear the uncrowded and far-reaching activity ever undertaken, did not overlook his smaller opportunities and obligations. While sacrificing himself he was careful not to sacrifice others. That they must do for themselves, if they saw it to be a privilege.
### ADDRESSES BY BROTHER W. A. BAKER

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### ADDRESSES BY BROTHER M. E. RIEKER

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<td>Newton, Kan.</td>
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<td>Friend, Kan.</td>
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### ADDRESSES BY BROTHER R. L. ROBIE

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<td>Dozer, N. H.</td>
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<td>Birthright, Tex.</td>
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<td>Dallas, Tex.</td>
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### ADDRESSES BY BROTHER T. H. THORNTON

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<td>Lynn, Mass.</td>
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<tr>
<td>Brooklin, N. Y.</td>
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### ADDRESSES BY BROTHER D. TOOLE

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### ADDRESSES BY BROTHER J. A. BAUBERLIN

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### ADDRESSES BY BROTHER A. DONALD

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### ADDRESSES BY BROTHER A. D. ESHLEMAN

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### ADDRESSES BY BROTHER A. B. GOUX

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<td>Bridgeport, Conn.</td>
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### ADDRESSES BY BROTHER H. E. HAZLETT

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### ADDRESSES BY BROTHER W. J. HOBLEYER

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### ADDRESSES BY BROTHER A. H. MACMILLAN

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### ADDRESSES BY BROTHER R. J. MARTIN

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<tbody>
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### ADDRESSES BY BROTHER C. E. MYERS

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### ADDRESSES BY BROTHER P. H. ROBINSON

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<td>Lancaster, Pa.</td>
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### ADDRESSES BY BROTHER W. E. VAN AMBUCH

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### ADDRESSES BY BROTHER C. H. ZOOK

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<td>Nov. 16</td>
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<tr>
<td>Newport, R. I.</td>
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TO THE SUBSCRIBERS—Please remember that as a service to you—and as a recognition of the precious blood of “the Man Christ Jesus, who gave Himself for us that we might be saved and forgiven through the blood of the Covenant” (1 Pet. 3:18), our decisions relative to what may and what may not appear in the columns of the Journal are not only Invited but expected by those who are interested in the defence of the faith and are nominally connected with the Watch Tower Society. Our treatment of the International S. S. Lessons is specially for the benefit of Bible Students and Teachers. By some of 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 for all” (1 Pet. 3:18; a corresponding price, a substitute) for all (1 Pet. 3:18). Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:4) 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 what may be made known by the Church the manifold wisdom of God—which is in other ages has been hid—(Eph. 3:9) is now made known to the Church.

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 whatevery the Lord hath spoken concerning the8e points, for “the Spirit of the Lord speaketh in His servants” (2 Pet. 1:4). 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 the 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 THE SUBSCRIPTEES 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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 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 through-Rev. 21:2, 3; John 1:14; 1 Cor. 3:9; 1 Tim. 3:15.

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”—1 Cor. 3:16, 17—“a ransom for all,” and will be “the true Light which enlighten every man that cometh into the world,” “in due time”—John 1:9, 14; Acts 17:31, 33.

That the Hope of the Church is that she may be like her Lord, “see Him as He Is,” be “partner of the Divine nature,” and share His glory as His Joint-heir—1 John 3:2; 1 John 3:24; Rom. 8:17: 2 Pet. 1:4.

That this means, in the training 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—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:26.

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 Restoration 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 wicked will be destroyed—Acts 13:19-23; Isa. 25.

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Lectures and Studies by Traveling Brethren

BROTHER J. F. RUTHERFORD

Scranton, Pa. . . . . . Nov. 23 Carbondale, Pa. . . . . Nov. 23

BROTHER A. H. MACMILLAN

Waltham, Mass . . . Nov. 23 Cincinnati, O. . . . . Nov. 30

BROTHER B. J. MARTIN

Washington, D. C. . . Nov. 16 Baltimore, Md. . . Nov. 16

BROTHER C. E. MYERS

Baltimore, Md . . . . Nov. 16 Hartford, Conn. . . . Nov. 23

BROTHER F. H. ROBINSON

Cromwell, Conn. . . . Nov. 16 Paterson, N. J. . . . Nov. 23

BROTHER A. H. SEKLEMAN


BROTHER W. E. VAN AMBURGH

Taunton, Mass. . . . Nov. 16 Allentown, Pa. . . . Nov. 23

BROTHER R. VAN HUYNING

Atlantic City, N. J. . Nov. 23 Pomerania, N. J. . Nov. 23

BROTHER C. A. WISE

St. Joseph, Mo. . . . Nov. 23 Muscle, Ind. . . . . Nov. 30
UR text declares a great fact which Christian people generally ignore, if indeed they do not directly deny it. It is the fact that our Lord Jesus was a ransom price, the scope of which includes benefits broad enough to take in the entire family of Adam. Many people have been confused as to the real scope of the ransom by various Scripture statements concerning the church. The Scriptures do speak of a special elect class, which is being gathered out of the world during this Gospel age and which is promised joint-heirship with Christ in his mediatorial kingdom. The Scriptures do also speak of the fact that the great mass of mankind at the present time and throughout the six thousand years of man's history has been "without God, and without hope in the world," because without a knowledge of "the only name given under heaven and amongst men whereby we may be saved". These facts have led many people to the erroneous conclusion that our Lord's death has not been and never will be a ransom price, or off-set price, for the cancellation of the sins of mankind in general.

There are certain features to this kind of reasoning which are logical; for if the world in general has not received a blessing at the Lord's hands, it seems like a reasonable conclusion to say that Justice has not received a full ransom price for original sin. In seeming harmony with this thought is the fact that only a small proportion of humanity have been favored of the Lord with the opening of their eyes of understanding, and with the privilege, through faith, of coming back into harmony with their Creator. In seeming support for this fact also are the Scripture statements respecting the present "narrow way" and "strait gate", which "few" can find, and the many references to the elect as constituting only a little flock.

Building upon these facts and failing to take into proper consideration the whole counsel of God, our forefathers of the dark ages and since have proceeded to give various explanations of what they suppose will happen to the remainder of mankind, the non-elect, those not favored by the Almighty with the knowledge of the only name efficacious for salvation. They built various false doctrines, such as the eternal torture of all save the church, or of long-lasting purgatorial sufferings for the great majority of human beings—according to whether the fathers were Protestant or Romanist. These "traditions of the elders" have had a nauseating effect upon intelligent minds. They contradict the Scriptural declaration that God is just, loving, wise, and powerful. What we need in order to correct the nausea, to refresh the heart, to inspire a love and zeal for the Lord and his Word, is to see with

clearness what are the true doctrines of the Scriptures respecting these matters.

"TASTED DEATH FOR EVERY MAN"

The Scriptures tell us that our Lord Jesus "by the grace of God tasted death for every man". (Hebrews 2:9) They show conclusively that through his death he became a "propitiation [satisfaction] for our sins [the church's sins]; and not for ours only, but also for the sins of the whole world". (1 John 2:2) But to appreciate these statements, to see how they can be and are true, it is necessary to know that the Scriptures nowhere declare that the present Gospel age is the only period of divine favor, the only period for the forgiveness of sins, the only period for reconciliation with God, the only period of opportunity for being taught of God and of obtaining his blessing and favor, lost through original sin in Eden. As soon as we grasp this great fact our eyes begin to open to other facts:

(1) That prior to this Gospel age, during the Jewish age and previously, all the world, except that one little nation, were aliens, strangers, and foreigners from God and his promises, "without God and without hope in the world" (Ephesians 2:12);

(2) That the Scriptures clearly indicate a "world to come", a future epoch, in connection with the affairs of this world, under new and better conditions than now prevail (Hebrews 2:5);

(3) That that future epoch is called the "day of Christ", the "day of the Lord". It is indeed the Millennial day, the thousand years of Christ's reign for the very purpose of blessing and uplifting the world of mankind, for whose sins his death was the atonement price and who are to be healed by his stripes.

(4) We find that every invitation and injunction of the Gospel age is with a view to the selection of an elect class, who shall be joint-heirs with Christ during that Messianic reign, to share with him in the great work of true and general human uplift.

At this point many good people, laboring under a degree of blindness, caused by the smoke of the dark ages, feel disposed to believe and to insist that there can be no future probation. If we ask them why, they reply that the entire Scripture teaching contradicts the thought of a future hope, a hope beyond the tomb. To this we are obliged to reply, It is an error; the very reverse is true, as we shall show. We ask them for a single Scripture on their side of the subject. To their amazement they find none, but as a last resort quote from Ecclesiastes the words: "Where the tree falleth, there shall it be". (Ecclesiastes 11:3) A very slim text indeed to raise up as a barrier against the entire voice of the Scriptures, against all the de-
mands of reason and logic, and against the eternal welfare of the human race!

The Scripture they quote is in full accord with what we claim; namely, that as a tree when it is fallen is lifeless and powerless and cannot raise itself up—so is man in death, under the sentence and wage of original sin. The Scripture argument is that the whole race of Adam was thus dead, without life, without power to raise itself out of its fallen condition, without any claims upon eternal life or divine favor in any sense. But, as our head text declares, our Lord Jesus "gave himself a ransom for all", for Adam, the transgressor in particular, and for all of his race who share in his penalty, and the all redeemed is the same all which shall have the blessed opportunity for release from sin and—death bondage.

It is because man is in this helpless condition, dead, powerless to revivify himself, that God has gone to his relief through Christ and caused the great ransom price to be provided nearly nineteen centuries ago. Our text assures us that the ransom sacrifice finished at Calvary was on behalf of all mankind, and is, consequently, to bring a blessing to all mankind.

**SAVATION BY RESURRECTION**

We are not arguing that all who have died have gone to heaven; quite to the contrary. We adhere to the Bible teaching that "the dead know not anything" (Ecclesiastes 9:5); that a resurrection is necessary to any future living. We hold with the Scriptures that at the end of this age the first resurrection was to take place, the resurrection of the "blessed and holy", of those who have pleased God by both their faith and their obedience. These, the Scriptures tell us, shall be "kings and priests unto God and shall reign on the earth". (Revelation 5:10) The object of their reign will be to bring blessings of knowledge and opportunity to "every creature", to the "residue of men". These participators in the first resurrection are the spiritual "seed of Abraham", our Lord Jesus the head and his church, the members of his body. Thus the Apostle declares: "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise". — Galatians 3:29.

The promise to which Christ and the church are heirs is that they shall be God's instruments for the blessing, instruction and uplift of all the willing of the world of mankind. To be heirs of this promise made to Abraham (that in his seed should all the families of the earth be blessed), would be a meaningless farce and jest on the part of the Almighty had he not arranged for the purchase or ransom of all men and provided the time and means by which his blessings could accrue to the world. Thus we perceive that he has arranged a time for granting the world a trial for life, a trial respecting their willingness to abandon the ways of sin and death and to walk in the ways of righteousness under the enlightenment of the truth, which, we are assured, shall shine forth as the sun and whose beams shall heal humanity. (Malachi 4:2)

The means for the blessing we see provided in Christ and in his bride, the elect church of this Gospel age; but the guarantee of the whole is fixed beyond per-adventure in the fact that "Jesus Christ by the grace of God tasted death for every man"; here, as our first text says, he became the mediator between God and man by giving himself a ransom for all.

The point we desire to emphasize here is that the giving of this ransom price and the acceptance of it by Justice implies divine intention for the blessing of all mankind, in full accord with the various testimonies of the Scripture. Why let a ransom be given for all if it were not God's intention that all should benefit by it? We hold that it is beyond dispute that the giving of the ransom for all, and God's acceptance of it in harmony with the divine promises, are the sure guarantee that ultimately a blessing must come to every member of Adam's race as a result.

The fact that this knowledge has not reached all mankind in the past and is not reaching all mankind today, but, on the contrary only a small minority, and the fact that the knowledge of God's favor and an intelligent acceptance of it on faith and a reasonable obedience in harmony with that faith are the demands of the divine Word, require no proof. Proof could be given on almost every page of the Scriptures that faith and effort at obedience, in harmony with that faith, are necessary to salvation, but we will content ourselves with mentioning a few citations.

The Apostle Paul says: "Faith cometh by hearing, and hearing by the word of God"; "How shall they believe on him whom they have not heard?" (Romans 10:14-17) "Without faith it is impossible to please God." (Hebrews 11:6) "All that are in the grave shall hear his voice [that of the Son of Man] and shall come forth." (John 5:28, 29) "The knowledge of the Lord shall fill all the whole earth as the waters cover the great deep." (Isaiah 11:9) "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isaiah 35:5) "They shall no longer teach every man his neighbor, saying, Know the Lord: for all shall know him, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34.

**TESTIFIED IN DUE TIME**

Our ground text is in full accord with all of these statements, when it says that our Lord Jesus gave himself a ransom for all to be testified "in due time". The present, then, is the due time for the church, the household of faith, to hear the voice of the Son of God; for they who now hear, live, pass from death unto life, to newness of life, into the beginning or the new nature. Bye and bye, when the present class of called, elect ones shall have been glorified with their Lord, all the remainder of mankind shall hear, "all that are in the grave shall hear his voice," and come forth for the very purpose that they may hear, may understand, may appreciate, and may be assisted to obey the voice of him that speaketh from heaven, the great ransomer, who in that day will be the king over all the earth and will bind Satan and will put down every opposing influence, to the intent that all may come to a full appreciation of God and his righteous laws and to full obedience thereto.

This is the Apostle Peter's argument in Acts 3:12, 23: he points us to the fact that Moses was a type of Christ (Jesus the head and the church his body), and that this antitypical priest is being raised up by God from among Christ's brethren, raised up to the glory, honor, and immortality of the divine nature and to the power and authority of the kingdom. The intent of all this is that as the seed of Abraham this great Messiah shall bless all the families of the earth with knowledge and every opportunity for return to all that was lost in Adam in the shape of divine
favor. All of those who will refuse to hear or obey that great Prophet, Priest, and King during the Millennial age—what of them? The Apostle answers: “It shall come to pass that the soul that will not hear [or obey] that prophet shall be destroyed from amongst the people”; he shall be cut off in the second death, from which there will be no hope of recovery, no resurrection.

**TIMES OF RESTITUTION**

In full accord with this view is the Apostle Peter’s statement respecting the blessings that are to come to mankind during the Millennial age, following our Lord’s second advent and the glorification of his church to joint-heirship with him. The Apostle calls that period “times of refreshing from the presence of the Lord, when he shall send Jesus Christ,” at his second advent. The Apostle declares that in the meantime the heavens will receive or retain him “until the times of restitution of all things spoken by the mouth of all his holy prophets since the world began”. In other words, he assures us that those restitution times, or years of uplifting mankind, will follow as a result of the Lord’s second coming and the establishment of his kingdom in glory and in power.—Acts 3:19-21.

That the times of restitution signify years of restitution we need not state; nor need we point out that the thousand years of Christ’s reign are here referred to. The word restitution is more or less familiar to everyone as signifying to put back or bring back something to an original or previous condition. The Apostle is speaking of humanity, and hence the suggestion is that the work of Christ and his church in glory during the Messianic reign will be to restore mankind to the condition and privileges and blessings and favors enjoyed before sin entered the world, before the curse passed upon all because of one man’s disobedience.—Romans 5:12, 18.

Evolutionists will have little sympathy with the Apostle’s statement here, for, according to their erroneous theory *restitution* to an original condition would be the last thing for humanity to desire or hope for, or for God to promise as a blessing. But much more happiness is had if we do not consult evolutionists in this matter, but the Word of God, that liveth and abideth forever. In harmony with his promise we are to anticipate, therefore, that as the world of mankind has been in a falling and fallen condition for six thousand years, and that when the Lord’s time shall come and times of restitution shall begin, so the present downward or fallen conditions will give place to upward conditions and to restitution activities for the general happifying of all mankind.

**BECAUSE “CHRIST DIED FOR OUR SINS”**

The Lord’s ransom sacrifice finished at Calvary is the basis upon which God can be just in maintaining the integrity of the original sentence of death against sinners and yet be the justifier of those who believe on him through Jesus (Romans 3:26) and release them from the sentence of death which was justly upon them as the imperfect posterity of the fallen Adam and as those who are unworthy of life eternal.

The more we look into this matter the more logical, reasonable, and satisfying we see the divine plan to be. The first man was perfect, made in the image of God, having the same character poise as God and, within his limited sphere, having the same appreciation of moral, intellectual, and social principles as God has. This first man sinned with deliberation and received as a penalty the death sentence. After waiting more than four thousand years God sent a redeemer in the person of his Son. Since man was not a spirit being but a human or earthly being, therefore, as the Apostle explains, Christ took not hold on the nature of angels but humbled himself and came to the human plane, lower than he had enjoyed, and became the “man Christ Jesus”. But since his life was not derived from the polluted Adamic fountain, he did not bear the marks of imperfection which mar all the children of Adam. Though a human being, yet he was “holy, harmless, undefiled, and separate from sinners”. Then, as the man Christ Jesus he gave himself a ransom for all, though the testimony or general knowledge concerning this fact was not to be known by all at once but only “in due time”. It was a perfect man who had sinned and who had been condemned; therefore only a perfect man could be a ransom price or exactly corresponding price. The fact that all of Adam’s children were condemned in him, or inherited his condemnation with the measure of life which he imparted to them through procreation, makes possible the fact that all may be redeemed by one man.—1 Corinthians 15:19, 22.

The testimony of this great event has already been in the world for nineteen centuries and it has selected the very class which God foreknew and foretold—a little flock of footstep followers who are to be joint-heirs with their Redeemer and Lord. Next in order, then, will come the testimony to the remainder of mankind, first, to those who will not have gone into the tomb, and secondly, to those who have already gone into the tomb but who will be awakened for the very purpose of receiving this testimony and being tested by it. In accord with this, the Apostle informs us that the church is “a kind of first fruits [unto God] of his creatures”. The expression “firstfruits” implies an after-fruitage.—James 1:18.

Here we notice the difference between the blessing God designed for the elect church being selected during this Gospel age, and the blessing he purposes for the obedient of the world of mankind in general. The church’s blessing is not restitution; we do not see restitution work in the church. The restitution work waits for the restitution time, which begins with the establishment of God’s kingdom. Believers of this present time indeed enjoy by faith such a reckoned righteousness as makes them acceptable sacrifices in the eyes of Jehovah, but they do not experience restitution. They are reckoned as having their sins covered with the robe of Christ’s righteousness, as being passed (in response to their faith and by virtue of the merit of Christ’s ransom sacrifice on their behalf) from under the sentence of death in Adam to a share of life in Christ, receiving again the fellowship and communion with God lost by Adam through his disobedience in Eden. All of this in a sense serves as an equivalent to the restitution which is to come to the world in its due time. But the world will not get these things merely by faith; they will get them actually, gradually attaining to them more and more during the thousand years, until at its close all who shall have appreciated God’s favors and obeyed the voice of the Great Prophet, Priest, and King will be actually perfect, as perfect as Adam was in every
talent, quality, power, and capacity, but with increased capacity through increased knowledge gained through experience.

HEAVENLY REWARD FOR ELECT ONLY

Not so the church of this Gospel age. She gets none of these restitution blessings actually. She merely has them by faith, and this for the special purpose of having them sacrificed under the direction of Jesus, the great High Priest. She is thus allowed to participate in the glories of his heavenly nature and his heavenly work. The Gospel invitation to the church is to lay down her life, to exchange these earthly privileges and blessings, secured by the precious blood of Christ, for heavenly privileges offered her as an extraordinary reward for extraordinary obedience; even as the Master said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne". —Revelation 3:21.

Glory, honor, and immortality, the divine nature, will be the great reward bestowed upon the church at her great change from present earthly conditions to heavenly conditions, far beyond anything possible for the natural man to appreciate, and which even the saints can see but obscurely, as through an imperfect mirror. This great change is to come to the faith bride by her participation in the first resurrection, the resurrection to spiritual perfection, and is the great hope and ambition set before us. It is for this that we are exhorted to lay aside every weight and every besetting sin and to run with patience the race set before us, sacrificing earthly things and treasures that we may have this better treasure, this pearl of great price, this share in the kingdom of our dear Redeemer.

HOLY PROPHETS FORETOLD THIS

The Apostle declares that these "times of restitution" that are coming were spoken of "by the mouth of all his holy prophets since the world began". Sufficient it now that we take the Apostle's word, calling to mind the various statements and promises of the Lord and of the prophets, pointing out these glorious good things for the world of mankind, that are delayed only until the completion of the elect church. The prophets spoke of the restoration of Israel to divine favor, of how their blind eyes shall be opened, how they shall see in very truth that he whom they pierced is Messiah indeed, who gave his life for their ransom. It is clearly pointed out in the ninth, tenth, and eleventh chapters of Romans that not only the falling away of Israel was foretold by the prophets, but also their regathering, their restoration to divine favor. But this, the Apostle shows us, will be after the completion of the Gospel church, spiritual Israel. Again he informs us that "they [the Jews] shall obtain mercy through your mercy". The glorified church, with Christ at her head as the great King, is to dispense the mercies of God to the Jew first, and also to "all the families of the earth".

Let us hold fast to the doctrines of Christ as set forth in his own teachings, that he "came to seek and to save that which was lost" (Luke 19:10); that he beheld mankind as a treasure in a field and bought the whole field that he might develop the treasure. Let us note that the same Gospel is set forth also in all the declarations of the apostles and of "all the holy prophets since the world began". While the doctrines of men would be inclined to lead us away from God, to make us think of the Almighty as unjust and cruel, heartless, loveless, and powerless, the doctrines of the Scriptures open the blind eyes and give us the power to see the King in his beauty, the glorious majesty of the God of love, the God of wisdom, the God of justice, and the God of power. They give us to see, as explained by the prophet, that as the heavens are higher than the earth, so are God's ways higher than man's ways and God's plans than man's plans.

From this standpoint of greater enlightenment respecting the divine character, we shall have greater desire to serve and please him, esteeming it a great privilege to lay down our very lives in his service, accounting all things as but loss and dross for the excellence of the knowledge of Christ Jesus our Lord, that we might know him intimately and be found in him, as his members, and be made sharers in his resurrection, the first resurrection.—Philippians 3:8-11.

"NONE OTHER NAME GIVEN"

All those who have died outside of Christ, outside of membership in his true church, are safe in the care of him who died for all. They are safe in that they are guaranteed full opportunity for life everlasting under the most favorable conditions. They are not safe in the sense of having salvation forced upon them. God will not torture even his enemies to all eternity, as once we feared, but now find to be unscriptural. Let us see that while the Scriptures teach that the worst that can befall any of his enemies will be "everlasting destruction" without hope of a future life, there is a grand hope taught for the ignorant, for those who now know little or nothing of God's purposes. All shall be saved from their ignorance and be brought to an accurate knowledge of the truth, that they may be saved, in God's due time.—1 Tim. 2:4.

Let us recognize the truth of the Master's words and build a proper faith in accordance with its statement: "He that hath the Son hath life; he that hath not the Son shall not see life" eternal (John 3:36), because salvation is by knowledge and not by ignorance, "through faith" in the precious blood, and not in ignorance of it. Salvation comes by a resurrection and by the Messianic kingdom in which the church of this Gospel age is invited to share with her Redeemer as his bride and joint-heir to accomplish the blessing and happification of all who will then prove willing and obedient.

LET THERE BE LIGHT

Let there be light. From out the obscure darkness, here below
I long to know thy present perfect will, and then to see
Thy full completed purposes in me.
Supply the want that fills my longing heart;
Show me the part that I should work for thee: And with my might
I'll serve thee as I may. Let there be light.

I see it now: The first gray shafts of morn are breaking through—
'Tis joy to find thy boundless love for me and all mankind.
And as the shadows flee, with morning light
Give me a spirit broken, heart contrite—a zeal to show
Thy praise with keen delight. Prepare the way
Unto that glorious day—to clear undimmed light.
The prophecy of Isaiah is unique from several standpoints. One thing which makes it of special interest to the Lord's people is the fact that it is more frequently quoted by our Lord and the apostles than all of the other prophecies combined. The generally exalted character of the prophet's language and the clearness of vision granted him as a seer is another item of deep interest. And, thirdly, the physical structure of the prophecy is such as to demand special attention, because of the elaborate division and subdivision of its subject matter.

We offer a brief outline of the prophecy which confirms this remark. When divisions and subdivisions are indicated, it does not mean that these are made arbitrarily, but that the subject matter itself is divided, a fact which is easily demonstrated by anyone who cares to take the trouble to examine into it. It will be noted that the third division contains by far the major portion of the book and that the third subdivision of that division contains probably a half of the prophecy, viewed as to bulk. This third subdivision is specially Messianic in its character and begins with the fortieth chapter. At this time we offer some comments on the first eleven verses of the fortieth chapter. But first is inserted the general outline of the book:

DIVISION I: Chapter 1, which acts as a preface for the whole work; contains a brief outline of the subject matter to be discussed.

DIVISION II: Chapters 2 to 27, dealing, historically, with the testing of King Ahaz.

SUBDIVISION 1, Chapters 2 to 12
SUBDIVISION 2, Chapters 13 to 23
SUBDIVISION 3, Chapters 24 to 27
SONG 1, Chapter 25
SONG 2, Chapter 26
SONG 3, Chapter 27

DIVISION III: Chapters 28 to 66, dealing, in so far as history is involved, with the testing of King Hezekiah.

SUBDIVISION 1, Chapters 28 to 35
SUBDIVISION 2, Chapters 36 to 39
SUBDIVISION 3, Chapters 40 to 66, MESSIANIC:

PORTION 1, Chapters 40-48: Treatment of the Messiah (here called "the servant of the Lord") in his evangelistic activities, or in the work of heralding the good tidings of Messiah's coming kingdom—the work of this Gospel age.

SECTION 1, Chapters 40 to 42.
SECTION 2, Chapters 45 to 45.
SECTION 3, Chapters 46 to 48.

PORTION 2, Chapters 49 to 57: Dealing with Messiah in his official capacity in the Millennial age.

SECTION 1, Chapters 49-52:2:12, as Prophet.
SECTION 2, Chapters 52:13 to 54, as Priest.
SECTION 3, Chapters 55 to 57, as King.
Kingly work No. 1, Chapter 55.
Kingly work No. 2, Chapter 55:8.
Kingly work No. 3, Chapter 56:9 to 57.

PORTION 3, Chapters 58 to 68: Dealing with the Messiah in his paternal relationship toward mankind during the Millennium.

SECTION 1, Chapters 58 to 60.
SECTION 2, Chapters 61 to 64.
First work, Chapters 61, 62.
Second work, Chapters 63.
Third work, Chapter 64.
SECTION 3, Chapters 65, 66.

FRAGMENTARY THREEFOLD INTERPRETATION

These elaborate divisions and subdivisions can hardly have been by accident. They were doubtless intended of the Lord, under whose influence or power Isaiah was directed to speak and write. (2 Peter 1:21) This three-fold system of its structure suggests to us the possibility of a three-fold application of the prophet's utterances; but no effort should be made to strain any passage. On examination we do find that there are many passages of the prophecy which have an application (1) to fleshly Israel in connection with the Babylonian captivity, either oncoming or experienced; (2) to fleshly Israel after the time of her long period of disfavor; (3) to spiritual Israel, especially after the time of her captivity in antitypical Babylon. There are other passages which are plainly applicable to two of these classes. Still other parts of the prophecy seem to apply only to spiritual Israel, while occasionally are found remarks apparently intended only for natural Israel.

The fortieth chapter is one freighted with special interest, because parts of it stretch over a long period of time—from about the time of the Babylonian captivity to the present day. Isaiah's prophecy was delivered about 150 years prior to the captivity, and this fact must be borne in mind in thinking of any of its historical aspects.

In these first eleven verses of the fortieth chapter we have three pictures of Jehovah given to us: first, he is depicted as a Comforter after protracted suffering; second, he is represented as being the True One, whose word abides though all else fail; third, as the Shepherd who leads his people with paternal care. The first two verses announce comfort. The following nine verses contain three voices, or messages, each composed of three verses.

The chapter opens with the familiar words: "Comfort ye, comfort ye my people, saith your God". Three imperatives or commands are given: (1) "Comfort ye"; (2) "speak ye"; (3) "cry". It will be noted also that the thing to be cried, or proclaimed, is three-fold in its nature: (1) "that her warfare is accomplished"; (2) "that her iniquity is pardoned"; (3) "that she hath received of the Lord's hand double for all her sins". Our King James version gives this last clause, "for she hath received," but the grammatical structure in all three cases is the same, and the rendering should be the same in each instance.

ONLY HEART CLASS COMFORTED

The Hebrew word here translated "comfortably" is rendered in the margin "to the heart of". God's message of comfort did come to the heart of Jerusalem as soon as the seventy years of Jerusalem's captivity had expired. The great mass of Jews who had been carried away captive into Babylon had become very comfortably situated there. They doubtless had social and commercial ties which they did not care to break. The homes, friends, and pleasant associations seemed very real and desirable to them; whereas Jerusalem seemed distant and as a thing belonging to the past. Doubtless they argued that a return to rebuild the temple and city of Jerusalem and to rehabilitate Judea was foolish, impractical, visionary. But about 50,000 souls so much appreciated the promises which God had given them through the prophets, were so keen in discerning the fact that those promises were associated
with Jerusalem, that they were willing to forego any temporal advantages which might accrue from their remaining in Babylon and to return and undertake the hardships and physical disadvantages of entrance into a ruined and devastated country.

This was the heart class of the Jews—here represented by the word Jerusalem. Without that “remnant” the Jewish race would have been lost to history. Their hearts burned at the prospect of participation in the blessings God had promised them. This message of comfort did not come to the majority of the Jews, for the simple reason that they had no need for it. Whoever tries to comfort those who are already comfortable is wasting his time and energy.

Furthermore, this message of comfort has come to God’s fleshly people Israel after their 1845-year period of divine disfavor and of spiritual blindness. Here too it is only the heart class, the Zionists, who have been comforted by these words of cheer from Jehovah’s prophet. Here too the majority of Jews have been too comfortably situated to be in need of prophetic comfort. The Zionist movement started with the humbler Jews who needed the very encouragement contained in these verses. The Lord provided them with it. They have been cheered, encouraged, and strengthened thereby.

Likewise there has been a heart class of spiritual Israel who have been cheered and comforted by the Lord’s message, especially since the time of spiritual Israel’s captivity, ending in the year 1799.

THREEFOLD GROUND FOR COMFORT

The causes or grounds for comfort are then stated in threefold manner. The word cry here means to make public by proclamation. It has no connection whatever with the word weep. The thing to be proclaimed was, first, the fact that “her warfare is accomplished”. The Hebrew word here rendered warfare is one which applies not to the actual hostilities but to the period of time during which warfare is active. Literally it means “period of conscription”. It refers, therefore, to time; and as respects the fleshly Israelites at Babylon it meant seventy years were expired. When that time was over, a knowledge of the fact that the desolation was to be seventy years (as foretold by Moses) would constitute a great comfort to them. Likewise, the knowledge of the fact that fleshly Israel’s period of dispersion was to equal their period of national favor (viz., 1845 years) would be a cause for comfort to God’s fleshly people at this end of the age. It has proven true. The Lord through his servant has explained to the Jews the meaning of the “double” mentioned by three of the Old Testament prophets. And when spiritual Israel found herself at the end of the 1260 years of Papal supremacy she could be and has been comforted by that knowledge.

The second cause for comfort lies in the words “that her iniquity is pardoned”. God in his wisdom saw that the seventy years of national humiliation suffered by the Jewish people would be a sufficient off-set on the books of divine justice to atone for the tendency which they had manifested for many centuries to go into idolatry, or to worship other gods than Jehovah. Evidently God’s wisdom calculated with accuracy on this point; for ever since the time of the captivity the Jews, as a people, have displayed no tendency what-ever to lose sight of the fact that Jehovah is one God. A conviction as to the oneness of God constitutes the whole of the average Jew’s religion. Everything else in matters theological seems like speculation to him.

The third basis for comfort we find in the last clause of the second verse: “for she hath received of the Lord’s hand double for all her sins”. On first reading this seems to indicate that some persons are to be punished twice as much as they deserve. But we know that Jehovah would never inflict unjust punishment. He cannot deny himself. The word double here really has the significance of counterpart, or equivalent portion. There may be counterparts in value or counterparts in time. One hand may be said to be a counterpart of the other. With fleshly Israel at the time of the captivity the seventy years were doubtless deemed to be a counterpart in value for their national carelessness of centuries. Fleshly Israel has also experienced another counterpart, not only in value but also in time. God gave them special privileges as a nation and singled them out from other nations to be recipients of his favor for 1845 years. We find also, as a counterpart to this period, that there have been 1845 years of national disfavor, beginning with our Lord’s declaration to the Jews that their house was left unto them desolate (in the year A. D. 33) and lasting until the year 1878, when divine favor began to be manifested again to fleshly Israel in the first notably favorable international legislation, which was enacted at the Congress of Berlin that year.

VOICE IN THE WILDERNESS

We now come to the first of the three voices mentioned in the subsequent nine verses: “The voice of him that crieth in the wilderness”. In the poetic and symbolic books of the Bible, especially of the Old Testament, the word voice does not refer to the literal sound produced by the vocal organs of the body, but to the message conveyed by the voice. In prophetic writings, naturally, the word applies to messages from God. It will be remembered that some nine years ago the Society published papers in Yiddish, which conveyed the message of comfort contained in this very chapter. Suggestions from prominent Zionists as to a name for the paper brought out the fact that the Yiddish equivalent of “the voice” would be understood at once by all Jews to designate some special message from Jehovah. Subsequent experience proved the suggestions of those Jewish gentlemen to be correct.

We are, then, about to listen to the message of him that proclaimeth in the wilderness. There can be no doubt that these words found a literal fulfillment in John the Baptist. (Matthew 3:3) But inasmuch as he himself was a figure of the church, a composite body, it seems reasonable to give the words a wider scope than could be done if they applied solely to John as an individual. In Scripture symbolism the earth represents human society, organized and established and understood to have a degree of stability. But even in the earth there are varying degrees of fertility, of prominence, and various other differences and distinctions. Part of the earth’s surface is made up of desert or, in Scriptural language, wilderness. From God’s standpoint the earth, or human society, is now one vast wilderness. It is dry and devoid of those refreshing experiences and happy companionships which would have been man’s portion had sin not entered and selfishness not reigned. Human beings
come in contact with each other, but there is very little true social intercourse. Especially is the earth dry and barren in respect to its companionship with Jehovah, the Creator.

The same prophet informs us that this desert state of humanity is attributable to the influence of Satan as the god of this world. He "maketh the world a wilderness". (Isaiah 14:17) This wilderness condition is not always to prevail for "the whole earth [shall finally be] full of his glory".—Isaiah 6:3; see also Isaiah 51:3; 32:2; Deuteronomy 32:10.

"PREPARE YE THE WAY"

In this wilderness or desert condition of human society God's message has gone forth, especially throughout this Gospel age, proclaiming the fact that a certain preparatory work is necessary to be accomplished before the grander scope of the Abrahamic promise can be fulfilled. (Acts 15:14-17) "Prepare ye the way of the Lord, make straight in the desert a highway for our God." The "way" and "highway" are both mentioned here, as is also true in the thirty-fifth chapter of this same prophecy. There the prophet says: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those". In ancient times highways were government roads, carefully built, but to be used only on strictly official business, for the use of imperial couriers, movement of troops in war time, etc. There were also the much-traveled caravan roads, referred to by the prophet under the ordinary term way. Both thoughts are evidently intended to be combined in the promise concerning the highway, for after mentioning both the highway and the way he says: "and it shall be called the way of holiness".

What is the purpose of a road? It is simply a means or agency to enable one to arrive at a desired destination. Then, what is the means or agency to be employed by Jehovah in enabling mankind to arrive back at the desired destination of paradise restored? Is it not the church, the Messiah class in glory, Christ the head and the church his body? And is not this highway class being prepared throughout this Gospel age? And is not this church class in, though not integral parts of, the barren and wilderness state of human society?

Surely any class which is to be used by Jehovah for such an exalted purpose as joint-heirship with Christ is in need of extensive preparatory experiences before being made "meet for the inheritance of the saints in light". Those who are called to this exalted position are not more noble of character than others. Indeed the Apostle's remarks in 1 Corinthians 1:27, 28 seem plainly to correspond with our own observation to the effect that the Lord's people are less wonderfully endowed than perhaps the average of mankind. The Apostle further explains that God's purpose in choosing the mean things of the world is that the glory shall redound to him, where it belongs.

Before we shall be prepared for that glorious position we need to be straightened out in our heads. Crooked or distorted conceptions of God's character will have to be replaced by at least fairly accurate appreciation of the beauty and balance which inheres in God's being. We must learn to think of God and to deal with him not as though he were merely wisdom, or justice, or love, or power, singly; but we must come to considerable appreciation of the fact that all of these characteristics work in harmony and produce symmetry in God and in all creatures made in his image. In order to straighten us out while we are still in this desert condition God has given us the precepts of his Word. But in order to impress these lessons on our minds he supplements the precepts with practical experiences which demonstrate to us the necessity and desirability of perfect balance in character.

When all the church is instructed and when the last one has graduated, having been found faithful even unto death and having been glorified with his Lord and Head, then shall be inaugurated the stupendous changes in earth's society which are mentioned in the fourth and fifth verses.

GREAT SOCIAL CHANGES

After God has finished dealing with the church, and when the merit of Christ's ransom sacrifice has been applied for the benefit of all mankind, when the new government is established with a view to blessing all the families of the earth, then "every valley shall be exalted, and every mountain and hill shall be made low". Retaining the figure of the earth, as representing human society, we observe that some portions of the earth are relatively submerged. They are valleys and low places. These would picture the submerged portions of humanity, those who live below a reasonable and fair average of happiness. It is a fact that probably two-thirds of the present inhabitants of the earth live much below what we would term a reasonable average of comfort and blessing. The vast populations of China, of India, parts of Africa, and other places experience great difficulty in keeping alive physically, not to mention exercising their powers of mind in realms which are enjoyed by most of European and American peoples. These submerged valley classes of humanity are to be exalted; not exalted unduly, nor to their injury, but raised from the position which they now occupy to a fair average opportunity for life, liberty, and the pursuit of happiness. The most benevolent economists that have ever lived never had so grand and comprehensive a view of blessing for the masses as is here intimated in these few words.

But the other side of this question is also worthy of special note. "Every mountain and hill shall be made low." As we look back over human history, we see that certain limited classes of mankind have stood out very prominently in earth's affairs. They have occupied prominent positions in respect to their fellowmen. They have stood out in human society very much as the mountain peaks and hills stand out. These shall be made low. We are not to understand that anyone will be humiliated unduly or unjustly, but rather that, in comparison with the balance of mankind, they shall occupy a lower position than they do at present. Evidently God never intended one human being to worship another and some very fallible human beings have demanded and received considerable worship. It will not be respecting the opportunities for attaining perfection of mind, of body, of environment, etc., that they will be debased, but merely in respect to this undue and inappropriate homage rendered by the humbler masses of mankind toward a limited dominating class. It shall be terminated, to the blessing and satisfaction of all.

The straightening out of heads, of minds, which is going on now in the church under the Lord's direction will be carried on in the Millennial age in har-
mony with the same principles now revealed to the church. Not only will the crooked conceptions of God be dispensed with in the minds of the people but also all crooked or perverse dealings and conduct shall be finally banished from the earth. Moreover, the rough places shall be made plain. Whoever now attempts to walk in the way of holiness finds many difficulties. It is a narrow way and purposefully strewn with many things intended to discourage those not possessed of sufficient faith and love for the Lord to enable them to fulfill the Father's demands in such manner as to be worthy of the glorious reward promised to the church. But then the stones and stumbling blocks of ignorance and superstition shall be gathered out of the way. When the government shall be upon Christ's shoulders and he shall be the Prince of Peace righteousness shall become popular and unrighteousness visited with summary chastisement and correction.

JEHOVAH'S GLORY REVEALED

The glorious result of all this grand leveling process in human society, of all this making of the crooked things straight, of all this smoothing of the rough places for mankind, will be that God's glory, God's beauty and poise of character, shall be revealed to the minds and hearts of the now troubled, but then happy, residue of mankind. All flesh shall see that glory together. By the end of the thousand years of Messiah's beneficent reign no more ignorance will remain concerning God's true character. The last vestige of that darkness which now covers the earth will have been dispelled by the glorious light of the Millennial day. "All shall know him, from the least of them unto the greatest of them."—Jeremiah 31:31, 34.

"For the mouth of the Lord hath spoken it." While these few clauses foregoing contain promises of blessing first for the church and then for all mankind, fulfilling, in fact, the desire of all nations, though the things promised are so great as to stagger the imagination, we have God's assurance that he will carry them out. He signs his own name and endorses all that the prophet has uttered. This, like the signature on the Spring Valley letter, makes all that is written out. He signs his own name and endorses all that the Father has revealed. This third voice or message is given with a view to revealing to us the fact that the Father knew the time would seem long.

The illustration is here given us of grass and flowers of the field. In the springtime they grow up and no special attention or account is taken of them. The hot spring wind* blows over them and they are withered. If the spring wind spares them, then in a few months they wither and die in the ordinary course of nature. Such would seem to be the case with humanity. Generation after generation would rise up, wither, and die, to be replaced in turn by other generations. To the casual observer it would seem as though God paid no more attention to humanity or their eternal interests than he does to the grass and flowers of the field. But as a double reassurance of the fulfillment of the things above promised Jehovah again affixes his name, or endorses his own check—"the word of our God shall stand forever," irrespective of the obstacles, real or imagined.

CALL AND MESSAGE TO ZION

Then comes the third voice or message, addressed, apparently, to the church class during the harvest period of this Gospel age: "O Zion, that bringest good tidings, get thee up into the high mountain". The four words in our English text, "that bringest good tidings," are all one word in Hebrew, which word means both evangelizer and evangelized. This description would fit no other class but the church, for she is evangelized by the Gospel and becomes an evangelizer or proclaimer of the Gospel to others. Three things are suggested to her: (1) "get thee up into the high mountain"; (2) "lift up thy voice"; (3) and a triple headed command, (a) "lift it up", (b) "fear not", (c) "say". Then the thing to be proclaimed is a three-word message: "Behold your God!" Zion, or the church class, is first to get up into the high mountain. As mountain in one of the foregoing verses refers to dominating classes, so here the mountain, kingdom, or dominating class over mankind throughout the Millennial age will be the glorified Christ, head and body. During this harvest period those members of the church whose trial time was finished prior to 1878 got up into the mountain condition in a very real sense of that word, for they experienced the first resurrection to glory, honor, and immortality. But those this side the veil have been granted a clearer, sharper and more exalted understanding of what the kingdom class is, what the kingdom glories are, and the stipulation for membership therein, than has ever been granted the church before this time. With this vantage and with the exalted vision vouchsafed her from this high point of understanding, she has been able, under the Lord's direction, to respond to the other commands given. Just as one, desiring to address a large concourse of people, might go part way up the slope of a hillside, so the Lord's people during the last forty or fifty years have been enabled to see human affairs with a clearness not excelled, or even approached, by the wisest of the world. This clearness has been due merely to the fact that God's due time had arrived for the further unfolding of his Word.

Very much the same picture is given us in Isaiah 52:7. There the church class is represented as being upon the mountain side and bringing good tidings, publishing peace, bringing good tidings of good things to come, and publishing salvation for the world. Never in all the history of the world has there been such a vast publishing work concerning the oncoming blessings of Messiah's kingdom as in the last fifty years.

*What is here called "the breath of the Lord" has reference to the Sirocco wind, which still arises in Asia Minor and is so hot as to destroy fresh herbage.
"BEHOLD YOUR GOD"

But these blessings are not to be enjoyed selfishly by the church; for the next clause says that she is to lift up her voice with strength—she is to proclaim the message with energy. Who can doubt that this has been done? Then the exhortation is repeated, as though something had intervened to cause Zion to fear and to be abashed at her own temerity in thus addressing the nations of the earth: "Lift it up, be not afraid; say unto the cities of Judah [the denominations of Christendom]—Behold your God!"

This is the Lord’s message to Christendom: that the Lord has come and that he is about to take unto himself his great power and reign; that the unrest and disturbance now in the earth are but preliminary to the dissolution of man’s puny works, and preparatory to the establishment of the reign of righteousness, justice, love and truth. Those who share in the promulgation of this message “esteem the words of his mouth more than [their] necessary food”. This message to nominal Zion by the true Zion is also mentioned in the picture given us in Isaiah 52:7: “that saith unto Zion, Thy God reigneth!”

These three last words of the ninth verse, “behold your God,” constitute the pivot of the whole prophecy of Isaiah. After that the character of the book is more pronouncedly Messianic; as the fulfillment of these words constitutes the pivotal point in all human experience—first the initial parousia, then the apokalipsis, or revelation, of Christ in earth’s affairs.

"Behold, the Lord God will come with strength, his arm ruling for him; behold, his reward is with him, and his work before him.” God has already manifested his wisdom toward mankind, though yet unappreciated by them; likewise, he has already manifested his justice, in the arrangement established with fleshly Israel; he has also shown the world his love in his kindness toward us, the church, through Christ Jesus; but thus far God has not given any special revelation of his power. This is the characteristic most easily recognized by a sin-cursed and perverted race. And in harmony with the statement of this verse our Master tells us that “they shall see the Son of Man coming in the clouds of heaven with power and great glory”. (Matthew 24:30) Christ Jesus, as the arm or powerful instrumentality of Jehovah, shall rule for God and accomplish all that the Father wishes to have done as to the blessing of mankind. Our Lord’s reward will be with him for all whose trial time has gone before—for the ancient worthies, for the great company, and for the little flock. But his work, his real work, to which the gathering of the church is but a subsidiary item, is the saving of “that which was lost”. The great work of the Millennial age, “the restitution of all things spoken by the mouth of all the holy prophets since the world began” shall be accomplished.

SHEEP NOT OF THIS FOLD

During that time Christ Jesus shall deal with his "other sheep", which are not of this (Gospel-age-church) fold. There will be a three-fold work accomplished by Messiah in the next age: (1) "He shall feed his flock like a shepherd"; (2) "He shall gather the lambs with his arm"; (3) and "shall gently lead those that are with young". The care and solicitude manifested by the oriental shepherd is a matter well known even by people who have never visited that part of the world. Messiah shall feed his hungry flock of the Millennial age as a shepherd feeds his flock. The shepherd does not attempt to feed the sheep forcibly; all he does is to lead the sheep to where the green pastures are. If the sheep is hungry he will avail himself of the privileges offered. If he is not hungry, he will not eat, and it would be folly to try to force him. The more we have of the Lord’s spirit, the wiser will we be in these respects. We will not attempt to force divine favors upon anyone. All that we should desire to do is to call their attention to God’s gracious provisions and to his goodness. If our auditors are hungry for the truth we will need to use no force or compulsion. If divine goodness and mercy are not attractive to a person, then no influence or eloquence of ours could be expected to be availings.

The Master said that the sheep of the next age would hear his voice and be blessed by him. (John 10:16) Many of those who will be brought forth from the tomb will have very weak characters. They will lack the strength and sturdiness manifested by many others, even among imperfect beings. Possibly they will have been born and have lived their previous span of life under conditions where they were pampered and which did not minister to the development of strength and fibre of character. Such weak ones shall be given every assistance necessary to enable them to obtain the blessings God designs them to have. As the shepherd sometimes carries the weak little lambs, not as a permanent arrangement but merely to enable them to keep up with a fair average of progress, so Christ will tenderly deal with all the needs of humanity, with the end in view of full development and strength on their part.

NURTURES OF THE FLOCK

"Those that are with young” are, of course, the ewes of the flock, those directly intrusted with the imparting of elemental nourishment to the lambs. Such would seem to correspond with the position to be occupied by the ancient worthies in the Millennial kingdom. The ancient worthies will be gently led in that they will have an advantageous standing during the whole thousand years. First, they will have the advantage of a better or prior resurrection, evidently coming forth from the tomb in perfection of body. (Hebrews 11:35) Then they will have the advantage of not being directly under Jehovah’s imperial law, but under the martial law of Christ, under which only that degree of obedience which can be rendered by any individual will be required. It is true that the ancient worthies will have perfect bodies, but they will be inexperienced in the handling of them. Furthermore, they will find themselves in very trying circumstances. Part of the inheritance of the perfect man is to have a perfect environment; whereas the ancient worthies will be surrounded on every hand by imperfect beings and a measurably imperfect earth. The slightest departure from the lines of perfect conduct on the part of a creature directly subject to divine law would mean his death. The ancient worthies will have all the advantages to character of sacrificial work during the thousand years of human restoration and be exposed to very little of the dangers which would surround them, were it not for the new law covenant and its Mediator. These advantages will work together in such a way as to enable the ancient worthies to impart nourishment to the undeveloped masses of mankind.
THE EMPTY TOMB; THE RISEN LORD


The necessity for indubitable proofs of our Lord's resurrection—"Put to death in flesh, made alive in spirit"—various accounts of the resurrection harmonized—our Lord's skilful method of reproving the apostle Peter—The primary qualification for eldership in the church of Christ thus set forth.

"He is risen, even as he said."—Matthew 28:20.

It only was necessary that Christ should rise from the dead and become alive forvermore in order to accomplish the great work planned of God, foretold in the prophets, and secured by our Lord's own sacrifice, but it was necessary also that indubitable proofs of his resurrection should be given to his disciples, for themselves and for us through them. The necessity for this in the fact that in the divine plan our (spiritual) age was marked out in such wise, for the selection of a special little flock able, like father Abraham, to walk by faith and not by sight. But faith, in order to be faith and not mere credulity, must needs have some reasonable foundation upon which to build its superstructure; and it is only to provide this foundation for faith that our Lord remained with his followers for forty days after his resurrection, before ascending to the Father. As the Evangelist declares: "He showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God"—Acts 1:3.

The disciples realized that great events were transpiring, though how great and momentous was their character but slightly comprehended. They knew that their hopes as respects an earthly kingdom, and their Master as an earthly king, had come to an end. They knew not that the new kingdom was to be a spiritual one; and that Christ Jesus, its Head, must pass from fleshly conditions to spiritual conditions in this resurrection, even as he had foretold, saying, "Flesh and blood cannot inherit the kingdom of God". They had much to learn; but they had a greater teacher and, as in the case of little children, the Spirit could provide the foundation of knowledge and experience as would subsequently be helpful to them when they should be begotten of the holy Spirit at Pentecost.

A CROSS BUT COMMON ERROR

The Apostle Peter informs us that Christ was "put to death in flesh and quickened [made alive] in spirit". His words being true, those who declare that our Lord arose from the dead a fleshly being at the time of his ascension are grossly in error. Indeed, it is evident that they have misconceived the entire subject of the atonement; for if our Lord as the man Christ Jesus gave himself a ransom, he could not be restored to manhood in a resurrection without annihilating the ransom—taking back the price he had laid down for our sins. The Scripture word for what a man has gained and had been sentenced to death, it is necessary that the ransom should become a man and should give his manhood as the ransom price for Adam and his race; and the Scriptural declaration is not that this ransom price was taken back, but that God raised our Lord from the dead a new creature of a new nature—not in flesh, not in human nature, but in spirit, a spirit being—1 Peter 3:18.

The Apostle Paul agrees with Peter's testimony that Jesus was quickened in spirit, saying that Jesus was "declared to be the Son of God with power, by the Spirit of holiness, by the resurrection from the dead"—Romans 1:4. Again, the same Apostle, describing the first resurrection, says in 1 Corinthians 15:42-45: "Thus also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body". Elsewhere the Apostle declares that the church's highest ambition is to be a partaker in this first resurrection, which he denominates "his resurrection". The Christ resurrection, the resurrection to spirit conditions, which came first to our Lord Jesus, and in which all of his body, his bride, are to have a share—Philippians 3:10; Revelation 20:6.

There can be no question that in this description of the first resurrection the Apostle Paul's object was to intimate that the church is to share in the same, and to supply the place of the many other churches who are not now up to the standard of Christians who are in the present time. Therefore it is necessary that our Lord, a spirit being, be present for the church, for we have been begotten of the holy Spirit, and are thereby enabled to appreciate spiritual things. To meet the exigency of this great work planmed by our Lord and the Father, the church must lead their minds step by step, and their lower nature be supplied with proofs, being necessary, therefore, that our Lord, a spirit being, be present with them for forty days, invisible, as spirit beings always are invisible to men, unless through the operation of a miracle. It was necessary for the disciples to know of his resurrection in order that they should have faith in his message, and act accordingly, as he desired. Yet, had he appeared to them in the glory of his spirit being, opening their eyes to see the supernatural splendor as he showed himself in vision to John on the isle of Patmos, his face as lightning, his feet shining like molten brass in the furnace, the effect would have been to terrorize them. They might have been unable to link up these manifestations with their Lord, recently crucified. Neither would he have had opportunity under such conditions to give them instructions; for they would not have received these by reason of terror. It was necessary, therefore, that our Lord, a spirit being, manifest himself, as in the long past he had manifested himself to Abraham and Sarah, and as angels under divine commission had done on sundry occasions—as a man. (Genesis 18:1) He must lead their minds step by step, and their thoughts link by link, from the cross and the tomb to the present exaltation as a spirit being, respecting which he himself explained to them, contrasting it with his previous condition. (Matthew 28:18) This leading of their minds must be such as would gradually force upon them the conviction that he was changed, that he was no longer to be considered as a man, but as the first Adam, before his death. Having this thought in mind, we shall have no difficulty whatever in seeing how our Lord inculcated these instructions during the forty days in his interviews with his followers.

THE VARIOUS ACCOUNTS HARMONIZED

To harmonize the several accounts of our Lord's resurrection we must suppose that the women charged with the work of embalming our Lord's body lived in different parts of the city of Jerusalem and that Joseph of Arimathaea and Mary Magdalene arrived first; and finding the tomb empty, she hastened and first found Peter and afterward John, both of whom at once ran to the sepulcher. Mary herself probably returned more slowly to the same place, arriving there after they and the other women had gone. She had been weeping. Then she stooped down in order to look through the low door.
The words of the angels to Mary would be calculated to assuage her grief; for they manifested no grief, and by their question implied that she had no ground for it. At this juncture something attracted Mary's attention; and on other occasions, some of these angels appeared as though they were not men but angels; not flesh, but spirit beings, assuming fleshly bodies for a time, in order that they might render the service necessary. In Luke 24:34 these same angels appearing as men are said to have been clothed in shining garments, so that they might not be understood to be men, but might at once be recognized as heavenly messengers. On the contrary, when our risen Lord as a quickening spirit similarly "appeared" in the flesh, he did not appear in shining garments, but in ordinary apparel, assumed for the purpose of comforting those whom he had left, and for the benefit of those who might take the proper steps to care for his reinterment.

Then Jesus (for it was he who had "appeared" in the form of a gardener) spoke her name. At once she recognized the voice, and crying, "Master, Teacher!" she fell at his feet, grasping them as though fearful that somehow, if she let go, she might never again get the opportunity of touching him, as she might take the proper steps to care for his reinterment.

Our Lord's appearance as a Gardener

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CONFESSION AND FORGIVENESS—NECESSITY OF REPENTANCE, OF FAITH IN THE ATONEMENT AND OF INDIVIDUAL ACCEPTANCE OF CHRIST AS OUR PERSONAL SAVIOR—MISTAKEN VIEWS OF SO-CALLED PERFECTIONISTS—HOW WE MAY KNOW WHETHER WE ARE WALKING IN THE LIGHT—WHY IT IS IMPOSSIBLE FOR US TO AVOID SHORT-COMINGS AND FAULTS—CLEANSED BY THE BLOOD.

"Ye shall be my witnesses."—Acts 1:8.

He Apostle John's epistle is not addressed to unbelievers, unjustified persons, sinners in the ordinary sense of the word. On the contrary, he is addressing the justified and sanctified in Christ Jesus; and he classes himself with these, using the plural pronoun "we". The frequent mistake of applying this and similar passages to persons in general has been injurious in two particulars:

(1) It has been injurious to the unregenerate in that it has given some the impression that there is no difference between the church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses. It has thus hindered some from realizing the necessity of faith in the atonement, and from definitely entering into covenant relationship with the Lord under the terms of the Grace Covenant. (Psalm 50:5.) On the contrary all should be clearly informed of the fact that repentance and a particular, positive acceptance of Christ as their personal Savior are absolutely necessary before they can be "accepted in the Beloved", and treated as "sons of God" and enjoy the privileges of this relationship—prayer, fellowship with God, divine care or providence—over sight of their affairs and interests, the favor of the Holy Spirit, and a peace that "shall overcome daily trespasses through the merit of the great High Priest.

(2) This oversight has had an injurious effect upon some Christians, who have gone to the extreme of claiming that they can never commit sin after their past sins have been graciously forgiven by the Lord and all of us have been forgiven. Hence we have the very wrong views and teachings of so-called "perfectionists" who claim, not merely that they are reckonedly perfect now, but that they are actually perfect in all their thoughts, words and deeds, deceiving themselves and laying themselves liable to many branches of sin, as the Apostle declares in this connection.—Verses 8, 10.

The Apostle's object in writing this epistle he clearly states, saying, "These things write we unto you, that your joy may be full". It is a noteworthy fact that the vast majority of Christians never experience the fullness of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ; and, as the Apostle Paul declares, such are merely "babes" in Christ. (Hebrews 5:12-6:3.) Of course they have a blessing in any relationship to the Lord, but they have not the fulness of joy which would be theirs if they progressed in grace and in knowledge "to the full stature of a man in Christ". The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

GROWTH OF FELLOWSHIP WITH GOD

The Apostle John follows the example of our Lord Jesus in symbolizing truth and righteousness as Light, and sin and every evil way as so much of opposing Darkness. God himself thus considered would be the very perfection of light. "In him is no darkness," no sin, no imperfection. With this thought before the mind the Apostle points out that any growth of fellowship with God to which we may aspire must be along the lines of truth, goodness, purity; and that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having constant fellowship with him whom we can know to be one, and yet deceiving ourselves and others. They are not deceiving God; and they are not getting the blessings of those who do "walk in the light".

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all those who are likewise. For then, if we do not "love the brethren, whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God. But who are the "brethren"? Our Lord tells us that not all who profess his name are true or full brethren. He says: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven [be recognized as his brethren and joint-heirs]; but he that doeth the will of my Father which is in heaven". We thus see that it is by our deeds and not merely by our professions that we...
CLEANSED BY THE BLOOD

But while this fellowship between us and our Lord and all who have his spirit is based upon our walking in the light, our following in his footsteps to the extent of our ability, nevertheless it does not imply absolute freedom from the imperfections of the flesh, just as under the Gospel age arrangement nothing is changed in the human aspect, except in proportion as it has been wilfully done. Nevertheless, because of the manifold temptations and the weaknesses of our flesh, the result of inherited predisposition toward sin, it is impossible for us to avoid short-comings and faults. These may be partly dishonorable, for, as in this lesson, for "sin is a transgression of the law", however unintentional. But during this Gospel age the divine arrangement on behalf of the Lord's people is that these unintentional faults and short-comings need not be charged up against us as sins, but instead may be cleansed away upon our application to the great High Priest, who is the blood of the covenant, and our Lord and our sin offering. Thus it is that the blood of Jesus Christ our Lord cleanseth us from all sin, keeps us clean from sin, if realizing our imperfections we continually make application for forgiveness—Romans 7:17-20.

Further on in this epistle the Apostle uses the word "sin" in a different sense from the above, saying (3:6-9), "Whosoever abideth in him sineth not: whosoever sineth hath not seen him nor [even] known him.... He that committeth sin is of the devil. Whosoever is begotten of God doth not commit sin; for God beareth [in his] spirit in him; and he that sinneth is not of him. He that committeth sin is of the devil; for the devil sinneth from the beginning.... He that abideth in him sinneth not, but he that sinneth hath not seen him, and the wicked one toucheth him not.”

In these passages the Apostle uses the word “sin” in its full or absolute sense, meaning wilful sin, deliberate sin, intentional sin, sins that are not merely shortcomings and faults, due largely or wholly to the imperfections of the flesh, inherited from our ancestors. No one, the Apostle assures us, who has been begotten of the spirit of the Lord, the spirit of truth, who would have any sympathy with faults through carelessness and inattention to the divine Word and then go to the Lord for forgiveness. Quite to the contrary, these assurances of divine favor and willingness to forgive are designed to have upon our hearts a mellowing influence which will make us all the more careful to avoid sin and to maintain fellowship with him who is the perfection of light and holiness. “These things are written that we sin not,” that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord’s sight; but that, fleeing from our weaknesses and imperfections, we may lay hold upon the grace of God in Christ for our forgiveness and for grace and strength increasingly to fight a good fight against sin.

THE PROPER COURSE OF FAITH AND CONDUCT

Let us return to the consideration of the other use of the word “sin” as found in today’s lesson, applying the term to the faults and imperfections against which God’s people are zealously striving, which they are seeking to stamp out of their mortal bodies, and against which they are continually fighting a good fight and coming off conquerors and more than conquerors, when we were delivered up, and bought up with his precious blood. The Apostle says there is danger that some will go to the extreme of denying that they have any faults, and thus deceive themselves and get into a snare of the adversary.

It may be asked, “What difference can it make, if they are seeking to live godly, whether they claim to live perfectly or admit that they are imperfect and apply continually for cleansing through the precious blood?” We reply that it makes a great difference. Only as we confess our sins can they be forgiven. Consequently those who deny that they have any imperfections, faults, sins, have a great load of condemnation upon their consciences, and, because of this they would be accounted unworthy to be taken further along in the path of light, under the lead of the holy Spirit, into the heights and depths and breadths of the love and the wisdom of God, revealed in his Word as meat in due season for the household of faith. Thus we see that this is a matter of the extreme importance, in which we may have a complete fellowship with the Lord. Those who take any other course are making God a liar; and he will not fellowship with them, but will leave them to the darkness of their own way. Can we wonder then that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord’s sight; but that, fleeing from our weaknesses and imperfections, we may lay hold upon the grace of God in Christ for our forgiveness and for grace and strength increasingly to fight a good fight against sin.
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No. 1938: price 80c. postage prepaid. It has red under gold edges, divinity cloth (i.e., flexible, overhanging cover). "French" seal binding—in reality good sheepskin. The $1.00 edition is not the same Bible as the $3.00 edition, but on the same plan. In this book the same care is taken to make the various topics are arranged under distinct headings and together with the comments and topical index, make this book a trifle thicker.

No. 1939: price $4.00, postage prepaid. This book has the same binding as the $1.00 edition. It has gold edges. It is the same text, except that it has genuine Morocco binding, leather lined.

No. 1938: price $5.50, postage prepaid. This is the same book as No. 1939 except that it has an excellent Moroccan binding, calf lined and silk sewed.

The sale of these Bibles is not restricted to WATCH TOWER subscribers. Remittance must accompany orders, or prices only by paying post and cash must be sent to the agent. Anyone ordering a patent index on any of these Bibles should state so and should add 50c to the price.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as a ready reference Bible key, discussing topically every vital doctrine of the Bible. More than five million copies are in circulation, in nineteen languages. Each Bible has a key with footnotes showing variations in the text. Besides the key, various other helps are provided with an appendix of catechetical questions for convenient class use. Prices for this edition are given below.

SERIES I, "The Divine Plan of the Ages," giving outline of the divine plan revealed in the Bible, relating to man's redemption and restoration: 350 pages, plus indexes and appendices. 75c. Magazine edition 35c. Also in Dano-Norwegian, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Portuguese, Spanish, Slovak, Swedish, and Ukrainian; regular style, $1.50; cloth style, $1.75.

SERIES II, "The Time is at Hand." A treatise on the actual time of the Lord's second coming, considering the Bible testimony and evidence: 206 pages, 75c. Obtained also in Dano-Norwegian, French, German, Polish, and Swedish.

SERIES III, "The Kingdom Come." A study of prophecies which mark events connected with "the time of the end," the glorification of Christ, and the establishment of His kingdom: it also contains a chapter on the Great Pyramid of Egypt, showing its connection with certain Bible teachings: 350 pages, 75c. For sale also in Dano-Norwegian, French, German, Polish, and Swedish.

SERIES IV, "The Battle of Armageddon." A study of the battle character of the Apocalypse, and the part played by the Lord's great prophecy of Matthew 24 and also that of Zechariah 14: 1-11: 462 pages, 85c. Also in Dano-Norwegian, French, German, Polish, and Swedish.

SERIES V, "The Atonement Between God and Man." A treatise on the importance of teaching others the divine plan of the ages in its broadest aspects: 560 pages, 85c. For sale also in Dano-Norwegian, French, German, Polish, and Swedish.


No foreign editions in the pocket size.

DAILY HEAVENLY MANNA

This book combines the features of a daily Bible text, with printed comments thereon, with a thorough and autograph record of one of the friends. Its value increases in proportion to the number of autographs secured. It is printed on bond paper, every alternate leaf being blank ruled. It is the most popular and useful book of its class that has been published as a Bible. It contains the Bible text with full references, as well as the text itself. It is devoted to the study of the Bible, and is a veritable Bible study help. It is 8 x 12 inches, and is very portable.

No. 1918: price $4.00, postage prepaid. It is small and portable. Also procurable in a pocket edition. This book has the Bible student's name listed and references given showing where they are treated in our publications. Following this is a full list of various interpolations and passages of the Scriptures not in the old English. 18 pages.

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THE EMPHATIC DIAGLOTT

This very valuable work has been published in large quantities beyond the capacity of the press. But it is not on hand in this office. It was printed on $1.00 per copy in half leather binding. Probably no edition of the Greek text has been printed in so many copies. The GREEK text is an interlinear Greek English translation, the New Testament is in Greek and English. The New Testament contains all of the precious Scriptures, and is in a separate volume. It is printed on bond paper, every alternate leaf being blank ruled. It is the most popular and useful book of its class that has been published as a Bible. It contains the Bible text with full references, as well as the text itself. It is devoted to the study of the Bible, and is a veritable Bible study help. It is 8 x 12 inches, and is very portable.

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MISCELLANEOUS ITEMS

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Bible Students' Manual (keratol) 1.00

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(Collected on preceding page).
"Watchman, What of the Night?"  
The Morning Comes, and a Night also braving  

VOL. XL  DECEMBER 1  No. 28  
SEMI-MONTHLY  
A. D. 1919—A.M. 0049  

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what shall be the end of me, and what answer I shall make to them that oppose me."—Hab. 2:1.  

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 (ecclesiastically) 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.  

This Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented to all parts of the civilized world by the Watch Tower Bible Institute of America, organized A. D. 1881, "For the Propagation 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 connecting link with a wide and wandering constituency, the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Biblical Lessons" are topical rehearsals or reviews of our Society's published Studies, most entertainingly arranged, and very variously written by the individual holiness editors, such as Rev. Dr. Deis Minister (V.D.M.), which, translated into English, is Minister of the Divine Word. Our treatment of the International S. S. 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 Jesus Christ, who gave Himself a ransom for all, according to the Holy Scriptures and the Lord's own spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confessional, leaving all parties 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 what may be in harmony with the manifold service and fellowship of the Church the manifold wisdom of God, which, in this Age as in any other, may be fully comprehended by the Church and known by the Church. The Churches of Christ Jesus, who has been called His Church, shall be 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. Rev. 15:5-8.

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, while fleshly members are cleansed by the blood of Christ, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gal. 2:14; Gal. 3:29.

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.—Eph. 4:12; Matt. 24:14; Rev. 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; Isa. 35.

German Watch Tower Translations

As is the case with other foreign-language editions of The Watch Tower, it has been found best to handle the German translation through a separate office. Accordingly, after a period of suspension, the German Watch Tower is procurable for $1.00 per year—sixteen pages, twice monthly. English readers will doubtless perform a service by calling this fact to the attention of German reading friends. Address: DER WACHTURM, 95 Hicks St., Brooklyn, N. Y., to which point all German subscriptions, remittances, etc., should be sent.

Southern General Convention

For some time the friends in the central Southern states have been anxious to hold a General Convention. After canvassing the situation carefully, Charlotte, N. C., has been selected. The Convention will continue for four days, beginning on Christmas day and ending Sunday, December 28th. Brother Rutherford will be present and several other Pilgrims, including some of the released brethren. Charlotte is central to a large portion of the South, and the good hall has been secured and hotel and boarding accommodations are easily obtained at reasonable rates. We hope that a large number of the friends will find it convenient to be present at this Convention. Address communications to Mr. James H. Irwin, 118 Stetson Ave., Charlotte, N. C.

Local Conventions

There will be a local Convention at Norfolk, Va., December 20-21. Brother Rutherford will address the friends Sunday morning and the public Sunday afternoon. Other speakers of ability will be present also. Please communicate with Mr. G. M. Kitzmiller, 114 W. 26th St., Norfolk, Va.

Bethel Hyms for January

After the close of the hymn the Bethel family listens to the reading of "My Yow Unto the Lord," then joins in prayer. At the breakfast table the hymn for the day is recited, and the hymn text is considered. "Hymns for January" follow: (1) 238; (2) 191; (3) 323 (4) 136; (5) 134; (6) 8; (7) 130; (8) 95; (9) 6; (10) 322; (11) 195; (12) 267; (13) 194; (14) 13; (15) 166; (16) 298; (17) 209; (18) 277; (19) 296; (20) 112; (21) 279; (22) 163; (23) 180; (24) 180; (25) 186; (26) 146; (27) 198; (28) 160; (29) 89; (30) 69; (31) 114.

PILGRIM SERVICE FOR COLORED FRIENDS

We have had many requests from the colored brethren for a colored copy of Pilgrim. In order to arrange for such service in an orderly way as we do for the white brethren, we request that all colored classes write us, answering as many of the questions found in the May 1st Tower relative to Pilgrim work as possible. Also we would like to hear from those who are interested and who could entertain Pilgrims and arrange for meetings even though they do not have organized classes. Please address all communications to the Watch Tower Bible & Tract Society, c/o Pilgrim Department.
EVER in its history has the human race faced more numerous or more weighty problems than it does today. Unrest and antagonism prevail in all sections of the world, producing and forcing to the front a maze of intricate problems and questions, social, moral and religious, agricultural, commercial and political, individual, racial and national, local, continental and universal. We dare not hope that naught but sunshine awaits us, for the peoples of the earth are already in the dark cloud which for a time will obscure the rays of the Sun of Righteousness as it is about to break in the dawn of the golden age, the Millennial dawn of man's day of blessing, peace and happiness.

Our Lord gave us the parable of the rich man and Lazarus to illustrate the removal of his favor from the Jewish nation and its bestowal on the thereto unfavored Gentile peoples. The Jews, who were rich in advantage every way (Romans 3:1), spurned the Messiah at his first advent and were, therefore, cut off from the special advantages which had been theirs— they died to its privileges and entered into the torments of their 1845-year counterpart or “double” (Isaiah 40:2), the period of the dispersion. The beggar died too; many of the Gentiles entered into a covenant to be dead with Christ (Ephesians 3:2); they were carried by the apostles, as the Lord’s messengers or angels, into Abraham’s bosom, the place of divine favor. For more than eighteen centuries a “great gulf” was fixed between Jew and Gentile, especially nominally Christian Gentiles.

But, as has often been explained in these columns, this state of affairs was not to proceed indefinitely. Fleshy Israel’s period of punishment and blindness was to last only “until the fulness of the Gentiles be come in.” (Romans 11:25) Then Israel was to be recovered from his blindness. Divine favor on the Zionist movement can be seen by all who have faith in God’s Word. The fact that it is meeting with opposition from powerful Gentile politicians may be looked upon as additional confirmation of the fact that it has divine approval, now that the time of God’s disfavor upon Jewry has passed.

ALL GENTILES IN DISTRESS

The Gentile nations who have had the opportunity afforded by the Gospel and who have had the responsibilities of earthly dominion, are now in process of humiliation, for the Gentile Times were ended August 1914, 2520 years after the complete overthrow of Zedekiah, the last authorized Jewish king, and the complete razing of the city of Jerusalem at the beginning of its seventy years desolation. Both Old and New Testaments speak of this time of unparalleled trouble (Daniel 12:1; Matthew 24:21), which would fall particularly upon Christendom and only upon Jewry in the measure that they would abandon Jewish hopes and prospects for the Gentile lot. The increasing manifestations of divine favor toward the Jew and the withering schemes of Christendom will, after a while, doubtless work in such a way as to excite the united envy and ire of all European powers against the incipient Israelitish kingdom.

Then will come Jacob’s trouble, as spoken of by the Prophet Jeremiah: “Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble”. But, by divine intervention, “he shall be saved out of it.”—Jeremiah 30:6, 7.

Thus while some humiliation will come to the Jew in the next few years, and while it will be harder than anything which he has experienced (according to the above statement) it will not be so long, nor the result so disastrous to hope as now held as the trouble already upon Christendom. “Oh, for a few days of real sanity,” cries Secretary Franklin K. Lane, of the Department of the Interior, and he voices the feelings of a very large part of the American people and of Christendom generally. Meanwhile, preparations go on for the re-establishment of Palestine. Dr. Weizmann, London head of the Zionist Commission, is quoted in the London Daily Chronicle (England) as saying: “Millions of Jews are waiting; staff in hand, until the opportunity comes for them to travel to their fatherland”. Further the same paper says:

“Discussing the practical possibilities with which the Zionist colonies will come face to face, Dr. Weizmann said that although Palestine is not much bigger than Wales it has an extraordinary variety of climates. He summarized the principal areas as follows:—

“Coast: May be compared to the Riviera. Will yield everything the Riviera yields.

“Past plain to the south. Barley-growing country.

“Jordan valley: Sub-tropical. Cotton, tobacco, and bananas may be grown here.

“Valley of Esdraelon: One of the most beautiful spots in the East. Intensive cultivation will be started here, with Egypt in view as a big market for vegetables.

“Hills: To be afforested. Pines, cypress, etc., would also shelter agricultural lands.

“Dead Sea: A source of minerals, particularly potash, a necessity of scientific agricultural development.”

JEHOVAH’S PLANS EVER OPPOSED

Getting some glimpse of the stupendousness of the Jewish question, big politicians of the world, like Pharaoh of old, have begun to rue their bargain to help Zionism. The dapper and aspiring young prince of Arabia, Emir Feisal, is being used as a catspaw to put forth certain counter claims against the establishment of a Jewish state. The big politicians have passed the word on to the newspapers that items favorable to the Zionist cause are materia non grata; as a
result, there is a notable dearth of such items in the last few weeks, sharply in contrast to their plentifulness three, or even two, months ago.

It is doubtless humiliating to the Jews to have an Arabian, a child of Ishmael, given preference over the legitimate Jewish claims. But this temporary humiliation will not hurt any true Zionist. At most, it will slough off the worldly wise, half-hearted ones of the Jewish race who have been identified with the movement partly with one eye on the prominence attendant on their positions.

In the New York Herald October 5, was published an anti-Zionist article, a few paragraphs of which we quote. Evidently it was designed to discourage Jews in their hopes and to drop the impression that the establishment of a Jewish state in Palestine was just a childish dream and that now the real masters of the world have found that Jehovah was quite mistaken, or if not mistaken at least premature, in promising their hopes and to drop the impression that the

The conference now takes the view that the Zionist question involves Emir Feisal’s claim for an outlet to the sea. Existing schemes provide for giving to the kingdom of the Hedjaz the Mecca Railway to Aleppo, but no seaboard to the west of the railroad, which is part of the French claims. South of the territory included in the French claims stretches from Jerusalem all the way to Egypt. Feisal, who has been in London for the last two weeks, has told Zionists that he doesn’t object to Jews in Palestine as long as they don’t attempt to assume governmental powers.

"However, the ambitions of the Zionists, as explained by their representatives in Paris, include plans for the future establishing of an autonomous Jewish state in Palestine. This, in the opinion of experts, would bar the kingdom of the Hedjaz from an outlet to the sea all along the Palestine coast. "Either the French must give the Hedjaz one of their ports or a corridor must be cut through Palestine by the Zionists or the Brits, who will be the best mandatory.

"This in a general way is the political situation which stands as a definite hindrance to an independent Jewish state, for both English and French are anxious to give the Hedjaz what it wants and they will not let the Zionists’ plans stand in their way."

"The peace conference met, deliberated, and adjourned. But instead of establishing peace on earth, they but planted seeds of other and fiercer wars, instead of linking the nations of the earth into an indissoluble bond of brotherhood, they permitted greed and selfishness and hatred to force them wider apart."

"What more saddening than to contrast the declaration which Lloyd George made before the parliament of England shortly before the commencement of the war; ‘As the Lord liveth, England does not seek a yard of territory. We are in this war from motives of pure chivalry, to defend the weak.’ What more saddening than to contrast such words as these with the pocketing as its spoils of that very war, of several hundred thousand square miles of land by that country?"

Rabbi Harrison, of St. Louis, uttered many significant words in a recent discourse as published in the St. Louis Globe Democrat, of October 18; among them:

"We are sleeping on a volcano. America, with all its pride of freedom and opportunity is not exempt from the grave dangers that threaten the old World."

There seems to be a general movement of disillusionment as a result of the war. From very many quarters the opinion is expressed that Christianity’s influence has been negligible, both in the great war and in the still more perplexing days following. Rev. William Austin Smith, editor of The Churchman, is reported by Current Opinion for October as follows:

"I think it heartless, unchristian, and indecent for clergy and philosophers to glow over the spiritual benefits of a war that laid seven million boys in their graves, starved and maimed from twenty to thirty million human beings, and bathed the world in hate and darkness. I cannot share the easy enthusiasm of these gentlemen. I see in this war a triumph of rhetoric beyond words or tears. The church would do well to leave war in the unpretentious category where General Sherman placed it."

CHRUCHIANITY’S SINCERITY QUESTIONED

Practically the same position is taken by Rev. George Willis Cooke in an article entitled “Effect of the Great War on Religion” in the Chicago Unity:

"Christianity has betrayed itself body and soul. The attitude of the churches in this country, and in even greater degree in the other countries, has not been such as to inspire faith in their sincerity. To a very large extent they have abandoned Christianity for patriotism. They have been committed to a brutal, revengeful, and savage lust for war and all the worst that war demands. Love, forgiveness, mercifulness, have in large degree been cast aside and condemned as weakness. The most cruel, heartless, and revengeful demands made in behalf of war have come from Christian pulpits on both sides. Any suggestion of sympathy toward enemies or any hint of forgiveness to seventy times seven, as was once taught, has been securely condemned. It has been declared to be not only unworthy but unchristian. All the milder, humane and humanitarian features of Christianity have been cast aside as unworthy and no longer in harmony with the demands of the time."

"Those persons and sects who have tried to live up to what they regarded as Christian teaching in the way of non-resistance, forgiveness and regard for the rights of all peoples, have been persecuted and imprisoned, perhaps driven from their homes with great loss. The humanitarianism which Christianity is supposed to represent has been abolished as an evil and as the worst heresy. Men who hold themselves to be Christians, who uphold the creeds of the churches, and..."
who find in Christianity the foundation facts of ethical life, have sent their fellow Christians to prison for even so many as twenty years and because they wished to live consistent Christians. They have punished the non-guilty with the guilty, the victims of war with those who have been its causing agents. Such ruthless contempt of all Christian principles as they have shown in their hatreds, in their utter disregard of anything approaching a forgiving attitude, would have been impossible to believe until we have seen it with our own eyes. What else must we then teach others than that Christianity has betrayed itself body and soul? It has been both powerless to prevent war and to bring it to a conclusion in a spirit of humanitarian regard to the rights of millions of people."

When such strong voices as these are heard by men looked upon as entirely "orthodox", the wonder to many disinterested people is why The Finished Mystery was and still is suppressed. Rev. Frederick E. Taylor, speaking in the First Baptist Church at Indianapolis, substantiates the findings of the foregoing speakers when he said, as reported in the Indianapolis Star, of October 7:

"The church of today faces the storm that includes all classes of men."

The Chicago American for October 2, adds editorially:

"There seems to be but one conclusion: that the average man has ceased to be interested in religion sufficiently to pay anything to hear it expounded or discussed. It is a notable fact that comparatively few men go to church. They indorse the attendance of the feminine portion of the family and think it a good idea for the children, but as for themselves—they have 'important business elsewhere.'"

Some even of the Anglican Church see more clearly than others. The New York Evening World, for October 16, publishes a dispatch from London which indicates the liking of the Right Rev. Charles Gore, Bishop of Oxford, for plain speaking:

"The Bishop said it is not only that those who positively hold the Christian faith are in the minority, but there is a widespread revolt against the principles of Christian morality. Except in the vaguest sense Britain cannot be called a Christian country."

"'The choice before us now,' he said, 'is between hell and Utopia.'"

The marvel is not that Britain—or any of the other nations—is not in any real sense a Christian nation but the marvel is that it would be openly spoken of by a bishop of the Anglican Church. The Bishop of Winchester seems to be of the same opinion. A dispatch published in the Memphis News Scimitar, of October 13, quotes the latter bishop as follows:

**TREND TOWARD ISLAM**

"The lack of distinctive Christianity is remarked by all. What is still more unexpected is the large measure of agreement among the witnesses on the prevalence of a Moslem atmosphere to an extent that might suggest that England is turning to Islam. It took the form of a fatalism common to Eastern religions, but it has a distinguishing Moslem character in its conception of salvation by death on the field of battle. Further evidence of Moslem influences is attributed to the extraordinary increase of bigamous marriages which is now coming to light in the courts. Christian ministers are alarmed by the conditions because everyone agrees that when England's five million soldiers are reabsorbed into the population their influence in social, political and religious matters will predominate."

Affairs for Churchianity do not seem to be looking up much better in Japan. The New York Herald publishes the following item of information:

"Christianity is not making much progress in Japan, according to figures just made public by the conference of Federated Missions, which this year is celebrating the sixtieth anniversary of the launching of systematic Protestant missionary work. These figures show that of the 50,000 members of all Christian churches, including the Roman Catholic Church, which has bad missions here for centuries, and the Greek Catholic Church, the coming of whose missionaries preceded that of the Protestants."

Protestantism in Ohio is not faring much better, if we are to believe the news dispatch in the Cincinnati Times Star, of September 26:

"In all parts of Ohio Protestantism is on the decline, and in the rural districts there is but one minister of any denomination for every 1,000 persons, according to the report made by B. F. Lamb, State rural supervisor, to the Interchurch World Movement of North America."

The Chicago Daily News, of September 9, has such a zest for facts that it publishes the following item:

"Despite all the Sunday schools, young people's societies, clubs, guilds, parish houses and the rest, the churches ought to recognize that they have never gained the interest and enthusiasm of eight out of ten of the generation just coming to maturity. As far as vital motivations go, these fellows are not Christians at all, but merely more or less decent young pagans."

According to a survey made by the International World Movement of the Churches, there are only eight persons in every one thousand in the state of Massachusetts who know the Lord's prayer or the ten commandments. In New York the proportion is large of those who never heard of these two things. Of those who know them few would dispute the fact that they are known perfunctorily. The Taylorville Daily Courier (Illinois) says that preachers are quitting their churches in that section of the state and that "M. E. ministers there are quitting the church like rats leaving a sinking ship, all due to the H. C. of L. and poor pay in the soul-saving work". Under the system of a paid ministry as it has long been established in Christendom no one can blame the preachers for leaving their pulpits to take up more remunerative work. They have financial obligations to meet and must meet them.

**ECCLERASTICO-FINANCIAL COMBINATIONFEARED**

The Philadelphia Public Ledger published a review of an article by Rev. G. W. McPherson which was originally issued in the August number of The Presbyterian. Dr. McPherson feared that a Protestant church trust was under way and that an effort was on foot to control the United States in ecclesiastical matters by the wealth of a few individuals. The review says in part:

"Doctor McPherson charges that 'a combination of rich men who control $22,500,000,000, most of whom are New Yorkers, are seeking to bring the Protestant churches together under a federation and then into organic union, to make themselves the religious masters of Protestantism'. He says the promoters of this 'church trust' seek to use the pulpit of America to protect political and social schemes, and charges that the same men are using their wealth to control, as far as possible, the universities and colleges of the nation."

The Greek Catholic Church is in a fair way to become more unpopular than ever in Russia. The Philadelphia Evening Bulletin, of October 15, publishes an article on the exposure of certain long standing frauds in the one time state church there. Part of the article says:

"The relics of the Russian saints are being opened in the monasteries of Soviet Russia in the presence of large popular assemblies. The people are shown what they considered
to be the non-decomposable remains of their saints are really imitations of human bodies."

"The archbishop of Voronezh, who was present at the examination, admitted that 'it is, of course, very sad to look at such a thing'."

Some churchmen, however, seem still to have their heads in the clouds and to be unable to see things as they are. Rev. Dr. Louis G. Wood, Episcopal, is reported in the Chicago Evening American, of October 20, as saying:

"Never has there been such a tribute to Christianity as during the world war."

This worthy gentleman has company in the Rev. W. H. Wray Boyle, who is reported by the Denver Rocky Mountain News thus:

"The great outstanding fact in the life of today is the lordship of Jesus, the Christ, over the hearts and minds of men."

If present day conditions in the world are a sample of the effect of the lordship of Jesus over the hearts and minds of men we wonder what it would be like with Satan as the god of this world?

**ANGLICAN-NON-CONFORMIST AGREEMENTS**

The long cherished hope that non-conformist ministers would submit to Anglican ordination seems to be in process of fulfillment, at least in England. The British Weekly (London), for October 16, publishes the following regarding the mutual approaches by the Wesleyan Methodists and their mother church:

"The scheme of reunion arrived at after two years' conference with the Wesleyans was that after January, 1921, there should be no ordinations in either church which were not considered valid by the other. There would be a bishop with the Presbytery at the laying on of hands; and at the end of forty years there would be no Wesleyan minister who would not have been ordained by a bishop of the Church of England."

A similar movement is on foot in this country, as reported by the Binghamton Press, October 15:

"Leaders in the Episcopal and the Congregational churches have agreed on a series of 'proposals for an approach toward unity', the principal feature of which is that ordained clergymen of the Congregational, Presbyterian, Methodist, Baptist, and other sects shall receive, in addition to their present ordination in their own churches, Episcopal ordination at the hands of an Episcopal bishop and yet remain ministers in good and regular standing with their original denomination."

Among the dry, arid, and dismal reports from Congress there is an occasional illuminating speck. Here is one as reported in the New York Sun for October 30, regarding some repartee between Senator Sherman and Senator Thomas:

"'The sessions of the Senate are opened daily,' suggested Senator Thomas (Col.), 'with an invocation by the chaplain of the divine blessing. If any benefits have been apparent in our proceedings I have been unable to observe them'."

Spiritism stays in the foreground. The Church of England is considerably worked up over the matter. At a recent congress of the Church of England a warm dispute over spiritism occurred, some dignitaries taking one side and some the other. The Rev. J. A. Magee, the last speaker, said:

"Sir Arthur Conan Doyle is moving from city to city ministering to a popular craze. I challenge Sir Arthur to deny spiritualism is perilous to the mental, moral, and physical health. Every second or third young lady one meets now imagines herself a modern St. Theresa."

Mr. Jerome K. Jerome, a prominent British author, has crossed swords with Sir Conan Doyle on the subject of spiritism. The Literary Digest quotes him in the following words:

"'Where is this new religion? What does spiritualism preach? Or is it content with the world as it is? I take the last five years. Has spiritualism done anything—is it doing anything—to help man to be less brutal, less hypocritical, less greedy? Has it done anything—is it doing anything—to lessen the appalling wickedness that is threatening, like some foul weed, to poison the whole earth? For five years savagery and cruelty have been preached to us from pulpit and from press. Our children are being taught it at their mothers' knees. Vengeance and hatred are the new virtues. Christ, amid roars of laughter, is mocked in our parliaments.'"

**BLIND LEADERS OF THE BLIND**

The Rev. Charles Stelzle, a prominent social service worker of the Presbyterian Church in this country is recorded in the Nashville American, September 24, as making the following remarks on spiritism:

"'If we weren't so dull and stupid, we might see and hear and feel the spirits all about us."

"'If our eyes were opened, we might, as did that young man of old—told about in the Bible—see hosts of angels ready to fight our battles.'"

"'Death in this world is painless and it is made easier because of the presence of friends who greet us when we step over the line.'"

"'The spirit body takes nourishment and is refreshed, although there is nothing like world-weariness' beyond earth."

"'We retain our personalities in the hereafter, and recognize one another."

"'We shall be employed at useful tasks according to our personal abilities and desires."

"'There are no class distinctions, but there is a natural grouping of those of similar tastes."

"'There is no marriage or 'giving in marriage' but those who truly loved in this world are closely associated in the next."

"'Whatever may have been the methods of securing this information, there is pretty good Scriptural basis for all of it.'"

It would be a matter for sorrow if Rev. Stelzle was merely himself confused as to the disastrous nature of spiritism. But it becomes indeed a tragedy when he teaches others all of the pagan folklore which has been current for the last three or four thousand years and teaches it as though it were in some manner substantiated by the Bible and as though the Bible applied such statements to mankind in general.

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**EXILE ENDED**

Take down the Harp Divine,
Sweep o'er its many strings:
They call to Zion, Rise and shine!
Thy God salvation brings.

No more an exile roam;
Accept thy liberty;
God calls His faithful people Home,
Sets error's captives free.
TREASURES IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matthew 6:19-21)

Earthly treasures are things of great value laid up for future use. Primarily they are of two kinds, earthly and heavenly. The natural man seeks earthly treasures alone. To him the treasures of heaven are unknown, and testimony relating to such treasures is foolishness in his opinion.

The child of God, begotten to the heavenly nature, seeks heavenly treasures. The extent of his seeking is measured by the depth of his consecration, his appreciation of things heavenly and his zeal for the cause that leads one to the heavenly inheritance.

The new creature, however, is in an earthen vessel and surrounded by earthly environment. The new creature is tempted as earthly creatures are tempted. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Corinthians 10:13)

In other words, the temptation that is common to the human race comes to the one who is a Christian, but God always provides a way for him to escape so long as he trusts in the Lord.

The Master's words as contained in the text were evidently intended as an admonition to those who are undergoing a test of faith. Is it not true that the tests coming to the Christian are more marked today than in the days gone by? And should we not expect it to be so?

With a zeal befitting the house of sons, many of his dear children up to the time which marked the end of the forty-year harvest period had almost exhausted their earthly savings and lost practically all their earthly influence and earthly friends. Since that time some of his saints may have been tempted to lay hold on some of the comforts and some of the pleasures of earth. There may have been a temptation to lay up some earthly treasure against a stormy day. If so, then might we not with profit at this time compare the treasures possible to be laid up on earth with those which God has made it possible for us to lay up in heaven? These words of the Master are without value to us now unless by comparison we appreciate the result of laying up treasures in heaven.

EARTHLY TREASURES

Earthly treasures may be designated as wealth, fame, power and influence, houses and lands, home and family, friends, and life's joys. Human experience has demonstrated that all of these are but transitory, and he who possesses them all has not that which brings lasting satisfaction. Wealth accumulated by long and laborious effort may vanish like snow in a summer's sun. If one rises to the very topmost rung of the ladder of fame, another day may find that man the object of bitter reproach and defamation. Because of riches and fame a man's power and influence for a season may seem almost boundless, but suddenly the storms of adversity set in and his power and influence are scattered to the four winds. Long years of labor and sacrifice may make a man the possessor of houses and lands, but these in the time of bankruptcy vanish away, leaving only memories of sorrow. How many young men, or women, have started along the pathway of life with a friend in whom the most implicit confidence was reposed, only to find that friend unfaithful. Frugality, patient toil and honest endeavor may result in building a beautiful and luxurious home, presided over and graced by a lovable wife and mother and enlivened and made joyful by sweet-tempered and obedient children; but in a brief space that joy must end. The members of that household are separated, or disease lays a withering hand upon them, decay and death follow; and where joy once reigned, now sorrow and death do inhabit.

Against the evil day no man has power to lay up earthly treasure that is secure and steadfast. He can build no earthly bulwark that is invulnerable to human adversaries.

Call to mind the sorrow that now fills the earth; the great havoc that war has wrought amongst the peaceful and one time happy homes. In Europe the conditions are such that human words are inadequate for description. Wealth, houses, homes, friends—all gone! In Mexico there lived a man who by industry and acumen amassed a fortune of more than two hundred million dollars. With his interesting family he lived in peace and luxury. The revolution came and stripped him of everything, some of his family were cruelly murdered and he, with the remaining members, fled penniless to America for refuge.

Within a year after the beginning of the great European war it was the writer's privilege to address the public at a certain city in Canada. The next day a gentleman of refinement and polish called and said: "My life has been spent in a business capacity with one of the largest firms of Canada; for years I have held a responsible position at a good salary. I have labored hard and lived economically. I built a home and supported my family well. All the money I could get together, aside from the necessities, I put in property, carrying upon it a heavy mortgage. I am growing old and thought now I could retire in comfort. The great war came, the business of our house went bad, I lost my position. The values in property have shrunk until I am completely bankrupt, my entire life's savings are gone, my hair is white and I can no more obtain a position with any other firm. For several days I have been desperate; I purchased a revolver in order to end my life, but I accosted a clergyman and in the course of our conversation I found he was the pastor of the church. He heard my story and showed me how I might escape from the perils of war and the storms of adversity. He told me I could go to the front and fight for my country, and if I could do this I could receive a pension. I did as he said. After the war I was appointed as an instructor in a university where I received a salary of $600 per month. Since joining the forces I have come to see the value of laying up treasures in heaven."

BLISSED PORTION

In this hour of great controversy in the world; at this time of terrible shaking of things heavenly and earthly, how blessed is the portion of the man or woman who has been and is yet laying up treasures in heaven! If for any reason, however, we find a temptation to turn aside for a time to the laying up of earthly treasure at the cost of the heavenly; if we fear that war may be forced upon us to earthly woe because of a failure to lay up earthly treasure against a greater evil day, let us remember the admonition of the inspired Apostle: "Let not your turn of mind be toward money making, but be content with such things
The treasures of wisdom and knowledge are set on thrones judgment began in the former days, in which, after ye shall be removed, ye will see them. They are "heirs of God, and joint-heirs with Christ" (Romans 8:17), and will possess the inexhaustible treasures of heaven. It is not unusual for one to count among his earthly treasures his earthly friends, who seemingly take a delight in being loyal to him; and later, when he comes to a knowledge of the truth and fully consecrates himself to do the Father's will, these earthly friends forsake him. For a time he may feel depressed because of the seeming loss, but when he realizes that he has come into Christ and finds all who are in Christ of one mind and one spirit, he realizes that he has found far greater friends all in one. Beautifully has the poet expressed it:

"Stripped of each earthly friend,
I find them all in One;
And peace and joy which never end
Abound in Christ alone."

HEAVENLY TREASURE

To the end that we may be strengthened in faith and experience greater joy, let us again and again call to mind the enduring treasures in heaven, which the Lord has provided for those who love and serve him faithfully.

Born in sin and shapen in iniquity, all the earthly treasure one could amass would not bring life and last happiness. But the follower of the Master is invited to come and learn of God and Christ, in whom are hid all the treasures of wisdom and knowledge, and whom to know means life everlasting and happiness forever. His mind illuminated with the holy Spirit, the Christian is permitted to get a glimpse of some of the gracious provisions made for him. He learns of Christ that "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich"; that Christ Jesus, the holy One, by the grace of God, laid aside all of his riches and suffered an ignominious death that we might be brought to God. He opened the heavenly way and made it possible for the Christian to lay up heavenly treasures, and the Father invites him to come and lay them up. Life, the dearest thing to any creature, is now set before him and with joyful expectancy he looks forward to the time when the springs of life may be revealed to him in its fullness.

COMPARISON

While it is true that at the end of the Millennial reign of Christ every being upon earth will be satisfied with his portion, yet it is for the Bride of Christ to have blessings in the superlative degree. She will possess the inexhaustible treasures of heaven. It seems pleasing to our heavenly Father that we keep those heavenly treasures before our minds and that we keep our affections set upon them.

In this text Jesus Christ draws the comparison between the treasures of the present order and the treasures of heaven, inviting us to lay up those treasures which cannot be destroyed by moth or canker worm and which thieves cannot steal and carry away. Men of earth by their accumulated wealth attempt to control governments and for a time succeed, but then utterly fail. To the called, tried and faithful Jesus said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel".—Luke 22:29, 30.

Knowing that because of their imperfection, fears and doubts would from time to time come into the mind of the consecrated, for the purpose of allaying such fears and encouraging them Jesus lovingly said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.

What will be the extent of the wealth of those who possess that kingdom? St. Paul, concerning the head of that kingdom, says: "God... hath appointed [him] heir of all things". (Hebrews 1:2) And to those who prove faithful to the end he says: You are "heirs of God, and joint-heirs with Christ" (Romans 8:16, 17); you shall share with him in all the glories and honors of his boundless riches.

The same Apostle, after reviewing some of the wonders of God's arrangement, exclaimed: "O the depth of the riches both of the wisdom and knowledge of God!"—Romans 11:33.

The saints will be rich also in that they will have an intrinsic value. Rare gems are always possessed by those who are wealthy. Among his rich possessions the Lord refers to the members of the body thus: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him".—Malachi 3:17.

FAME—GOOD NAME

He who attains to the point of fame must be one who has a good name. In all the ages to come the most famous among all (Jehovah alone excepted) will be the Lord Jesus Christ. His name is above all others and at his name every knee shall bow, both in heaven and in earth, and every tongue shall confess that he is the greater Deliverer, to the glory of God.

The Bride will have the likeness of the Bridegroom and will share in his fame and good name. St. John says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is". (1 John 3:2) With authority the Apostle Paul adds: "As we have borne the image of the earthy, we shall also bear the image of the heavenly".—1 Corinthians 15:49.

Inseparably linked together will be the fame of the Head and the members. Her fame and good name will be among the hosts of heaven, because God will exhibit her as a monument of his power and love. Concerning this, the prophet of the Lord has said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown upon the head of the upright, and thou shalt be exalted in the land."—Isaiah 62:1, 2, 12.
of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isaiah 62:1-3.

The fame of those who have laid up the heavenly treasures will be among the peoples of earth, who shall know of their glory and sing their praises. "Of Zion it shall be said, This and that man was born in her... The Lord shall count, when he writeth up the people, that this man was born there." (Psalm 87:5, 6) "I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."—Psalm 45:17.

POWER AND INFLUENCE

Unlimited power and influence possessed by a holy and righteous one and exercised in a righteous cause must result beneficially toward all who desire to be benefited. Man in his present state of unrighteousness and imperfection as a rule uses for selfish purposes whatever power or influence he is able to exercise. With a joyful expectancy the saints of the most high God may look forward to one of their heavenly treasures as power and influence to be possessed without limitation, and which will be used unselfishly and in a righteous cause. They will possess this heavenly treasure by virtue of being a part of the Christ, whose Head, subsequent to his resurrection, said: "All power is given unto me in heaven and in earth".—Matthew 28:18.

Viewing from afar off the influence for good possessed and exercised by the Christ, the prophet of the Lord wrote: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed". (Daniel 7:14) Because of his loving-kindness, we may be sure that this power will always be exercised for good; but we are doubly assured when we read that "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isaiah 11:3, 5.

That the Lord will share this power and influence with his bride, and that this is one of the heavenly treasures his followers are privileged to lay up while fighting the good fight of faith, we are assured by the Master himself: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne; and to him will I give power over the nations".—Revelation 3:21;22:26.

For many centuries past mankind has suffered and continues to groan and travail in pain, waiting until the possessors of heavenly treasure manifest divine power and influence. Great will be the treasure possessed by the Christ, Head and body, in administering blessings to the groaning creation, for which purpose the new creation is brought into existence. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42:6, 7.

HOUSES

Men of earth who possess many houses are proud of them and call them after their own names. They treasure these up, but in one hour they may be swept away by shot and shell, or destroyed in a devastating fire. Among the lasting treasures laid up and which will be possessed by the overcoming saints will be the heavenly mansions. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.

That Christ and his glorified bride will possess a special habitation in heaven there can be no doubt. It would seem unreasonable that the Christ would dwell in a condition to be beheld at all times by all other creatures. But the dignity and the sweet relationship existing between the Bridgroom and bride in the light of this Scripture clearly indicates that they will have a separate place of abiding. That glorious mansion is presided over by the Lord Jesus. He is the head of the house. It was planned by the Father before the foundation of the world and is the dwelling place for which the saints have yearned all along their weary journey. Beautifully has the Psalmist expressed their heart's desire: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple".—Psalm 27:4.

HOME AND FAMILY

God instituted in the earth home and family, and made these sacred to the heart of man. To the good man or woman or child the sweetest spot on earth is home, be it ever so humble. Nevertheless, he who lays up this, an earthly home, as his treasure; who sets his affections thereon to the neglect of the heavenly, finds in time that this, like all other earthly treasures, must pass away. But he who lays up the heavenly treasure of home and family will be happy for evermore. That heavenly family will be composed of Christ Jesus, the Head, and 144,000 glorious members of the household, who shall be like their Lord. In the palace of the King, she shall be all glorious and be attended by a company of spirit beings, who themselves have been washed, purified and made white by the merit of the heavenly Lord. Over all this glorious household will be God, the Father, who will have special delight in the members of that happy family. What a wonderful family that will be! Before the foundation of the world God ordained it to his own praise and glory. That home will be an everlasting habitation. No parting of loved ones will be known there; no heartache nor the thought of such. It will be the joy and delight of Jehovah: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." (Psalm 132:13, 14) Its perfection and beauty is unsurpassed among all the wonders of God's creation, and through it Jehovah will shine forth to the blessing of others of his creatures. "Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:2) "The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psalm 87:2.

While earthly creatures will never behold with the natural eye the glory, beauty and sweetness of that home, yet they will have a knowledge of it and will rejoice. "Beautiful for situation, the joy of the whole earth, is mount Zion."—Psalm 48:2.

The Christian may have some difficulty in leaving
behind and in sacrificing his earthly treasure and good things. He will have many trials and tribulations while laying up his heavenly treasures, but "forgetting those things which are behind" and looking to the treasures before and faithfully pressing on, he can joyfully sing: Soon I may enter into my heavenly home, not made with hands, eternal in the heavens, there to be forever a member of the happy family of God. And as he faithfully lays up his heavenly treasures, by faith he can more fully realize the sweet words of the Psalmist: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore".—Psalm 16:11.

The Prophet Ezekiel in poetic phrase presents a mental vision of the glories of that heavenly habitation, which constitutes a part of the heavenly treasures laid up by the Christian. He describes the priestly members of that home, the little flock, as the sweet singers of Israel, who will sing praises to Jehovah, magnifying his name and his goodness before all the members of the heavenly throng and for the blessings that flow out from him through the Christ to the millions of earth. In the sacred precints of that heavenly habitation the priests will have their feasts of love and will rejoice with unspeakable joy as they mark the billions of earth's population offering themselves in consecration and progressing over the highway of holiness, back to perfection, to the glory of the great Creator.

FRIENDS

The word friend possesses a depth of sweetness found in few other words. Jesus used the word to emphasize love. It is, in fact, an expression of love in action. Earthly friendship often proves to be a delusion and a snare. In the world, a noble person prizes a true friend above other earthly possessions. Jonathan and David were examples of true and loyal friendship, but such friendship is a very rare thing among men. It is not infrequent that a person possesses absolute confidence in another as a friend only to suffer bitter disappointment and keen sorrow. He who manifests friendship and loyalty toward you while you are on the crest of the wave of prosperity, but who abandons you when you are beaten by the storms of adversity is not a true friend; in fact, is not a friend at all. He who avows true friendship when you are honored by others and then betrays or denies you when you are suffering persecution and ignominy for righteousness' sake cannot be classed in any sense as a friend. Friendship is an expression of true loyalty. A friend, therefore, is not one who loves you sometimes, but one who loves incessantly. "A friend loveth at all times".—Proverbs 17:17.

While in the world, dealing with the things unstable, we found no satisfying portion. We wandered about in a wilderness in a solitary way, hungering and thirsting for righteousness and finding it not. Our soul fainted within us. Then we cried unto the Lord and Jehovah gently and lovingly drew us to his beloved Son. We learned that Jesus, because of his love, had died for us that we might have life and have it more abundantly, and that we might enjoy the blessings incident to life. We heard his words: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:13, 14)

When we gave our hearts to the Lord and he graciously received us, when we were justified and gotten to the heavenly inheritance, there came that peace of mind which passeth all human understanding. Then were our hearts filled with joy and our tongues could not refrain from singing:

"I've found a friend; O! such a friend! He loved me ere I knew him; He drew me with the cords of love, And thus he bound me to him."

Then for the first time we began to learn the meaning of heavenly treasure; and responding to the Lord's invitation to lay up such treasure, we began by his grace so to do. As we pressed along the narrow way, beset by many adverse conditions and fiery trials, we learned that such conditions and experiences are precedent to receiving the heavenly treasure and that our beloved friend Christ Jesus trod alone that way before us and is now our sympathetic elder Brother, daily and hourly sustaining those who are his true friends; and so we continue our song:

"And round my heart still closely twine Those ties which naught can sever, For I am his and he is mine, Forever and forever."

The friendship of Jesus is priceless. Who may have such a one for a friend? "He that loveth with a pure heart and hath grace on his lips will have the king for his friend."—Proverbs 22:11, Leeser.

The sweetness of friendship between the Lord's children is often marred by misunderstanding. In fact, much of the suffering among the brethren is due to their misunderstanding of each other. This is due to the imperfection of each one, and so long as we magnify the imperfections of our brethren our relationship will not be as sweet as it might be. But the one who possesses the pure heart condition of real friendship will seek to hide such defects, in response to the Apostle's admonition: "Above all things have fervent [overspreading] love among yourselves, because love hides a multitude of defects". (1 Peter 4:8, Diaglott) When all the imperfections have passed away and we are clothed upon with that glorious body, then there will be no more misunderstanding; then each will love the other perfectly and will enjoy forever the precious heavenly treasure of a true, lasting and loyal friendship.

Some of the Lord's dear saints have known each other better and understood each other more fully as they have journeyed the narrow way, and nothing has drawn their hearts so closely together and enabled them to understand so fully their respective traits of character as passing through the same kind of fiery trials together. This is made manifest in that wonderful epistle which St. Paul wrote to the Philippians. Where brethren have been in the same fiery trial and have stood side by side with each other and have seen manifested the true Christlike disposition, it has bound together their hearts in true and lasting friendship, seemingly as nothing else can do. We can well imagine that this spiritual friendship, begun this side the veil, will be specially sweet when perfected in the beauty of holiness and enjoyed in our heavenly home. There it will yield a sweet fragrance to the eternal praise of our King and heavenly Father.

Every one who loves the Lord and his creation loves the beauty of the flowers. Seemingly, in the heavenly kingdom, there will be nothing that will so much take the place of the sweet fragrance the flowers give forth in the earth as the friendship that will exist between the members of that royal family. Especially sweet
will that friendship be that was begun here and cherished among the brethren; and when transplanted into the heavenly soil and atmosphere it will bloom and blossom in unspeakable beauty and fragrance.

What a wonderful heavenly treasure that will be! That true and loyal friendship between the members of the heavenly household will be a manifestation of nobility of character that will call forth the approving smile of our heavenly Father, guaranteeing to each member of the royal priesthood that they shall ever possess the treasure of confidential friendship with Jehovah and our Lord. Such will be one of the rewards of faithfulness; and because of such loyalty, in the ages to come God will show forth the exceeding riches of his grace in his kindness toward us through Christ Jesus, our Lord.

Having in mind this glorious heavenly treasure, let us seek to lay it up; and to do so while traveling the remainder of the journey we will learn to manifest a true, loyal friendship that is known only to those whose inheritance is in the heavenly kingdom.

THE JOYS OF LIFE

The greatest desire of every sane creature is for life everlasting in a state of happiness. Men of earth will gladly sacrifice all their earthly treasure for a little extension of human life. What, then, would not men do in order to possess life everlasting, attended with endless joy! Turning our eyes heavenward, let us see there another great treasure which God has provided and holds in reservation for those who love him supremely. It is life divine, life inherent, an endless, indestructible life. And the one who possesses that treasure will be like unto the Lord Jesus and dwell with him forever. This seems too wonderful for us, but we know it is true because our Father has told us so in his Word. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2 Peter 1:3, 4) These precious divine promises are our daily food and drink, sustaining us while we strive to lay up the heavenly treasures. Our true and precious Friend to us says: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life".—John 4:14.

THEMSELVES DECEIVED AND DEceiving OTHERS

The clergy have told and still tell the people that any one who joins a denominational church and there-after lives a reasonably decent life is laying up heavenly treasures and is certain to inherit these treasures at the time of death. Many of them have even gone so far as to say that one who dies upon the battlefield, whether or not such an one has made any pretense of faith in Christ, goes directly to heaven. Of course this is false; it is wholly unsupported by the Scriptures. Their conclusions on this point are just as unreasonable as their doctrine that all the wicked are tormented eternally in hell by fireproof devils. We are glad that the Lord has graciously provided that every one, whether a nominal church member or not, shall have one fair and impartial trial for life. All the dead dying outside of Christ, including those who had no knowledge of him and of Jehovah's plan, must be raised from the dead and given a knowledge of God's gracious arrangement and an opportunity to accept and receive restitution blessings.

One of the rewards granted to the members of the Christ will be the privilege of lifting up and blessing the human race. The ones, however, who are addressed by the Master and by him admonished to lay up heavenly treasures are only those who have believed on the Lord Jesus Christ during the age of sacrifice and who have then made a full and reserved consecration to do Jehovah's will and who then diligently strive to carry out that covenant by sacrifice even unto death. Such are called to a heavenly calling, to membership in the body of Christ. Their hope for such a place is based upon the exceeding great and precious promises given by Jehovah. To lay up heavenly treasures now, such members conform themselves to the will of God; and his will is ascertained by a careful study of the divine plan. "And every man that hath this hope in him purifieth himself, even as he [the Lord] is pure." (1 John 3:3) To such the Master said: "Be ye perfect even as your Father in heaven is perfect." (Matthew 5:48) This means character perfection like the Lord. Such a character is not developed in a day, nor a week, nor a month, but it is the result of patient and faithful endeavor to conform oneself to the fixed rules that the Lord lays down governing the new creation.

God foreknew and provided for the development of this new creation before the foundation of the world, and "whom he did foreknow, he also did predestinate to be conformed to the image of his Son". (Romans 8:29) It means, then, that those who would lay up heavenly treasures must be the footstep followers of Jesus, joyfully doing the Father's will—those who set their affections on things above and not on things of the earth and then run with patience the race set before them. These are they who give all diligence to make their calling and election sure.

TESTS ESSENTIAL

To lay up heavenly treasure requires labor, faith, knowledge, fortitude, self-control, patience, brotherly-kindness and love. It is expected that these fruits of character-development will increase as the Christian journeys toward his heavenly home. The testing time, however, must come, when each one according to the Lord's gracious arrangement must be put to the test to determine whether or not he has been diligent in laying up the heavenly treasure. Hence we are not to be surprised when the tests come, but rather should expect them and be prepared for them. "Blessed is the man that endureth temptation [testing—a putting to proof]; for when he is tried [tested, and withstands the test] he shall receive the crown of life which the Lord hath promised to them that love him." (James 1:12) It is the overcoming Christian who fights the good fight of faith to the end, manifesting loyalty to the Lord, to his brethren and to the cause of righteousness, that is promised the inheritance of this heavenly treasure. It is to such that the Captain of our salvation addresses himself: "Be thou faithful unto death and I will give thee a crown of life".—Revelation 2:10.

It is true that the Christian while laying up this heavenly treasure must endure sufferings, deprivations, trials and tests; but these are hardly worth comparing with the glories that are to follow. St. Paul was a man of more than ordinary attainments from an earthly standpoint, yet all of these he sacrificed. He was a Christian who suffered more than the ordi-
Dear Brother Rutherford:

Greetings in his dear name. I am taking the liberty of writing you about a matter that has disturbed, to some extent, the minds of some of our friends, namely: Is Chiropractic akin to spiritism or occultism? I have just received the following letter from one of the Pilgrim brethren in regard to the rumor that Chiropractic is a form of occultism.

Part of the letter is as follows: (1) Is there anything in Chiropractic that is akin to spiritism or occultism? (2) Does every Chiropractor require the student to take such a course as is outlined in the inclosed leaflet before graduating from the school? Does all Chiropractors practice hypnotism and mentalism? (4) Is it true that the founder of Chiropractic received the knowledge concerning it from the spirits?

In replying I assure the brother that the whole matter was abused. That the school mentioned was not a recognized Chiropractic school, and that neither Hypnotism nor Mentalism nor any other 'Ism had anything to do with Chiropractic. Chiropractic is a mechanical science and is taught by Chiropractic schools in this country. There are at the present time about a dozen of our brethren in the Palmer school at Davenport, and there are a number of Chiropracts in different parts of the country, and I am sure that the ones I have met regard our Vow just as sacrely as I do and they would not be mixed up with Chiropractic if it were tainted, in the least, with spiritism.

Chiropractic was accidentally discovered by Dr. D. D. Palmer, and there is no evidence that the school teaches a course in hypnotism or teaches Chiropractic in connection with it does not contaminate the science, only in the minds of those who do not understand the truth on the subject. Some believe that those of us who practice Chiropractic are candidates for the second death. This thought is prevalent in quite a number of the classes in the middle states and is at least not doing the friends any good to feel toward fellow-members as some do. I feel like a word from you to the friends would clarify their minds on the subject and thereby be a great blessing.

Rest assured, dear Brother Rutherford, that this matter will bear the "acid test" of investigation, and that this school, of which I am sending the leaflet does not represent the teachings of Chiropractic. I was not until I received this letter that this school had added such a branch to their teaching.

Faithfully your brother, W. H. Dunn, D. C.—Ky.

My Dear Brother Rutherford:

Greetings in the name of our King. My attention has been called recently to a matter which I believe ought to be corrected in the minds of some of the friends. This letter seems to have gained considerable headway in this part of the country, at least, and that is, "Chiropractic" is a form of spiritism. Upon visiting a certain class recently I was surprised when I was asked the question, "Do you think that Chiro has any connection with spiritism?" A little later I learned that several of that place have that idea, and that the business of a brother chiropractor there (who was formerly a pilgrim and is still loyal to the Lord and the Society) is suffering, partially at least, on account of the circulation of this rumor. The rumorists say that a certain ex-pilgrim brother "went out of the truth" on account of Chiropractic. If the brother here referred to did go out of the truth, we knew that it was self and not Chiro that put him out.

These two reports have come to me also, viz: (1) that a certain pilgrim has advised against use of Chiro for reasons stated above; (2) that you yourselves have taken the same stand, and this I do not believe.

For myself, I cannot see how this idea could be true. I cannot see any connection between the two. My father, Brother W. D. Pelle, is a Chiropractor as well as an M. D., and two of our elders are Chiropractors. These three brethren are all loyal, faithful followers of the Lamb.

I understand that a certain college in Chicago will not teach Chiropractic unless hypnotism is required. There are other subjects also with which hypnotism is required. Satan is surely busy and is always starting rumors. It pays us to be on guard on all sides against his machinations. He will try to damage anything that will be a blessing to humanity. I believe that Chiropractic is a restitution blessing, and will mean much to the human race yet.

I do not believe for a moment that you yourselves have taken the same stand, and I do not believe that the profession itself, or the practice, art, or science, originated with the demons. Personally I can testify that it has been a great benefit to me at times. It is most useful in relieving the patient of the discomforts and difficulties. Of course, each one must determine this for himself and I am not writing this to influence anybody else. I believe both osteopathic and chiropractic service are reasonable and proper, giving temporary relief to the body, permitting nature to adjust its own difficulties. Of course, each one must determine this matter for himself and I am not writing this to influence anybody else, but personally, I do not believe for a moment that the practice emanates from the demons and I do believe that it accords to me that it would be helpful to get the truth of this matter before the friends, and that anyone who is contemplating studying Chiropractic should be warned against this college in Chicago, or any other school that requires such things as this one does.

Your brother and servant in his name, W. Leo Pelle—Ky.

IN REPLY

Dear Brother Dunn:

Yours of October 30th to hand. I have no knowledge of chiropractic service except that gained through receiving adjustments or treatments from various practitioners of this profession. I cannot conceive, however, how it could be from the demons. I have heard this from time to time, but I know nothing on which to base it. We can very easily see how this idea could be introduced into the teaching of Chiropractic in connection with their work. That would not at all prove that the profession itself, or the practice, art, or science originated with the demons.

Personally I can testify that it has been a great benefit to me at times. It is most useful in relieving the patient of the discomforts and difficulties. Of course, each one must determine this matter for himself and I am not writing this to influence anybody else, but personally, I do not believe for a moment that the practice emanates from the demons and I do believe that it accords to me that it would be helpful to get the truth of this matter before the friends, and that anyone who is contemplating studying Chiropractic should be warned against this college in Chicago, or any other school that requires such things as this one does.

Your brother and servant by his grace, J. F. Rutherford
QUESTIONs ANd Answers

WedDiNg gaRment ANd Robe Of RighTesSOUSSs

Question: Is the “wedding garment” mentioned in Matthew 22:11, 12 (and implied in Canticles 5:3) the same as the “robe of righteousness” mentioned in Isaiah 61:10 and alluded to in Luke 15:22?

Answer: Not exactly. Our wedding garment is more than the robe of Christ’s righteousness. The wedding garment represents opportunity for participation in the marriage of Christ, and while justification is one of the things necessary to secure that opportunity, the two are not one and the same thing. Along with the opportunity for participation goes the expectation that, as a result of faithful laying down of life with the Lord, participation with him in his sufferings, we shall be joined to him in glory as his bride. Those who are less appreciative of this opportunity, and consequently less faithful to the Lord and his Word, do not reject the robe of Christ’s righteousness, but do not use it for the purpose provided. They do not think of it as offering them participation in the wedding, hence do not think of it as a wedding garment until it is forever too late. They lay aside these nuptial prospects in favor of earthly approbation, ambitions, or emoluments, thinking always that sometime, when it is more convenient, when they get time and feel like it, they will begin making the sacrifices which they know full well are the necessary preliminaries to reigning. Only “if we suffer with him shall we reign with him”.

Joseph’S Tribe LEAST Honorable?

Question: Are we to understand the fact that Joseph’s tribe is mentioned last in the list of Revelation seventh chapter to indicate that tribe’s position in respect to honor, that it will be the least in honor?

Answer: Any view which would make Joseph’s tribe least honorable would be unsatisfactory. One suggestion as to possible arrangement of the gates is given in “The Finished Mystery”, based on the tribal territorial allotments prophesied by Ezekiel. Although these allotments evidently apply to the fleshy tribes during the Millennium, that arrangement is worthy of careful consideration as possibly applying also to the mystic tribes. Then there is another way of viewing the matter: if we assume Judah’s gate to be in the northern central position on the mystic walls of the New Jerusalem (a fair assumption because of the seeming identity of the north with justice, the basic principle of God’s character and throne) and naming the tribal gates from right to left, Hebrew fashion, we will end up with Joseph on the immediate right of Judah. In such an arrangement Reuben, Judah, and Joseph would grace the northern wall. We have no exact information as to the order or location of the various gates. But it is reasonable to assume that the order given in the text can be followed with safety in the manner suggested.

Covenant Breakers Termeci Wicked

Question: Who are the wicked whom God will destroy, as mentioned in Psalm 145:20?

Answer: The wicked whom God will destroy are the wilfully wicked, those who with sufficient light and knowledge of Jehovah’s character and plan to enable them to understand the operation of his principles still prefer wrong and are not amenable to the benign, happifying influences of God’s gracious provisions for them and for all mankind. Whether such live in this age or in the age to come makes no difference, except that those who come to full knowledge and responsibility in this age are very few, whereas in the next age “all shall know him, from the least of them to the greatest of them, saith the Lord”.

While many now have a general knowledge of God, very few know him personally. Only those who approach him in his appointed way can have any dealings whatever with him. There must be an introduction; or else they cannot have a word with him, nor will he deal with them. Whoever comes to the Father must come through the Son, as our Lord declares. (John 16:6) All who will come in this specified way have the privilege of coming; and all such shall know him, trust in him, and be thoroughly sympathetic with his ends and objects. Moreover, they must lay down their lives in the doing of his will, as did their Advocate and Head. After God has accepted them into his family, then as his children he will talk to them. But unless they become his children, he will have no dealings with them at all.

To the wicked the Lord says: “What hast thou to do to take my words into thy mouth, seeing that thou hastest instruction and castest my words behind thee?” (Psalm 50:16, 17) These words we understand to be addressed to those who have come into covenant relationship with God but who have failed to carry out their part of the contract. In the Scriptures the world of mankind in general is not spoken of as wicked. On the contrary, the world is described as blind, buried in ignorance and superstition, dead in trespasses and sins. The class to whom the Psalmist refers are those who have become children of God through Christ and who have then become wicked—covenant breakers. To illustrate: In the case of the Sodomites, although they were accounted very reprehensible, yet God does not speak of them as the wicked. But in the case of those who have been introduced to the Father, those who have come to a knowledge of the truth and have consecrated their lives to the Lord, it is different. If any such shall live contrary to that knowledge and that consecration they would be classed as the wicked. So we see that it is not the world at large who are designated the wicked, but only those who have come into the divine relationship and who have proved themselves unworthy to remain therein.

God has no dealings with the world at large; for all mankind are under the death sentence. All the children of Adam go down into death under the sentence pronounced in Eden. Mankind are aliens, strangers from the commonwealth of Israel—outside of every relation which God has made. But he tells his people not only about himself but also about his great plan for the blessing of all the families of the earth. When the due time arrives, when the Spirit and bride say, Come, then all mankind will have the opportunity granted them to come to a knowledge of the truth as it is in Christ Jesus. Then all the blind eyes shall be opened, and all the deaf ears unstopped. Any who are found to be wicked will be destroyed in the second death.
PETER PREACHES AT PENTECOST

THE KEYS OF THE KINGDOM USED BY PETER—JESUS NOT HOLDEN OF DEATH—RAISED IN POWER AND GREAT GLORY—JESUS THE RANSOM PRICE—CHRIST, THE LORD OF GLORY—NO FEAR OR SHAME IN PETER'S PREACHING—SAVOR OF LIFE UNTO LIFE AND OF DEATH UNTO DEATH—REPENTANCE AND BAPTISM FOR THE JEWES—REMISSION OF SINS THROUGH CHRIST; OUR REDEEMER.

"Whatsoever shall call on the name of the Lord shall be saved."—Acts 2:21.

HIS HUMAN LIFE AN ASSET

On Calvary our Lord ceased for ever to experience his human life. But since he had committed no sin he still had a right to apply or to dispense the right to life and the blessings which would normally belong to a perfect human being. He did not wish his sacrifice to nullify the ransom price which must remain on account in satisfaction of Adam's transgression, if mankind are to receive the promised blessings.

When we come to see matters from the divine standpoint and arrangement we can well rejoice that the Father's character is unchangeable, and our Lord's resurrection becomes an evidence, or, as the Apostle says, an "assurance", of the truth that it is impossible for him to lie. It was not within his providence to designate where various members of the body should be located in the heavenly kingdom—Matthew 20:23.

The simple and evident meaning of our Lord's promise was that Peter was to have the privilege of opening up the way into the church or kingdom class. This he did for the Jews at Pentecost, and a part of his words constitute the basis for today's lesson. He told them plainly what steps were necessary to gain admission into the church of Christ, into the assembly of consecrated and spirit-begotten believers. There were three and one-half years before his crucifixion he started into a contract with Jehovah to lay down his perfect human nature, the divine ransom sacrifice, and to give it in payment for the death penalty which was due to mankind for their disobedience.

He then touched upon what was probably a tender spot in the minds of many of his hearers: he told plainly of the resurrection of our Lord from death. But he did not stop with a mere assertion of the fact: he showed how it was impossible for his resurrection to be nullified. It was impossible for him to be held in death. It was not within his providence to designate where various members of the body should be located in the heavenly kingdom—Matthew 20:23.

The Apostle then breaks forth into his sermon, which was a simple and straight-forward exposition of certain elementary truths. Making all due allowance for brevity of report, the Apostle's remarks were evidently direct and hardly capable of being misunderstood by his hearers. Two elements entered into the establishment of the kingdom class. The first was our Lord's death, and the second his resurrection. He told them that the Lord was raised as a new creature. At the time of his resurrection his worthiness to high exaltation to the divine nature and position was fully vindicated, and he was raised "in the image of the God that created him" and "in the likeness of his firstborn Son."—Colossians 1:15, 16.

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Having gotten the attention of his hearers, many of whom were believers in the prophets—and "waiting for the consol­ation of Israel", which they promised—the Apostle proceeded to warn them that the time for repentance had arrived. He, the Nazarene, was not to be their subject, and confuse his hearers by saying: You have heard of great philosophers and great teachers among the Gentiles, and as Jews we have had some great prophets ourselves, one of whom was Jesus; but he came directly to the point he wished to make, for he knew that his Jesus, the despised Nazarene, of whom, doubtless, the majority had heard something, probably derogatory, was indeed the Messiah; that though he had died he had arisen; and having arisen and ascended on high he had shed forth his power upon these speakers, who were now his representatives and mouthpieces in the world, to declare his mercy.

Neither fear of rulers nor shame in confessing the crucified one to be his Master is the least apparent in the Apostle's language. He fully identified himself with the crucified One, and as plainly declared that the rulers had been wickedly and sinfully responsible for his death, in that they had incited the Roman governor to its accomplishment. He pointed out that this was no mischance, but God's foreknown and pre-arranged plan—that it was necessary that Messiah should die as the Redeemer of the people, before he could deliver them fully. He pointed out that although it was necessary for him to die, he had died a great, a noble, a holy death, and that if they would come to the repentant condition of heart, rejected and crucified God's Son.

LIFE TO SOME; DEATH TO OTHERS

The word of truth, as always, was a savor of life unto life or death unto death. (2 Corinthians 2:16) To many the words were foolishness and had the death odor, and they passed on; but to those deeply interested ones who remained, the Apostle's explanation of matters was forceful, especially as he backed this up by quotations from the prophets, showing that God had foreknown the death of Messiah, and had foretold his resurrection also, and this miraculous outpouring of his Spirit, and that he had foretold that many of the hearers were pricked to the heart, conscience-smitten. They noted the aptness of the Apostle's quotations and their application, and the logic of his reasoning; and doubtless in all things they remarked of the apostles what they had previously remarked of our Lord—that their teaching was not like that of the scribes and Pharisees, uncertain, indefinite, but with force, with authority, with distinctness, with conviction of its truth.

And atter this same sort is all the preaching of God's true servants, done under the influence of the holy Spirit. It is always an awakening and an instruction; it is always clear and clear; it is always confused and confusing. Cleanness and simplicity, on the contrary, are marks of the truth. For various reasons the old, old story, which the apostles here preached, is considerably neglected in our day by professed ministers of the Gospel. The reason is, that many of these ministers themselves are not convinced, and therefore realize their own confusion of thought, and need first to be taught of God through his Word, by his holy Spirit, and through such channels as the holy Spirit may use in granting illumination of mind and appreciation of the Word. Another reason is that the nominal churches have in great measure ceased to believe the old, old story, and have accepted instead an evolution theory. Only to a small minority of Christian people, therefore, is the true Gospel precious. The majority more and more have itching ears for something new—a new gospel of education, refinement, culture, wealth.

TRUTH FINDS ITS MARK

As the Apostle clinched one feature after another of his argument, and showed how completely Jesus had fulfilled the declaration of the prophets in respect to his life, his teachings, his miracles, his death and resurrection, and the coming of his followers, conviction of the truth was forced upon the minds of many of his hearers, and they cried out: "Men and brethren, what shall we do?"—is there any mercy for us, seeing we are members of this nation, whose rulers have thus despised God's grace, and crucified his Son?—is there any mercy for us, seeing that sorrow for a wrong is repentance. To many the words were foolishness and had the death odor, and they passed on; but to those deeply interested ones who remained, the Apostle's explanation of matters was forceful, especially as he backed this up by quotations from the prophets, showing that God had foreknown the death of Messiah, and had foretold his resurrection also, and this miraculous outpouring of his Spirit, and that he had foretold that many of the hearers were pricked to the heart, conscience-smitten. They noted the aptness of the Apostle's quotations and their application, and the logic of his reasoning; and doubtless in all things they remarked of the apostles what they had previously remarked of our Lord—that their teaching was not like that of the scribes and Pharisees, uncertain, indefinite, but with force, with authority, with distinctness, with conviction of its truth.

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2 Timothy 4:3, 4

REڑNT AND BE CONVERTED

Specifically, Peter's answer was that his conscience­stoned hearers should individually repent and be baptized. He did not make a public announcement of the need to repent, as others often have done, but he did make a way to repent. When he saw that sorrow for a wrong is repentance. To many the words were foolishness and had the death odor, and they passed on; but to those deeply interested ones who remained, the Apostle's explanation of matters was forceful, especially as he backed this up by quotations from the prophets, showing that God had foreknown the death of Messiah, and had foretold his resurrection also, and this miraculous outpouring of his Spirit, and that he had foretold that many of the hearers were pricked to the heart, conscience-smitten. They noted the aptness of the Apostle's quotations and their application, and the logic of his reasoning; and doubtless in all things they remarked of the apostles what they had previously remarked of our Lord—that their teaching was not like that of the scribes and Pharisees, uncertain, indefinite, but with force, with authority, with distinctness, with conviction of its truth.

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2 Timothy 4:3, 4

REMISSION OF SINS

The persons whom the Apostle addressed were all Jews, and hence he said: "Be baptized for the remission of your sins." Baptism is not God's appointed channel for the remission of sins; for, as the Apostle declares, "Without the shedding of blood there is no remission." (Hebrews 9:22) However, the Jewish nation, under God's arrangement through them, was not to come under such typical sacrifices, typi­cally justified and reconciled; and to them, consequently, God's promises pertained, as they did not pertain to the Gentiles, who had not come under such typical reconciliation through typical sacrifices. The sin which the Apostle wished his hearers emphatically to wash away in baptism was not, therefore, the original sin, but was a sin against their Law Con­ventant, including their national sin in the rejection of the Messiah. With these purged away, with the symbolic wash­ing, they would be back to the standpoint of true Israelites, "Israelites indeed"; and as such they would have every right and privilege belonging to the Israelites, but belonging to members of no other nation.

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"Watchman, What of the Night?"
The Morning Cometh, and a Night also. - Hab. 2:2

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

This journal is one of the prime factors or instruments in the system of Bible instruction, or “Seminary Extension,” now being presented in all parts of the civilized world by the Watch Tower Bible & Tract Society, chartered A. D. 1874, “For the propagation of Christian Knowledge.” It not only serves as a class room where Bible students may meet in the study of the divine Word but 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 Bible students, viz., the various editions of “The Atonement—Sure Foundation” (first announced in 1880), “The Millennial Kingdom—Its coming and Theocratic Establishment” (first announced in 1881), “Atonement to Emancipation: The whole chain: The Gospel—Age Ever Since Christ Became the World’s Redeemer and the Chief Factors of its further mission—Appendix, 75c. “Pilgrims,” and refreshed with reports of its conventions. (January 1, 1897.)

“Pilgrims,” and refreshed with reports of its conventions. (January 1, 1897.)

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 touched, God’s blessing shall come “to all people,” and they find access to Him.—1 Corinthians 3:16, 17; Ephesians 2:20; 23.

That the hope of the church and the world lies in the fact that “Jesus Christ, by the grace of God, tasted death for every man.”—Hebrews 2:9; John 1:19; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord. “As he is, even so are we in this world.”—1 John 4:17; 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 every article appearing in these columns.

That meantime the church shall stand 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.

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St. Petersburg, Fla., December 25-28. At least two pilgrim brethren will be present. Further information may be secured from Address Frank D. White, 147 Winner Avenue, St. Petersburg, Fla., for further information.

Columbus, Ohio, January 1-4. Three pilgrim brethren will be present at this convention. Address Frank D. White, 147 Winner Avenue, Columbus, Ohio.

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Editorial Committee: This Journal is published under the supervision of an editorial committee, the membership of which consists of at least three of whom have read and approved as truth such and every article appearing in these columns. The names of the editorial committee are J. F. Rutherford, W. E. Van Amstel, M. C. Noyes, W. E. Paige.

Terms to the Lord's Poor: All Bible students who, by reason of age or other infirmity or inability, are unable to pay for the 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 continuously and in touch with the Remembrancer.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a subscription which has been paid within a month before change in expiration date, as shown on wrapper label.


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PROXY HOLDERS NOTICE

Some of the friends report that they did not receive blank proxies for the approaching election, January 3rd. These proxy blanks were inserted as a supplement in the December 1st issue, and anyone who has failed to receive a blank will be gladly supplied if notification is sent us.
WHAT more appropriate thing could Christians do than to make an inventory at the end of the year of the blessings bestowed upon them by the Lord during the year past? It is the time to take a broader and more comprehensive view of our experiences, looking circumspectly at the way we have traveled and considering well which have been the steps that hindered progress and which have been the proper steps, the ones which advanced us in our course, bringing us nearer to the goal. We are one year nearer the kingdom, and we hope that all of us are one year better prepared for the kingdom and for the experiences that lie between us and the consummation of our hopes.

The year 1919 has passed into history and despite the vicissitudes that have bestridden the church during that period, it has been one freighted with many blessings. Truly the Lord has crowned it with his goodness. The opening days of the year found a number of our brethren languishing behind prison bars under the charge of sedition, but in fact because of their faithfulness in an effort to proclaim the message of the kingdom. Such a condition was not and is not surprising to the footstep followers of the Master when they remember that it has pleased the Lord to permit Satan's instruments to inflict persecution upon his followers throughout the entire age. While for the time the experience may seem distressing, yet in the moments of calm consideration it is realized that the Lord causes all things to work together for good to them that love him and are called according to his purpose. Where one member of the body suffers all suffer; and when one rejoices all rejoice. This is the spirit manifested by those whose hearts are united closely together in Christ.

MANY FRIENDS SHARED IGNOMINY

True to the spirit of loyalty which marks the church of God, the dear ones remaining on the outside of prison walls slacked not their hands, but with fitting zeal pressed on, advancing the work in the best way they could. That was a time of testing of faith and love, but those who loved the Lord and his cause better than any earthly thing made valiant efforts to advance the message of the kingdom. They manifested a confidence in and love for their incarcerated brethren by reflecting to office those who went to prison as office-holders of the Society which we all love. And when in the Lord's providence these came forth, it was a season of joyful reunion and a united effort to continue to make proclamation of the glad tidings which ultimately shall come to all.

The work during the year has been greatly impeded by reason of the efforts of the adversary. Although the war ended more than a year ago, still the spreading of the truth is hindered. Here we are reminded of St. Paul's statement that the God of this world blinds the minds of many, lest the light of the glorious gospel of Jesus Christ, who is the image of God, should shine into their hearts. (2 Corinthians 4:4) We attribute, therefore, the hindrance of the proclamation of this message to the blindness of the part of many and to the fact that it is by the Lord's permission. In due time this will be made manifest and all the glory will be given unto him.

Satan is the very personification of darkness and he hates anything that threatens his kingdom. He hates the light of truth because it exposes him and his methods; and to carry out his purposes he has blinded the masses and has many dupes amongst men to oppose every effort made for the advancement of the cause of truth and righteousness. The true followers of the Master, however, are not at all discouraged by such conditions because they are not ignorant of his devices (2 Corinthians 2:11), and they know that the Lord will overrule all these conditions and circumstances is due time to his own glory. They realize that the final conflict is on between the seed of the serpent and the seed of promise and that the battle between the beast and the Lamb will now be fought to a finish, and they know that the Lamb will be triumphant, following which the blessings of the Lord shall be bestowed upon mankind.—Revelation 17:14.

COLPORTEUR WORK

The year opened under very disadvantageous conditions for the colporteurs afield. The reproaches that had been cast upon the Lord's people during the time of the great whirlwind made it quite difficult for the brethren to spread the glad tidings by the printed page. Nevertheless, some of them, brave of heart and with a devotion known only to those whose eyes are fixed on Jesus, went forward in the work. The ranks were thin, however, and at the beginning of the year there were only about 150 engaged in the colporteur service. About the first of May the number began to increase and at the close of the fiscal year there were 507 colporteurs devoting all their time to the service and 150 sharpshooters. Notwithstanding the many conditions to retard this work, the colporteurs during the year have put out 139,974 books, and we hope that these have brought gladness to many hearts. The number of books distributed is greatly reduced by the inability of the printers and manufacturers to furnish us books, due to strikes and labor conditions. Nevertheless, the colporteurs enjoyed a wonderful privilege in the service; for in addition to placing in the hands of truth-hungry people the printed message, an opportunity was afforded for personal conversation, calling their attention to the great events now transpiring in the earth and giving them some idea of their meaning, and suggesting to them the presence of the Lord's kingdom.
VOLUNTEER WORK

Since the organization of this Society it has been the custom to distribute free of charge a large number of papers containing the message of the divine plan, and all the friends who have felt so disposed have been invited to participate in this work; hence it has been called the volunteer work. The adversary, of course, has put everything possible in the way of this work and by his subtle influence has blinded many good people of the world to the real purpose and object of this work, making them believe that it is for some sinister propaganda purpose. Readers of The Watch Tower know, however, that the purpose of the free distribution of literature is to aid other people in getting some knowledge of God's wonderful plan for the blessing of humankind. The Society has never engaged in propaganda work; it has not been in a measure resume work, has not.

GoLDE:-ACE of the condition of stress in the disappointed concerns to God's gracious goodness in providing the cover of ordinances making it next to impossible. Let us consider the fact that never before has there been an opportunity for so many people to engage in the up to this time. We encourage the dear brethren consecrated to the Lord's service, which petition, however, was not presented, for the reason that they were released by the court before an opportunity to present it was afforded.

Social and political conditions during the year made this branch of the work very difficult for those engaging in it. Notwithstanding, during the year the volunteers distributed free booklet tracts to the number of 900,000. A special edition of the National Labor Tribune was arranged for and issued, carrying two full pages of the message of truth; and these were distributed freely throughout the country to the number of 6,000,000. In the early part of the year the friends determined upon a general campaign in the way of distribution of a tract giving a brief résumé of the trial of our brethren who were incarcerated, together with a petition, inviting all order-loving people who desired to do so to sign this petition asking for their release. These tracts, to the number of 4,000,000, were spread throughout the country and in less than a month approximately a million persons signed the petition asking for the release of the brethren, which petition, however, was not presented, for the reason that they were released by the court before an opportunity to present it was afforded.

In many towns and cities of the United States efforts have been made to prevent any volunteer work by the passing of ordinances making it next to impossible. Believing it to be our duty to put forth every possible effort to witness to the Lord's kingdom and not to slack our hand because we see the door closing, and in view of the fact that there was such systematic effort against the volunteer work, arrangements were made for the use of a magazine, which readers of The Watch Tower know as THE GOLDEN AGE.

Arrangements are made with this magazine to carry in each issue a department devoted to some feature of the divine plan, the purpose being to explain current events in the light of divine prophecy and thus to enable the people in this hour of great stress and sorrow to learn something about the incoming kingdom of Messiah which will ultimately bless and comfort all the groaning creation.

The Watch Tower is advised that some of the friends have been in a measure disappointed concerning The Golden Age work. First they thought the magazine should have a better cover; that the one provided appeared too commonplace. In this connection we would suggest that just at the time the publication of The Golden Age started there was a printers' strike in Greater New York. Only a few days before, a contract had been made for the publication of The Golden Age and the men who were operating the presses which take the kind of paper and cover used in it did not go on strike. It thus seemed providential that the character of cover and paper had been selected, for the reason that had any other been selected it would have been impossible to start the magazine at all. Thus the Lord seemed to favor the infant publication.

It seems that this is a time for the fulfillment, at least in a measure, of St. Paul's words: "Ye have need of patience [cheerful endurance], that, after ye have done the will of God, ye might receive the promise". (Hebrews 10: 36) Surely the conditions now prevailing are trying to the patience of every one and the opportunities afforded for each one of the Lord's people to have his patience thoroughly tried and tested are many. Friends in some parts report that they have been discouraged in their attempt to carry on The Golden Age work. To such we would like to say: "Cast not away your confidence," the time is here now for the testing of your patience and doubtless the Lord is permitting each one to have a test in the outset to determine whether he will slack his hand or whether he will press on, doing with his might what his hands find to do and leaving the increase entirely with the Lord.

"SHALL HIMSELF BE WATERED"

One of the great advantages of engaging in any part of the Lord's service—the chief advantage, in fact—is the blessing and benefit derived by the Christian. It enables him to keep busy. "An idle brain is the devil's workshop." Hence the Apostle Peter admonishes us to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"). One of the great advantages in this work is the personal contact the friends have with the people, calling their attention to the magazine and telling them something about the Lord's kingdom so near at hand. It strengthens the one who is doing the work and comforts the hearts of those who are sad. The chief purpose, therefore, is not to get subscriptions, but a witnessing to the Truth and a developing of the Christian. However, each one is anxious to get just as much of the message of truth into the hands of as many people as possible. We feel quite sure that after the test of the patience of his people, the Lord's blessing will be especially upon those who cheerfully endure and that the blessing will be made quite manifest.

Now let us consider the fact that never before has a magazine in such a short time developed such a large subscription list as The Golden Age. Never before has a magazine for the benefit of the public carried so much truth concerning the divine plan. Never before has there been a magazine that afforded an opportunity for so many people to engage in the work of comforting the sad by proclaiming the glad tidings. In view of the condition of stress in the world, we consider it nothing short of miraculous that the magazine has made the wonderful progress it has up to this time. We encourage the dear brethren everywhere to continue their activities in thus giving witness to God's gracious goodness in providing the blessings for the people which are near at hand. Let us remember that all of the consecrated side the
vail are but a little army bearing the banner of truth to witness to the world, and let us be faithful in giving that witness with a pure and joyful heart. The report from The Golden Age shows a subscription list that exceeds our expectations and the daily increase is very marked.

PILGRIM SERVICE

The Lord has graciously arranged and permitted the continuation of the Pilgrim service through the year. These dear brethren have traveled up and down the country, meeting with the classes and encouraging them and addressing the public from time to time. During the year there have been engaged in the Pilgrim service constantly brethren to the number of 80, besides many others who could take only Sunday meetings, being required to engage in secular employment during the week. The regular Pilgrims visited 930 towns and cities, traveling a total of 506,860 miles. They addressed 897 public meetings, the total attendance at which was 107,893. They also held 10,398 class or parlor meetings, with a total attendance of 479,311.

During the latter months of the year there has been a greatly increased interest and a larger attendance at the public meetings, and the Society is encouraged to press on further with this branch of the service. The public seems eager to know something about the times in which we are living and the meaning of all these wonderful phenomena. It is a great comfort to the hearts of many people to hear the message, "Millions Now Living Will Never Die," which the Lord's people can confidently announce, knowing that many of the generation now upon the earth shall not pass away, but live on until the Lord's kingdom is fully estab-

lished. They have in mind the words of the Master that "were not the days of tribulation shortened there would be no flesh saved, but that for the elect's sake much flesh will be saved"; and that thus these millions will be brought through the time of trouble and have the opportunity of accepting the blessings of life under the terms of the New Covenant. Thus it is a great privilege and a great joy to the Pilgrim brethren to announce these blessings coming to the people.

We urge the classes to make special arrangements for Sunday public meetings on occasion of Pilgrim visits, providing a first class hall and thoroughly advertising the lectures.

CONVENTIONS

During the year there have been held under the auspices of the Society more than forty local conventions. It has long been recognized that these gatherings serve to build up the saints in the most holy faith and enable them to keep their minds fixed upon the general convention of the church of the first-borns, to which all are looking forward who have entered the race for the prize of the high calling.

For some time the Society had not held a general convention in the United States; and it was determined in July last that such a convention should be held and efforts looking to a proper place and suitable arrangements were put forth. Finally, Cedar Point, Ohio, was selected as the place, and while little more than thirty days' time was given for announcement, the attendance far exceeded the expectations of everyone. It was thought that possibly 2,500 of the friends might attend. We are advised by the railroad people that they sold for that convention about 7,500 tickets.

In addition to that a large number came by boat, automobile and other private conveyances; so it can be safely said that when the attendance was at high tide there were fully 7,000 persons present. Never had such a convention been witnessed by any in present truth; never such a harmonious spirit and keen desire to be a blessing one to another. It is a convention that will always be remembered by those who attended. Beautiful for situation, the surroundings ideal, entirely removed from the influences of the world—here the Lord's saints for seven days engaged in sweet fellowship together and in listening to discourses on the divine plan from various viewpoints. It was a time of wonderful refreshment and great blessing to all who were there. Indeed, it was good to be there, suggesting to one that such fellowship is a foretaste of the homecoming of the Lord's people, for which they are longing and waiting.

The little city of Sandusky lies just across the bay from Cedar Point and a large number of the brethren attending the convention were domiciled in private homes there. The convention resulted in such an interest in the truth in that town that a class has been organized there. We are advised that about sixty attend regularly; and thus the Lord used his people to witness to others to make glad their hearts.

FOREIGN FIELD

The world war hindered the work in foreign countries as well as in America. In Canada a branch office was opened for the purpose of serving the Canadian friends and the Lord's blessing has been very markedly upon it. Although no volunteer work has been permitted, the friends have met often together and have encouraged each other by personal correspondence, holding meetings and witnessing to the public. Ten years ago it sounded strange to hear one relate from the platform that a time once was when it was made a crime to have in one's possession a Bible. A condition finding its parallel only in the dark ages now exists and for some time has existed in Canada. A censorship was put on our literature upon the pretext that it was necessary during the war; and notwithstanding the armistice was signed more than a year ago, Bible students are still being arrested in Canada for having in their possession Bible literature. Only a short time ago a brother was arrested and thrown in jail because he had in his possession a hymn book which our Society has used for several years, containing hymns that all Christian people have used for many years. In one place a number of the brethren were haled into court because they had in their possession the Berean Bible. Their Bibles, hymn books, and even the memoranda they had written out in the study of their lesson, were taken from them and each one, without any opportunity for being heard, was summarily punished by a heavy fine.

Of course we are not complaining, because we realize that the Lord has power to prevent all these things, but he is permitting the adversary and his instruments to take their own course until his time to act. "Vengeance is mine; I will repay, saith the Lord." So we can confidently leave all these things in the hands of the Lord, knowing he will cause them all to work out in due time to his own glory and to the good of his people.

In Germany the persecution of the Bible Students began on the theory that they were anti-German and they were severely dealt with. After the fall of the autocratic government of Germany there has been a
great turning to the truth and now where meetings were once attended by a hundred or more, from 800 to 1000 come regularly on Sunday afternoons. There never has been such a demand for the STUDIES IN THE SCRIPTURES in Germany as at the present time, and it is impossible to supply the demand. A letter from Germany reports that following the fall of the autocracy, the legislative body of Saxony had publicly read in its session The Bible Students’ Monthly containing the article on “The Fall of Babylon”, and that this paper was freely distributed throughout all Germany. The people have been greatly humbly by the war and their hearts are an open field for the message of consolation that comes only from the Lord’s Word.

In Russia it has been impossible for years to make any public proclamation of the truth because of the great opposition of the state church. Since its fall there has been a freedom of religious worship and a great turning toward the truth. We are pleased to announce that a branch of the Society will soon be in operation in Warsaw and a large quantity of books and literature will be available there for the spread of the glad tidings in that benighted and sin-cursed country. We should remember that it has been a matter of history from the time of our Lord that the truth progresses only under adverse circumstances. It has pleased the Lord to permit his people to develop in adversity. And all now should rejoice in the closing days of this old order to be privileged to have the opportunity of announcing the incoming of the new and glorious order of our Lord—his kingdom of righteousness and peace.

Reports from Switzerland and from France show a marked increase in the turning of the people to the truth. In fact, everywhere the war, the sorrow, and the trouble have made the people’s hearts more susceptible to the consoling message of the kingdom. From far away India comes the information of increasing interest; likewise from the Netherlands, Australia and South Africa. From every part of the field come encouraging reports that the Lord is opening the way for a wider proclamation of the kingdom message. We would understand, therefore, that while the harvest period of forty years closed in 1918, since then there has been a gleaming work, in which the Lord has been here and there gathering out some of his wheat and at the same time he has had proclaimed the day of his vengeance and the announcement of Messiah’s reign at hand. What a blessed and wonderful privilege it is for the Lord’s people to engage in this work. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation: that saith unto Zion, Thy God reigneth!”—Isaiah 52:7.

FINANCIAL

It has pleased the Lord to bless the Society from a financial standpoint during the year. As is well known by the readers of The Watch Tower, the Society has never solicited any funds, no collections are ever taken at meetings, the money being provided entirely by the voluntary donations of those who are interested in the proclamation of the message of the Lord’s kingdom. The year opened with a deficit, as shown by the last annual report, in the sum of $4,252.57. We give below a brief summary of the receipts and disbursements, showing the financial condition of the Society at the close of the present fiscal year.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receipts—“Good Hopes”</td>
<td>$183,003.63</td>
</tr>
<tr>
<td>Deficit from last year</td>
<td>$ 4,252.57</td>
</tr>
<tr>
<td>Free literature—tracts, pamphlets, etc.</td>
<td>37,912.77</td>
</tr>
<tr>
<td>Pilgrim service and conventions</td>
<td>28,710.81</td>
</tr>
<tr>
<td>Sent to foreign branches</td>
<td>35,703.20</td>
</tr>
<tr>
<td>Incidental (including storage rentals, moving of office to Brooklyn, auto truck, show case, etc.)</td>
<td>16,043.42</td>
</tr>
<tr>
<td>Office and Family expenses (including rents for office and office workers in Pittsburgh)</td>
<td>44,674.26</td>
</tr>
<tr>
<td>Financial standpoint during the year</td>
<td></td>
</tr>
<tr>
<td>Outgoing mail, total</td>
<td></td>
</tr>
<tr>
<td>Balance on hand</td>
<td>$183,003.63</td>
</tr>
<tr>
<td>Incoming mail, total</td>
<td>$183,003.63</td>
</tr>
<tr>
<td>Outgoing mail,</td>
<td>95,478</td>
</tr>
<tr>
<td></td>
<td>75,719</td>
</tr>
<tr>
<td>BETHEL RESTORED</td>
<td></td>
</tr>
</tbody>
</table>

The Bethel Home is a spot dear to all of the saints on earth. The name Bethel means the house of God. It was founded by that wise and faithful messenger of Laodicea, our dear Brother Russell, as the home from which the message of truth was to be sent forth. In the autumn of 1918 it was dismantled and stood vacant for some time. Many a heart turned longingly toward Bethel, praying that if it might be the Lord’s will it would be restored, so that his people in this land might have one place to which they could look as a temporary resting place in the earth.

The Lord opened the way to restore it and after a few months’ strenuous effort it is with pleasure that we are able now to announce that the Bethel has been refurnished and the offices moved into it. The decorations throughout have been changed, symbolizing the incoming age. While most of the furniture is plain, yet comfortable, the drawing-room and parlors have been neatly and comfortably furnished. Some might find occasion to criticize the expenditure of money in furnishing these, but it has been thought not improbable that the Lord would be pleased to preserve this place and that in due time some of the ancient worthies would find here an abiding spot. Whatever is the Lord’s will concerning this, of course will be done, but we are happy to report that the offices and home are now all under one roof. In the restoration of Bethel it became necessary to limit the force only to those who are needed and who are actually engaged in the work, because of the limited space; and an effort therefore has been made to organize this force strictly on the lines of efficiency, all realizing that it is a privilege to engage in the Lord’s service.

A house-warming, or informal reception, was given to the friends of Greater New York. They were received in the store and shown throughout the house and then assembled in the spacious dining-room where refreshments were served and some devotional services held. It was indeed a happy occasion, all rejoicing the Lord had been pleased to crown this year with his goodness and to bring us to its close with the happy thought that all the way our Savior has led us, and that he leads us still. The year has been one of varied experiences, many trials and many joys, for all of which we are truly grateful to the Lord, knowing that he has the affairs of his people in hand and whatsoever is for their welfare he will permit and overrule for his own glory and their highest good.

In view of the fact that both the office and the home are now at one place, we suggest a change in paragraph two of the Vow as to read: “ colaborers at the Brooklyn Bethel and everywhere”.

The WATCH TOWER

Brooklyn, N. Y.
LET BROTHERLY LOVE CONTINUE

“By this shall all men know that ye are my disciples, if ye have love one for the other.”—John 13:35.

CHRISTENDOM nominal is estimated at four hundred millions of people and is represented by more than two hundred creeds and organizations. Somewhere in this great mass the Lord’s faithful few, styled the “little flock”, are to be found; but they can be discerned only with difficulty. We are to look for them everywhere—in all denominations and outside of all. We are to remember that the Lord has not left himself without a witness. But how shall we know these true followers of Jesus of whom it is written: “The Lord knoweth them that are his”. What are some of their characteristics?

Our Redeemer’s words give the key suggesting the characteristics for which we should seek, when he says: “Ye are my disciples, if ye have love one for the other”. He emphasized this thought, saying, “A new commandment give I unto you, That ye love one another as I have loved you”. (John 13:34) Ah! here we get the thought that the church is a blessed brotherhood of all those who not only love God supremely, so that they delight to do his will even at the cost of self-interest, but who also love one another as Christ loved them. He loved them to the extent of laying down his life for them; and they are to have the willingness to lay down their lives for one another. We look in vain for such an organization among men. We perceive various bundles or organizations under various names, all of them professing love but none of them even dreaming of union under such bonds of love as the Master pointed to.

TENDER-HARTEDNESS AND HUMBLE-MINDEDNESS

The Apostle Peter points out that the Lord’s followers should love as brethren (1 Peter 3:8, 9), as proper brethren ought to love. He points out to them that this will mean tender-heartedness and humble-mindedness, and forbearing to resent injuries and revilings. He shows that the proper brotherly love would not only submit to all this without retaliation, but, on the contrary, would return a blessing.

Oh, such love! Such a high standard of love! How many of us, how few of us have ever realized the standard of brotherly love that would be appreciated by our Lord, the standard that he demands as a condition of our being his brethren, the standard that he implies in the prayer that he taught us, saying, “Forgive us our trespasses, as we forgive those who trespass against us”.

The same Apostle points out that to be of the Lord’s true disciples means not only an exercise of faith in God and in the Lord Jesus Christ and in the forgiveness of sins through him, but that it means more than this: “Seeing that ye have purified your souls in your obeying of the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently”. (1 Peter 1:22) There it is, dear brethren. We are not only to believe and to receive forgiveness of the Lord, but we receive a knowledge of the truth, a knowledge of his will, and then it is for us to put that knowledge into practise, to weave it into our thoughts and words and doings, to obey it to the extent of an unfeigned love for the brethren. It is to be before our minds as the proper, grand outworking of the truth which the Lord grants to us through his Word, the Bible.

“Blest be the tie that binds
Our hearts in Christian love.”

NEW AMBITIONS, DESIRES, LOVES

The truth is designed to sanctify; as our Lord prayed: “Sanctify them through thy truth, thy word is truth”. (John 17:17) As this truth gains control of our thoughts and words and doings it will cast out the spirit of selfishness from our desires and create in us new ambitions, desires, and love for the Father, for the brethren, including our elder Brother, Jesus, and this love will gradually become more and more fervent. It will not be merely an outward courtesy, a feigned love, but an inward heart sentiment.

Listen to the Apostle John on this subject: “Marvel not, brethren, if the world hate you”. We are not to expect any special sympathy from the world, but rather expect that they will misunderstand us. But we are to expect something different from the brethren, as the Apostle proceeds to show: “We know that we have passed from death unto life because we love the brethren”. Whoever, then, does not love the brethren can not be sure that he has passed from the death condition to the life condition of mind and heart. How anxious we should be to have this testimony of the Apostle corroborating our hopes that we are new creatures in Christ, that we have passed from the kingdom of darkness into the kingdom of God’s dear Son, and from a condition of condemnation and death to a condition of justification of life!

But the Apostle continues: “He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.” Crucial words these for the brethren! Let us not lose their import, their value; let us test our hearts and ascertain our standing with the Lord by our love or our lack of love for the brethren, as the Apostle by inspiration here directs. But the Apostle is not through with this subject; he caps the climax by saying, “Hereby know we love, because he laid down his life for us, and we ought also to lay down our lives for the brethren”. —1 John 3:15, 16.

WHO ARE THE BRETHREN?

If by their fruits we shall know them, there are not many brethren of this kind in the world. The early church showed some noble examples of such brotherhood, Jesus himself being the elder brother who laid down his life on our behalf. The apostles and many in humble stations followed closely in the Master’s footsteps and some, we believe, all the way down the centuries, have similarly been found, and some today, we believe, may be found in the denominations and outside of them who have this character-likeness to Christ—but they are few.

The Apostle, speaking of our Lord’s feeling toward his faithful church, says that “he is not ashamed to call them brethren”. (Hebrews 2:11) Like him they have consecrated their lives to the Father’s business, the service of the truth, the service of the brethren. Recognizing that God is now taking out of the world a people for his name, it is their chief concern in life to be colaborers together with God in the finding of this elect class and in assisting them to make their calling and election sure. Neither time nor influence nor money is too precious for these to spend in his service. Yes, life itself with them, as with the Master and the apostles, is being gradually used up along this line—“This one thing I do”.

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Probably it was not long after the day of Pentecost that the events of this lesson transpired. Our last lesson notes the fact that the believers, filled with their new joy, went frequently to the temple for prayer and thanksgiving. This lesson shows us Peter and John attending the temple service at the hour of prayer, three o'clock in the afternoon. These two had been with the Lord and with each other for now several years. Both had been disciples of John the Baptist, and so very closely associated with each other during the time of his ministry. They were also specially favored among the twelve, being with Jesus on the Mount of Transfiguration, and in the inner circle in the Garden of Gethsemane. Although Peter was probably the eldest of the disciples, and John probably the youngest, and although their dispositions were quite different in many respects, apparently there was a strong element of harmony between them; they both loved the Lord very intensely and they were both of ardent temperament. It was natural, therefore, that these two should be considered in each other’s confidence, and seeking them. While it is well for the stronger brethren to pray with and company with the weaker, sometimes, for the assistance of the latter, it is well also that kindred spirits should come together in communion with each other and with the Lord, as in this case.

At the Beautiful Gate

As the apostles evidently went frequently to the temple, and probably often by the same route, through the “Beautiful Gate,” it is more than likely that the lame beggar, who had long been accustomed to beg, did not seek to evade them upon seeing them almost daily. Indeed, it would not be surprising if a knowledge of the Pentecostal wonders which had converted several thousand, and been “noised abroad,” had reached the poor beggar, as well as many others of the religious class, who assembled almost daily at the temple. Quite evidently, therefore, the beggar knew Peter and John in advance of his healing. If so, it would tend to some extent account for his readiness of faith, by which, accepting the apostles with a leap of faith, he was healed.

Why the Apostle Peter on this particular occasion was led to bestow a blessing upon this man we may never know, for it is probable that in that time, when there were no hospitals for the lame and blind, etc., the apostles frequently passed by others as badly crippled and distressed as this one, with-out proffering aid. It would seem, however, that the man was an “Israelite indeed”—from the way in which he received the Lord’s blessing. Otherwise, instead of having a heart overflowing with gratitude and thankfulness, he before would have been in an attitude of complaint and suspicion at his lot and complaining of divine providence; and in such a frame of mind his attitude after his healing would have been one of complacent satisfaction rather than of gratitude. He would have felt that he had received no more than his due. The connection, therefore, seems to indicate that the Lord’s providence, directed the apostles to him specially, on this account. And so it is with those of the Lord’s people today who are in a right attitude of heart. They will, whatever their condition, find much to be thankful for, and can trace the Lord’s providence and grace in life’s affairs, notwithstanding its trials and difficulties. Such people are the objects of God’s care, and have the assurance that all things are working together for their good. The Lord’s providence may not always bring them physical health and strength, but it will surely bring to such the highest blessings which it brought to the poor cripple of this lesson—a knowledge of the Lord and a share of his spiritual favors.

At that time, when there was no provision for the indigent and helpless, alms-begging and alms-giving were entirely provided for, and the apostles were taught by the Master to provide for the poor, rather than to seek for themselves, but literally, for in the preceding verses we have the record that the apostles considered as belonging to the Lord and not to themselves—as trust funds. We assume, therefore, that the Apostle meant, Silver and gold we have none to give you, but we have something better to give you, something which God intended we should dispense. And undoubtedly what the apostles gave was more valuable than money.

So it is today; we are unable to respond as liberally as we would like to the requests which sometimes come to us for financial aid. The means which the Lord has put into our hands we understand him to intend us to transform in the main into spiritual food and clothing and strength and help, for the sin-sick and lame and for the error-blinded; and accordingly we are sometimes compelled to say, Silver and gold we have little to give; but of the spiritual blessings we are willing to give abundantly, without money and without price.

Our Lord’s words were, “The poor ye have always with you; but me ye have not always.” In seeking to be helpful to brethren in the church and to the unfortunate world it is well that all should cultivate a largeness of heart; and yet it is well also to remember that in the cases of many of the Lord’s children adversity has evidently been of the Lord’s intention, to bring to them blessings which they would not be prepared to receive in any other manner. We are to endeavor to be helpful to each other, while seeking not to conflict with the operations of divine providence, and the learning of important lessons by the wise whose was not the case with these apostles. We should never forget the Apostle’s inspired words.—2 Thessalonians 3:10.

Good for Friend and foe

“It is more blessed to give than to receive”. Undoubtedly every child of God has realized the truthfulness of this; God is ever a bountiful giver, and his people, in proportion as they cultivate this quality, generosity, are therefore cultivating a grand, God-like quality. “Do good and lend, hoping for nothing again [no reward]; and ye shall be children of the Highest”. (Luke 6:35) If we cannot always give much money, or if we cannot give as much as we would like to give to those who are in need, we may, always, like Peter, give something. We cannot, like him, give health and strength miraculously, since we are not imbued with those apostolic powers; but we can give a word of encouragement, a kindly look, a helping hand over difficulties; and these will often be more valuable than money, and sometimes more appreciated. Even an “enemy” should be fed, if hungry; but neither friend nor foe should be encouraged in indolence, nor in wastefulness.

We notice how distinctly Peter acknowledged the source of his power, and how he was not ashamed of any feature of divine truth. He boldly declared his miracle to be in the name of “Jesus of Nazareth”. He did not say, In the name of Jesus, the greatest of all Jews, the highly esteemed friend of Joseph of Arimathea, and of Nicodemus, one of your influential rulers; but, ignoring all such human weaknesses, he plainly declared that it was Jesus the Nazarene, the despised one, whose power had healed. We find some of the Lord’s people today far less courageous than Peter; to the shame and dishonor of the body of Christ, and to the disgrace of the agencies God used in its dissemination; for fear that these would be a reflection against it. We should rather follow the Apostle’s course, and be very courageous and ready to affirm publicly whatever we find possessing divine sanction. Whatever agencies God may make use of in connection with his service we may be sure that he has some purpose, some object in view, and that his purposes will best be accomplished by plain, candid, truthful statements, like Peter’s.
THE BOLDNESS OF PETER AND JOHN

THE FIRST PERSECUTION—PETER, JOHN AND THE FORMER CRIPPLE ARRESTED—IN WARD OVER NIGHT—BROUGHT BEFORE THE SANHEDRIN
—PETER'S DEFENSE—THE SANHEDRIN PERPLEXED—THE APOSTLES FORBIDDEN TO PREACH THE TRUTH—THEIR MARVELOUS COURAGE

REALY AUTHORIZED BY THE LAW—THE SANHEDRIN OVERSTEPPED ITS AUTHORITY—WONDERFUL RESULTS FOLLOWED THE APOSTLES' WITNESS OF THE RESURRECTION OF JESUS.

"Stand fast in the faith, quit you like men, be strong."—1 Corinthians 16:13.

Yet it is worthy of notice, here and in subsequent lessons, that one of the main features of the Gospel which apostles preached was the doctrine of the resurrection—that Christ had risen from the dead, and that through him in due time not only believers should be raised from the tomb but also all who shall or may believe in the person of Jesus shall be saved from sin and death, in order that each and all might have a full share in the judgment or trial for life everlasting, which had been secured by the ransom sacrifice of Christ. No wonder, then, that the Sadducees especially resented this new doctrine, which threatened the authority which they claimed, and to some extent supported their religious opponents, the Pharisees.

It may at first seem peculiar that a court trial should be held in respect to the healing of a cripple. However, the Sanhedrin was of the opinion that the trial was necessary, not only in order to expose the current practice of necromancy, but also for having practised necromancy, sorcery, the black art. For, according to the law, a witch or a wizard or a necromancer, a spirit medium, was to be put to death.—Leviticus 20:27; Deuteronomy 18:9-12.

THE APOSTLE PETER'S DEFENSE

When we remember that the apostles were illiterate fishermen, unaccustomed to public speaking and to contact with the great and learned, we may well be amazed at their courage and ability. Their message was not the same as other messages; we read of it in the Acts of the Apostles. Doubtless, we can say that Peter and John were more inspired than the rest of the preaching of the resurrection of Jesus, and of some spiritual gifts which had been given to them. Doubtless, it is worthy of notice, here and in subsequent lessons, that the high priest and his family, and those principally in authority, were not of the Sadducees. The Sadducees should scarcely be considered a religious party; for they denied the resurrection of the dead and also the existence of spirit beings, and hence believed principally in a religion for the present life merely. They have been, as far as the opponents of the resurrection of Jesus are concerned, not the most favored harmoniously with the Roman Empire, and might indeed be termed the politicians of the Jewish nation. History says that the high priest and his family, and those principally in influence, were Sadducees. It is evident, therefore, that the preaching of the resurrection of Jesus was not only taking place in the temple, but was also taking place in the synagogues and in the streets, and that there was a force, a sting, to his hearers in these words, "With this man shall we do?"—Matthew 10:18.

The Apostle Peter's spokesman for the three, the apostle, the person who was the chief corner stone of the great temple which God had supernaturally assisted, is implied in the narrative. He was filled with the holy Spirit.

THE REAL OBJECT OF THE TRIAL

It is not amiss here to notice that the Jewish party which most particularly persecuted our Lord was the sect of the Pharisees, the holiness people of that time, basing their opposition upon our Lord's public declarations of their hypocrisy, the Sadducees taking less interest in the persecution. But on the contrary, in the Acts of the Apostles, the persecutions of the church seem to have been largely at the hands of the Sadducees. The Sadducees should scarcely be considered a religious party; for they denied the resurrection of the dead and also the existence of spirit beings, and hence believed principally in a religion for the present life merely. The Sadducees had the opposition of the Pharisees, who bore it as a nation have been waiting and longing, a national salvation, and an individual salvation in the kingdom of God.

THE PERPLEXITY OF THE COURT

If there was a force, a sting, to his hearers in these words, it was because the members of the Sanhedrin were so seriously in the wrong. How fortunate it would have been for them if they had been humble-hearted, like those who heard the Apostle on the day of Pentecost. Then they also would have cried out: "What shall we do?"—Acts 2:24. But alas! education, honor of men, high station, often put the possessors of these at a disadvantage. The members of the Sanhedrin were rich, not only financially and intellectually, but in honors of men and in education. The Gentile world belonged to the Gospel, "Woe unto you rich!"—you are at a disadvantage. Pride, honor of men, self-conceit, hinder many such from receiving the simple message of the kingdom. Thus we perceive that there are compensations in the divine arrangement, and that in some
respects poverty is a blessing in disguise. Hence the assur-
ances of the Word that not any rich, not many great, not
many noble, not many learned, would be among the chosen
of the Lord or would receive positions in the bride class and
in the heavenly kingdom.—1 Corinthians 1:26-29.
Perceiving the boldness of Peter and John, and noting that
they were unlearned and ignorant, the Sanhedrin marveled,
and “took knowledge of them that they had been with Jesus”.
Ah, yes. Of Jesus also some one had said: “How knowest
this man letters, having never learned?”—in any of our schools.
(John 7:15) They knew of his power with the people through
the Spirit of the Lord and of his straight-forward presenta-
tion of the truth. They recognized these men as of the same
character, filled with the spirit of Jesus. And to this very
day this is true of the followers of our Lord. As the Apostle
said: “God hath not given us the spirit of fear, but of
power and of love and of a sound mind.” (2 Timothy 1:7)
All of the Lord’s people should remember this point and
should cultivate such a spirit and be copies of our Lord Jesus
and of the faithful apostles, so that all of them the people
might take knowledge that they have been with Jesus and
have learned of him.
But let no one forget that there is only one way of coming
into relationship with God—through the Lord Jesus Christ.
As he was acting, he was not forgetting the outcome. The
apostles were even asleep in death the day they were
recognized as sacrificers to the full amount.
ACTION OF THE EARLY CHURCH—DIVINE METHOD OF KEEPING THE INFANT CHURCH
pure and free from hypocrites and death. They were also to
invite all who had faith to associate themselves as disciples
of Jesus, loyal and faithful to the Prince of that kingdom which
is not yet set up. By such faultlessness they would manifest
their faith and their loyalty to God; and on account of this
public they would be approved, with Messiah in the kingdom
which we would establish for the blessing of all the families
of the earth.
It was therefore the duty of the apostles, as it is the
duty of all the followers of Jesus, to make known the Gospel
message wherever there are hearing ears, and not to fear
what man may do, although it would be our duty not to
offend against the laws by holding a meeting where the
crowds would interfere with traffic or otherwise be in con-
flict with legal regulations. The apostles were not interfer-
ating with the regulations of the Jewish law in speaking
publicly, as they did in the Temple. Their courage was really
authorized by the law; and the Sanhedrin, in forbidding them
to speak, went beyond its bounds.
The church, young in faith, had no doubt been greatly
distressed by the imprisonment of the leading disciples; and
when these were released, then a general meeting was held
for the rejoicing and praise to God, thanking the Lord for
the courage given the apostles, for the promises of his Word
and for the miracle which had led up to all this. As a con-
sequence, we read, all were encouraged to speak the Word
of God with boldness; and “with great power gave the apol-
istern witness of the resurrection of the Lord Jesus, and great
grace was upon them all”.

PETER STANDS UP FOR TRUTH AND HONESTY

— JANUARY 25.—ACTS 5:1-11.—

AN ATTEMPT TO DECEIVE GOD—COMMUNISM IN THE EARLY CHURCH—DIVINE METHOD OF KEEPING THE INFANT CHURCH FREE
FROM HYPOCRITES—DECEPTION PUNISHED WITH DEATH—THE PRINCIPLE THUS ILLUSTRATED—LESSONS FOR THE CHURCH OF
TODAY—HONESTY OF HEART ESSENTIAL TO DIVINE APPROVAL.

“Lying lips are an abomination to Jehovah; but they that deal truly are his delight,”—Proverbs 12:22.

WHILE men slept the enemy came and sowed tares,
our Lord’s parable explains. (Matthew 13:24-30,
verse 19)—as if saying: “Since the adversary had a comparatively free hand in the sowing of the seeds of error, and as a result cultivated in the church the tare class. But at the time of our lesson, shortly after Pentecost, circumstances were different. The apostles were still in the church, and exercised the special powers of the holy Spirit conferred upon them, as the Lord’s representatives, for the establishment of the church, sowing only the good seed and hindering the adversary from sowing the tares and developing hypocrites in it. Our lesson today illustrates the method by which the Lord through the apostles kept the infant church free from hypocrites.
As previously suggested, a partial community of interest among believers was early established. A number of the faithful had already sold possessions and contributed to the general fund. Josue was one of these, what they should cultivate particularly cited. (Acts 4:36, 37) He was one of the noble brethren whose generosity and helpfulness was generally recognized in the church, so that among the believers he received a new name, Barnabas, which signifies “son of consolation”, or son of comfort and helpfulness.
Although there was nothing compulsory upon any in re-
spect to this selling of goods and giving to the common
expenditure, the very act of such a step sprang from the
beloved that the abundant blessings of the Lord were.

THE WATCH TOWER

BROOKLYN, N. Y.
deception practised, the palming off of a part of the price as the whole, for the purpose of deceiving the church and of gaining applause for an amount of sacrifice more than they had made. In this, and in this alone, consisted the sin for which they both died.

CONSECRATION NOT A MEANINGLESS FORM

The record is that “great fear came upon all the company”, great reverence for God and for the apostles, his representatives. Not only to those who had already espoused the Lord’s cause, but also to some who had never been anything more than interested persons. As the apostles themselves with the church, this would mean that any who were insincere would best make no pretensions to discipleship. Quite probably the influence of this event lasted for a considerable time—during the lives of the apostles. Since their death, however, any number of hypocrites have come into the church through, has been coaxed and dragged in to swell the numbers; and God has been pleased to permit the many false assumptions and false pretenses of these “tares” to go unpunished and unchallenged.

(Matthew 13:30) This does not mean a change of character; rather, that the case of Ananias and Sapphira was made a special one to serve as a lesson in the church. Likewise, the first offense of Sabbath-breaking was punished with death (Numbers 15:32-36), although Sabbath-breaking was punishable also at times by their words, that in pretending to sell out their interests and to turn over the entire proceeds in consecration to the Lord’s service, they have grossly falsified. Some of them tell us that they do not even believe the things which they vowed they would preach. They thus tell us that they have been dishonest with men and with themselves in rejecting the things that are the rightful property of the church. This is a dreadful condition. The church of today, instead of being free from deceivers, has them in its very highest positions of trust and honor, as representatives of the Lord, purporting to be his mouthpieces.

This is an individual matter still, as it was in the days of the apostles. Each individual of the Lord’s people must answer for his own course, to the Lord himself. It therefore behooves all who are seeking divine approval to see that they are not influenced by prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. Having covenanted to give to God and his service their all, they should see to it that they keep nothing back, but consider their time, their influence, their means, their lives, fully devoted to the Lord, and that they use these as his, as they believe he would have them used—as stewards. Whoever is dishonest with himself, is dishonest with God also and with his fellow men. As Shakespeare expresses it:

“To thine own self be true.
And it must follow, as the night the day,
Thou canst not then be false to any man.”

Our Golden Text is quite to the point and requires no comment. We perhaps should, however, guard some against a mistaken view of truthfulness. Some persons of large conscientiousness fail to balance that subject properly, and reach the conclusion that they are bound to answer every question that may be asked them, telling all that they know concerning their subjects. They are not bound by any laws of honesty to tell all that we know in all cases. Some people ask questions which they have no right to ask, questions about things which are not their business; God and his servants are not bound to answer such questions, nor do we wish to give a full statement of the facts. An exception to this rule would be a case in which the knowing back of the injury of the inquirer. Then, love for our neighbor should prompt them to answer such questions, telling all that they know of the inquirer's case of which they have not merely an opinion but actual knowledge, without the revealing of which he would suffer some injury to his temporal or spiritual interests.
THE GOSPEL A MESSAGE OF JOY

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10, 11.

A SAVIOR, CHRIST THE LORD

The word Christ means anointed and corresponds to the Hebrew word Messiah, the term by which the long-promised Seed of Abraham was known. It was he who should bless all the families of the earth. (Genesis 12:3, 22:15-18) At the time of our Lord's birth, however, he was the Savior only in a prophetic sense. He was a savior in the sense that his work of salvation lay before him, and not behind him. He was not yet the Christ of glory, because first he must be tested and must demonstrate his loyalty to Jehovah, even under the most humiliating circumstances. And even when he had finished his trial time on Calvary he was not the world's Lord in the grand sense that was to follow. After he had ridden his trial time on Calvary he was the Lord. (Psalm 110:1) In all probability the shepherds on the star-lit hills around Bethlehem were familiar with these things long promised to Israel.

THE BASIS OF THE REJOICING

It was a message of joy conveyed to mankind through the shepherds in that it implied a return of divine favor to the world. In the beginning God had cursed the earth, not in the sense of swearing at mankind nor manifesting weakness, but in the sense of blighting the race. He had declared that man must die. (Genesis 2:17; 3:17-19) As a result of that curse pronounced in Eden all the sickness, all the suffering, and all the death of which thousands of years were to be the sad experience of mankind. Man who had been created in the image of God, had been subjected to the curse which has been upon the earth ever since. (Genesis 3:19) Peace shall be restored as it was in Eden when it could be so. (Psalm 109:4) In Eden all the sickness, all the suffering, and all the death which so many thousands of years had brought to the world, came. But God, who had justly placed the curse upon man, had planned that in due time the former things should pass away and that thereafter there should be no more sorrowing, sickness, suffering, or death.

There is no intimation in these words of the popular theory fostered and nurtured by ecclesiastical organizations to the effect that there is bad tidings of great misery for nearly all the members of the Adamic race. On the contrary, it was a message of great joy to all peoples, all nationalities, just as God had promised long ago to Abraham, declaring, "By myself have I sworn . . . In thy seed shall all the nations of the earth be blessed!"

As it was night time when the angels came and as the message was delivered to those who were alert and watching, so the good news of God's oncoming favor for mankind has come during the dark night of sin and death. All have not known of it, all have not been illuminated by the celestial lightnings of truth, but only those who were watching and who had the courage to listen to the good message. God's messengers, or angels, have not all been brilliant to man's eye, but to the extent that they have held the torch of truth they have had the heavenly illumination, even though, outwardly, they have been very inconspicuous and humble.

"Yet with the woes of sin and strife,
Beneath the angel-strain have rolled
Two thousand years of wrong;
And war with war, and king with king,
And love some song which they bring:
Oh! hush the noise, ye men of strife,
And hear the angels sing!"

"For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When Feke dead and when the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing."
YOUR "GOOD HOPES" FOR 1920

(The plan here proposed we designate "good hopes", because nothing is actually promised; only your generous hopes are expected based upon the future and upon the work and your support of it. The plan has proved not only so beneficial to the cause of truth as to be remarkable, for some years past, that we can commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for refreshment of your memory; the other mailed to us.)

TO THE
WATCH TOWER BIBLE & TRACT SOCIETY

Dear Friends: I have read with interest of the openings for the Saviours and for educational and evangelistic work both in this country and in foreign lands. I need not tell you that I am interested in the spread of the glad tidings concerning the breadth and lengths and depths and heights of redeeming love as expressed for us in God's great plan of the ages.

I am anxious to use myself, my every power and talent, my voice, my time, my money, my influence, my all to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the rock Christ Jesus.

I have considered carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the furtherance of his kingdom—those blinded by human tradition who are, nevertheless, hungering for "the word of God", and those also who are naked, not having on the robe of Christ's righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have determined that merely as far as may be permitted, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Corinthians 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work in the earth as that work is now in operation or as it may need to be performed throughout the year. Such special applications of my contribution as I desire to have made are mentioned on the reverse side of this sheet.

Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. It shall be my purpose to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and translating literature, conducting evangelistic meetings, etc., to make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for home and foreign mission work (to assist in translating the Scripture Studies into foreign languages, and in meeting the expenses of brethren sent out as lecturers to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of________________________per week.

All or any portion of my donation may be applied as subscription price for The Watch Tower sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter year. I will secure an express or postal money order, or bank draft, as I may find most convenient, and will address the letter to

WATeH TOWER BIBLE & TRACT SOCIETY
124 Columbia Heights, Brooklyn, N. Y., U. S. A.

or, 34 Craven Terrace, Lancaster Gate, London W. 2, England;
402 Flinders St., Melbourne, Australia; 123 Flieu St., Cape Town, South Africa.

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(WATCH TOWER)

THE WATCH TOWER

DECEMBER 15, 1919

YOUR "GOOD HOPES" FOR 1920

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WATCH TOWER SUBSCRIPTIONS

The friends who contribute to the "Good Hopes" (described on the reverse side of this sheet) at times desire to send The Watch Tower to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below, the expense to be deducted from their donations. Give full name and address in each instance, and write very plainly, please, mentioning the value of the subscription, using 1, 1/2, 1 to represent full year, half year, and quarter year:

Names | Length
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WALK TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of The Watch Tower to be continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration look on The Tower wrapper. The date is given in the lower left hand portion of the printed label.

A PRIVILEGE AND A SERVICE

We are convinced that The Watch Tower lists do not contain the names of all those who are deeply interested in its teachings. The total is small enough, surely, and we are not content that the name of any should be missing. We believe that all who are in the "narrow way" would be stimulated and encouraged by its semi-monthly appearance on their reading tables, reminding them of the things which the world, the flesh, and the devil continually tend to crowd out of mind and heart.

In times past we have required that all who desired The Watch Tower on credit or free under the "Lord's Poor" arrangement, should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in present truth and to obtain the consent of all such to send in their subscriptions either on credit or free, as the circumstances may necessitate. Those who receive our Journal on credit may at any future time request that the debt be cancelled and we will cheerfully comply. We desire that as nearly as possible The Watch Tower lists shall represent all deeply interested in its message.

CREATION DRAMA SCENARIOS

These Scenarios constitute a condensed statement of the divine plan of the ages, perfectly illustrated; much information in little space. The ninety-six short, pithy lectures of The Photo-Drama of Creation are supplied in two bindings and three styles: red cloth (red edges), in English, Armenian, Danish-Norwegian, Finnish, German, Greek, Italian, Polish, Slovak, Spanish, Russian, and Swedish, 50c; De Luxe*, maroon cloth, embossed in four colors, gold edges, English only, $1.25; paper bound edition in English, Armenian, Danish-Norwegian, Finnish, German, Greek, Polish, Slovak, Russian, and Swedish. 50c. All these prices include carriage charges.

* De Luxe edition will be out of stock for about two months.

YEAR MOTTO FOR 1920

These richly colored, but not gaudy, motto cards are of our own design and manufacture. Produced by the lithographic offset process in eight colors, and embossing, they present an extraordinary appearance of elegance and beauty, well suited to the rare and salutary character of the text which the card carries—"The Lord is my strength and song"—Psalm 118: 14.

By producing them in large quantities we are able to sell them lower than our other mottoes of the same size. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts, tastefully prepared. The mottoes are printed on sturdy lithographic board, 9" x 14"., and punched for convenient hanging.

Prices: We will supply these 1920 year mottoes for 25c each, $2.40 per dozen, or $3.00 per 50, carriage charges prepaid by us. It will be to the advantage of all concerned to order in quantities, where that is possible.

MOTTO CARD ASSORTMENTS

The uncertain condition of the motto market makes it practically impossible for us to advise in advance just how many or what kind of mottoes we will be able to enclose in each package. But for those who care to employ our judgment in making up the assortments we promise good value for the money—better value, we confidently believe, than is obtainable in mottoes anywhere else in the country. We furnish the following assortments; prices include prepayment of carriage by us:

- Packet MA (assorted) $0.50
- Packet MB (assorted) $1.00
- Packet MC (assorted) $1.50
- Packet MD (assorted) $2.00

SCRIPTURE TEXT CALENDAR CARDS

We have two sizes, the smaller 8 1/2" x 11"; and the larger 8 1/2" x 10 1/2"; each adorned with appropriate scenic views in colors and embellished with helpful Scripture texts. Calendar pad is attached in such a manner that each month can be torn off when it has fulfilled its purpose. Each size is provided with delicately tinted ribbon or cord, for hanging.

Prices for smaller size 15c each, or $1.50 per dozen, postpaid: $5.00 for 50, carriage charges collect; for the larger size, 25c each, or $2.25 per dozen, postpaid; $8.50 for 50, carriage charges collect.
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