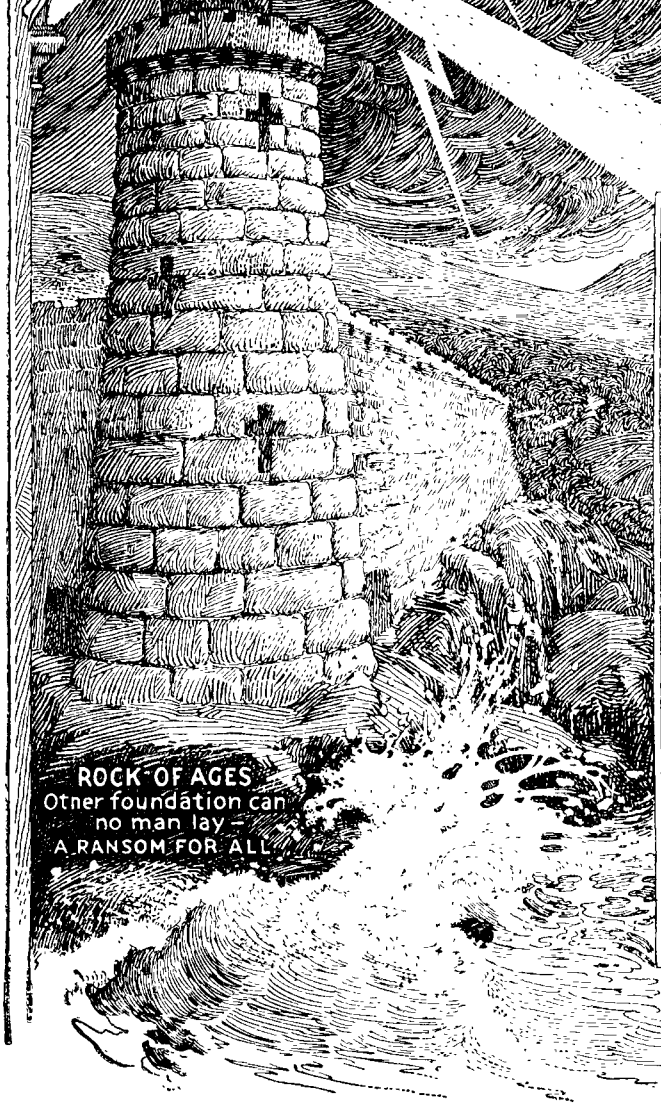
THE Watchtower

1920

The WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and also the Night!" Isa. 21:11,12

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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SUNDRY INFORMATION

Price of THE GOLDEN AGE is $1.50 per year; five or more subscriptions sent in at once secure rate of $1.00 per year, each.

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These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5″ x 7⅜″), and the maroon cloth pocket edition on thin paper (size 4″ x 6⅜″); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI JANUARY 1, 1920 No. 1

STRENGTHENED FOR VICTORY

"The Lord is my strength and song."—Psalm 118:14.

[YEAR TEXT FOR 1920]

WATCHERS in Zion who by the eye of faith behold the day star rising and the great King of kings majestically advancing in the inauguration of his glorious kingdom occupy a peculiarly unique position. On every side they see great excitement and disturbance, yet they must be sober of mind and trustful of heart. Everywhere they see the spirit of war and strife, yet they must be at peace with all; and while specifically told to "follow peace with all men, and holiness, without which no man shall see the Lord," at the same time they are urged to "war a good warfare" (1 Timothy 1:18) and to "fight the good fight". (1 Timothy 6:12) All this is a conundrum to the men of the world. They do not understand; and, in the language of St. Paul, such things are foolishness unto them, neither can they know them, because they are spiritually discerned. (1 Corinthians 2:14) Only the spiritually minded can understand and appreciate the situation and such are they who are watching in Zion and who see eye to eye.

Following the long established custom of having a special text of Scripture designated for the year, we have chosen the text for 1920 as above: "The Lord is my strength and song". A deep appreciation of this text and a confident reliance upon it we believe will be of great blessing to the Lord's little ones. Hence these observations here. The more we appreciate the severity of the battle in which we are engaged, the more precious will be this year text to each one of the Lord's saints.

THE CHRISTIAN'S FIGHT

The words of this text were not written for the world; neither were the texts with reference to warring a good warfare and fighting a good fight. They were all addressed to the army of the King's own—the consecrated church, as prospective members of the bride of Christ. "The Lord knoweth them that are his" and to them he gives instructions concerning the warfare. They are to fight under the leadership of Christ Jesus, the Captain of their salvation. These soldiers of the cross are fighting under an unseen leader and against an unseen foe and only by the eye of faith do they recognize him who is their leader, who will be the one to lead them to victory. No matter how good one may be from the natural standpoint, how much he may love righteousness and strive to do right, he cannot enter the army of the Lord and fight under his banner until first he makes a full consecration of himself, is justified and accepted and begotten to the divine nature and thereby inducted into the army of the great King. It is of vital importance that we know under whom we fight, for whom we fight, against what we fight and how we may be certain of victory.

For whom do we fight? Many have made the mistake of believing that they are fighting for God and for Christ and that Jehovah and the Lord Jesus really need them to fight. But not so. The Almighty God does not need any one to fight for him. He is abundantly able to do such fighting as he needs done. Neither does the Lord Jesus need to have any one to fight on his behalf, because all power in heaven and earth is committed into his hands. On the contrary, it is God and Jesus who are fighting for us. It is the Captain of our salvation, the Lord Jesus, who is leading our fight and who assists and encourages us to fight the good fight of faith. Our fight is for ourselves as new creatures against the enemies of the new creation. Our fight is for our liberty and complete deliverance from everything that would hinder a full realization of God's loving kindness and would give us perfect action in his service in all the ages to come.

WHOM DO WE FIGHT?

Against whom do we fight? Do we fight against our political foes? We answer no, because our citizenship is in heaven and the office-seekers of earth are not seeking the places we so much desire; hence there is no conflict between us on that line. Should not then our fight include a warfare in behalf of prohibition of the liquor traffic and things of that nature? While we should be in sympathy with anything that is good and with any one who is fighting evil, yet to engage in the political combat against the liquor traffic is not the fight to which the Apostle refers when he urges us to fight the good fight of faith and war a good warfare; nor is this the fight in which we need the strength of the Lord. Besides this, Satan, our adversary, is the chief of all politicians and he always seizes upon something apparently good and with it attempts to draw Christians into his fight and away from the true fight for which they are called into the Lord's army. The Babylonish systems have been making a fight against the liquor traffic and in favor of prohibition and we know that all Christians especially now are admonished to keep themselves separate from Babylon, not to be engaged in anything in which Satan himself is engaged through his emissaries. Our battle is along a different line and for a different purpose. We have a special goal to attain unto and this we must keep always before our minds.

Nor are we fighting against our fellow creatures, because we are admonished to love our enemies and pray for those who despitefully use us. Indeed, we can

exercise a great pity love for our enemies, seeing that they are blinded by the God of this world and are prejudiced against those who are striving to follow in the Master's footsteps. Were we to fight against them we might do them injury. The Scriptures admonish us to do good unto all as we have opportunity and in meekness to instruct those who oppose themselves. (2 Timothy 2:25) Instead of returning evil for evil, our captain has commanded us to return gentleness for rudeness, kindness for unkindness and discourtesy; and in this way all can understand that there is a difference between the world and those who have the spirit of the Master. More particularly is it necessary for us to take this course of training that we might be developed into the likeness of our Lord and Redeemer.

THE BATTLE AGAINST SIN

Primarily we are fighting against sin, to which our father Adam became the slave and thereby enslaved all of his offspring. Sin has afflicted the race with sickness, pain, sorrow and death, under which the whole creation continues to groan. Our chief enemy is sin and the one who put it into active operation is Satan, through whose subtle, wicked influence the human race became slaves to sin, and for this reason the Apostle says: "The whole world lieth in wickedness," i. e.,under the control of the wicked one. (1 John 5:19) Having the world under his control, from which none can escape except through Christ, the great adversary vigorously endeavors to bring the new creation back under his dominion of sin and hold them there until destroyed. While Satan is our arch enemy and leading the fight against us, yet we must not make the mistake of thinking that we are fighting directly against him, but rather, we should understand that his operations are through various agencies and through these he seeks to beguile, deceive and entrap. He is the master of sin and wickedness, the very personification of evil. In our warfare against his agencies we are not to make the mistake of becoming bitter and vindictive and indulging in vile expressions of passion against him; for, as it is written, even "Michael the archangel, when contending with the devil, . . . durst not bring against him a railing accusation, but said, The Lord rebuke thee".—Jude 9.

The agencies used chiefly by Satan to war against the new creation are the world, the flesh and the demons, Satan himself, of course, being the dominating one amongst the devils. He arrays all of these against the footstep followers of Jesus and by subtle and wily methods seeks to destroy them.

The new creature consists of the new will, the new mind and the new heart, through the exercise of which the character is being developed like unto the Lord. At the time of consecration the Christian surrenders his will and immediately takes God's will, desiring to be governed by the perfect will of God. Such change of will is an instantaneous matter, whereas the development of the mind, condition of heart, character, etc., is progressive.

THE WILL, THE MIND, THE HEART

Will may be defined as the faculty or power of the being by which we determine or decide to do or not to do a certain thing. Mind is the faculty or power of our being by which we conceive thoughts, reason and judge, through which a conclusion or determination is reached. The heart means the seat of affections or sensibilities of the creature, from which springs the motive directing actions, good or evil. In proof of these distinctions we cite the Apostle Paul's words, addressed to the new creature: "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 transforming process is a gradual one and comes by developing the mind by study and meditation upon God's Word, by and through which we ascertain what is the will of God; and having agreed to do his will, we reach conclusions based upon the information thus obtained.

Concerning the heart Jehovah says: "My son, give me thine heart," addressing himself to the one who now, being consecrated, has been begotten. (Proverbs 23:26) The Apostle Paul, having the same thought in mind and addressing himself to the new creature, says; "Set your affection on things above, not on things on the earth". (Colossians 3:2) It was Jesus who said: "Where your treasure is, there will your heart be also". (Matthew 6:21) This being true, our motives will spring from such heart condition, which will direct our actions accordingly. But since no creature can exist without an organism, the Lord has provided that the body of fallen flesh shall constitute the temporary organism of the new creature; hence the Apostle says: "We have this treasure in earthen vessels". (2 Corinthians 4:7) Our standing before Jehovah is by virtue of the merit of Christ Jesus, whose righteousness covers our unrighteousness, and we are therefore made acceptable in the beloved One and recognized as new creatures —composed of the new will, the new mind, the new heart, with an organism covered by the robe of Christ's righteousness.

When the Scriptures speak of the world as one of our enemies, they mean all mankind who are out of harmony with God, and the spirit or disposition that controls such. Therefore, all who are controlled by the spirit of the world are of the world, and this is enmity to the new creation. The world has aims, ambitions, and hopes which are selfish, without regard to the rights and privileges of fellow creatures. At times the world is moved by the spirit of war and urges all to engage in mortal combat. The very atmosphere seems to be surcharged with a spirit of war and with this the new creature must come in contact; for, says the Apostle: "There hath no temptation taken you but such as is common to man" (1 Corinthians 10:13); "knowing that the same afflictions are accomplished in your brethren that are in the world". (1 Peter 5:9) There is, then, a temptation under pressure and stress for the new creature to engage in mortal combat under certain circumstances, but following the plain admonition and instruction of the Scriptures, he must resist this spirit or disposition. "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." (2 Corinthians 10:3, 4) However much the Christian may be misunderstood and

persecuted by the world for not walking with it in this way, he must be obedient to the Lord, bearing the reproaches that are incident to battling for his righteous cause.

STRUGGLE AGAINST SELF- AND MEN-PLEASING

Again, the spirit of the world is that of insincerity and deceitfulness, often appearing to be friendly while really unfriendly; manifesting a sincerity, yet with a desire to deceive. Against such a disposition the new creature must war, because he must be sincere, faithful and loyal. In the world there is a disposition to be men pleasers for policy's sake rather than to please God for righteousness' sake. Against such a disposition the new creation must war. This does not mean that we are to tell everything that we know, merely because it is the truth, on the theory that if we do not tell it would be deceiving, but to see to it that what we *do tell* is the truth, exercising the spirit of a sound mind and the wisdom that comes from on high to conserve the best interests of the new creature. While it is true that honesty is the best policy, yet he who is honest merely for policy's sake is not honest in fact. Again, the spirit of the world is that of ambition for fame among men, for special distinction and power and for self-exaltation over others. Such a spirit is decidedly inimical to the interests of the new creature, who must follow the contrary course and in honor prefer his brethren and by love serve others. The spirit of the world must be fought against, and this fight is a daily one so long as we are in the world.

The new creature finds a constant conflict with his organism of flesh. Ever since the human race came under the control of sin through the disobedience of Adam, the tendency has been toward mental, moral, and physical degradation. "Born in sin and shapen in iniquity," like all others we were going the broad way when we learned that Christ Jesus had redeemed us with his own precious blood. When we came to a knowledge of this fact and consecrated our all, giving up the old will for the will of God and determining to be governed by his will, then our Lord's merit was imputed to us and we were set free from the bondage of sin and became new creatures in Christ, acceptable to the Father through the merit of the beloved Redeemer. But still we find motions of sin in our body and a natural tendency toward sin. While it is true that the new creatures are now free and as such serve the law of Christ and are through his merit acceptable in his army as soldiers of the cross to battle for righteousness and truth, yet these new creatures are harassed by the perverted tastes and inclinations of the flesh. St. Paul thus states the situation: "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the spirit, ye are not under the law". (Galatians 5:17, 18) To paraphrase the Apostle's words: The old creature, or, more accurately, the flesh of the old creature, craves certain things, which things are opposed and antagonistic to the development of the new creature and because of this conflict the new creature cannot do everything exactly as he would like to do. But if led by the spirit, going in the direction the Lord would have us go, there is no law against so doing. And so the Apostle admonishes: "Walk in the spirit, and ye shall not fulfill the lust of the flesh".—Verse 16.

CARELESSNESS, BITTERNESS, IRREVERENCE

Any carelessness in thought, word, or action means to that extent a yielding to the mind of the flesh and means that the flesh is gaining the victory. If there is a tendency toward evil surmising or evil speaking of another, that is yielding in the battle to the mind of the flesh. (Titus 3:2; James 4:11, 12) It is not infrequent that troubles arise among the brethren in the classes and this leads to indulging in acrimonious speech one toward another. All who indulge in bitter strife, outbursts of passion, hatred or the fomenting of trouble, or who yield to looseness of conduct, are yielding the battle to the enemy. All who permit pride and ambition to find a residence in the heart and mind and permit their actions to be controlled thereby are to that extent yielding in the fight against the fleshly tendencies. To the extent that we show a lack of reverence for God, and for his Word and for his service, to that extent are we yielding the battle to the enemy. To the extent that we permit any bitterness of heart to control our actions and move us to do certain things, to that extent are we permitting the enemy to have the upper hand. Indeed, we find one of the greatest fights we have is that against our own flesh, the mind of the flesh always warring against the mind of the spirit. Who of the Lord's dear children have not experienced something of such a battle with the mind of the flesh, and do we not find that battle to be waged with even greater vigor as we come nearer to the end of the way? It must be reasonably expected that the fight will grow more severe as the battle nears a conclusion. After having been a long time in the narrow way, and after warring a good warfare against the evil tendencies, by faith in the Lord and his precious promises, we still find the motions of sin in our flesh warring against us as new creatures, we often tend to be discouraged to the point of giving over of the battle. But thanks be to God, he does not count those motions of sin in our flesh as the will of the new creature, provided we are vigorously fighting against them. He recognizes such as our enemies and if we fight valiantly, he will render the necessary aid, guaranteeing our victory.

In one of his epistles St. Paul describes his own experiences in these matters as follows, and his words may be properly understood to foreshadow the experiences of almost all in the narrow way: "While the will to do right is present with me, the power to carry it out is not. For what I do is not the good thing that I desire to do; but the evil thing that I desire not to do, is what I constantly do. But if I do that which I desire not to do, it can no longer be said that it is I who do it, but the sin which has its home within me does it. I find therefore the law of my nature to be that when I desire to do what is right, evil is lying in ambush for me. For in my inmost self all my sympathy is with the law of God; but I discover within me a different law at war with the law of my understanding, and leading me captive to the law which is everywhere at work in my

body—the law of sin. Unhappy man that I am! who will rescue me from this death-burdened body? Thanks be to God through Jesus Christ our Lord!"—Romans 7:19-25, *Weymouth*.

In other words, the Apostle refers to himself as a new creature warring against his old fleshly tendencies and says that in his own self he would be unable to gain the victory, but through Christ Jesus, from whom comes his help and strength, he is assured of triumph. Such is truly the condition of all who are warring a good warfare. Thus we realize the absolute need for the help of our Lord and Advocate in this great conflict. The more fully we lean upon him and look to him for guidance and help, the happier will we be.

SATAN AND HIS MINIONS

Working in conjuction with Satan, seeking to destroy the seed of promise, the new creation, is a host of demons. Since they came under the dominating influence of Satan their every thought and action has been evil. They debauched the human race before the flood and have ever since sought to debauch those who are striving for the higher plane of life. They operate through the mind of the flesh and their warfare is against the new creature. The Apostle Paul puts it thus: "For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare." (Ephesians 6:12, *Weymouth*) Satan, the great master or general of sin, and all the demons engaged in their manipulations and warfare through various agencies against us are more intelligent than are we, and if the conflict were between us and them directly, without the aid and intervention of our Captain, we would certainly fail. These enemies attack us through the weaknesses of our flesh and seek to capture us and lead us back as slaves of sin. Truly, then, the new creature, while abiding in the body of flesh, is surrounded and beset on every hand by enemies seeking its destruction and reënslavement. Hence we must battle, warring for ourselves, battling for our own liberty and for victory over our own weaknesses. We must battle against the spirit of the world, against the delusions and snares of the adversary, and against the wicked machinations and influences of the demons. In this conflict the Christian daily realizes the need of strength to withstand the onslaught of the enemies. He turns his eyes trustingly and confidently to the Captain, Christ Jesus our Lord, from whom cometh his strength, and he can confidently say: Greater is he that is on our part than all that can be against us.

ABSTEMIOUSNESS REQUISITE TO VICTORY

But we must remember that the Lord expects us to fight with all the power and strength at our command. Seeing it is through our fallen flesh that these adversaries attack us, we must be ever prepared for the battle and ever on the alert, watching and praying. St. Paul had this conflict and he describes himself thus: "Every competitor in an athletic contest practises abstemiousness in all directions. They indeed do this for the sake of securing a perishable wreath, but we for the sake of securing one that will not perish. That is how I run, not being in any doubt as to my goal. I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly, after I have been a herald to others, I should myself be rejected."—1 Corinthians 9: 25-27, *Weymouth*.

Since we see that we must engage in this conflict unto the end, then it is our privilege and duty to avail ourselves of such armor and weapons as the Lord has provided. Through his Word we ascertain that he has a great armory and to this he has invited us to come and prepare ourselves for the conflict, saying, "Strengthen yourselves in the Lord and in the power which his supreme might imparts. Put on the complete armor of God, so as to be able to stand firm against all the stratagems of the devil." (Ephesians 6:10, 11, *Weymouth*) Thankful we should be and are that the Lord has graciously provided this armor that we might wear it in the conflict. "Therefore put on the complete armor of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field." (Ephesians 6:13, *Weymouth*) Then the Apostle specifically describes the armor, which it is the privilege of each one of the Lord's own to have and to wear. We do well to examine ourselves often to see if the armor is well on, properly adjusted and ready for the deadly conflict.

The ancient armor was divided into seven separate and distinct parts. Here the Apostle names six and we believe that the Lord through his servant called the attention of the church to the seventh. The Apostle first says: "Having your loins girt about with truth". The girdle around the loins is indicative of a servant. The meaning therefore attached to this is that each one should see to it that he is serving the truth, not serving the world, not serving error, not serving the adversary. This would mean for him to be active and vigilant, not slothful.

He is next admonished to take "the breastplate of righteousness". The breastplate fitted over the vital organs, particularly the heart. The thought, then, here seems to be that he must see to it that he has a righteous condition of heart, having his heart united together with his brethren, dwelling in peace with all and following holiness.

PREPAREDNESS WHICH PEACE GIVES

"And your feet shod with the preparation of the gospel of peace." The feet that tread the rough way will be bruised and become sore; and if one is not properly shod he will be giving more attention to the things that are bothering him than he is to the cause. Therefore he should have on the sandals of preparation of the gospel and development of character in harmony with God's will, to the end that he might endure hardness in a cheerful manner. And when the persecutions from the world come upon him, he can walk joyfully through them.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." We might know the Word of God, but unless we confidently rely upon it, it would be of little value to us. The Psalmist says "His truth shall be thy shield and

buckler". Then it is a knowledge of the precious promises, of God and a confident reliance upon these promises, looking always to Jesus, the author and finisher of our faith, that will hold us in line and enable us to cause the fiery darts of the adversary to fall harmless at our feet.

"And take the helmet of salvation." Since the helmet fitted over the head, which is the seat of intelligence, it suggests the thought of a mental equipment—that we have been studying the Lord's Word, that we have been feeding upon the food the Lord has placed upon his table; and here we might remark that all who have faithfully read and absorbed the STUDIES IN THE SCRIPTURES and been guided thereby have been equipped to stand in this conflict, and this means the entire series of seven volumes of STUDIES IN THE SCRIPTURES. Just as surely as the Lord intended the seven to be published, he intended them for the benefit of the church and he who rejects one and opposes it will find himself in opposition to the provision the Lord has made and therefore without the proper equipment, as regards intelligence to meet the adversaries. And his condition of inadequate preparedness of mind would lay him more open to the successful attacks of the adversaries. If his heart has been the cause of his rejecting the Lord's provision, the enemy would surely triumph.

"And the sword of the spirit, which is the word of God." Being able always to give a Scriptural reason for the hope that is in us and being anxious and willing to abide by what the Lord teaches and not to be influenced improperly by any creature, we are able to avoid being controlled by other influences than the Word of God; for to be so controlled is to be dominated by passion, which is inimical to the interests of the new creature, while if governed by the Word of God we are controlled by principle, in harmony with his purposes.

The seventh part of the armor seems to be fitly represented in the Vow. The Lord promised that when the adversary should come in like a flood, the spirit of the Lord would raise up a standard against him. (Isaiah 59:19) Hence the necessity of keeping in mind the terms of our Vow unto the Lord, ever looking to him for strength to help in time of need. The Apostle suggests this same thought when he admonishes us that after having on the armor, we are to pray always, with all prayer and supplication in the spirit and watch thereunto with all perseverance and supplication for all saints.

WAR WITH THE BEAST

All through the gospel age the Christian has been required to fight the good fight of faith, but it seems reserved for the feet members to have a special conflict against the combined enemies. The Lord through the Revelator pictures coming out of the abyss at the close of the gospel age a wild beast, which evidently means a governing power ruled by force and violence and which is another instrument of the adversary. This beast is composed of ecclesiasticism, particularly the dominating factors of the Papal, Anglican and other Protestant systems, working in conjunction with and through the civil authorities, aided and abetted by the financial powers and others who desire favor with those in control. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." (Revelation 17:14) The Lamb here means the Lord Jesus, and those with him, having reference to those of the new creation who are loyally following in his footsteps. These have been called to a high calling, to be joint-heirs with Christ Jesus. They have been chosen as members of the royal priesthood. Now the final conflict is come, and those who stand with him triumphant in glorious victory will be the ones who are faithful and loyal even unto death. This Scripture suggests that the beastly ones would inflict upon the followers of the Lamb much persecution in various forms and the more power the ecclesiastics are able to exercise the greater will be the persecution. Those standing with the Lord, then, in victory will be the ones who are loyal to him, which means loyalty to his cause, a willingness at all times by his grace to make persistent proclamation of his truth and to do it moved by a heart filled with love for God and righteousness and pity love even for our enemies who are persecuting.

But, beloved, as we advance in the conflict and the battle grows in severity, instead of being discouraged, we can always look to our Captain; and knowing that he is leading the fight and that he is all-powerful and certain of victory, it remains with us to determine what shall be the result so far as we are concerned. And if we are called and chosen and now continue faithful and loyal in the fight under his banner to the end, we shall emerge from the conflict victors in his glorious army.

Truly, then, as we engage in this battle during the year 1920 we can daily find comfort in our yearly motto text: "The Lord is my strength and song".

FIGHT NOT ENDED

Let not one for a moment think that because the forty-year period of the harvest is ended the fight of the church has ended. Far from that. Our fight is to the end of our racecourse. The Apostle sounds the keynote when he says: "Ye have not yet resisted unto blood, striving against sin," meaning that up to this time we have not fought the good fight even unto death, but that we must persistently war the good warfare for righteousness and truth until our course in the flesh is ended. The banner under which the King's own are fighting is one marked with the cross and crown. He that endures the cross shall wear the crown. And on the reverse side are the names of the King and Captain of this army—the Lamb of God that leads unto victory; and the law that governs this army is summed up in one word—Love. All who are enrolled under this banner must have active service and must continue in active service until the last. To become idle and negligent, or indifferent, would mean yielding the battle to the adversaries. The Apostle admonishes us that we must "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8) Sobriety means calmness of mind and restfulness of heart. And vigilant means to be active and watchful in the Lord's service. It means, then, to be active in fighting against all the enemies of the new creation.

Our enlistment does not carry with it a discharge.

We may desert and have the liberty to do so, but such would mean the loss of all that is set before us. All who desire to go back to the service of sin have full opportunity at any time and in any place to return. Our Captain wants those and only those who serve the truth with the spirit of the truth, with a desire for the service and with a love for it. He is seeking none other and none other is really engaged in the fight. He informs us that the end of the fight will be the end of our warfare. It must be a fight to the finish or the great prize for which we fight will not be gained. Although the new creature masters the mortal body by the Lord's grace and strength repeatedly, nevertheless, until death there can be no cessation of the conflict. Hence, "be thou faithful unto death and I will give thee a crown of life". Happy are we, then, when we can hourly look to him and say: "The Lord is my strength". And again: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber." (Psalm 121:1-3) "The Lord is my strength and my shield." (Psalm 28:7) "The Lord will give strength unto his people."—Psalm 29:11.

FIGHTING FOR OTHERS

The fight in which we are engaged is chiefly for ourselves. In this we are fighting to maintain our liberty from the baneful influence and bondage of sin and all the instruments used by the adversary to ensnare us under this taskmaster again. But in addition thereto we are fighting a common cause of righteousness for our brethren and we are admonished: "We ought also to lay down our lives for the brethren". This would include our making great sacrifices that we might aid our brethren in overcoming the enemy that is fighting against them, that Christ might dwell richly in their hearts, that they might be builded up as new creatures, and that they might experience the love of God manifested through Christ. To be sure our heavenly Father and our King do not need our fighting in their behalf, but it is our privilege to defend the honor and name and majesty of our God and our Lord and his righteous kingdom against the assaults of those who wickedly misrepresent them; and our fighting here is not with carnal weapons, as the Apostle puts it, but it is with the message of truth, which through Christ is mighty to the pulling down of strongholds of error. Our persistency and faithfulness in representing the Lord will be necessary in order that we may have his approval.

Furthermore, our warfare will result, if we are faithful, in great benefit to the world in general, even to those who persecute us and do all manner of evil against us because of our faithfulness to the truth. We must have in mind that the whole world is under the bondage of sin; furthermore, that the precious blood of Christ was given as a propitiation not for our sins only but for the sins of the whole world; and when the valiant soldiers of the cross have finished their warfare and are received into glory, it will be their privilege, together with their Captain, Christ Jesus, to release from bondage the whole world of mankind. Jehovah's purpose concerning the overcomers who will compose the royal priesthood is indicated in his Word: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve [Hebrew, *form*] thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves". (Isaiah 49:8, 9) The Lord has therefore provided that those who gain the victory through Christ will be used as benefactors for the whole human race.

GRACE FOR EVERY NEED

Our Lord has promised grace for help in every time of need, and through the Apostle has invited us, because of this high priest who has gone before in our behalf, to come confidently to the throne of grace that we may obtain mercy and find grace to help for all times of need. (Hebrews 4:15, 16) It has pleased our heavenly Father to provide various agencies through which to render aid to those who love him. Even in Old Testament times when one was specially striving to serve the Lord, Jehovah sent his angel, a spirit being, to minister unto such. We have an example in the experiences of Daniel and other faithful servants of God. The Lord Jesus informs us: "In heaven their angels do always behold the face of my Father which is in heaven" (Matthew 18:10), meaning that some of the angelic host have been delegated as servants under the Lord's direction to give certain protecting care to the saints. Again Jehovah expressed, for the benefit of the church, his protecting care through angels as agencies, saying, "The angel of the Lord encampeth round about them that fear him and delivereth them". (Psalm 34:7) We recall that when Elisha was at Dothan he prayed to God for the opening of the eyes of his servant, who beheld a host of angels surrounding Elisha to protect him. It is not unreasonable to conclude that this is a picture for the benefit of the church in the closing days of its conflict which the Lord has provided to manifest his power and strength in behalf of his people through unseen agencies. Necessarily the confidence of the Christian is increased when he appreciates the fact that the Lord is thus guarding his welfare. In the face of all his enemies, powerless he is to resist and overcome his adversaries alone, but claiming the promises that God has given, among which is our year text, he can confidently say, The Lord is my strength; and if he be for me, who can be against me!

STRENGTH AND PROTECTION FOR THE PERFECT

Strength and protection are not promised to any and all, but, on the contrary, such promises are to those who reverence the Lord, who fear to displease him, whose keen desire is to do his holy will, who possess and manifest, therefore, a perfect condition of heart toward God, toward the Master, toward his brethren, in fact toward all; 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". (2 Chronicles 16:9) Purity of heart, which means perfect love, is a condition precedent to the receiving of the guaranteed strength in our behalf. We can keep our hearts perfect, even though we can do nothing else

perfectly. Graciously, therefore, the Lord has promised all the needed strength for those who thus maintain the perfect condition of heart. Such, then, should cause a careful searching of the heart. If we should find in the heart some bitterness against any of the Lord's little ones, we may know that the heart is not pure, and steps should be taken at once to purify it. If we should find that in our heart there is some pride or ambition, we may be sure that the Lord will not manifest his strength for us, because he resists the proud and shows his favor to the humble-minded. If we find a desire to pursue unrighteous things, we may be sure that our heart is not perfect and at once we should set about to follow the right course. If we find in our heart a fear for man or that which man-made institutions might do to us, and because of this fear we are deterred from a faithful proclamation of the divine message as opportunity comes to us, then we may be sure that we have not perfect love and therefore not a pure heart. But if on examination we find that this is our sincere, humble heart's desire, to do our Father's will at any cost and that we are delighting thus to do and striving to do it, we may be certain to receive the needed strength.

OUR SONG

Our year text states that the Lord is not only our strength, but also our song. In what sense is he our song? Song suggests the thought of giving praise in harmonious cadences, accompanied by the music of a stringed instrument over which the fingers of the player deftly move. In a special sense it seems that the feet members can say: "The Lord is my song". In Psalm 126 the sweet singer of Israel seems to picture the church at the time of the opening of the harvest period and also the experiences of each one of the Lord's chosen ones who thereafter comes to a knowledge of the divine plan. Up to the time of the opening of the harvest the church was in capitivity to Babylon, and with the harvest of the Lord began releasing his people from that bondage; and since then each one of the saints, coming to a realization of the blessedness of living at the time of the second presence of the Lord Jesus, finds his sentiments expressed by the Psalmist. When first he saw the hope for the church and for the world opening out like the unfolding petals of a beautiful flower, in the language of the Psalmist it caused him to sing: "When the Lord turned again the captivity of Zion, we were like them that dream [it sounded too good to be true, it seemed like a dream]. Then was our mouth filled with laughter [joy], and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. [Aye, concerning the church] The Lord hath done great things for us; whereof we are glad."—Psalm 126:1, 2.

St. Paul, a good and valiant soldier of the cross who fought a winning fight, with prophetic vision beheld the day in which we are now living, a day filled with turmoil and strife among the nations of the earth. He saw the whole race of mankind burdened from the effects of sin, and seeing this he wrote: "The whole creation groaneth and travaileth in pain together until now," waiting, not knowing for what, but in fact waiting for the manifestation of the sons of God, who will be victors, overcomers in the great conflict and will then be used by the Lord as agencies for releasing mankind. Looking beyond this hour of sorrow and groaning he had a vision of the incoming kingdom with power and glory; for we are sure that he saw the coming Millennial reign of Christ. He said it was not lawful for him to tell the things that he saw, evidently because it was not God's due time for the other members of the church to know them then; but since the presence of the Lord Jesus the due time in God's providence has come and now the feet members see, understand and appreciate God's provision both for the church and for the world.

"YET A LITTLE WHILE"

Seeing the world borne down under the great taskmaster, slaves of the wicked one, and knowing the kingdom is at the door, the saints can appreciate the Apostle's words, "Yet a little while and he that shall come will come and will not tarry". It has been a long, dark night of suffering and sorrow for mankind and not yet does the world see that relief is near, but they are hoping against hope that something may come to relieve the situation. But the saints of God, occupying by his grace a position of favor, see beyond the dark cloud the soft, sweet, healing beams of the Sun of Righteousness, which soon will dispel the gloom and shed its beneficent rays upon suffering humanity. In this world of strife, confusion and turmoil they mark those who are near and dear to them by ties of flesh and whom they specially love and for whom they would have no hope except for their knowledge of God's plan; but now, knowing of his gracious provision, while they see the night is dark, yet they see that the day is dawning which soon will bring blessings not only to their loved ones but to all the groaning creation, and their hearts cannot help but respond with songs of gladness.

The lost strings upon the harp of God have since the Lord's second presence been found and restored to the church in the flesh and now that harp, perfectly strung, with the strings of truth from the Old and New Testaments, and swept by the fingers of the truly consecrated and devoted saints of God, yields the most enchanting music that ever fell on mortal ear. And those who hear and appreciate it cannot keep back the song. They call to mind the circumstances under which much of the Lord's Word has been provided for them. Looking back they see upon the isle of Patmos the beloved John, clad in a felon's garb, there as a prisoner, beating rock, because he had been charged and unjustly convicted of the crime of sedition. And they see that the Lord chose this condition and chose St. John because of his loving devotion to righteousness through which to reveal a part of his plan now due to be understood. In his vigil there, the beloved saint of God wrote: "And I saw, as it were, a sea of glass, mingled with fire". St. John there represented the feet members of the church, the last ones on earth engaged in the final great battle. His vision here suggests that the feet members would have a clear view and understanding of the terrible events with which the world would be afflicted in the close of the age, the fire picturing the violent element of earth attempting to destroy the things of earth. The transparent glass mentioned represents the fact that the feet

members will have a clear understanding and appreciation of these events.

"ABOVE EARTH'S LAMENTATIONS"

And these are they who have rid themselves, by the grace of the Lord, of the wicked influences of the mother harlot and her harlot daughters, fully separating themselves from the unrighteous Babylonish systems. These are pictured standing, not in the midst of the trouble, nor participating in it, not engaging in the strife and turmoil, but occupying a higher plane, and from this vantage point they have a clear vision of the situation. Standing in that position of favor, St. John pictures them as having in their hand the harps of the Lord God, meaning that they have a harmonious understanding and an appreciation of the precious promises and teachings of the divine program; and thus standing they indulge in happy song. And what song are they singing? St. John answers, They are singing the song of Moses the servant of God, and the song of the Lamb. The battle rages with ever-increasing fury and the distress upon the nations is so terrible that all quake with fear. The groaning of oppressed humanity grows louder and louder; and yet above all of this strife of tongues, this turmoil, disturbance, groaning and sorrow, the sweet, clear notes of the saints of God can be heard, singing to the praise of Jehovah: "The kingdom of heaven is at hand". To the Jew and to the Gentile they sing that the things done by the direction of the law that God gave to Moses were but types and shadows of better things to come; that the sacrifices of animals pictured the great sacrifice of the Lord Jesus as an offering for sin on behalf of mankind, that the whole world might be released from the bondage of sin and death and that now shortly all will have an opportunity to receive the benefits thereof; that the shaking of the mountain at the inauguration of the Law Covenant and the great smoke, fire and disturbance, which even made Moses quake, was a picture, foreshadowing the great shaking of the kingdoms of earth and the ecclesiastical systems now in progress, and foreshadowing the fact that this will be the last shaking just preceding the incoming of the glorious kingdom of Messiah; that the New Covenant, through which blessings will come to the world, is soon to be made; that the Lamb of God, the King of glory, is at the door, bearing in his hand the prize of life, liberty, and happiness for all who will love righteousness and accept these blessings upon the terms offered.

WATCHERS LIFT THE VOICE

The saints of God engaged in this great conflict, this good warfare, realize and appreciate that both the strength which enables them to stand in the battle and the song of joy that fills their hearts comes from the Lord; and seeing his gracious provision both for the church and for the world, they cannot keep back the song of praise. Beautifully has the poet expressed the sentiment of such:

"My life flows on in endless song;
Above earth's lamentation,
I catch the sweet, not far-off hymn
That hails a new creation.
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul—
How can I keep from singing?

"I lift mine eyes; the cloud grows thin;
I see the blue above it:
And day by day this pathway smooths,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am his—
How can I keep from singing?"

In the unfolding of the divine plan in behalf of mankind, the whole world has formed a stage of action and upon that stage all who have faithfully served the Lord have served as actors, and earthly beings and the heavenly hosts have constituted the audience. St. Paul says: "We are made a show both for men and angels". Some of the Lord's faithful servants were permitted to have visions of this unfolding plan, yet they did not understand them. The angelic hosts have watched and for a long time searched to understand, but not until the beginning of the unfolding of the mystery were any permitted thus to know. The faithful prophet Isaiah, long before the development of the new creation began, had a vision of the time and of the events now transpiring in the earth. He saw the kingdoms and nations and people in distress and sorrow, needing help, needing the blessings of the King of glory. In vision he beheld—but understood not—the feet members of Christ proclaiming the message of salvation unto them, and with ecstasy he exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen [those in the vantage position described by St. John] shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." —Isaiah 52:7, 8.

The blessedness of the position of favor occupied by the saints in this final great conflict that is now on cannot be overstated. Satan's empire is crumbling and soon will fall, never to rise again. Seemingly appreciating the fierceness of the conflict, that great adversary has marshaled all his forces and directs them with all the power at his command at the few remaining members of the saints of the most high God. Weak in themselves and wholly inadequate to meet their enemies, yet with confidence they can say: "The Lord is my strength and song". The Lord will give us the victory through an abiding faith and confidence in him.

Lord, help me to forget the things behind,
The many fond ambitions that would bind
The human heart to earthly hopes and joys,
And fix its cravings on mere worthless toys.

Help me forget, O Lord, how oft I stray,
The sad mistakes I make from day to day,
Yet let me ne'er forget the Mercy Seat,
Where thou dost bless me with forgiveness sweet.

Lord, give me grace sufficient for the way,
Oh, let me ne'er forget to watch and pray!
And when thy precious jewels thou shalt set,
This little one, dear Lord, do not forget!

PETER AND JOHN IN SAMARIA

——FEBRUARY 1.—ACTS 8:4-8, 14-25.——

PERSECUTION AND ITS UNFORESEEN, BUT HAPPY, RESULTS—PHILIP, THE HOME MISSIONARY, FILLED WITH ZEAL FOR THE GOSPEL—PETER AND JOHN VISIT THE NEW MISSION FIELD—SIMON, THE SORCERER, ASSOCIATES HIMSELF WITH THE DISCIPLES—HE OFFERS MONEY FOR THE MIRACULOUS POWER OF THE SPIRIT.

"Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

PERSECUTION is never right on the part of the persecutors, nor is it a joyous matter on the part of the persecuted; nevertheless God can overrule this, as well as all wrongs, for the good of his people, who can learn also the lessons of "rejoicing in tribulation", and of trusting divine providences through them—seeing by faith the desirable results.

The first persecution of the church began about the time of Stephen's death. This is variously estimated as having been from three to seven years after the Day of Pentecost, though we have no means of definite information. Saul of Tarsus, afterward called Paul the Apostle, was evidently a leader in the heresy hunting and persecution which started with Stephen and extended in a general way to all believers, excepting the apostles, who, for some reason, seemed to have been providentially protected.

The persecution began in Jerusalem, because this so far had been the center of the work, as our Lord had directed—"beginning at Jerusalem". Not only was it the principal city of Palestine, but it was the resort of pious Jews from all quarters of the world, many of whom sought to make it their home in the close of life, even if they had previously lived abroad. The Lord had graciously granted a season of development for those brought into the church at Pentecost and subsequently; and now that they had reached a fair degree of growth in grace and in knowledge he permitted the winds of persecution to blow against the church, and to scatter the ripened seeds hither and thither in every direction.

PERSECUTION'S TWO EFFECTS

The same God who directed thus in the affairs of the early church still loves and cherishes his own; still directs and guides in respect to the interests of his own cause, his Zion. Now, as then, it is with him to permit or to hinder persecution, according as in his wisdom would be for the best interests of his people and for the outworking of his glorious plans. The persecution which then arose had, doubtless, a two-fold effect: (1) It served to test and to sift those who had already named the name of Christ; to prove their loyalty, their willingness to endure hardness as good soldiers, their worthiness to be reckoned among the overcomers. Not only did it test them, but it undoubtedly strengthened them; for experience shows us that every trial and test endured with faithfulness brings an increase of victory and strength of character. (2) It became the Lord's means of spreading the truth in every direction, and thus of greatly broadening, as well as deepening his work in the world. Having first placed those who, by his providential arrangements, had been gathered to one center, he now scattered them, as lights throughout Palestine and the adjacent country.

There was a Philip among the twelve apostles, but it is not he that is referred to in this lesson. This Philip was one of the seven deacons whose choice by the church is related in Acts 6:5. Evidently he had used well the opportunities thus afforded him, by attending not only to the distribution of the natural food to the needy, but by the feeding of his own heart upon the spiritual food also, thus preparing himself, as a servant and minister of the Lord, for futher service of a more spiritual kind.

Philip was one of those whom the persecution drove out of Jerusalem. Let us stop here to notice that the early church might have said: Persecution is getting severe; but we will stay where we are, suffer imprisonment, etc., esteeming that the Lord is able to protect us here as well as elsewhere. This would have been sound reasoning: but it would have indicated a neglect of the Lord's directions to his church, when he said: "When they persecute you in this city, flee ye into another". (Matthew 10:23) The persecution was intended to scatter them, and failure to take heed to the Lord's directions might have led some of the most earnest and faithful of the church to resist the designs of providence obstihately. So now, let those who may be called upon to endure persecution remember the Lord's direction; and after giving a proper testimony, if the door of opportunity opens, let them remove to another locality, where their faithfulness and increased knowledge and wisdom in the handling of "the sword of the spirit" may give them opportunities for still greater usefulness. This was the case with Philip, who removed to Samaria, and apparently lost no time in beginning the ministry of the truth, preaching Christ.

"MY WITNESSES IN SAMARIA"

It will be remembered that the city of Samaria was the capital of a district called Samaria, whose people were known as Samaritans; being of mixed blood, Jewish and Gentile, they were accounted by the Jews as though they were Gentiles; hence "the Jews had no dealings with the Samaritans". We remember, futher, that it was respecting these people that our Lord said to his disciples, when sending them forth: "Go not into the way of the Gentiles, and into any city of the *Samaritans* enter ye not: But go rather to the lost sheep of the house of Israel". (Matthew 10:5, 6; 15:24) Our Lord thus marked the Samaritans as being separate and distinct from the Israelites.

We remember, further, that it was because our Lord would not enter into a village of Samaria and heal its sick, that the people of that city refused to sell the disciples food, as they passed by. It was in resenting this affront that James and John, two of the apostles, said to our Lord: 'Wilt thou that we command fire from heaven to consume their city?' Jesus answered: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them". (Luke 9:52-56) It was a woman from a little city in this same section who had previously met the Lord at Jacob's well, and who got from him a little taste of the water of Life, then brought many of her friends and neighbors, who also tasted and were refreshed, and many of them believed on him. Nevertheless, our Lord's testimony was: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews".—John 4:22.

The fact that Philip now came into Samaria, under the leading of divine providence, and preached the Gospel there, signifies that the time had come for the Gospel to be extended beyond Judaism. It implies, therefore, that this incident occurred at least three and one-half years after our Lord's death—after the close of the seventieth symbolic week, and the full end of Israel's special favor as respects the Gospel invitation of this age. Evidently the apostles had less strenuous feelings of opposition against the Samaritans than against Gentiles in general, because they were of mixed Jewish blood.

THE GOSPEL ACCOMPANIED BY SIGNS

The Samaritans were ripe for the Gospel, and the fact that the Jews had disdained them as they did the Gentiles no doubt made them all the more ready to receive the Gospel message, which ignored all caste and class distinctions, and accepted into its brotherhood all who confessed their sins, accepted Jesus as the Redeemer, and made full consecration to him. Philip's preaching was backed by the open manifestations of the spirit, in healings, etc., as was all the preaching of that time. These manifestations of power were intended to establish the faith, and to counteract the wonder workings of Satan through necromancers, those possessed of the spirit of divination, and others of like brand.

The truth reached the Samaritans just in time to rescue them from some of Satan's wily arts, as practised by one

Simon Magus—the word *Magus* signifying sorcerer. The record is that his influence with the people had been great, both with rich and poor. They looked upon him as being possessed of "the great power of God". As the Apostle declares, the great deceiver assumes a garment of light, and presents himself as a minister of light, for the deception of those who are seeking the truth. Today he has a variety of devices, snares and traps for those who are waking out of the slumbers of gross superstition and ignorance brought down from the dark ages.

Just at the present time Satan is making great use of spiritism to delude the people and create the impression in their minds that table tippings, weird rappings, more or less incoherent mutterings or whisperings, flashes of light, etc., etc., are in some manner manifestations of divine power. In another garb he appears as a healer, presenting to the suffering members of humanity certain physical reliefs and cures. These are accomplished by the same power which worked through Simon Magus and are distributed to those who will yield themselves to deception and who will deny the truth and persistently stick to the denial; they shall have the reward of healing.

SIMON MEETS SUPERIOR POWER

Those who accepted Philip's message, and made a consecration to the Lord, signified it by baptism, by immersion into water. This symbolized the immersion of their wills into the will of God as expressed in Christ. It signified that henceforth they would be dead to self and to the world, and would rise to walk in newness of life, as members of the body of Christ. We read nothing about the recording of the names in a denominational register. The early church recognized, as we do, that the important matter is that believers should be *joined to Christ* and that their names on this account should be "written in heaven". Simon, who had previously been the religious leader of the people, their leader into darkness, into the wiles of the adversary, became one of Philip's converts, one of those immersed, and a constant attendant upon Philip's ministry, beholding with amazement the power of God operating through him, which power he recognized as being superior to the power ot Satan which had operated through himself.

News of God's favor to the Samaritans, and of their acceptance of the Lord, soon reached Jerusalem; and representatives of the whole company of the apostles and others at that place went down to Samaria to observe the work of the Lord, and, no doubt ,to encourage the believers. But they went specially because the *gifts* of the holy spirit (miraculous healings, tongues, etc.,) could be communicated only through the apostles. However well Philip might proclaim the Gospel and immerse believers he, not being one of the chosen twelve, had not the power of communicating those gifts. It is manifest that since those gifts were communicated only by the apostles they must have ceased shortly after the death of the last of the twelve apostles of the Lamb.

Peter was one of those sent, and also John, the very one who had inquired of our Lord whether he desired them to call down fire upon the Samaritan village. How much change the gospel of Christ had wrought, even in this good young man! He had learned of Jesus and now had the same spirit which sought not to destroy men's lives but to save them.

When the apostles arrived they prayed with the disciples, and then laid their hands upon them, communicating some of the gifts. Presumably the gifts were the same here as elsewhere: power to speak with foreign tongues, to interpret foreign languages, to perform miracles, etc. As Simon Magus was one of the believers, one of the baptized ones, it is quite possible that he received some gift of the holy spirit. Yet he, and quite probably others of the number, was not in full harmony with the Lord and his gracious plans. The *gifts* of the spirit might be imparted instantaneously; but the fruits of the spirit could be had only by growth. Those gifts, therefore, are not to be esteemed as being such good evidence of the divine favor and of nearness to the Lord as are the fruits of the spirit which all of the Lord's consecrated people of today should possess in some degree— meekness, gentleness, patience, long suffering, brotherly kindness, love. The Apostle Paul tells us that if he had all of the gifts and yet lacked love, it would profit him nothing, eventually, as respects the great favor to which the Lord has called his church. —1 Corinthians 13: 1-8.

SIMON'S HEART NOT RIGHT

Simon Magus, while astonished at what he had seen, and interested from that standpoint, and convinced that the power was a holy one; and while he had also cast in his lot with the believers, and probably received a gift, was still "in the gall of bitterness, and in the bonds of iniquity", as the Apostle Peter subsequently told him. We might naturally incline to the thought that Simon never was a heart believer and that his acceptance of the gospel was with some unholy motive. But if this view be taken we are encountered with the statement that he "believed" and with the further fact that the Apostle admonished him to pray that the thought of his heart might be forgiven him. In the New Testament the word *believers* indicates, almost universally, fully consecrated believers. The Scriptures do not inform us more particularly and we are obliged to leave the account there. We do not know what became of Simon Magus, but we do know that his attempt to purchase special gifts from God with money was a reprehensible act and met with the rebuke it deserved from the Apostle Peter.

Apparently we are able to discern in Simon the conception of the Anti-Christ idea, the first manifestation of a desire on the part of believers to effect pecuniary aggrandizement through the power associated with the gospel. Simon's interest in the powers exemplified by the apostles led him to the point of asking Peter to give him the apostolic power of communicating gifts; promising him in return a good compensation in money. He thus showed that he was not deeply interested in the truth and its service from the right standpoint; that it was merely a curiosity interest and that selfishness had not given place to love: that he would like to have this apostolic power so that he could use it in a selfish way, for his own aggrandizement either in money or prestige— at all events for his own advantage among the people.

THE SIN OF SIMONY

There have been many of this same disposition since. Simony does not necessarily appeal to the worst of men, nor even to the less endowed among believers. It is safe to say that there are hundreds of thousands, yea, millions, of the Magus class in the nominal churches of today; there are men and women who have never discerned the real spirit and purpose of the gospel, but who look at its various arrangements from the mercenary point of view, considering what shall be the gain or loss, the social advantage or disadvantage of their relationship thereto. They maintain their relationship to Christendom because of the honor or social position or worldly prosperity which it has brought them, or is bringing them, or which they hope yet to obtain through it. To all such the words of the Apostle apply: "Thou hast neither part nor lot in this matter". The holy spirit, God's power, is given to those who truly desire it and who take the steps of consecration and devotion necessary to bring them into intimate contact with Jehovah and his blessed Son.

Even among those who have received present truth, we have reason to fear that some have received it not in the love of *it*, but merely in a spirit of curiosity, or with a view to having something which they can use as a means for bringing themselves into some place of prominence among the brethren. Such persons are dangerous characters—dangerous to themselves and their own best interests, and dangerous in their influence on the church. Such should be carefully avoided in the selection of leaders among the Lord's people, no matter what their natural gifts, riches, or talents may be.

PETER AT LYDDA AND JOPPA

——FEBRUARY 8.—ACTS 9:32-43.——

THE PROGRESS OF THE CHURCH—PETER CALLS AT LYDDA—PETER RESTORES ÆNEAS TO HEALTH—MANY TURN TO THE LORD—TABITHA SICKENS AND DIES—PETER RAISES TABITHA TO LIFE—A HUMBLE WOMAN'S FRIENDS.

"Jesus Christ maketh thee whole: arise."—Acts 9:34.

THE persecution which scattered the disciples throughout all Judea, and of which Saul was one of the leaders, subsided shortly after his conversion. It was followed by a period of rest, recuperation, edification, as mentioned in Acts 9:31. Paul's conversion may have had something to do with this rest but it was also contributed to by the arising of troubles between the Jews and Rome because of an effort on the part of Caligula Cæsar to establish his statues as objects of worship in Judea, and even in the Temple itself.

The account says that there were saints which dwelt at Lydda. Evidently they were scattered about in various places and the apostles spent part of their time in visiting the little groups of believers with a view to encouraging them and to strengthening their hope. In these travels Peter came to Lydda, the chief city in the plain of Sharon, about midway between Jerusalem and Joppa—ten miles from each.

The special mission was to visit the saints who resided there. This word "saints" is one of particular attractiveness. It signifies holy ones, those believers who are being sanctified in Christ Jesus.

AENEAS, THE PARALYTIC, HEALED

While at Lydda the Apostle found a certain paralytic, Æneas by name, whom he healed. We are not told that he was one of the saints; the presumption, therefore, is that he was not, but that at most he was the friend of some of them and that in this manner the Apostle's attention was drawn to him. The fact that he had been bedfast, helpless, eight years, testified that the healing was a miracle. Its fame spread abroad and resulted, we are told, in the drawing of many people unto the Lord and to the church. Thus did the Lord establish the church and attract to it those who were in the right attitude of heart, using miracles then, as he now uses other means. Those miracles, as already pointed out, cannot have lasted much longer than the apostles themselves: the gifts of healing, etc., being granted only through the laying on of the apostles' hands; and the twelve had no successors; the heavenly Jerusalem had twelve foundations, and no more, and in them were written the names of the twelve apostles and no others.

VALUE OF GOOD WORKS AND ALMSDEEDS

One of the disciples, that is, probably one of the saints or consecrated believers who resided at Joppa, on the seacoast, was apparently a woman of some means and education and, if her name represented her appearance, she was very beautiful. Tabitha was her Syriac name, and Dorcas was its Greek transliteration: it signifies graceful, beautiful. But this woman was famed for a beauty and grace entirely separate and distinct from whatever she possessed of physical charm. Hers was the beauty of a meek and quiet spirit, full of love and helpfulness.

Dorcas had been in the *habit* (as the Greek text indicates) of assisting the poor with garments, and in similar services. It is almost certain, too, that she assisted them with words of encouragement and helpfulness, and ministered to them the truth. Under these circumstances it is not strange that her death should have produced sorrow, especially among the beneficiaries of her charities and among the numerous friends which a beautiful Christlike spirit of this kind is sure to make.

KINDNESS ACCORDING TO OPPORTUNITY

All of the Lord's saints are to be martyrs; their consecration is to lay down their lives in the service of the Lord, the brethren, and the truth; and as nearly as they can understand in the way which he directs them through his Word and through his providences. Our covenant is not one of self-preservation, but one of self-sacrifice. True, we are looking for and hoping for life eternal and glorious, as spirit beings; but the terms and conditions upon which we are Scripturally hoping to attain that perfect and new life are that we shall sacrifice what remains of this present earthly life. Another thought that comes in this connection is that while our chief service under present conditions is the ministry of the spiritual food, spiritual drink, and spiritual clothing to the household of faith, nevertheless we are to remember that to the extent of our abilities and opporunities we are to do good unto all men.

Those who lack the opportunity or the wherewithal for generosity in this world's goods, so that they have nothing wherewith to minister, in a temporal way, to the necessities of the saints or others, should not forget that they have the still more precious, more valuable, more helpful, more cheering consolations of the spirit of the truth and kindness to dispense to such as are in any need. Would that all of the Lord's people would cultivate these Dorcas qualities, and thus become more and more beautiful and graceful in the eyes of their Lord, as well as in the eyes of the unprejudiced of the world!

AN AFFECTING DEATH CHAMBER SCENE

Apparently Dorcas fell sick and died suddenly at about the time that others of the saints at Joppa heard of Peter's being at Lydda and of the cure performed there. Thy sent for him immediately; probably having no thought of his performing such a miracle as to bring Dorcas back to life, but rather with the thought that they had lost a highly esteemed member of their little group and that Peter could give them some consolation. There was no telegraph or telephone or mail service then; and two of the brethren became the ministers to take the word to Peter, to request his presence, and that without delay. In the city of Jerusalem a corpse must be buried the same day, but in the smaller cities and villages it might lie as much as three days unburied. Peter's presence was wanted at once, before Dorcas would be buried; and he went at once.

An affecting scene was before Peter as he entered the death chamber. Poor widows and others were lamenting the loss of their friend, and showing the garments which they were wearing and which she had made for them. It surely was a noble tribute to the usefulness of her life. No millionaire has ever left monuments which will endure so long, or which will reflect so much glory on his character, as were left by this humble woman. And even the humblest and poorest of us may, to some extent, emulate this example and leave some such monuments of love and testimonies of appreciation behind us when we die.

We who are watching and looking forward to the close of our earthly journey, and that before very long, should see to it that our lives are spent day by day in such a manner that some will be happier for them and that our decease will be recognized by some, at least, as a loss.

Peter's most notable miracle was the bringing of Dorcas back from the portals of death. Like the other miracle reported in this lesson, it was peculiar to that time, and had the special purpose of establishing the church. We are not to suppose that all of God's people during this gospel age should be thus snatched back from death, nor that they should be all relieved from beds of sickness, nor that they should all have power such as the Apostle here exercised. There is a ministry effected by evils (calamity, sickness, death) which has often been valuable indeed to the Lord's people, inculcating various lessons and developing various fruits of the spirit. After consecrating our lives to the Lord, let us see to it that we exercise faith in him on whom we have believed, and that we be persuaded that he is able to keep guard over all of our interests against the day of glorification and final reward. Divine wisdom is much more able to mete out to us those experiences, is much more able to bring us into contact with those influences which will work for our own development and growth as new creatures than we ourselves could do. Even our Lord Jesus had this attitude of mind when he said: "The cup which my Father hath given me, shall I not drink it?"—John 8:11.

PETER AND CORNELIUS

—FEBRUARY 15.—ACTS 10:30-48—

CORNELIUS AND HIS VISION—HIS PRAYERS AND HIS ALMS ASCEND TO GOD IN DUE TIME—THE VISION GIVEN TO PETER—THE FIRST PREACHING TO THE GENTILES—THE SIGNIFICANCE OF THE CONVERSION OF CORNELIUS.

"The same Lord is Lord of all, and is rich unto all that call upon him."—Romans 10:12.

MANY people, even Christians, seem to misunderstand the Apostle's statement that "God is no respecter of persons"; they apply these words in a very different way from that in which the Apostle used them. The Apostle perceived that God is a respecter of character; but that he is not a respecter of outward appearances. conditions, color of skin, nationality, etc., since the expiration of God's special favor to the Jews. For more than eighteen centuries God has been a respecter of persons: he had respected the persons of the natural seed of Abraham and had given them much advantage every way. (Romans 3:1) It was not to the discredit of any Jew to think that God would not extend his favor to the Gentiles, because all they had known or been taught tended to substantiate this view in their minds.

But three and one-half years after the cross, the period which God had set apart as marking his special mercy and favor to his chosen fleshly people expired and from that time to this, both Jews and Gentiles approach God by one channel and in one manner, namely, by full and complete personal consecration. having accepted Christ Jesus as their Redeemer and Savior from sin. Prior to that point of time and on and after the Day of Pentecost, Jews could be transferred from Moses, or the House of Servants, into Christ, or the House of Sons. (Hebrews 3:5, 6; Romans 11) But now a new period in the divine dispensation had arrived and it required a miraculous vision to assure the Apostle that it was God's will for him to go and preach to the Gentiles. Here Peter had the privilege of fulfilling the promise which his Lord had given him, namely, that he should operate the keys of the kingdom of heaven. (Matthew 16:19) He had exercised this authority on behalf of the Jewish believers on the Day of Pentecost and now that promise was completely fulfilled—the door was open for both Jew and Gentile into the kingdom class of joint heirs with Christ.

When the Apostle appeared at Cornelius' home and perceived that Cornelius had had direction concerning the matter and that his faith had prompted him to gather his household, and perhaps relatives and friends, he gave utterance to the words: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him".—Verses 34, 35.

DIVINE FELLOWSHIP NOT FOR ALL

It is a misapprehension, far too common, that anybody and everybody may come to the Lord upon terms of intimacy and familiarity. In consequence of such misapprehensions many approach the fountain of grace without authority, without invitation, and without acceptance; because (ignoring the Apostle's words) they do not fear the Lord, and are not workers of righteousness, and are not accepted with him.

Lack of instruction, and mis-instruction by Christians, are responsible for much of this wrong condition existing in nominal Christendom. Let us learn to follow carefully the Scriptural program and precedent; let us not give the impression that God is no respecter of character. Let us, on the contrary, as Peter did, point out that reverence for God is essential; that an endeavor to live righteously is an essential, a reformation of life, a turning from sin to righteousness; and that, even then, none can be acceptable to God except through the appointed way—faith in the atonement work of our Lord Jesus Christ.

Cornelius, the centurion, whose acceptance with God is the subject of this lesson, was evidently converted to God and to righteousness years prior to this incident. Indeed, tradition has it, that he was the same centurion whose servant was healed in response to his entreaty presented before the Master. But this is the testimony of the Word: he was a worshiper of God, a benevolent almsgiver, and his love of righteousnss and his consistent life were recognized among those with whom he had to do; yet, something more was necessary before he could be accepted with God in the proper sense of that word. There is a lesson here for those who imagine that a reverence for God and morality are all that is necessary to divine acceptance, as Cornelius had these qualities in large measure for some time before his acceptance. The Lord's dealing with him may well be a guide for all others who desire to approach him in covenant relationship.

Although devout, Cornelius was not a Jew; and he realized himself to be outside the pale of special divine favor. Still he prayed to God; we are not told for what he prayed, but in harmony with the records we may readily suppose that he prayed for enlightenment respecting the divine character and plan, and for a closer approach to and a deeper realization of divine favor and acceptance. Perhaps he had learned considerable of Jesus and was perplexed on this very subject; perhaps this fact led him to the earnest prayers which the Lord saw fit to answer in a miraculous manner, sending an angel to him and assuring him that his prayers and his alms were appreciated of the Lord as memorials of his piety.—Verse 4.

The angel intimated that something further than prayers and good deeds was necessary; but the additional things the angel was not commissioned to tell. Cornelius needed to know of the Lord Jesus from the true standpoint: he must exercise faith in him as his Redeemer, before the memorials of his piety would count for anything with God, or bring him into the desired relationship and under the divine favor.

JEHOVAH'S HUMBLE INSTRUMENTALITIES

We know very well that the Lord could have promulgated the Gospel through the instrumentality of angels; but here, as elsewhere, we see that this was not his purpose; that he was pleased to use consecrated human sons as his ambassadors, to proclaim "the good tidings of great joy . . . for all people". What a great honor God has thus done us who "were by nature children of wrath, even as others" of the race, but who, having accepted divine favor in Christ, are not only "accepted in the Beloved" but are made channels of divine blessing and favor in the calling out of others. The divine course in this respect has not only been an honor to his adopted children, but, additionally, it has been a blessing; for what Christian does not know from experience that great blessings come upon all who are faithful in serving the Word to others? "He that watereth shall be watered also himself."—Proverbs 11:25.

Cornelius was instructed to send for the Apostle Peter and was informed in advance that certain *words* he would tell him were of importance; they would be essential to his further progress in knowledge and in faith; it would be through these words that he would be led into divine favor. Cornelius' readiness of mind is shown by the promptness of his obedience. He not only prayed, but prepared to coöperate with God in the answering of his own prayers. The three persons sent after Peter (two of them household servants, and one of them a soldier, all devout persons, who feared God) give us good evidence that this Gentile was feeling after God, and striving to the best of his ability to please and honor him, and not been keeping his light and his primary faith under a bushel. It had shone out before his family and servants and before the soldiers under his control. This is the kind of man whom God delights to acknowledge, whatever may be his nationality or the color of his skin, and all such are recognized of the Lord and favored above others with light and truth, ever since the close of typical Israel's special favor. There is a lesson here that some of the Lord's people need. It is that they should let the light of the truth shine through them upon all with whom they come in contact. The spirit of devotion should pervade every family, every household, including the servants.

Evidently Cornelius was full of faith in the Lord. He did not wait to see if Peter would come; he felt confident that he would come; he had faith in the Lord's promise through the angel: accordingly, he gathered together his friends and relatives and household, those upon whom he had been exercising influence, and who, like himself, were pious and earnestly desirous of knowing all that they might learn concerning the way of life, concerning the way of reconciliation and harmony with God and all the principles of rightousness which he represents.

TWO NOBLE MEN MEET

When Peter arrived at the house of Cornelius, and the latter saw him and recognized him as God's appointed servant for the bringing of this message to him, he prostrated himself at Peter's feet in worship. How different Cornelius was from the majority of Romans, especially of Roman soldiers and officers! Instead of looking down upon the Jew, instead of thinking of himself as a representative of the greatest government of the world, at the time, Cornelius was filled with the spirit of humility, and the fact that his visitor represented the Lord called forth from him some of the same feelings that were filling his heart with respect toward the Lord himself—feelings of reverence.

But if the Centurion was noble and humble, the Apostle Peter showed himself in response to be no less noble and loyal to God; for he at once began to lift up the Centurion, saying, "Stand up; I myself also am a man". (Verse 26) Peter commends himself to our hearts by this noble course, by this refusal to receive unauthorized homage; and he saved himself also from a great deal of trial by thus disowning supernatural honor and authority promptly by recognizing his true position, that he was only a broken and empty vessel, valuable only because of the filling of the vessel with the Lord's spirit: distinguished only because the Lord had been pleased to use him as a vessel of mercy and truth.

Not many today are disposed to offer worship to fellow creatures, and not many, except high dignitaries in ecclesiastical organizations, such as popes and prelates, consent to receive worship; but all such have a rebuke in the course of the Apostle Peter in this case. There is, perhaps, little danger in our day that any of the brethren would receive too much honor of men, because the spirit of our time is running in the opposite direction. Nevertheless, wherever a spirit of servility is manifest, it becomes the duty of the brother to whom it is offered to refuse it; and to point his fellow servant to the Lord as the real benefactor of us all, from whom comes every good and perfect gift, by whatever channels he may be pleased to use.

Peter coming into the house and finding a congregation of earnest, God-fearing Gentiles assembled, asked the pointed question: "For what intent have ye sent for me?" (Verse 29) Cornelius then related something of his past experience, his desire for fellowship with God and his endeavor to live in a manner pleasing to him, the vision that he had received, and now Peter's arrival in response to that vision, and his expectancy that he was about to hear what had been promised him. He was not saved by his almsgiving, not saved by his prayers, nor yet by the message which Peter delivered; but Peter's message, "words," explaining matters, enabled Cornelius and his household to *grasp by faith* the great redemption which is in Christ Jesus, and thus to be saved.

JESUS AND HIM CRUCIFIED

We note with keen interest the Apostle's preaching, that we may clearly discern the life-giving message which he brought, from which Cornelius and his associates derived their saving faith. We find that Peter's discourse was the same gospel message which he had delivered repeatedly before. It was Jesus, the good, the benign, and the sacrifice for sins which he accomplished when he died on the cross. It was the message of the hope of a resurrection from the dead through Jesus, as attested in his resurrection by the mighty power of God. It was the message that a ransom for sinners having been provided the Lord is now pleased to accept imperfect beings on conditions of faith, reverence, and obedience to righteousness according to ability. Peter's discourse was the old, old story, which to many has become tedious and distasteful; but which to every soul in the right attitude is the Father's message of forgiveness of sins, and reconciliation through the death of his Son. This is the same message which God is still sending by all who are his true ambassadors. There is no other gospel, and those who present another message are not, in their service, ambassadors for God, nor ministers and mouthpieces of his spirit.

The Apostle Paul tells us that "it pleased God through the foolishness of preaching to save them which believe". That is, it pleased God to adopt this method of declaring the truth respecting his redemptive plan and to accept and justify those who would believe and accept this testimony. The testimony may reach people today through letters and tracts or books, or through oral preaching. It matters not what manner; it simply matters that the true message shall be delivered, and received; but the message comes invariably, through the human channel, and not through angels, nor by the holy spirit's power or operation aside from human agents. We are to bear in mind these lessons of God's methods, and to apply them appropriately in connection with the affairs of life. We are not to expect the Lord to move upon or instruct our friends or kindred or neighbors; but are to remember that this honor he has conferred upon his "royal priesthood"; and accordingly we are to be "not slothful in business; fervent in spirit; serving the Lord;" serving the truth in any and every manner open to us.

JUDGMENT OF QUICK AND DEAD

After delivering the message itself, Peter explained to Cornelius that Jesus commanded the apostles to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead. (Verse 42) The coming judgment, or trial, of the world is an important part of the gospel message; and is not to be excluded in the preaching of the gospel.

What advantage could accrue to the world through the death of Christ if there were no future judgment or trial for them? All were judged once in the person of Adam; and his condemnation passed upon all. The world needs no further judgment along the lines of the Adamic transgression and its weaknesses. The sentence for that transgression was complete, and leaves nothing that could be added. The Judge was Jehovah himself, and the sentence was death. And now the good tidings includes the fact that Christ is to be the Judge of the world. This signifies that a new trial for life is to be accorded to Adam and his race. This of itself implies a release from the original death sentence; it implies a redemption from the Adamic sentence, and an individual trial to determine which members of the redeemed and to-be-tried race will be accounted worthy of everlasting life. Yes, this is "good tidings of great joy" for the world; even though the great adversary has deluded the vast majority, even of Christians, into thinking that no new trial is to be granted to the whole world, bought with the precious blood of Christ.

Peter, in discoursing upon the matter, evidently had his mind more widely open than ever before to a realization of what our Lord meant in giving the general commission to preach the gospel, not merely to the Jews, but to whoever would have an ear to hear. Peter was not expecting "ears" among the Gentiles; but now he perceived that God was not a respecter of nations and features, but that the message was open to all, and he did his best to present it. He proceeded to show that Jesus, as the Messiah, was not evidenced merely by the things connected with his ministry and the ministry of his followers; but that all these things were foreknown to God, and planned, and foretold through the holy prophets of Israel, and that only in and through the name and merit of Jesus, only to those exercising faith in him, was God pleased to show a reconciled face, and from such only was he willing to take away all sin and shame, and to adopt them into his family.

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Wilmington, N. C.	Jan.	7	N. Emporia, Va.	Jan.	14
Newbern, N. C.	"	8	Petersburg, Va.	"	15
Vanceboro, N. C.	"	9	Richmond, Va.	"	16
Scotland Neck, N. C.	"	11	Washington, D. C.	"	18
Rocky Mount, N. C.	"	12	Baltimore, Md.	"	18
Enfield, N. C.	"	13	Wilmington, Del.	"	19

BROTHER B. H. BOYD

Ada, Okla.	Jan.	5	Durant, Okla.	Jan.	12
Konawa, Okla.	"	6	Crystal, Okla.	"	13
Madill, Okla.	"	7	Atoka, Okla.	"	15
Ardmore, Okla.	"	8	McAlester, Okla.	"	16
Wapanucka, Okla.	"	9	Wilburton, Okla.	"	19
Coleman, Okla.	"	11	Porum, Okla.	"	19

BROTHER E. F. CRIST

Chicago, Ill.	Jan.	4	Milwaukee, Wis.	Jan.	11
Des Plaines, Ill.	"	5	Madison, Wis.	"	12
Waukegan, Ill.	"	6	Gratiot, Wis.	"	13
Zion City, Ill.	"	7	Freeport, Ill.	"	14
Racine, Wis.	"	8	Rockford, Ill.	"	15
Waukesha, Wis.	"	9	Rochelle, Ill.	"	16

BROTHER A. J. ESHLEMAN

Tampa, Fla.	Jan.	4	Jacksonville, Fla.	Jan.	14,15
Miami, Fla.	"	7, 8	Dowling Park, Fla.	"	16
Sanford, Fla.	"	9	Bainbridge, Ga.	"	18
Orlando, Fla.	"	11	Bronwood, Ga.	"	19
Apopka, Fla.	"	12	Columbus, Ga.	"	20
Grand Island, Fla.	"	13	tzgerald, Ga.	"	21

BROTHER M. L. HERR

Atlanta, Ga.	Jan.	4, 5	Rock Springs, Ga.	Jan.	12
Dallas, Ga.	"	6	Chattanooga, Tenn.	"	13
Rockmart, Ga.	"	7	Albany, Ala.	"	14
Cedartown, Ga.	"	8	Tuscumbia, Ala.	"	15
Tallapoosa, Ga.	"	11	Cullman, Ala.	"	16, 17
Rome, Ga.	"	11	Birmingham, Ala.	"	18

BROTHER G. S. KENDALL

Texarkana, Tex.	Jan.	10	Birthright, Tex.	Jan.	16
Shreveport, La.	"	11	Sherman, Tex.	"	18
Big Sandy, Tex.	"	12	Denison, Tex.	"	18
Plano, Tex.	"	13	Paris, Tex.	"	19
McKinney, Tex.	"	14	Winnsboro, Tex.	"	21
Greenville, Tex.	"	15	Dallas, Tex.	"	23

BROTHER W. H. PICKERING

Evansville, Ind.	Jan.	5	Brazil, Ind.	Jan.	12
Boonville, Ind.	"	6	Bicknell, Ind.	"	13
Wadesville, Ind.	"	7	Washington, Ind.	"	14
Vincennes, Ind.	"	8	Mitchell, Ind.	"	15
Sullivan, Ind.	"	9	Louisville, Ky.	"	16,17
Terre Haute, Ind.	"	11	Bedford, Ind	"	20

BROTHER V. C. RICE

Pride, La.	Jan.	6	Hatticsburg, Miss.	Jan.	18,19
Baton Rouge, La.	"	7	Laurel, Miss.	"	20
Folsom, La.	"	9, 10	Louin, Miss.	"	21
New Orleans, La.	"	11,12	Waynesboro, Miss.	"	22,23
Bogalusa, La.	"	14,15	West Point, Miss.	"	25
Wanilla, Miss.	"	16	Columbus, Miss.	"	26

BROTHER R. L. ROBIE

Maplewood, Pa.	Jan.	6	Northampton, Pa.	Jan.	13
Wilkes-Barre, Pa.	"	7	Allentown, Pa.	"	14
White Haven, Pa.	"	8	Easton, Pa.	"	15
Lehighton, Pa.	"	9	Pen Argyl, Pa.	"	16
Kunkletown, Pa.	"	11	East Stroudsburg, Pa.	"	18
Palmerton, Pa.	"	12	Lansdale, Pa.	"	19

BROTHER O. L. SULLIVAN

Midland, Ohio	Jan.	8	Lancaster, Ohio	Jan.	15
Cincinnati, Ohio	"	9	Crooksville, Ohio	"	16
Portsmouth, Ohio	"	11	Elwood City, Pa.	"	18
Ironton, Ohio	"	12	Pittsburgh, Pa.	"	19
Wellston, Ohio	"	13	Zanesville, Ohio	"	20
Nelsonville, Ohio	"	14	Newark, Ohio	"	21

BROTHER W. J. THORN

Temple, Tex.	Jan.	6, 7	Goldsboro, Tex.	Jan.	16
Belton, Tex.	"	8	Gustine, Tex.	"	18
Lampasas, Tex.	"	9	Purmela, Tex.	"	19
Brownwood, Tex.	"	11	Stephenville, Tex.	"	20
Brookesmith, Tex.	"	12	Dublin, Tex.	"	21
Miles, Tex.	"	14	Weatherford, Tex.	"	22

BROTHER S. H. TOUTJIAN

Vancouver, Wash.	Jan.	9	Roseburg, Ore.	Jan.	18
Portland, Ore.	"	11	Rogue River, Ore.	"	19
Salem, Ore.	"	12	Medford, Ore.	"	21
Dallas, Ore.	"	13,14	Ashland, Ore.	"	22
Eugene, Ore.	"	15	Chico, Cal.	"	24
Eastside, Ore.	"	17	Sacramento, Cal.	"	25

BROTHER J. A. BAEUERLEIN

Stottville, N. Y. ....Jan. 4 Waterbury, Conn. ....Jan. 11

BROTHER E. W. BETLER

Springfield, Mass. ....Jan. 4 Providence, R. I. ....Jan. 11

BROTHER L. T. COHEN

Dover, N. J. ....Jan. 4 Beacon, N. Y. ....Jan. 11

BROTHER E. J. COWARD

Albany, N. Y. ....Jan. 4 Tamaqua, Pa. ....Jan. 11

BROTHER E. L. DOCKEY

Elizabeth, N. J. ....Jan. 4 Schenectady, N. Y. ....Jan. 11

BROTHER A. D. ESHLEMAN

Hicksville, N. Y. ....Jan. 4 White Haven, Pa. ....Jan. 11

BROTHER A. R. GOUX

Valley Stream, N. Y. ....Jan 4 Dover, N. J. ....Jan. 11

BROTHER G. H. FISHER

Easton, Pa. ....Jan. 4 New Brunswick, N. J. ....Jan. 11

BROTHER H. E. HAZLETT

New London, Conn. ....Jan. 4 Rochester, N. Y. ....Jan. 11

BROTHER W. F. HUDGINGS

Johnstown, Pa. ....Jan. 4 Elmira, N. Y. ....Jan. 11

BROTHER J. H. HOEVELER

Brooklyn, N. Y. ....Jan. 4 Tarrytown, N. Y. ....Jan. 11

BROTHER A. H. MACMILLAN

Pittsburgh, Pa. ....Jan. 4 Gloversville, N. Y. ....Jan. 11

BROTHER R. J. MARTIN

Altoona, Pa. ....Jan. 4 Reading, Pa. ....Jan. 11

BROTHER C. E. MYERS

Bridgeton, N. J. ....Jan. 4 Clinton, N. J. ....Jan. 11

BROTHER H. H. RIEMER

Wilkes-Barre, Pa. ....Jan. 4 Paterson, N. J. ....Jan. 11

BROTHER F. H. ROBISON

New Haven, Conn. ....Jan. 4 Pottsville, Pa. ....Jan. 11

BROTHER H. A. SEKLEMIAN

Reading, Pa. ....Jan. 4 Camden, N. J. ....Jan. 11

BROTHER W. E. VAN AMBURGH

Buffalo, N. Y. ....Jan. 4 Lancaster, Pa. ....Jan. 11

BROTHER C. A. WISE

Utica, N. Y. ....Jan. 4 Columbus, Ohio ....Jan. 11

BROTHER C. H. ZOOK

Newark, N. J. ....Jan. 4 Bangor, Pa. ....Jan. 11

BETHEL HYMNS FOR FEBRUARY

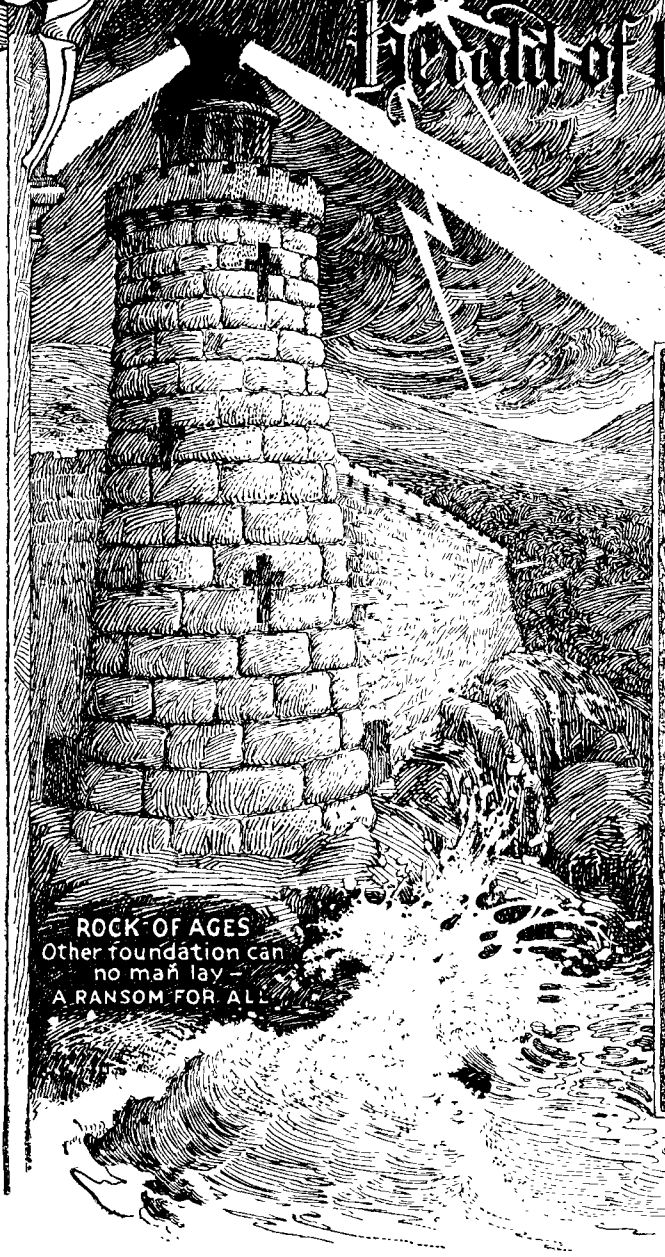
After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

(1) 74; (2) 128; (3) 95; (4) 261; (5) 166; (6) 110; (7) 165; (8) 233; (9) 119; (10) 196; (11) 328; (12) 267; (13) 198; (14) 8; (15) 114; (16) 273; (17) 203; (18) 113; (19) 130; (20) 277; (21) 87; (22) 99; (23) 242; (24) 145; (25) 93; (26) 248; (27) 185; (28) 298; (29) 109.

The WATCH TOWER

and

Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

VOL. XLI SEMI-MONTHLY No. 2

Anno Mundi 6048—January 15, 1920

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

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Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:14, Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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WATCH TOWER BIBLE & TRACT SOCIETY

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

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

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

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NEW METHOD OF MAILING TOWER

Beginning with the December 15th issue we have instituted a new method of mailing out the WATCH TOWER which involves less labor. The whole issue was delayed in mailing, due to the transfer from Pittsburgh to Brooklyn. The January 1st number followed closely upon the December 15th. Allowing for the original delay in posting of about two weeks, we would be pleased to be advised of any extraordinary delay in getting or of entire failure to receive either of the issues named. This request does not apply to other than United States territory, as TOWERS destined for foreign points are carried under a stamp.

IN RE HOLIDAY LETTERS

The friends will understand that the press of the Lord's work makes it almost impossible to make personal acknowledgement of all holiday letters and remembrances that were sent to Brother Rutherford and others of the brethren, and they will please accept this notice as an acknowledgement of the deep heart appreciation of the loving-kindness manifested. May the blessings of the Lord be with each one.

LOCAL CONVENTIONS

Brother Rutherford and several Pilgrim brethren expect to serve at each of the following Conventions. For further details communicate with the class secretaries given below:

DALLAS TEXAS.....Jan. 23-25; W. C. Dotson, 1315 Beaumont St.
HOUSTON, TEXAS.....Jan. 24-26; F. W. Bobbitt, 1710 Poulk Ave.
SAN ANTONIO, TEXAS..Jan. 25-27; J. C. Edwards, 406 Mission St.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5″ x 7⅜″), and the maroon cloth pocket edition on thin paper (size 4″ x 6⅛″); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes. 75c. Magazine edition 15c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, *"The Time is at Hand,"* treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 366 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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

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

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

No foreign editions in the pocket size.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI JANUARY 15, 1920 No. 2

VIEWS FROM THE WATCH TOWER

A GENERAL impression seems to prevail that all is not right in the world; but there is still a wide diversity of opinion as to just what the trouble is and just who is responsible for it. Political office holders, few of whom seem to have any settled idea of what to do, have acceded to reactionary demands and have insisted on helping some two hundred forty-nine supposed radicals out of the country. By this action we are asked to believe that all is now peaceable and serene in this broad land. Doubtless these radicals feel duly flattered; for the only logical deduction that can be made is that those who feared them thought the radical arguments were more powerful than their own.

Dr. William T. Manning, of Trinity Church, New York, has been reported as saying that no foreign-born agitators or native-born traitors will be allowed to run things in this country. When we notice that Dr. Manning himself was born in England we are led to wonder what he means by foreign-born. Would he consider our Lord Jesus to be foreign-born?

Another polemic pastor resides in Wilmington, Delaware, if his words, as reported by the Toledo *Weekly Blade*, of December 4, are a true index of his feelings:

"Members of St. Paul's M. E. Church at Wilmington, Del., applauded Rev. Carlisle Hubbard, pastor of the church, when he declared that the three hundred radicals which the government had decided to deport should not be deported, but should be loaded on freight cars, taken outside the city, lined up against a stone wall and filled full of shot."

Would the Reverend Hubbard want this rule applied to himself by those who disagree with him?

Dr. John Wesley Hill, Methodist clergyman, onetime President of the International Peace Forum, is now bent on making international peace in the following manner:

"I believe in executions, not excursions. If I were to deport Bolshevists I would have a ship of stone with sails of lead, the wrath of God for a gale, and hell for the nearest port."

Haman once held similar views.

UNREST DEEP ROOTED IN MEN

More pacific and more sane was the action of the Central Illinois District of the Lutheran Missouri Synod, which is reported by the Hoopeston (Ill.) *Evening Herald* as saying:

"Our present unrest is below the surface, it is deep rooted in the hearts of humanity. We have tried legislation but it has not been successful as a remedy.

"Strikes will not be finally settled until both sides in the controversy accept the true meaning of religion."

In similar strain runs the social creed of the Presbyterian church, which was set forth by the Syracuse *Herald* of November 30, as follows:

"Application of Christian principles to the conduct of industrial organizations.

"More equitable distribution of wealth.

"Abatement of poverty.

"Abolition of child labor.

"Regulation of the conditions of the industrial occupation of women.

"Release of every worker from work one day in seven.

"Employment of methods of conciliation and arbitration in industrial pursuits.

"Development of a Christian spirit in the attitude of society toward offenders against the law."

That ought not to require more than eight or nine hundred years under the all-wise and all-powerful reign of Christ, the Messianic reign. But their disposition is much more noble and commendable than those who would make a desert and call it peace.

LEGISLATORS, CLERGYMEN, SPIRITS

Spiritism continues to hold the center of the stage, both in ecclesiasticism and out of it. Newspapers advise us that almost any night groups of legislators can be found in the frequented Washington hotels, gathered around tables in dark rooms receiving spiritistic messages by table tappings, rappings, etc. Nearly every one in Washington circles is said to be reading what Conan Doyle, Sir Oliver Lodge and Basil King have written on spiritism.

The various church organizations seem to be divided on the subject of spiritism. Protestant pastors of Los Angeles have formed what they call a Christian League of Healing and Helpful Service. They meet in the Y. M. C. A. auditorium and state that their action in forming the league is not for the object of fighting Christian Science or of putting the doctors out of business, but is a return to the old apostolic faith and the practise followed by the apostolic church. It evidently has the endorsement of the Church Federation, for the local president of the Church Federation presided at their initial meeting.

The Sydney (N. S. W.) *Morning Herald* adds this word concerning an Anglican bishop:

"Dr. Radford, Anglican Bishop of Goulburn, preaching in St. Matthew's Church, Albury, said that it took the war to establish what had hitherto been only accepted by devout Christians, viz., the undoubted nearness of the living to those who had passed beyond the vail. He was absolutely convinced that there was in operation a mystic influence between the living and the dead . . . However, after reading whole reams on the subject, he could not accept as substantial truths the positive declarations of some of the most eminent scientists of the age that communications between the living and the dead had been established by direct messages. These messages were so wrapped in vacuity, in meaningless trivialities, that he could not bring himself to believe that they could possibly be prepared by any of the

type of Christian with whom he had come in contact. They were far below the average standard of intelligence, and could not, therefore, establish any new Christian truths."

The simple Bible truth that the dead are dead, that "the dead know not anything", seems to be too simple and too consistent for these wise ones of the world to see.

This learned gentleman recognizes the fact that there is emptiness in the messages purporting to come from dead relatives and friends, yet he persists in believing Satan's lie.—Genesis 3:4, 5.

DR. CONWELL SEEING THINGS

Dr. Conwell, of Philadelphia, seems to be among the confused. At least, this is the import of a report published in the Philadelphia *Ledger,* of December 22, of a discourse which Dr. Conwell gave on 2 Cor. 12:1-4:

"On that text the Rev. Dr. Russell H. Conwell, pastor of Baptist Temple and president of Temple University, last night based his belief in the visitation of spirits to loved ones left on this earth. To a congregation that crowded the North Broad Street edifice to the doors Doctor Conwell told how his wife had come to him as he lay abed, told him where his Civil War honorable discharge papers were, visited him again on the following morning, and again on the third, the last time telling him where a penholder and pen had been hidden by his housekeeper, that he might test the statements of the apparition that it was his wife and not the hallucination of an overwrought mind."

The papers of December 11 gave us an item which speaks well for some of the Protestant ministers of Columbus, Ohio. We are truly happy to see God's Word defended by any one anywhere, and it is not likely that it will be defended by any one who does not love it. Their sentiments were expressed in the following language:

"Spiritualists, if possessed with power to communicate directly with the spirit world, are allied with the devil and his fallen angels, is the claim made from a number of local pulpits.

" 'Spiritualism, though it comes to us under the guise of modernism, yet is not modern, but is as old as the activities of Satan among men, declared Rev. J. T. Britain, pastor of the Central Presbyterian Church here, one of the most prominent of the clergymen in Ohio's capital city.

" 'The Old Testament declares spiritualism is idolatry, a setting aside of God himself and morality, righteousness and every true principle of human life,' continued Dr. Britain. 'The New Testament is equally positive in its statements.'

" 'Spiritualism takes advantage of people when they are weak and worn out and morbid under life's bereavement and, through lying spirits, deceives and ensnares,' said Rev. Charles F. Ulrich.

" 'Fallen angels, because of their superior powers, are able to imitate the voice and mannerisms of our dead friends, thus deceiving even the mediums who are under their control,' declared Rev. W. H. Spring."

ROMANISM VS. SPIRITISM

The Roman Catholic church has always been fairly clear on the subject of spiritism, averring unhesitatingly that it is of demoniacal origin. Two books have recently been published under Catholic sanction which are quite plain in attributing the wave of spiritistic activities to Satan. Part of a half-page advertisement of these books which was recently published in the New York *Sun* says:

"Fiction thinkers and theologians have turned all humanity over to spirits and spiritism. They assure us that in the next world all is well—all will be happy— that good spirits and the spirits of our own departed are ever near us and guide us in our actions.

"We are back in the dark ages, back to witchcraft and necromancy, back to paganized, dollar-smeared religion. The Rev. John J. Wynne, always clear of thought and of prophecy, says 'it will be darker'. Spiritism is now dominant as never before. The richest and most fashionable church in the world [the Anglican] is said to be breaking apart because of Spiritism and Ouija.

"Every one who has given the matter serious thought is convinced that spirits are always near us— but are they always good spirits— always what they claim to be?"

One of these books, "Spiritism and Religion," of which Father John Liljencrants is the author, bears the imprimatur of Cardinal Farley. The author does not deny that preternatural influence may have caused some of the phenomena reported. He says:

"While theological opinion strongly leans toward diabolical agency in spiritistic phenomena and in mediumship, no definite conclusion will be reached on this point unless positive proof for preternatural causation should be forthcoming."

All of which, translated out of its theological verbiage, means that if somebody will prove that a given phenomenon is performed by *some* supernatural power, he will take the time and trouble necessary to prove that that supernatural power was demonism.

The second Catholic work on this subject is "The New Black Magic", by Dr. J. Godfrey Raupert. Dr. Raupert very frankly declares his belief that devils may send messages, write on slates, imitate hand-writing, and throw images on the plate of a camera. He was for a number of years a member of the British Society for Psychical Research, and declares that he has caught spirits lying, making them confess it. Dr. Raupert says:

"Those spirits who come to us in forms and with the voices of our dead, are not really the spirits of the dead at all, but some of the fallen angels of which the true Revelation speaks and which are known to have come with similar pretenses and under identical disguises in pre-Christian times."

The author quotes Hereward Carrington, who says that—

"There is a true terror of the dark, and there are 'principalities and powers' with which we in our ignorance toy without realizing the frightful consequences which may result from this tampering with the unseen world."

FAT OLD WOMEN AND SCIENCE

Rupert Hughes, soldier and author, thinks spiritism would be nice if there were anything satisfying in it. But the satisfying portion he fails to find. The Toronto *Sunday World* reports him in these words:

"It may well be true that there is a life after death. It is horribly, almost intolerably, bitter to assume that there is not, and that so much beauty, so much longing, so much preparation should find their be-all and end-all in this rotten world. But the arguments that are bandied about, and the documents that are flaunted, have not scientific logic or compulsion enough to prove anything to a mind that is peculiarly critical of what is most important.

"If we wish to establish a cable connection with Europe or a wireless station in Samoa, we do not go to fat old women or back-street clairvoyants for aid. We do not put our hands on tables and jiggle them, or with fatuous imbecility follow the slippery ouija-board up and down the alphabet, ignoring everything contrary to our wishes, magnifying coincidences, accepting suspicious and appallingly unimportant messages as miraculous messages. We get the best scientists, the best mechanics."

WORTHIES—ANCIENT AND MODERN

QUESTION: Do the Scriptures teach that at this time the Lord is developing a class which can be properly designated a "modern worthy class"?

There has been much discussion of the above question and we deem it necessary and proper that THE WATCH TOWER now consider it.

Any class to whom the word worthy is properly applied must be a class that meets the divine requirements, merits and has a reward in prospect. The terms ancient worthy and modern worthy do not appear in the Scriptures in that form, but that does not at all militate against the thought that such terms are proper if the Scriptures taken as a whole warrant the use of them. Without doubt the Scriptures do warrant the use of the term worthy as applied to the faithful ancients. The Apostle Paul (Hebrews 11) enumerates a long list of faithful men from Abel to John, who, because of their loyalty and devotion to the cause of righteousness, received a good report and the approval of Jehovah and his promise of the reward of a better resurrection, which reward they will receive in God's due time.

When considering any open question, such as this, we must square our arguments with those doctrines which have been definitely and conclusively determined. By that we mean such doctrines about which there is no doubt and which are not open to discussion. God is consistent and all of his plan must be consistent; hence a just conclusion can be arrived at only by harmonizing such conclusion with the well-settled doctrines of the divine plan.

GOD'S RELATIONSHIP WITH JUSTIFIED

The Scriptures do definitely and conclusively settle the question that God enters into relationship with only those who are justified, and this is true because God cannot deal with an unholy or unrighteous person to the point of promising him a reward. Doubtless all will concede this point. If this were not true, then there would be inconsistencies in the divine arrangement, and we know there are no inconsistencies. When we come to consider the question of worthies, as that term may be applied to God's creatures, we must take the Scriptural requirements for our guide as to what constitutes a person worthy to merit God's approval.

We find the Scriptures lay down these three requirements as conditions precedent, which must be met and performed in the order named before receiving the divine approval, to wit:

(1) Faith in the promises of God, actively exercised by the person, leading to justification.

(2) The sacrificial spirit manifested by such person to the point of giving up everything, if necessary, in order to prove loyal to the Lord and in order that the promised reward might be had.

(3) Perfection through suffering, attained by *cheerful endurance* of divinely permitted experiences.

First let us apply these well settled principles to those mentioned by the Apostle Paul in Hebrews, 11th chapter. He says, "By it [faith] the elders obtained a good report." Again, "Without faith it is impossible to please him." By faith was Abraham justified. (Romans 4: 17-21) Faith means an intellectual understanding of the Word of God and an appreciation of that Word and a confident reliance upon it; and the exercise of such a faith of necessity means consecration, viz., an earnest willingness to do God's will.

OLD TESTAMENT SAINTS WORTHY

The approved ones mentioned by the Apostle in Hebrews 11 manifested the spirit of sacrifice by acting upon God's promises and leaving their earthly possessions in obedience to the divine requirement, wandering about in the earth, living in caves, for they "looked for a city which hath foundations, whose builder and maker is God". They suffered persecution, waxed valiant in fight, were tortured, refusing to accept deliverance, that they might obtain the reward of a better resurrection—"of whom the world was not worthy: . . . and these all, having obtained a good report [approval] through faith," died, the promised reward being yet future. Thus we see that these faithful men of old met the requirements above suggested. For this reason they are called worthy; and being men of ancient times, the term ancient worthy is properly applied to them.

The same three divine requirements or rules were met by Jesus and must be met by all the members of his body. The Lord Jesus was, of course, justified because he was perfect as a human being and perfectly kept the law. He surrendered his will wholly to the Father and manifested the sacrificing spirit in obedience to the Father's will to the fullest extent. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Corinthians 8:9) He suffered indignities and persecutions and the most ignominious death. "Though he were a son, yet learned he obedience by the things which he suffered." (Hebrews 5: 8) That this divine rule is properly applied, St. Paul makes clear, saying: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Hebrews 2: 10, 11.

With the body members God enters into relationship only when they are justified by faith through the merit of Christ Jesus, and then each of those members must manifest the sacrificing spirit by giving up earthly treasures that they may lay up heavenly treasures. (Matthew 6: 19, 20) They must follow in the footsteps of Jesus, suffering in like manner the indignities and reproaches that fell upon him. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2: 21) These are made members of the body of Christ—"heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together".—Romans 8: 17.

JEHOVAH'S RULES DEPENDABLE

These three divine requirements, then, being definitely stated by the Scriptures, as applied to the ancient worthies and to the members of the body of Christ, we are justified in the conclusion that these are the divine requirements with reference to all who are approved by

Jehovah. The fixed rules of God are unchangeable. The Scriptures nowhere warrant the conclusion that God intends to reward any class with special favor who do not meet these requirements.

The argument is sometimes made that there is a class of noble people associated with those in present truth who do not claim to be consecrated and who are not consecrated, but who manifest a love for the truth and a willingness to serve it in a measure; and it is claimed that the Lord must have some special reward for such a class; hence it is suggested that they would have a place with the ancient worthies. The term modern worthy has been carved and applied to such a class. Some in present truth have noble relatives and friends whom they love—and properly so—which friends or relatives manifest a friendliness for the truth. It may not be out of place to say that a desire on the part of brethren in the Lord to see their loved ones have a better place in the kingdom has led them to the conclusion that a loving God would provide something special for this noble class of people.

Noble traits of character are insufficient to warrant God's approval. No man is perfect; and since God cannot approve any unholy or imperfect being, the only means whereby any one is approved since the death of Christ is by faith in the merit of Christ's sacrifice and the imputation of that merit to him. That this conclusion is correct is clearly demonstrated in the example of the rich young ruler who came to Jesus and said: "I have kept every part of the law from my youth up; now what shall I do to inherit eternal life?" He must have been a very noble young man. He was diligently striving to observe both the letter and the spirit of the law; but all this did not warrant his approval. Jesus replied to him: "If thou wilt be perfect [justified, made holy or complete], go and sell that thou hast, and give to the poor . . . and follow me".—Matthew 19:21.

Paraphrasing Jesus' words, he said to this young man: You are a noble young fellow; I am glad to see you making such an effort to keep the law. I love you very much, but that does not warrant you to claim the approval of God. What you must now do is to consecrate yourself unreservedly to do the will of the Lord, sacrificing everything earthly that you have and manifesting that you have done so by following me. If you would be my disciple, you must take up your cross and follow me. Of course, to follow Jesus meant that he must be justified and made perfect through suffering.

"BROTHERS-IN-LAW" TO TRUTH

Applying these definitely fixed rules with reference to the children and the noble relatives of the consecrated, and others who are friends of the truth and who possess many noble traits of character, can we say that these meet the divine requirements? Have they exercised faith to the point of justification? In order to do this they must make a full consecration to do the Lord's will, as the Lord does not justify any at this time who do not consecrate. Any suffering for righteousness' sake by one who is not consecrated and justified cannot be counted in as suffering that leads to perfection; because that is not the divine rule. Consecration and justification must come first, then the sacrificing spirit, then the suffering, leading to perfection. It would seem that those here named do not meet any of the divine rules and, therefore, could not be properly assigned to the worthy class.

Sometimes we hear the terms "brother-in-law" or "half brother in the truth" applied to some who associate with the Lord's people and who manifest noble traits of character; and it has been suggested that these might have a place with the ancient worthies. Neither reason nor the Scriptures would seem to warrant such a conclusion. Jesus himself laid down the rule that knowledge brings responsibility. He told the people of Jewry that it would be more tolerable for those of Sodom and Gomorrah in the day of judgment than for them. This was evidently based upon the principle that the Jews had some knowledge, some light, and therefore responsibility to that extent; while the peoples of Sodom and Gomorrah had no light.

The Apostle Paul speaks of a class that receive the grace of God in vain. (2 Corinthians 6:1) This may be applied to any one who does not profit by the knowledge he receives of the divine plan for his salvation. Would we be warranted, then, in saying that because one knows of the truth, associates with friends in the truth, manifests a love for the truth, and yet says, I prefer the things of the earth and do not wish to make a consecration, such an one would be rewarded with a special place with the ancient worthies? Such a conclusion does not seem reasonable and it does not seem to be in accordance with the Scriptures.

SPECIFIC TEXTS EXAMINED

Certain texts of Scripture have been cited, which we are asked to examine, relative to this question, and these we here consider.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zephaniah 2:3.

The word wrought here means performed, i. e., you who have performed the judicial determination or ordinances of God. It is quite evident that the text applies to a time of special trouble upon the peoples of earth. To whom, then, could the Lord here have addressed himself? God dealt with the nation of Israel alone prior to the coming of Christ Jesus. His judgment or judicial determination with reference to that people was announced by Jesus when he rode into Jerusalem, saying, "Behold, your house is left unto you desolate". From then until now there have always been some Jews awaiting the coming Messiah. There is a large number Jews in the earth now who are anticipating the coming of the Messiah. Israel as a people has performed or wrought the judgment or judicial determination of God in this, that they have been cast off as a nation for many centuries and yet have held on to the hopes relating to the Messiah. Other Scriptures clearly indicate that after these Jews have returned to the land of Palestine and have in some measure been builded there a special time of testing and trouble, designated in the Scriptures as Jacob's trouble (Jeremiah 30:7), will come upon them. This prophecy applies to Israel. It does not seem to be applicable to any one else.

Those Jews who have faithfully waited for the coming of Messiah have kept the ordinances as best they

could, have looked for the Messiah to return, have exercised faith in God, and now are told that if they will seek the Lord, seek righteousness and meekness, they have the promise of being hid in this great trouble that is coming upon Israel. But even should it be contended that this Scripture applies to all who seek righteousness and meekness, it must be observed that *no reward* is promised, but the only promise is: "It may be ye shall be hid in the day of the Lord's anger".

There is nothing in this Scripture to warrant the conclusion that any one there designated would be rewarded by the Lord to the extent of being made associates with the ancient worthies as his legal representatives in the earth. And again, when we apply the three fixed rules above mentioned there is no indication that a single one of them has been met. Hence we must conclude that this text has no reference whatsoever to a modern worthy class.

REMEMBERING THE POOR

Another text cited by some as proof that the Lord is developing a modern worthy class is Psalm 41: 1, 2—"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies."

Applying the three fixed rules herein mentioned, we see that not one of the requirements has been met by the class described. The promise in this text is that the man who will be considerate of the poor and be kind to them the Lord will deliver in the time of trouble and he shall have a blessing upon the earth, but no intimation that he shall occupy a position of special favor. Its application, therefore, must be to a class of people who seek to do right because of their love for the principles of righteousness, and these may have a hope of being carried over, through the time of trouble, and thereby escaping actual death.

Another text submitted for consideration is: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."—Zechariah 13: 8, 9.

This Scripture seems to describe a class that will pass through special suffering and to whom God will grant some special favor. The question is, Could it apply to any class *now in course* of development? When we examine the context more light is shed upon the meaning of this passage.

A VERY BURDENSOME STONE

In the preceding chapter (verse 3) this same Prophet says: "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." In THE WATCH TOWER of 1879, Brother Russell specifically applied this Scripture to Jacob's trouble. (Z '79-9-2) This seems to be in harmony with reason and with other Scriptures. Here the Prophet seemingly desribes other nations gathering themselves against Jerusalem, moved by a jealous spirit. We can note the elements preparing for this very time. For the past year the Jews have been attempting to establish a nation of their own in Palestine, and while all the nations seemed to approve to begin with, there is now developing evidence of a spirit of jealousy on the part of certain nations, pointing to a time when this may culminate in a general assault against the Jews in Palestine. As the other nations grow weaker and weaker and see the Jews making some progress, they will doubtless gather against the people of Israel, resulting in Jacob's trouble.

Further the Prophet says: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart."—Zechariah 12: 9-12.

Here the Prophet shows that there will be a class of Jews living during that trouble who will have the spirit of supplication and that these will be in the thick of the trouble, and that when the Lord fights the battles on behalf of Israel as he did of old, they will recognize his hand and come to some knowledge of the Messiah and will mourn for him—not that they will see Jesus with their natural eyes, but they will recognize his power. They will discern the manifestation of the power of the Lord exercised in their behalf.

THIRD PART THROUGH THE FIRE

Now returning to the text (Zechariah 13: 8, 9), we may apply it to the entire time of trouble thus: "And it shall come to pass [when the time of trouble is upon the earth], that in all the land, saith the Lord, two parts therein shall be cut off and die." The two parts evidently mean the little flock and the great company class. (Z '06-151) What other part is in the world at this time to whom God is showing some favor? Our answer would be, Regathered Israel at Palestine; and this is in harmony with St. Paul's statement: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."—Romans 11: 25, 26.

The third part here mentioned, then, would seem to apply specifically to the Jews regathered at Palestine. Continuing, the Prophet of the Lord says: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Here we see a class who have faith in God's

promises, who exercise that faith by returning to Palestine to rebuild their own nation and this at a great sacrifice to themselves, who suffer because an effort is made to drive them out of their own land; and by reason of their faith in God they hold fast and see the manifestation of God's power in their behalf. These faithful ones, then, have the promise, as a class, of being brought through the fiery trouble, which part of the fiery trouble evidently means Jacob's trouble; and then are put to fiery tests to determine whether or not they will maintain their faith in God and the promised Messiah, whom they now recognize.

But let it be marked that this class is tried and refined and perfected *after the church is all gone,* including both the little flock and the great company; and it is manifest that that class could not be developed and perfected even according to this text until after the church is glorified. And that being true, it could not be said that the text has an application to any one at this specific time nor prior to the time of Jacob's trouble. By that we mean that the third part which is to be brought through the fire and tried is not yet manifest. But it does refer to a class which is developed after the completion of the church. Mark that the Prophet says, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: [and then] they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God".

TRIED AS SILVER AND GOLD

It does not seem reasonable to conclude that the Lord at this time is developing any class aside from the little flock and the great company. And these must be completed before he begins the development of another class, and after their glorification the first ones to be dealt with will be regathered Israel, as St. Paul makes clear in Romans 11. Whether the "third part," meaning the class of Jews brought through this Jacob's trouble and refined, is to be given a place with the ancient worthies is not made clear. The fact that they are to be refined and tried as silver and gold might be taken to mean that they are being developed for some specific purpose. But, however that may be, it is manifest that that refining, developing process does not and can not take place until after the glorification of the church; hence the text could have no present-day application.

This, however, is the strongest text indicatng that there might be such a class as a modern worthy class. Those here described come nearer meeting the three requirements than any other. These regathered Jews have exercised faith in the promises of God. When the last member of the spirit-begotten class has finished his course, the New Covenant will be made with the Messiah as the legal representative of the house of Israel, and Israelites then seeing or discerning the Messiah as the Mediator of this New Covenant will be in a position to be brought into relationship with God by faith and obedience. Then the refining and purifying of them might indicate that the Lord had some special place for them during the Millennium, together with the ancient worthies. Surely this passage could have application to no one else than seeing and discerning Israelites.

PLOWMAN OVERTAKES REAPER

Another text we are asked to consider is Amos 9:13—"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt".

The plowman symbolizes the time of trouble; the reaper represents those who are gathering the grain, The treader of grapes pictures the radical element which will overturn thhe present order of things. The harvest has been in progress since 1878, the forty-year *period* of which closed in the spring of 1918. The trouble was on then, the reapers being overtaken. That did not mean that all reaping had to cease. Since the Lord chose the natural harvest to illustrate the spiritual, we are justified in examining the natural picture further. In the harvest of grain, it is not unusual in the wheat belt to find the cutting of the grain, the threshing and the plowing progressing in the same field at the same time. Since 1918 there has still been a gathering in of some of the Lord's people, which may be properly styled a gleaning work. The plowman (the trouble) has continued. The treader of grapes does not seem yet to have reached the point of performing his part. This is the class that will press the juice out of the vine of the earth, and this class will overtake "him that soweth seed," i. e., the work of destruction will overtake those who are proclaiming the message, thereby sowing the seed for the restitution blessing of mankind which will take place during the reign of Messiah. When we apply the three rules first above mentioned as the divine requirements for the approved, we can readily see that this Scripture has no application at all to the development of a separate and distinct class. What it does show is progressive steps in the development of the trouble, the final work of gathering and the incoming of the new kingdom. To use this as a proof text as showing that the Lord is developing a modern worthy class would seem to do violence to the Scriptures.

Another text which is sometimes cited as proof that the Lord is developing a modern worthy class to be associated with the ancient worthies is that recorded in Matthew 8:11, the same event being mentioned in Luke 13:29. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

SITTING DOWN IN THE KINGDOM

When the kingdom of the Lord is established and the New Covenant is in operation,the people will come from all quarters of the earth, accepting the terms of the New Covenant gladly resting in the faith and hope that it holds for them, and they will rejoice to put themselves under the supervision of Abraham, Isaac, Jacob and the prophets. It wlil be noticed that this text says those coming from the different quarters will sit down with the ancient worthies in the kingdom. Sitting down does not suggest the thought of authority. On the contrary, it suggests a condition of rest and ease of mind. (Z '04-335) There will be a class of nominal followers of the

Lord who will be looking on then; for instance, the clergy class, who are nominally the children of the kingdom. And they will witness the fact that they have failed to get in and they will have difficulty in getting over the highway of holiness because they will experience difficulty in humbling themselves to the terms of the New Covenant ministered through the agency of the ancient but will be gnashing their teeth as they contemplate worthies; whereas the people, the meek and lowly of heart, will be at perfect ease and rest. Doubtless this will include many Jews who have been unfaithful to the promises made to father Abraham, as well as many Gentiles; but there is no suggestion in this text that any one will have authority with Abraham, Isaac, Jacob and the prophets.

In Jesus' day there were doubtless many who looked upon him as a great teacher and would have believed upon him had they not been prevented by the Pharisees. Doubtless there are Jews now returning to Palestine, and thereby manifesting faith in God's promises, who in the time of Jacob's trouble will do everything within their power to come into full harmony with the Lord. Such, then, of humbler minds and hearts will be anxious to seek the consolation that they will receive by fellowshiping with the ancient worthies; but the Pharisees and the clergy will not be faring so well. They will behold those of the humbler walks of life basking in the comfort of the smile and feeding upon the gracious words of these faithful worthies, while they themselves, because of the disposition developed, will not be happy, but will be gnashing their teeth as they contemplate what they have missed, being outside of the kingdom. There is nothing, however, in this text to indicate that a modern worthy class is now in course of development; and even if some of those who sit down with Abraham, Isaac and Jacob in the kingdom should be classed as modern worthies, it is manifest that their development would have to take place after all the spirit-begotten ones have finished their course.

SHALL NEVER SEE DEATH

Another text has been cited: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."—John 8:51.

It is impossible for any one to keep the saying of the Lord without first hearing and understanding that saying. Christ Jesus is the advocate of the spirit-begotten ones during the gospel age. He is not the Mediator of any one until the New Covenant is put in operation. And since the modern worthy class (if there should be one) must needs have a mediator, it is very evident that these words of our Lord could not apply to any one who will get an earthly blessing until the New Covenant is put in operation. Consequently, this text could not be considered as a proof that there is now being developed a modern worthy class.

We now come to consider some things that Brother Russell incidentally said with reference to this class. In Volume 6, page 157, we read:

"So with those now entering: they cannot fully appreciate the heavenly, spiritual things until first they have reached the point of performing their reasonable service in a full consecration. And we may be sure that any consecrating and performing a full sacrifice of themselves in the interest of the Lord's cause *after* the heavenly class is *complete*, will find that the Lord has plenty of blessings of some other kind still to give and that all of his blessings are for such consecrators, self-sacrificers. Possibly they may be counted in with the ancient worthies who had the sacrificing disposition that is pleasing to God, prior to the beginning of the 'high calling'."

Analyzing these words of Brother Russell, we see clearly that this is the pith of his argument: *After* the heavenly class is completed, God will have some other kind of blessing to give to any one performing the reasonable service of full consecration; but before the completion of the spiritual class such would not be considered at all with reference to a reward. The only reference to the ancient worthies in this connection he makes in these words: "*Possibly they* may be counted in with the ancient worthies who had the sacrificing disposition that is pleasing to God, prior to the beginning of the 'high calling.'" This last sentence is merely an *obiter dictum*, not based upon any Scriptural proof. Brother Russell showed that he had little faith in such being the case when he said "*possibly* they may be counted in with the ancient worthies".

CONSECRATION, SACRIFICE, LOYALTY

Again reference is made to this question in THE WATCH TOWER of September 1, 1915:

"It is our thought that with the closing of the 'door' of this gospel age there will be no more begetting of the holy spirit to the spirit nature. Any afterward coming to God through consecration, before the inauguration of the restitution work, will be accepted by him, not to the spirit plane of being, but to the earthly plane. Such would come in under the same conditions as the ancient worthies who were accepted of God. The ancient worthies came in, no call being opened to them—the high calling not being yet open, and the restitution opportunities not open. But they freely gave themselves up to God without knowing what blessings their consecration would bring, except that they had the intimation that they would, in the future life, have a 'better resurrection' than would the remainder of the world.

"Our thought is that whoever under such conditions as these will make a full consecration to the Lord, to leave all to follow in his ways, and will live up faithfully, loyally, to that consecration, may be privileged to be counted as a similar class to those who preceded this gospel age. We know of no reason why the Lord would refuse to receive those who make a consecration after the close of the gospel age and its high calling and before the full opening of the Millennial age."

It must be noted here that Brother Russell lays down clearly the three rules that must be met; viz., faith to the point of consecration and justification, a sacrificial spirit, and loyalty, proved by suffering. He then merely expresses an opinion, saying that such may come in with the ancient worthies. But it will be seen that this statement is not a positive one, nor one well reasoned in the light of other plain and indisputable doctrines, which are set forth subsequently in this article. Besides, Brother Russell here plainly says that such a class would not be considered as being in development until the "door" is closed and the begetting by the holy spirit has ceased. We think had he considered the matter further, he would have added one other condition, which we treat in a following paragraph.

THE RANSOM THE KEY

The key or true measuring rod by which we can determine the truthfulness of every doctrine is the ransom

sacrifice. Time and again our attention was called to it by Brother Russell—that we should square all of our doctrines by the ransom. If the development of a modern worthy class at the present time cannot be harmonized with the philosophy of the ransom sacrifice, then that ought to be sufficient to settle the question definitely and conclusively.

The justification of the ancient worthies resulted to them by reason of their faith in the promises of God. Abraham was justified because of his faith. He could not be justified to life, for the reason that the ransom sacrifice had not been provided; but God counted him righteous because of his abiding faith, in order that he might deal with him. Abraham then performed everything he could. He fully consecrated his will to do the Lord's will and carried it out by enduring all kinds of suffering to prove his loyalty.

But when the ransom sacrifice was provided, the rule of justification was somewhat different, in that all justification must be based upon faith in the ransom and result from the imputation of the merit of that sacrifice. When Jesus arose from the dead and ascended on high, he bore in his hand, figuratively speaking, the merit of his human sacrifice, the value of which was sufficient to redeem the entire race of Adam. He appeared in the presence of Jehovah and made presentation of the merit of that sacrifice, depositing it with divine justice for the purpose of justifying and keeping in harmony with God all who, during the age of sacrifice, would present themselves in full consecration to do the Father's will. Thereafter justification must come in but one way; namely, through faith in the merit of Christ and exercise of that faith to the point of making a full consecration by surrendering the will to do God's will. Then follows the imputation of Christ's merit, which results in righteousness or justification; then the acceptance by Jehovah and the begetting to the divine nature, whereby such an one becomes a new creature in Christ.

JUSTIFICATION FOR SACRIFICES

It will be unnecessary here to produce argument or proof that the merit of Christ's sacrifice is used during the gospel age only for the purpose of justifying or making right the spirit-begotten class; and each one who receives the benefit of that merit ends his career in one of three ways: by passing into the second death, the great company class, or the little flock. We merely cite one Scripture: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us".—Hebrews 9:24.

Neither does it require argument or proof to Bible students that the merit of Christ deposited in heaven on behalf of the spirit-begotten ones cannot be released for the use of any other until the church or spirit-begotten class is finished.

We believe it will be conceded by all that the merit of Christ cannot be imputed to any one for the purpose of justification except to the church, prior to the time that the church is glorified. And conceding this point, it definitely settles the question as to whether there could be a modern worthy class in course of development at this time for the following reasons: (1) the merit of Christ on deposit in heaven must be retained there for the purpose of justifying or keeping good the justification of all spirit-begotten ones until the last member of the spirit-begotten class has finished his course in one of the three ways above mentioned, and thereafter to be released for the purpose of sealing the New Covenant; (2) that no one can be justified since the death and resurrection of Jesus except by the imputation of the merit of Christ.

DENIAL OF THE RANSOM

No one could be developed as a modern worthy, or any other worthy, without justification; and if we teach that the Lord is developing a modern worthy class while there remain on earth any of the spirit-begotten ones, we in effect deny the ransom sacrifice, because we would have to conclude that the justification of these modern worthies was without the imputation of Christ's merit, and if without Christ's imputed merit, then his merit is unnecessary and this leads us to a denial of the ransom.

Stated in other phrase, justification since the resurrection of Jesus results only to those who have imputed to them the merit of Christ's sacrifice. This is imputed to no one except those who consecrate, and is imputed and accepted by the heavenly Father then only for the purpose of permitting such an one to become a part of the sacrificial body of Christ. The merit of Christ cannot be released for the purpose of justifying any other until every one of the spirit-begotten ones has finished his course; and to hold or teach that God is now developing a class who shall receive a special earthly reward is to say that he is justifying them without the imputed merit of Christ; and if justification results without it, then the merit must be unnecessary; hence, in effect, this is a denial of the ransom.

THE COVENANTS

There is another point that is controlling in this question and settles it beyond peradventure of a doubt. No one of the human race can stand before God without a mediator or an advocate. Christ is the Advocate only for the spirit-begotten ones. He never will be the Advocate for any one who will get life on the human plane. He will be the Mediator for those who will get a life on that plane. He can be the Mediator for no one until the New Covenant is made, which he will mediate between God and man; and when he becomes the Mediator he ceases to be the Advocate. Because of the imperfection of the offspring of Adam, God could not and would not enter into relationship with any one and deal with such except through the office of an advocate or a mediator.

When any one is begotten by the holy spirit to the heavenly hope, Christ becomes his Advocate and only in and through the Beloved One is he acceptable to the Father. If one would be justified without having either advocate or mediator, he would be bound to go into the second death, because unable to stand before Jehovah; and since no one could have a mediator now so long as the church is this side the vail, it follows that none have been called or are in course of development for a position of membership in an earthly body which will be associated with the ancient worthies and which might be termed a modern worthy class.

Furthermore, every one of the Adamic stock that will get life on any plane of necessity must be the offspring of one of the covenants. Each of these covenants was pictured by a woman. The Law Covenant, pictured by Hagar, promised life to the Jewish nation, but failed because no one was able to keep the terms of the Law. Therefore it brought forth no seed. Isaac was the only offspring of Sarah. Sarah represents that part of the Abrahamic Covenant under which the church is developed. Isaac is a type of the church. "Now we, brethren, as Isaac was, are the children of promise." (Galatians 4:28) The Sarah Covenant produces no seed except the spirit-begotten class. It follows, then, conclusively, that a modern worthy class could not be developed under the Sarah Covenant.

KETURAH AND NEW COVENANT

The New Covenant was pictured by Keturah. Abraham took her to wife after Sarah's death, picturing that the New Covenant cannot be made until the Sarah Covenant has produced its seed and ceased. The New Covenant cannot be made until the merit of Christ used to justify the spirit-begotten ones is released. If there should be such a class as a modern worthy class, of necessity they must be the offspring of th New Covenant. Then it follows, without the necessity of argument, that they could not be developed until that New Covenant comes into existence. And since it has not already been made, it would be doing violence to the clear teachings of the truth on the covenants to say that a modern worthy class is now in course of development.

Here, then, are three doctrines clearly and definitely settled in the mind of every one who now has a knowledge of present truth; viz., the ransom and its application, the covenants, and the Advocate and Mediator; and since the thought of a modern worthy class now in process of development is out of harmony with the clear teachings upon these subjects, it conclusively proves that the Lord is not now developing a modern worthy class. If such a class should be developed, as intimated by the statements of Brother Russell in Volume 6 and THE WATCH TOWER of 1915, it will be after the spirit-begotten ones have finshed their course. Hence we say that after the making of the New Covenant and when the period of distress upon the earth known as Jacob's trouble is in progress, the Lord may develop a class that will be associated with the ancient worthies in the operation of the kingdom; but however that may be, it cannot be said that the Lord is now developing such a class.

WORK OF THE CHURCH

If it be claimed that the harvest ended in the spring of 1918, the question then is, What is the present work of the church? We understand that the harvest began in 1878 and continued for forty years, ending in the spring of 1918. That statement published in THE WATCH TOWER of May 1, 1919, might have been qualified by an explanation that the ending of the harvest meant the end of the forty-year period. That does not mean, however, the end of the work for the church. Referring again to the end of the natural harvest, which Jesus used to picture the spiritual harvest, according to the Jewish custom, we remember that the regular harvest was followed by a gleaning work in which the few scattered heads of wheat were gathered in.

This would suggest the thought that after the close of the regular harvest period there would here and there be some gathered into the garner to take the place of others falling out, and that this work going on after the spring of 1918 would be pictured by the gleaning work and properly designated as such.

As long as there are any of the members of the church this side the vail there must be a possibility of their falling out; and, that being true, there must be opportunity afforded for some one to take the places thus vacated. Hence it would not be correct for us to say that the Lord would not beget any to the divine nature after the spring of 1918. There is no Scripture authorizing such a statement. The picture of the gleaning work would seem to teach the contrary; and in proof that this is the correct conclusion, attention is directed to several who have come to a knowledge of the truth since the spring of 1918, consecrated and given every evidence of having been spirit-begotten, and are rejoicing and following in the footsteps of the Master, performing their daily sacrifice, their reasonable service.

If there is any question about the work of the church while this side the vail, it is only necessary to refer to the church's commission. A commission means an authority to act. By way of illustration, when a man is elected to an office in a state, a commission is issued to him which is a paper writing signed by the governor, setting forth his authority to act in office; and this commission, together with the laws of the state, specifically defines his duties and obligations. When one is begotten to the divine nature, he receives the anointing through the head, Christ Jesus, which anointing is a designation to official position, viz., a position as a member of the body of Christ. This side the vail he becomes an ambassador of Christ; and as such ambassador and member of the Christ body his duties and obligations are defined in the commission set forth by the Lord through his prophet.

THE CHURCH'S PLAIN COMMISSION

This commission applied primarily to Jesus and through him applies to all the members of the body, to wit: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek [or teachable]; he hath sent me to bind up the brokenhearted [never was there a time when it was more appropriate to bind up brokenhearted ones than now by preaching to them the glad tidings, the good news, of the incoming kingdom of Messiah], to proclaim liberty to the captives and the opening of the prison to them that are bound [the great company class is chiefly in captivity to Babylon and it is the privilege and will continue for a time to be the privilege of the body members this side the vail to proclaim the message to those in Babylon that they might hear and come out]; to proclaim the acceptable year of the Lord, and the day of vengeance of our God [the time for the declaration of God's vengeance is surely at hand and the church must declare it, consequently it is a part of her work]; to comfort all that mourn [millions are mourn-

ing because of the loss of loved ones in the war, the famine, the pestilence, the distress, sickness, and sorrow; and this extremity of the human race is the Lord's opportunity through the body members to bind up their broken hearts and comfort them]; to appoint unto them that mourn in Zion [clearly this part of the commission applies to the church and points out the privilege of the body members to continue to comfort one another and build one another up in the most holy faith], to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Thus the Lord designates the work that the church can now do. Each member of the body has the great privilege to build the other up in the most holy faith by word of mouth and by the printed page, by Berean studies and by the various other meetings for study and fellowship. There are some watchers in Zion who are passing through special trials; and it is the privilege of others not only to suffer with them, but to call their attention to the beautiful promises of God and to pour upon them the oil of joy, that their faith may be strengthened and their hope made brighter.

GLAD TIDINGS OF RESTITUTION

While doing this work, it is the privilege and duty of the church to declare to the world of mankind the glad tidings of restitution and the blessings that will be ministered through Messiah's kingdom. They have been doing this for more than forty years.

The Scriptures seem to indicate that there is a great work for the body members this side the vail to do before the last one is glorified, and the commission is broad enough to afford wide fields of service to that end; but let us see to it that we do not hold out false hopes to any by saying to them that they might have a chance with the ancient worthies because they are noble, high-minded, love the truth and bear some reproaches because of the truth. Let us not intimate to them that without a full consecration to the Lord and receiving the merit of Christ they can hope for some better reward than will come to the world in general. Let us tell forth the plan of God, bravely, calmly and sweetly, and leave the reward with him, which he will grant in due time according to the orderly progression of his wonderful program.

Therefore upon consideration of all the facts and the Scriptures bearing upon the subject, viewed in the light of definitely determined doctrines which have been taught us by Jesus and the Apostles and the Lord's chosen servant of the Laodicean church, we must come to the conclusion that God is not at this time developing a modern worthy class; and that for us to teach that he is doing so would be a denial of the ransom sacrifice, a contradiction of the plain teachings of the Bible with reference to the Advocate and Mediator, and a clear contradiction of the doctrine of the covenants. And for these reasons the theory of the present development of a modern worthy class is unwarranted by the Scriptures. The Lord may develop such a class immediately following the inauguration of the New Covenant; but that he is not now so doing is quite clear.

PETER DELIVERED FROM PRISON

——FEBRUARY 22 — ACTS 12:5-17——

A SEASON OF PERSECUTION — THE APOSTLE JAMES BEHEADED — PROBABLE ORIGIN OF THE LENTEN SEASON — DELIVERANCE IN ANSWER TO PRAYER — MIRACLES PERFORMED ONLY WHEN NATURAL MEANS ARE INADEQUATE — SURPRISED AT PROMPT ANSWER TO PRAYER — LESSON OF THE GOLDEN TEXT.

"The angel of Jehovah encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

OUR lesson is supposed to date about twelve years after our Lord's crucifixion. A period of rest and prosperity was followed by persecution. Herod Agrippa I had been appointed king of Judea. He was grandson of Herod the Great, the murderer of the babes of Bethlehem. He was nephew of Herod Antipas, who had beheaded John the Baptist. It was his son, Agrippa II, before whom the famous address was made by the Apostle Paul. (Acts 26:28) Herod was not a Jew, but an Edomite, a descendant of Esau. He appears to have been desirous of the good will of the people, even at the cost of principle. He took pains to observe the minutiæ of Jewish ceremonials. He hung up in the Temple the gold chain which the Emperor Caligula had given him. It is related that at a Feast of Tabernacles he caused the entire book of Deuteronomy to be read in the hearing of the people, and that he "burst into theatrical tears" when the reader came to the words, "Thou mayst not set a stranger over thee, who is not thy brother". (Deuteronomy 17:15) Thereupon the populace obsequiously cried: "Don't weep, Agrippa: you are our brother".

On the lookout to curry favor with the Jews, especially the influential ones. Agrippa caused the Apostle James to be beheaded; and finding that this brought great pleasure to the Jews, he had the Apostle Peter arrested. The Greek word rendered "apprehended", in verse 4, implies that Peter's arrest was after searching. Probably all of the apostles were more or less secreted about that time. But trusting to the sacredness of the Passover season, Peter had ventured forth, and was arrested, Agrippa intending his death directly at the close of the Passover week. Meantime, the Lord delivered his faithful Apostle, as this lesson shows.

PASSOVER SEASON SIFTINGS

We can well imagine the sadness of the church at that Passover season, which must have reminded them forcibly of the time of our Lord's death and the alarm then among his followers. It may not be proven to the satisfaction of all, but for some years it has seemed to us as though each Passover season, each Memorial celebration, was a time of special trial and testing among our Lord's followers. As Judas, Peter and all of the Master's disciples got their sifting at this particular season of the year, so (it does seem to us) the sifting and shaking by which Satan desires to have others of the Lord's followers are specially permitted at the Memorial season. But whether this supposition is true or not, it surely will not injure the Lord's people to be specially on guard against the wiles of the adversary at these times, since we are to watch and pray always, lest we fall into temptation.

The thought of special trial, special temptation from the adversary at this season of the year, seems to have been the foundation for the so-called Lenten season, or period of special restraint, fasting and prayer which has come down to us through the oldest channels of church history. The fact that the Lenten season is with many today a mere formality does not mean that it is so to all, nor that it was so originally. Strongly would we recommend the fasting and prayer at all times enjoined in the Scriptures

and, if possible, that alertness be specially exercised by all of the consecrated during the forty days preceding the Memorial Supper.

As we have heretofore explained, our self-denials are not merely along the lines of food and drink, but extend to all of our appetites. Nevertheless a very simple and very limited diet in the Spring of the year would undoubtebly be beneficial for the majority of mankind, even were there no spiritual blessings and prayers connected therewith. Winter cold bringing hearty appetites, toward Spring the result is apt to be a surfeited or over-charged condition of the system, from which it needs to be relieved by a measure of abstention, which is as favorable to spirituality as surfeiting is unfavorable.

SPECIAL PRAYERS OFFERED FOR PETER

The Apostle Peter is supposed to have been imprisoned in the famous Castle of Antonia, possibly in the very same room in which our Lord was arraigned before Pilate, and the same one to which the Apostle Paul was subsequently taken when mobbed in Jerusalem. Peter had a guard of four quarternions (four soldiers each), who relieved each other every three hours. Two of the four soldiers were chained to his arms, one to each arm; a third was outside the door, and a fourth in the passage leading to the outer iron gate. The power of divine grace, helping in every time of need and giving peace amid alarms, is well illustrated in this case by the fact that under all these circumstances the Apostle was fast asleep when the angel of the Lord came to deliver him.

The proprieties of the case are also illustrated by the fact that Peter's friends, the church, were not asleep, but were praying for him. It was not for the Apostle to pray for himself deliverance from the power of Agrippa; for he had already consecrated his life unto death, and properly should feel quite ready to lay down his life at this time, if such proved to be the Lord's will in respect to him. For him to have asked for the prolongation of his life would have been to ask amiss, and would have manifested a wilfulness incompatible with a full consecration to the divine will. But with the church it was different. While expressing to the Lord their confidence in the divine supervision of the church's affairs, they could with all propriety tell him also of their love for the Apostle Peter and of how much his sacrificing in the service of the truth had done for them. They could properly enough express the hope that it might be the Lord's will that the Apostle should continue with them for their joy, their comfort and their upbuilding in the most holy faith. It should not surprise us that this prayer-meeting on Peter's account lasted all through the night. For aught we know, other meetings of the same kind may have been held besides the one referred to in this lesson, which was at the home of Mary, the mother of Mark, writer of the Gospel of Mark and cousin of Barnabas, presumably the unnamed person of Mark 14:51.

PROPRIETY OF ALL-NIGHT PRAYERS

It may be asked: 'Would it not have been appropriate for the church to offer prayer and then to retire as usual leaving the results entirely with the Lord?' We reply that the examples given us in the Scriptures fully warranted the thrice-repeated prayers in Gethsemane? Do we not recall all-night prayer meeting, and even its continuance for several days. Do we not know of our Lord's remaining all night in the mountain at prayer? Do we not remember his thrice-repeated prayers in Gethsemane? Do we not recall the Apostle Paul's exhortation to the church, "Pray without ceasing and in everything give thanks"? Giving this a liberal construction as signifying a prayerful attitude of mind and continued looking to the Father for his grace and guidance, nevertheless, our Lord's parable of the importunate widow and her repeated comings and her reward all teach the same lesson of importunity. Besides, our Lord thus applied the parable, saying, "Shall not God avenge his very elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—Luke 18:7, 8.

The Lord certainly does not wish us to understand that he has no oversight, arrangements or plans of his own, nor that the divine arm may be moved by our prayers in any direction at our pleasure, at any time. On the contrary he assures us that all of his purposes shall be accomplished, and that his word shall not return to him void, but shall accomplish that which he pleases and shall prosper in the thing whereunto it was sent. (Isaiah 55:11) Nothing can alter the definite, fixed outlines of the divine program. But the Lord has evidently left out certain of the filling in of our experiences subject to change or modification. These minor details he is ready to use for the blessing of his people, for the development of their faith. Thus in Peter's case the Lord was doubtless purposing a deliverance in some manner; but he permitted it to come about in such a manner as to indicate it as a reward of the faith of those who prayed for the Apostle. Otherwise the deliverance might have come sooner or later, and in response to faith or works along some other line.

The Lord evidently desires to cultivate in us a quality of faith, trust. Therefore he has made faith a condition for all of his blessings of the present age, and distinctly tells us that without faith it is impossible to please him, and that he desires us to "walk by faith and not by sight".—Hebrews 11:6; 2 Corinthians 5:7.

WHY ONE TAKEN AND THE OTHER LEFT

Materially and properly the question arises: 'Why was Herod permitted to kill the Apostle James and not the Apostle Peter? Was the Apostle James unworthy of any further part in the gospel work, or less worthy than the Apostle Peter? Was there not enough work for all, or was the Apostle James permitted to die because he was ready for death, because he had finished his course? Was the Apostle Peter preserved alive because he had not finished his course?' None of these suggestions seems to be the right one. Rather let us surmise that both Apostles were loyal and acceptable to the Lord and at the mark of perfect love, fit for the kingdom. Let us suppose that the Lord preserved Peter because he had a special work for that Apostle to do: and that he permitted the beheading of James, not because there was nothing more that James could do, but because by such a death as he experienced and at such a time he could accomplish the most that was possible, a work which could not have been so well done at another time, nor by the death of another person. Apparently James was the leader among the apostles; and his execution would be a great shock to the cause, awakening the followers of our Lord to renewed zeal and energy in the proclamation of truth. It doubtless served to increase the appreciation of the people for the apostles, causing them to give still more earnest heed to their teachings and to realize how greatly the Lord's cause had been made dependent upon them, the "twelve apostles of the Lamb".—Revelation 21:14.

This, then, would help to explain why the church prayed day and night for the Apostle Peter. The loss of the Apostle James made Peter and every other apostle doubly precious in the estimation of the household of faith. God designed that Peter should live to be an old man; for this was our Lord's prophecy respecting him. (John 21:18, 19) But the emergency proved to be a blessing to the church, by way of stirring up their pure minds to an appreciation of the Lord's cause in general and for the Apostle Peter in particular. A similar lesson may be drawn today. As we see some ripe grains taken and other ripe grains left, it may mean that the Lord can use the death of the one the better, and the life of the other the better, in his dealings with the church.

A REAL ANGEL, A REAL DELIVERER

The *power* of materialization was still possessed by the holy angels in the time of the early church and is, indeed, still possessed by them; but, apparently, the exercise of such power is no longer permitted. It was between three and six o'clock in the last watch; for Peter was not missed until sunrise, when the guards were changed. The Apostle, sleeping peacefully, was awakened by the angel, whose features were radiant: for this was necessary in order that the

Apostle might discern that his deliverer was a holy being. The Scriptures mention numerous appearances of angels as men without radiant countenances. The Apostle was bidden to arise. Quickly and simultaneously the chains which bound him to the soldier on either hand were loosed. He was instructed to put on his sandals and his outer garment, or cloak, and to follow his leader. We read that he followed, realizing the facts as those of a dream. Thus he was led past the first and second wards, or doors, until they came to the great gate of the prison, which opened of its own accord; and then the angel left him.

It is worthy of notice here that the miracles performed were only such as were beyond Peter's natural power. Whatever he could do he was required to do, namely, putting on his sandals and his cloak, and following the angel. He could have been transported. His own sandals or other sandals could have been fastened to his feet. A new coat might have been provided. But the lesson is a more profitable one as it was given. Similarly in the Lord's dealings with us today, we should remember that it is ours to do everything within our power, and the Lord's to overrule all things for our good and to supply our deficiencies from his abundance. Thus still he gives us day by day our daily bread, in the rain and the sunshine and the seed. But he expects us to labor for it, to plow the ground, to sow the seed, harrow it, to thresh the grain, grind it and bake it.

"When Peter was come to himself," when he realized the facts in the case, that he was free, he said: "Now I know of a surety that the Lord hath sent his angel and delivered me out of the hand of Herod and . . . of the Jews". The Apostle's faith was strengthened. Willing to die, he found that the Lord was willing that he should live, labor and endure; and he was equally pleased, we may be sure, for the privilege of further service, even though it would mean further sacrifices and sufferings for the Lord's sake and for the sake of his people.

Doubtless the angel started in the direction of Mary's home, where the prayer meeting was being held on Peter's behalf. The description of the house with an outer gate implies that it was one of the better sort. Peter's knock was heard by little Rose (for such is the meaning of Rhoda). So overjoyed was she that, forgetful to let him in, she ran first to tell the praying household that Peter was at the gate. Expecting no deliverance at such an hour, some thought that the maiden was mistaken, and then insisted that it must be his angel; in harmony with the prevalent thought that an angel had supervision of each individual of God's people, and that such might personate the one under his protection.

The brethren were surprised at the Lord's answer to their petitions, because it came so unexpectedly as respects time. There was an outburst of excitement and of questions, which the Apostle was obliged to quiet by the shaking of his hand. Then he narrated the wonderful story of his deliverance and bade them tell it to the other James, the half brother of Jesus, and to the other disciples. Then Peter went his way, whether to another city or to another house we do not know. In any event he exercised wisdom in not needlessly provoking Herod. There was consternation with the coming of daylight. Later on in the same chapter we learn of another visit of the angel of the Lord, this second time to smite Herod with disease, intestinal worms, from which he subsequently died. This chapter then shows the power of Satan, the power of God and the power of prayer.

THE GOLDEN TEXT

Of course our Golden Text is a symbolical statement illustrative of the divine guardianship of all those who are truly his. The thought is the continual supervision of our affairs by the Lord. Whether we think of the angel of the Lord as one of the heavenly host especially appointed on our behalf, or whether we think of him from the standpoint of the various powers of nature, the levers of which are all in the divine care, matters not. We have the assurance that the Father himself loves us, and that all the heavenly powers are pledged to those whom he has accepted in Christ Jesus; and these unitedly guarantee blessings to all those who abide in God's love. This means to abide in faith in the Redeemer. It means to abide loyal to our consecration, to do the Father's will to the best of our ability. That will is declared to be that we shall love God supremely, our neighbor as ourselves, and all the members of the household of faith as Christ loved us.

SHAREHOLDERS' MEETING 1920

AGREEABLE to notice previously given, the shareholders of the Watch Tower Bible and Tract Society assembled at Carnegie Hall, North Side, Pittsburgh, Allegheny County, Pennsylvania, at 10 a. m., January 3, 1920, for the purpose of electing directors and officers of the Society and of transacting such other business as might be deemed wise and proper.

The meeting was opened by song and prayer, the President of the Society presiding and other officers being present. After disposition of the minutes of the previous meeting, both the President and the Secretary of the Society gave extensive reports of the activities and work of the Society during the year last past.

Under the order of business for the election of directors, Brother J. A. Bohnet placed in nomination the following seven persons to serve as directors, viz.: Brothers J. F. Rutherford, C. A. Wise, W. E. Van Amburgh, A. H. Macmillan, G. H. Fisher, W. F. Hudgings, and C. H. Anderson. There were present and voting at the said annual meeting a total number of 126,934 shares in person and by proxy. There being no other nominations placed before the annual meeting, the vote was taken according to law and the entire vote of 126,934 shares was cast for each of the seven persons above named and then the shareholders present unanimously confirmed the same by rising vote. Thereupon it was declared that the said seven persons above named were duly elected to serve as directors of the Society.

The next order of business was the election of officers. Brother E. D. Sexton of Los Angeles, California, thereupon placed in nomination the following persons: For President, J. F. Rutherford; for Vice-President, C. A. Wise; for Secretary-Treasurer, W. E. Van Amburgh. There being no other nominations, the shareholders directed that the entire vote of 126,934 shares be cast for each of the persons named for the respective offices named, which being done, all the shareholders present then by rising vote ratified and confirmed the official ballot just taken and it was thereupon declared that the persons above named for the respective offices named were duly elected as the officers of the Society.

Several of the brethren present then addressed the shareholders' meeting, directing attention to the fact that the election held each year requires a great amount of work and occupies fully two months of the time of the Secretary-Treasurer and his assistants in preparing the books, proxies, voting list, etc., preparatory to the said election, and which extra work and time seems to be needlessly expended. It was also stated that the election held on the first Saturday in January was an inopportune time and inconvenient for many. Other brethren made the point that too frequent elections always left the work in a state of uncertainty and that an election less frequent would be for the best interest of the work generally.

The question was then put to the President as to whether or not the shareholders had the power and authority to change the time of the annual meeting and the tenure of office of the directors and officers. To this the President re-

sponded that since the question directly involved himself, because of his official position, it would be better for the shareholders to take legal counsel from some one else. Thereupon a motion was made, seconded, put and unanimously carried that a committee of three brethren be appointed to consult with som competent Pittsburgh attorneys at law and take advice as to whether or not the time of meeting might be changed and the tenure of office for the members of the Board and for the officers might also be changed. The following brethren then were appointed members of the committee: G. C. Driscoll, B. C. Rutledge, and J. A. Bohnet.

COMMITTEE ON REVISIONS

The committee immediately retired and went into consultation with the law firm of Dunn & Moorhead of Pittsburgh.

In the meantime the shareholders took a recess, during which period Brother Rutherford delivered to those assembled a discourse on the subject of brotherly love. This was followed by a general testimony meeting and all present rejoiced very much in their fellowship together.

At four o'clock in the afternoon the committee returned and their report in substance was that the counsel consulted by them had advised that the statutes of the State of Pennsylvania, which control corporations similar to that of the Watch Tower Bible and Tract Society, direct that the holding of meetings for the election of officers and the tenure of office shall be determined by the by-laws duly made and passed and that the by-laws could be changed to suit the wishes of the Board of Directors and shareholders: that the said counsel advised that the Board of Directors, during the intermission of the shareholders' meeting, hold a meeting and amend the by-laws and subsequently submit the same to the shareholders in session for ratification.

A meeting of the Board of Directors was then called and the by-laws duly amended as hereinafter appears. The Board of Directors then reported to the shareholders in session that, acting upon advice of counsel, they had amended the by-laws and submitted the amendments for the consideration of the shareholders. Thereupon a motion was duly made by Brother E. F. Williams that the by-laws so amended by the Board of Directors upon advice of counsel be fully confirmed and ratified by the shareholders. This motion was duly seconded and the by-laws as amended were then read to the shareholders, and after full consideration and discussion a vote was taken and the shareholders voted unanimously to confirm the action of the Board of Directors in amending the by-laws. These proceedings are more fully set out as follows:

REVISION OF BY-LAWS

It was moved that section 1 of Article II of the by-laws be amended and when so amended should read as follows:

"1. The annual meeting of the shareholders or members of this Society shall be held at the office of the Society in Allegheny County, State of Pennsylvania, in the City of Pittsburgh, at 10 o'clock in the forenoon of the 31st day of October of each year, if not a legal holiday, but if a legal holiday, then on the next business day succeeding, for the purpose of transacting such business as may be brought before the meeting."

That section 2 of Article III of the by-laws be amended so that when amended the same should read as follows:

"2. Members of the Board of Directors shall be elected tri-annually and hold their office for three years, or until their successors are elected and qualified. Vacancies in the Board of Directors may be filled within thirty day after such vacancy or vacancies occur (or occurs) by the remaining members of the Board, and if not filled within thirty days after such vacancy occurs, then the President shall fill such vacancy or vacancies by appointment; the person so elected or appointed to fill any such vacancy shall hold his office until the next election."

That section 1 of Article IV of the by-laws be amended so that when amended it should read as follows:

"1. The officers of the Society shall be a President, Vice-President, and Secretary and Treasurer, all of whom shall be elected every third year by the shareholders at the tri annual meeting, and shall hold office for a period of three years or until their successors are elected and qualified. Such officers shall be selected from amongst the Board of Directors, if there be a full Board of Directors at the time, and if not, then the election of any one member of the Society by the shareholders to any office shall operate as an election of such person as a member of the Board of Directors. The position of Secretary and Treasurer may be united in one person."

The shareholders having fully ratified and confirmed the amended by-laws, attention was then called to the fact that the directors and officers elected at this annual meeting should hold office for the term contemplated by the amended by-laws. Thereupon the following motion was made by Brother G. C. Driscoll: Moved that the Board of Directors nominated and elected at the session of this annual meeting this day begun and held at 10 o'clock shall hold and continue in office for a period of three years as provided in the amended by-laws or until their successors are elected and qualified, and that such term commence as of this date and expire October 31, 1923, or when their successors are elected and qualified. After discussion, a vote was taken upon this motion and it was unanimously carried.

EXTRA TENURE OF OFFICE

Brother Driscoll then made the following motion: Moved that the officers of this Society as nominated and elected at this session of this annual meeting begun and held this day at 10 o'clock by reason of the amendments to the by-laws be declared to be elected and hold office for a term of three years, beginning as of this date and expiring on October 31, 1923, or until their successors be elected and qualified. This motion, after being seconded and properly discussed, was voted upon by the shareholders and unanimously passed.

The result of the action of the shareholders in brief means that the next annual meeting will be held October 31, 1920. This is the date of the anniversary of Brother Russell's death, at which time it is expected that a convention will be held and any business necessary to be brought before the shareholders will be transacted at that time, but no election will be held; and that the next election of directors and officers of the Society will take place October 31, 1923, unless for some good reason that may arise earlier action is deemed advisable.

The annual meeting was entirely harmonious and everybody seemed to be rejoicing in the privileges of service up to this time and the greater prospects of service in the future. After the adjournment of the annual meeting the friends present were addressed in the evening by Brother Martin, and withal it was a very profitable and joyful occasion.

"HIS FOOTSTOOL GLORIOUS"

Creation, which had groan'd in travail-pangs
Together with her children until now,
Ceased from her groaning. Long-forgotten smiles,
The smiles of her sweet childhood's innocence,
Stole o'er her happy face. The wilderness
Rejoiced, and blossom'd as the rose. The curse
Which for six thousand years had sear'd the heart
Of nature, was repeal'd. And where the thorn
Perplex'd the glens, and prickly briars the hills
Now, for the Word so spake and it was done,
The fir-tree rear'd its stately obelisk,
The cedar waved its arms of peaceful shade,

The vine embraced the elm, and myrtles flower'd
Among the fragrant orange-groves. No storms
Vex'd the serene of heaven: but genial mists,
Such as in Eden drench'd the willing soil,
Nurtured all lands with richer dews than balm.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Nampa, Ida	Jan.	22	Grand Junction, Colo.	Feb.	1
Emmett, Ida	"	23	Silt, Colo	"	2
Boise, Ida	"	25	Florence, Colo	"	3
Glenns Ferry, Ida	"	26	Pueblo, Colo	"	4, 5
Ogden, Utah	"	28	Colorado Sp'gs, Colo.	"	6
Salt Lake City, Utah	"	29	Denver, Colo	"	8

BROTHER J. A. BOHNET

Jackson, Mich	Jan.	18	Peoria, Ill	Jan.	25
Three Rivers, Mich	"	19	Canton, Ill	"	26
Elkhart, Ind	"	20	Keokuk, Ia	"	27
South Bend, Ind	"	21	Medill, Mo	"	29
Kankakee, Ill	"	22	Rutledge, Mo	"	30
Ottawa, Ill	"	23	Macon, Mo	Feb.	1

BROTHER E. F. CRIST

Aurora, Ill	Jan.	18	Belvidere, Ill	Jan.	25
Joliet, Ill	"	19	Ashton, Ill	"	26
Batavia, Ill	"	20	Rock Island, Ill	"	28
Geneva, Ill	"	21	Moline, Ill	"	29
Elgin Ill	"	22	Davenport, Ia	"	30
Maringo, Ill	"	23	Kewanee, Ill	Feb.	1

BROTHER A. J. ESHLEMAN

Bronwood, Ga	Jan.	19	Brunswick, Ga	Jan.	27
Columbus, Ga	"	20	Savannah, Ga	"	28
Fitzgerald, Ga	"	21	Davisboro, Ga	"	29
McRae, Ga	"	22	Irwinton, Ga	"	30
Eastman, Ga	"	23	Atlanta, Ga	Feb.	1
Rentz, Ga	"	24	Barnesville, Ga	"	2

BROTHER A. M. GRAHAM

Haverhill, Mass	Jan.	18	Worcester, Mass	Jan.	25
Lawrence, Mass	"	19	Franklin, Mass	"	26
Lowell, Mass	"	20	Woonsocket, R. I	"	27
W. Chelmsford, Mass.	"	21	Pawtucket, R. I	"	28
Concord Jn., Mass.	"	22	Attleboro, Mass	"	29
Milford, Mass	"	23	Brockton, Mass	"	30

BROTHER M. L. HERR

Cullman, Ala	Jan.	17	Anniston, Ala	Jan.	25
Birmingham, Ala	"	18, 19	Gadsden, Ala	"	28
Pell City, Ala	"	20	Walnut Grove, Ala	"	29
Seddon, Ala	"	21	Boaz, Ala	"	30
Riverside, Ala	"	22	Piedmont, Ala	Feb.	1
Lincoln, Ala	"	23	Opelika, Ala	"	3

BROTHER G. S. KENDALL

Sherman, Tex	Jan.	18	Houston, Tex	Jan	25
Denison, Tex	"	18	San Antonio, Tex	"	26
Paris, Tex	"	19	Kingsville, Tex	"	28
Greenville, Tex	"	20	Harlingen, Tex	"	29
Winnsboro, Tex	"	21	McAllen, Tex	"	30
Dallas, Tex	"	23, 24	Corpus Christi, Tex	Feb.	1, 2

BROTHER W. H. PICKERING

Louisville, Ky	Jan.	16	New Albany, Ind.	Jan.	26
Alfordsville, Ind	"	19	Palmyra, Ind	"	27
Bedford, Ind	"	21	De Pauw, Ind	"	28
Linton, Ind	"	22	Salem, Ind	"	29
Dugger, Ind	"	23	Sparksville, Ind	"	30
Indianapolis, Ind.	"	25	Madison, Ind	Feb.	1

BROTHER V. C. RICE

Hattiesburg, Miss	Jan.	18	Pheba, Miss	Jan.	27
Laurel, Miss	"	20	McCool, Miss	"	28
Louin, Miss	"	21	Okolona, Miss	"	30
Waynesboro, Miss	"	23	Memphis, Tenn	Feb.	1
West Point, Miss	"	25	Gadsden, Tenn	"	2
Columbus, Miss	"	26	Big Sandy, Tenn	"	3

BROTHER R. L. ROBIE

Norristown, Pa	Jan	20	Riverside, N. J	Jan.	27
Linfield, Pa	"	21	Wilmington, Del	"	28
Pottstown, Pa	"	22	Baltimore, Md	"	29
Boyertown, Pa	"	23	Annapolis, Md	"	30
Philadelphia, Pa	"	25	Washington, D. C	Feb.	1
Camden, N. J	"	26	Richmond, Va	"	2

BROTHER O. L. SULLIVAN

Ellwood City, Pa	Jan.	18	Marietta, Ohio	Jan.	24
Pittsburgh, Pa	"	19	Bellaire, Ohio	"	25
Zanesville, Ohio	"	20	Clarington, Ohio	"	26
Newark, Ohio	"	21	Wheeling, W. Va	"	27
Dresden, Ohio	"	22	Coshocton, Ohio	"	28
Cambridge, Ohio	"	23	Port Washington, O.	"	29

BROTHER W. J. THORN

Gustine, Tex	Jan.	18	Houston, Tex	Jan.	24
Purmela, Tex	"	19	San Antonio, Tex	"	25
Stephenville, Tex	"	20	Comfort, Tex	"	28, 29
Dublin, Tex	"	21	Kerrville, Tex	"	30
Weatherford, Tex	"	22	San Antonio, Tex	Feb.	1
Dallas, Tex	"	23	Tarpley, Tex	"	2, 3

BROTHER T. H. THORNTON

Bluefield, W. Va	Jan.	18	Lexington, Ky	Jan.	27
Ashland, Ky	"	19	Frankfort, Ky	"	28
Patrick, Ky	"	20	Shelbyville, Ky	"	29
Paintsville, Ky	"	21	Jeffersontown, Ky	"	30
Elmgrove, Ky	"	23	Sonora, Ky	Feb.	1
Cincinnati, Ohio	"	25, 26	Vine Grove, Ky	"	2

BROTHER S. H. TOUTJIAN

Chico, Cal	Jan.	24	Fresno, Cal	Feb.	1
Sacramento, Cal	"	25	Orosi, Cal	"	2
Stockton, Cal	"	26, 27	Tulare, Cal	"	3
Oakdale, Cal	"	28	Bakersfield, Cal	"	4, 5
Modesto, Cal	"	29	Pasadena, Cal	"	6
Turlock, Cal	"	30	Los Angeles, Cal	"	8

BROTHER J. A. BAEUERLEIN

Millville, N. J	Jan.	18	Kingston, N. Y.	Jan.	25

BROTHER E. W. BETLER

Benton, Pa	Jan.	18	Washington, D. C.	Jan.	25

BROTHER L. T. COHEN

Valley Stream, N. Y.	Jan.	18	Tarrytown, N. Y.	Jan.	25

BROTHER E. J. COWARD

Gloversville, N. Y.	Jan	18	Camden, N. J.	Jan.	25

BROTHER E. L. DOCKEY

Bayonne, N. J.	Jan.	18	Paterson, N. J	Jan.	25

BROTHER A. DONALD

Port Chester, N. Y.	Jan.	18	Dover, N. J.	Jan.	25

BROTHER A. D. ESHLEMAN

New Britain, Conn	Jan.	18	Newark, N. J.	Jan.	25

BROTHER A. R. GOUX

Granville, N. Y.	Jan.	18	Linfield, Pa.	Jan.	25

BROTHER G. H. FISHER

Newport, R. I.	Jan.	18	Wilkes-Barre, Pa	Jan.	25

BROTHER H. E. HAZLETT

Boyertown, Pa.	Jan.	18	Mt. Vernon, N. Y	Jan.	25

BROTHER W. F. HUDGINGS

Wilmington, Del.	Jan.	18	Scranton, Pa.	Jan.	25

BROTHER J. H. HOEVELER

Paterson, N. J.	Jan.	18	Allentown, Pa.	Jan.	25

BROTHER R. J. MARTIN

Chester, Pa.	Jan.	18	Louisville, Ky.	Jan.	25

BROTHER C. E. MYERS

Stamford, Conn.	Jan.	18	Atlantic City, N. J	Jan.	25

BROTHER H. H. RIEMER

Cromwell, Conn.	Jan.	18	Taunton, Mass.	Jan.	25

BROTHER H. A. SEKLEMIAN

Deep River, Conn	Jan.	18	Hartford, Conn.	Jan.	25

BROTHER W. E. VAN AMBURGH

Glens Falls, N. Y.	Jan.	18	Norristown, Pa	Jan.	25

BROTHER C. A. WISE

Easton, Pa	Jan.	18	Harrisburg, Pa.	Jan.	25

Conventions to be addressed by Brother J. F. Rutherford

Louisville, Ky	Jan.	18	Dallas, Tex	Jan.	25
Memphis, Tenn	"	21	Houston, Tex	"	26
Little Rock, Ark	"	22	San Antonio, Tex	"	27
Fort Smith, Ark	"	23	El Paso, Tex	"	29

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "STUDIES IN THE SCRIPTURES"

Questions from MANUAL on VOLUME SIX

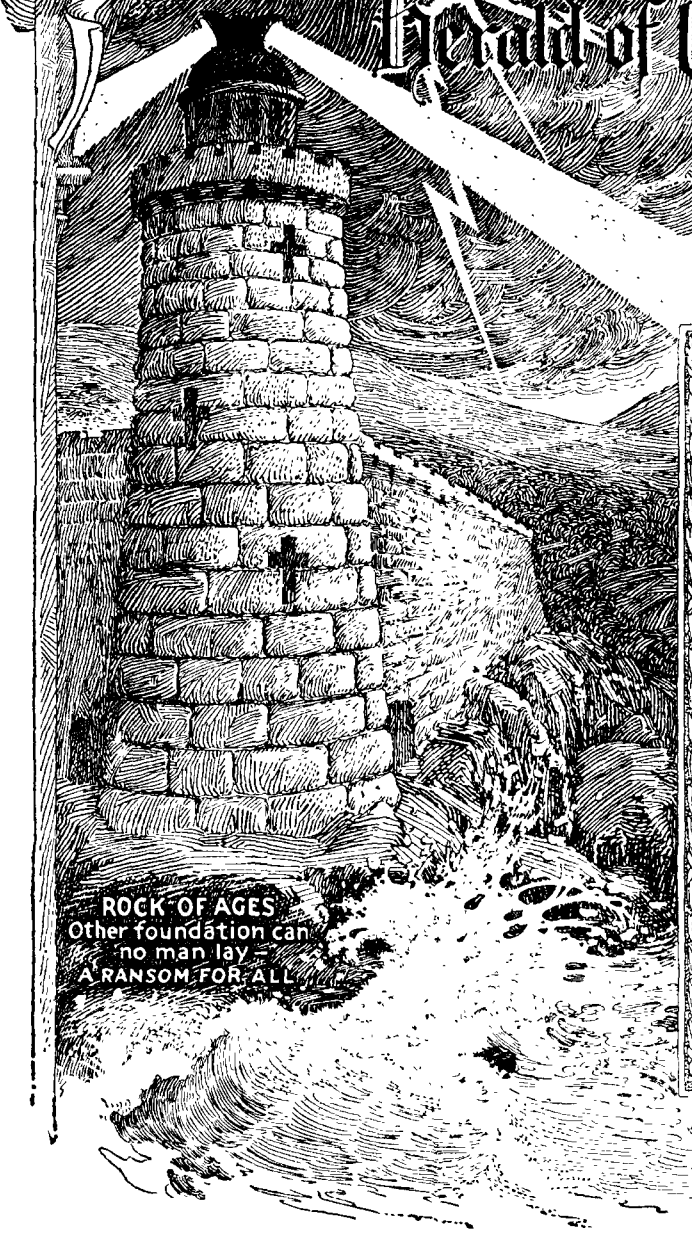
Study XIV: "Earthly Obligations of New Creation"

Week of Feb. 1	Q. 9-17	Week of Feb. 15	Q. 27-33
Week of Feb. 8	Q. 18-26	Week of Feb. 22	Q. 34-40
		Week of Feb. 29	Q. 41-47

Question Manuals on Vol. VI, Studies in the Scriptures, 15c each, postpaid

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLI SEMI-MONTHLY No. 3

Anno Mundi 6048—February 1, 1920

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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 1 2

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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PRESSMEN NOTICE

Any brother in the truth who is an expert operator of either a magazine rotary or flat-bed press, and who would be in position to work in Brooklyn, N. Y., will bestow a favor by communicating with us immediately This will be an opportunity for service.

FOREIGN SUBSCRIPTIONS

Due to the increased cost of production and difference in the exchange, we find it necessary to raise the subscription price for the WATCH TOWER to foreign subscribers. Henceforth the regular subscription price will be :

For the United States per year $1.00
For Canada and foreign countries, per year 1.50

COAST CONVENTIONS

A two day convention is planned for in Los Angeles, for January 31 and February 1. For particulars address F. P. Sherman, 211½ N. Sichel St., Los Angeles, California.

A three-day convention has been arranged for San Francisco, California, February 13-15. All communications should be addressed to G. F. Forsyth, Convention Secretary, 60 Carl St., San Francisco, California.

(*Notices continued on page 7*).

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only) : the regular maroon cloth, gold stamped edition on dull finish paper (size 5″ x 7½″), and the maroon cloth pocket edition on thin paper (size 4″ x 6¾″) ; both sizes are printed from the same plates, the difference being in the margins ; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution : 350 pages, plus indexes and appendixes. 75c. Magazine edition 15c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian ; regular cloth style, price uniform with English.

SERIES II, *"The Time is at Hand,"* treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject : 366 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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

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

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

No foreign editions in the pocket size.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI FEBRUARY 1, 1920 No. 3

VIEWS FROM THE WATCH TOWER

ALL the channels of publicity, the newspaper, the magazine, the book, the cinema, are pouring forth each its own stream about spiritism. The great demand for messages from departed and supposedly alive friends which has been made on the Psychical Research Society has emboldened them to ask the public for two million dollars to carry on their work. The New York *American*, of December 23, publishes the following item:

"Mothers, wives and sweethearts of American soldiers who died in France are besieging the offices of the American Society of Psychical Research seeking messages from the dead. Officers of the society last night announced they are soliciting an endowment of $2,000,000 to handle the requests. Since the signing of the armistice women from all parts of the country have written or visited the society's offices. It has found itself swamped. Part of the proceeds of the endowment would be used for the advancement of psychical research generally, and to 'establish more clearly the workings of the laws connecting the visible with the invisible world'.

"Professor Walter F. Prince, acting secretary and investigating officer of the society, said last night:

"'The relatives want proof—positive proof—that their loved ones are dead. We recommend them to any of the twelve mediums operating under the Psychical Research Society. Rich and poor, high and low, afoot or in limousine, these bereaved women seek us out. They want more than the cold, printed governmental formula telling of the deaths of America's heroes. They want some last word—some final sign from the departed. Sometimes it's the young, wistful sweetheart of a doughboy or an officer. More often it is the old mother, unable to sleep, wanting one more message from her boy.'"

SIR OLIVER IMPOSED UPON

Sir Oliver Lodge, the distinguished British scientist, who of late years has given some considerable attention to spiritistic phenomena, is scheduled to make a tour of America, with a view to advancing the interests of psychic research. Miss Eva Balfour, English actress, as quoted in the New York *Tribune*, December 22, believes that Sir Oliver is chasing spiritistic rainbows. Although having had considerable experience in spiritism herself she says the following:

"'Sir Oliver Lodge is being imposed upon,' declared Miss Balfour yesterday, in describing the spiritualist craze in England. 'Or else he is deceiving himself', she added, 'as hundreds of people have since the war. People are literally going mad in London over spirits. At the present rate our lunatic asylums will soon be filled, and the whole race will be affected. I disagree frankly with Sir Oliver, with no desire to be impolite because I have not only been what people call psychic since I was eight years old, but also because I have thoroughly investigated spiritualism since the craze struck England. If you had spent as much time as I have in darkened rooms trying to catch the toy balloons on the end of a stick which are used to tap you on the head in the dark, you would agree with me.'"

OUIJAS ATTRACT DEMONS

Ouija boards do not stand in very high favor with professional spiritists, according to a statement published in the Nashville *American* of December 14:

"Although ouija boards attract only evil spirits, according to Charles H. Figures, president of the First Spiritualist Church, these boards are in great demand as Christmas toys. At a special church meeting called by President Figures all except one of the ouija boards owned by the members were smashed. One woman member refused to give up her board. One local dealer said he was unable to obtain a supply sufficient to meet the demand. He declared his firm sold 1000 of the boards in two months."

It would be expected that professional mediums would look with disfavor upon the ouija board; for the ouija board dispenses with the necessity for a professional medium, and their revenue is thus largely cut off.

FASCINATION OF THE UNKNOWN

Perhaps one of the sanest editorials which has been published by any secular paper is that issued by the San Francisco *Call and Post*, which reads as follows:

"One of the results of the war has been the revival of spiritualism. There are so many young men, dead because of the war, and voiceless. And mankind is eager to believe that they are now thronging about their living friends—moving pale, silent lips in efforts to tell what they have learned. In England the spirit messages began to come early in the war, and believers in these phenomena have amassed a great amount of what they choose to call evidence. In Germany this spiritual curiosity has taken the form of an intense interest in hypnotism. Only France, of the European countries, is still skeptical. Even in America the fascination of the unknown has taken hold. More than a year ago O. Henry wrote a book from the grave; and now Mark Twain is writing humor through some friend of Professor Hyslop, the English investigator. And, latest of all, comes the story in a leading woman's magazine of a dying son who tapped out a message to his mother on a wireless instrument he had left at home.

"These are curious things. But, though unconvincing, they are not laughable. They witness a tender and longing quality in the human heart, seeking comfort and consolation from their friends who are dead. And yet it is a search that seems doomed to emptiness in the end. These spirit messages are usually commonplace and gossiping, or impossible to understand. They tell no great secrets, reveal no divinity of mystery, give no really satisfying comfort to saddened hearts. The spirit correspondents are strangely dispassionate; they do not thank the world for having set them free from their bodies; nor do they curse that world whose only gift to them was death. And, most important of all, they are telling no secrets and revealing no wisdom, these dead men who should know everything now. Psychic research (as they call it) seems one more futile attempt of the human race to fathom mystery. And those who are not so sensitive are beginning to lose faith in its value."

No one who has any real love for and sympathy with humanity can be disinterested in the desires which rest

in the human heart for some gleam of information about the future, life beyond the grave. Humanity is in a truly pitiable plight; and while some of the immediate problems have been due to selfishness and inconsiderateness of the present generation, the general situation is traceable to inborn imperfection, due to the sentence of death working in mankind because of disobedience early in the history of the human race.

While it is written that Jehovah will laugh to scorn and hold in derision the hypocritical efforts of some of those who name his name to bless the world by their own schemes and devices (Psalm 2:4), yet, on the other hand, it must also be remembered that he 'looked down and beheld the groaning of the prisoners'. His heart was moved to compassion for our undone condition; and for this reason he sent forth his Son into the world.—Psalm 102:20; John 3:16.

A CURE FOR LEPROSY

Leprosy has long been used as a symbol of sin; it seems that ways and means are being discovered for its cure, according to newspaper dispatches recently published:

"For the first time in history, the complete cure of lepers is announced. Twenty patients have been discharged from the Kahili Hospital, and after several months of observation no recurrence of symptoms is noted. Dr. A. L. Dean, president of the University of Hawaii, and a distinguished chemist, has succeeded in isolating the active principle in chaulmoogra oil, made from the seeds of a plant, which for sometime has been recognized as beneficial in the treatment of leprosy. The medicine is enclosed in capsules and injected into the muscles. Scars of the disease remain, but its ravages are at once checked."

LIBERTY AGAIN IN CANADA

Canada returned to peace conditions, in most matters, with the beginning of this year. This means that the press censorship, which has been quite rigidly enforced there for many months, is lifted. We quote the following from the Regina *Morning Leader* of December 22:

"With the coming of the new year, Canada returns practically to a basis of peace. War-time restrictions imposed by order-in-council under the War Measures Act will, with some exceptions, be removed. And, in the case of the exceptions, the orders-in-council terminate at the end of the next session of parliament. The war-time restrictions will cease to be operative on January 1."

CHRISTIANS TO BE TRIED AGAIN

The Baltimore *Sun* of January 7, as also many other papers in the land, published the following information regarding the re-trial of eight of our brethren:

"Eight officials and employes of the International Bible Students Association, who were convicted under the Espionage law in June, 1918, and later freed . . . will be tried again, Leroy W. Ross, United States Attorney, announced today. April 7 has been set as the date for the new trial. The defendants were charged with distributing literature tending to obstruct the operation of the Selective Service Act. The Circuit Court in its decision said that Judge H. B. Howe, of Vermont, who presided at the first trial, made remarks calculated to prejudice the jury."

SHOULD LOOK BEFORE BURNING

Every now and then some zealous evangelist recommends the burning of some of our volumes: an example of the act itself is contained in the book of Acts and apparently had the approval of the Apostle Paul. The people who own the books have a perfect right to burn them if they choose; but they are not strictly following the early church example unless they are familiar with the contents of the books. An editorial in the Alexandria (Va.) *Gazette* of recent date discusses some of the phases of an incident of this kind:

"Two hundred residents of Blakely, Pa., yesterday took Pastor Russell's books from their library shelves, carried them to a street corner in the center of the town and, pouring kerosene on the pile, burned the books. As the flames from the late Pastor's literature mounted skyward, those who destroyed the books marched around the fire singing hymns. It was at the hint of an evangelist conducting revival meetings at the Primitive Methodist Church in Blakely that the Russellite books were burned. A pious Mohammedan never steps upon a scrap of paper lest it should be found to contain words from the Koran. While many persons may take exceptions to certain deductions in literature which is sent out under the auspices of the International Bible Students Association, the fact remains that such productions abound in quotations from Holy Writ.

"It would be safe to say that most of the two hundred religionists who danced around the bonfire referred to above never read the late Pastor Russell's books, and if they did were unable to pick the good from them. Years ago when the late Bible Student was in the flesh, we read six of his bound volumes. We encountered many suggestions in them which seem plausible, while there is much which is doubtful. We likened ourselves, however, to a man who would not throw away a fine apple because he found a few specks upon it. There are specks in Russell which can be obliterated, but to consign to the flames works which he was a lifetime preparing because we encounter certain statements not in our creeds is not the work of wisdom.

"During the late war the United States did much to advertise the late Pastor's works by placing the last publication —'The Finished Mystery'—in the index expurgatorius. One of the first copies of this book, fresh from the press, came into our possession. The only criticism we have to make upon the book it that it is the most noninteresting of all the publications of the International Bible Students Association. Several persons who took part in bringing it to the birth, it will be remembered, were sent to the penitentiary.

"Pastor Russell's books have given an impetus to Bible study. This fact alone should save them from the bonfire."

A "JAZZ" CHURCH

Here and there over the country is a pastor who, tiring of the power of the gospel to attract men's hearts, brings in jazz music and associated means of excitement to swell his audience. The Denver *Post*, of December 20, reports one such. We quote a part of the announcement, not because it is directly edifying, but because it is informative:

"Religion will be given an injection of jazz Sunday by the Rev. G. S. Lackland, Pastor of Grace M. E. Church. A negro jazz orchestra will try its hand at 'jazzing 'em to heaven' in Dr. Lackland's church at 3 o'clock Sunday afternoon. It will give a program of syncopated music—tunes with a swing and a punch—for the Open Forum service. Ordinarily this service is attended by about eight hundred people. Dr. Lackland expects that the jazzing up of the music will fill the auditorium to overflowing. Acting on the theory that the music usually served up to the congregation in the average church is more conducive to sleep than to religion, Dr. Lackland is going to shoot a bunch of jazz into his church Sunday by using a real jazz orchestra. If the experiment proves a success at the Open Forum service, which is attended principally by members of labor unions and Capitol Hill residents who are not regular

attendants at any church. Dr. Lackland will consider the feasibility of using it at all of his church services."

CLERGY MAKE GOOD "COPS"

The ministers seem to be the ones leaving the United Free Church of Scotland, if the following item, taken from the Kokomo (Ind.) *Dispatch* is to be relied upon:

"It was stated at a meeting of the United Free Presbytery here that in Western Scotland ministers were leaving the church and joining the police force on account of the smallness of the stipends."

The general spiritual condition of the ecclesiastical world was described in no uncertain terms by Bishop Lloyd of Illinois in a letter which he contributed to the Chicago *Daily News*:

"The church that appropriates the name of Christ is the most un-Christlike institution in the world. It is narrow, selfish, proud, intolerant, jealous of its own place in the world, while all the time thousands who would gladly welcome the simple message of self-sacrificing ministers are not able to come near to that aid and inspiration which heroes of the spirit of St. Paul or of St. Francis would afford. Destruction must precede construction if the Savior's appeal is ever to get through the system of that institution which has appropriated his name and forgotten his message."

JEWS FLOCKING HOME

A happier phase of earth's activities is found in the field of Zionism. The New York *American*, of January 2, prints the following:

"Nine thousand Jewish war prisoners in Siberian concentration camps have definitely turned their backs on their former home countries, Germany, Austria, and Galicia, and determined to go to Palestine when they would be free. This information is contained in a report to the Zionist Organization of America from Krasnojarak, known as one of the coldest spots on earth."

A few weeks back, there seemed to be the possibility of some disturbance raised by the Kingdom of the Hedjaz; but the following item as published on December 30 by the New York *American* would seem to indicate that friendlier relations now exist:

"Prince Feisal, of the Arab Kingdom of the Hedjaz, has pledged full coöperation with Zionists in establishing a National Jewish Homeland in Palestine, and creating an 'entente' between that country, Arabia, and the liberated Armenia. The Zionist Organization of America has just received a message to this effect from the Emir, which he sent to Herbert Samuel, former British Postmaster-General, a leading Zionist of England."

ROOM FOR 20,000,000

The Appleton (Mo.) *Crescent* reports the following bit of news from London:

"There is room for 20,000,000 inhabitants in the new Jewish state that is being created in Palestine, according to Max Nordau, famous author, who is keenly interested in arousing the interest of Jews in this project throughout the world. 'This is the hour before the dawn for the Jews, thanks to the English-speaking nations', declared Dr. Nordau today. 'For a thousand years the Jews have looked for the coming of Messiah and I feel that his coming is about near. I hope it will not be a false Messiah. The Jews are just beginning to realize what this Zionist movement really is. Zionism for the Jews is their real salvation. The Jews of the world have assimilated the habits and customs of all nations, but they realize that Palestine is their real home. The masses of Jews hail this movement and if there should be any deception it would be tragic. Those not wanting to go to Palestine may easily remain where they are, and God bless them. It is expected that a method will be devised of giving citizenship in the new state of Palestine to Jews who do not wish to go there right away. A system of taxation has been proposed, also, by which Jews would contribute to the support of the Palestine government whether they live there or not, if they secure citizenship papers. There is going to be competition for space in Palestine. The boundaries of the new state probably will be defined after the lines of the Bible. We do not anticipate a return of the whole Jewish people from the outside world, but it is already known that the territory which the new state will possess between the Mediterranean and the Euphrates river will hold 20,000,000 souls.'"

Many of the newspapers of this country have recently published plates of Palestine showing the scheme of a Norwegian engineer to water the same arid parts of Palestine and also to furnish a great amount of electric power by running an underground aqueduct from the Mediterranean Sea to the Dead Sea. It will be remembered that the Dead Sea is some fourteen hundred feet below sea level; and this great drop supplies the finest kind of opportunity for the development of electric power through water.

WORLD-WIDE INTEREST IN ZIONISM

The London *Daily Mail* gives us the following information, which apparently is designed as an offset for the statements of other British politicians which are receiving wide publicity:

"Two years ago the government issued a declaration of policy in favor of the establishment of a Jewish national home in Palestine, and to celebrate the anniversary a meeting has been held at the London Opera House. Lord Rothschild, who presided, read a letter from Lord Curzon giving an assurance that there had been no change in the policy of the government. Lord Rothschild said that they were much nearer their goal than before, and he felt sure they would yet see the establishment of their desired home in Palestine. Mr. Herbert Samuel said the new Palestine must be in some small measure an example to the world."

This announcement by the British government was received with gratitude by prominent British Jews, among them Mr. Herbert Samuel, who was reported by the Aberdeen (Scot.) *Daily Journal* as remarking:

"They had waited 2000 years, and could afford to wait perhaps two years more. Often delay was a prelude to disappointment, but he felt sure it would not be so with them now."

As showing the world-wide interest in the matter we take the following paragraphs from an item published by the Sydney (N. S. W.) *Evening News*:

"At the international headquarters of the Zionist Organization, in Great Russell Street, London, plans are rapidly going forward for the settlement of thousands of Jewish people in Palestine. There is a pleasant bustle in the rooms where the plans are being perfected, and men and women go about with faces alight and voices full of eagerness because of the return home."

"The initial step will be the establishment of a university in Jerusalem. The nucleus of a university is already to hand in the different medical centers in Palestine. Jewish scholars are doing research work in Jerusalem on Jewish history. A considerable organization also exists in Russia which has for its special work the translation of the classics of all tongues into Hebrew. This organization will be transferred *en bloc* to the new university, which at the outset will establish a Jewish University Press."

PETER WRITES ABOUT CHRISTIAN LIVING

— — FEBRUARY 29 — 1 PETER 2:1-5, 11, 12, 19-25 — —

A PECULIAR PEOPLE FOR A PECULIAR PURPOSE — A NEW GENERATION, WITH A CHANGE OF NATURE FROM HUMAN TO SPIRIT — HOW THIS CHANGE IS BROUGHT ABOUT — THEIR NATIONAL POLICY — THEIR STANDING ARMY — THEIR FOOD SUPPLY — SOME OF THEIR PECULIARITIES — A HOLY TEMPLE OF GOD.

"He that saith he abideth in him ought himself also to walk even as he walked." — 1 John 2:6

DURING the gospel age, whose work is now drawing to a close, the Lord has been making ready a peculiar people for a very peculiar and very glorious purpose. The purpose is nothing less than that of a joint-reign with Christ for a thousand years, by means of which not only shall the families of the earth be blest, but angels also shall be brought to a righteous judgment and reward, and all things in heaven and in earth shall be brought into perfect harmony with the divine will and into conformity thereto. Thenceforth universal peace and joy and praise shall abound to the glory of God.

This peculiar people is a new and chosen generation. They were first chosen out from among men, "through sanctification of the spirit and belief of the truth." Or, in other words, having believed the message of salvation through Christ the Redeemer, and having gratefully accepted the same and being earnestly desirous of perfect personal conformity to the divine will, and having therefore humbly submittd themselves entirely to God, they were chosen by Jehovah to be his peculiar people.

That which renders his people peculiar as compared with all others is a very radical change—a change of nature from the human to the spiritual. (2 Peter 1:4) This change of nature has been brought about by the power of the truth, which leads those who are rightly exercised by it to a full consecration of heart and life to the will and service of God, even unto death. This change of nature, however, is only begun in the present life, and consists as yet only of a change of mind and a consequent change of character and of action in harmony with the new hopes, aims and aspirations generated by the "exceeding great and precious promises" of the Word of God. No wonder is it that a people actuated by such hopes and aims should be a peculiar people, a people separate from the world, in the world but not of it.

A ROYAL PRIESTHOOD

They are indeed a new generation, that is, a new race, of a new and noble nature, distinct and separate from the human race, although as new creatures they are as yet only begotten and developing in the embryo state, the full development or birth being due at the resurrection. Wonderful indeed is this truth. "Ye [brethren] are a chosen generation"—a new order of beings, chosen of God as the heirs of his special favor. And not only so, says the Apostle, but "ye are a royal priesthood", a people to be clothed with authority and with power to stand between God and fallen humanity to lift mankind up from degradation and to restore them to the divine likeness and favor. This people is indeed a royal priesthood, whose power and glory will appear in due time, to the glory of God and to the blessing of all the families of the earth.

But, further, says the Apostle, they are "a holy nation". In what sense can this people be called a nation? A nation is a body of people united under one government and having common interests and bound by mutual obligations and mutual consent, either expressed or implied, to conserve those interests. Truly such a people, such a nation, are the Lord's people under Christ Jesus their King; and their interests are one. They are the interests of the truth concerning the establishment of Christ's kingdom in all the earth. But its object, unlike that of all other ambitious powers, is not the glorification of selfishness, but the exaltation of meekness and righteousness and the establishment of universal peace and happiness. Every loyal citizen of this nation is deeply interested in its politics, and is ready to take up the sword in its defense at any moment. We remember, however, that the weapons of our warfare are not carnal, but that they are mighty, through God, to the pulling down of strongholds. Our sword is "the sword of the spirit, which is the Word of God," and an every-day exercise and drill in its use makes us able soldiers.

Let all the members of this "chosen generation", and "royal priesthood", this "holy nation", this "peculiar people", seek more and more—by vigilance, by faithfulness and by holiness—to separate themselves from the spirit of the world, to submit themselves to the transforming influences of the spirit of God, and to discipline and drill themselves in the use of the sword of the spirit, so that they may "show forth the praises of him who hath called them out of darkness into his marvelous light".

"BABES IN CHRIST"

This peculiar people the Apostle likens, in the beginning of their life of faith, to babes. Though they may be men of mature years, they are but babes beginning a new life. And the Apostle counsels them, as new-born babes, to desire earnestly and seek for the sincere milk of the Word of God —the simple truths, the foundation doctrines. These are the plain, clear statements of the Scriptures, (1) of the original perfection and glory of humanity, created in the image of God; (2) of the fall of Adam and the race represented in him in trial; (3) of the death penalty; (4) of the redemption of Adam, and, therefore, also of the race represented in him, by the payment of an equivalent price—the sacrifice of "the man Christ Jesus, who gave himself a ransom for all"; (5) of the actual deliverance of the redeemed race in God's due time and order.—Genesis 1:27, 31; 3:1-6, 17-19; Romans 6:23; 1 Corinthians 15:21, 22; 1 Timothy 2:5, 6; Acts 3:19-21.

Those who in simple faith accept these truths and who, laying aside all malice, all guile, hypocrisies, envies, and evil speaking, endeavor to live worthy of this salvation, esteeming it as only a reasonable service to devote themselves thenceforth to the service of God, are accepted of him as sons and heirs, as spiritual sons. Precious indeed in Jehovah's sight are these little ones. It was with reference to such that our Lord said to Peter: "Feed my lambs"; and again that he gave warning to false teachers, saying, "Whosoever shall ensnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck and that he were sunk in the depth of the sea". (John 21:15; Matthew 18:6, *Diaglott*) Again, under the figure of a tender shepherd caring for a weak and straying lamb, he shows his solicitude for these babes of the family, saying, "It is not the will of your Father which is in heaven that one of these little ones should perish".—Matthew 18:14.

GROWTH DEPENDENT UPON PURE FOOD

But while the babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them, and because they are dearly beloved of the Lord, and while their meek and teachable spirit is commended to all, it is not the will of God that they should always remain babes. The very object of his commending to them the milk of the Word is that they may grow thereby out of this infantile state up to the maturity of spiritual life, "that we be no more children, tossed to and fro and carried about with every wind of doctrine". (Ephesians 4:14) In the experience of every healthy, growing child of God there should come a time when he should be able to leave the first principles of the doctrine of Christ, the foundation principles, having them firmly established and settled in his mind, and, therefore, not needing to dig them up and lay them again, but going on to perfection in grace and in the knowledge of the truth.—Hebrews 6:1-3.

The Apostle Paul reproved some in his day because they did not thus grow, saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat; for every one that useth milk [only] is unskilful in the word of righteousness, for he is a babe". (Hebrews 5:12-14) We are not to live continually on the milk diet, "but by every word that proceedeth out of the mouth of God". (Matthew 4:4) Some of these words are the simple truths

noted above, the milk. Others are deeper truths, the strong meat for those who, nourished by the pure milk, have grown and developed considerable firmness and strength of Christian character. This "solid food," says the Apostle, is for adults, those possessing faculties habitually exercised in the discrimination of both good and evil. He also warns them of the dreadful result to them if they should fall away.—Hebrews 6:4-6.

If the babes in Christ are fed on adulterated milk, a confused mixture of truth and error concerning the above mentioned foundation doctrines, the result will be that they will sicken and die, unless the unwholesome diet is speedily removed and the sincere, pure milk is sought after and used. As a general thing there is not sufficient care on the part of the babes in Christ about seeking the pure milk of the Word of God; and many of the adults are too careless about setting the pure milk before them. Let those who are truly the Lord's little ones bear in mind the Apostle's counsel to desire and to seek after only the pure milk of the Word, and resolutely to discard all else. Any theological views which will not rest squarely upon the above named foundation doctrines, so plainly enunciated in the Scriptures, but which attempt to pervert and to shift and to make them void, do not constitute the pure diet for the Lord's children.

A HOLY TEMPLE OF GOD

The Apostle then shows (1 Peter 2:4-9) that such consecrated and faithful children of God have the privilege of becoming members of a grand spiritual house of which Christ Jesus is the head. The shape of the building to which reference is made is evidently that of a pyramid, and was probably suggested to his mind by the words of the Prophet Isaiah (28:16) a part of which he quotes, saying, "Behold, I lay in Zion a chief corner-stone, elect, precious . . . the same is become the head of the corner, and a stone of stumbling and a rock of offense, even to those which stumble at the Word, being disobedient, whereunto also they were appointed".

The great work of preparing these living stones for their places in this building of God is still in progress, although it is almost completed. This is the painful part of the work to every one of the stones. The blows of the hammer and the chisel, the hard discipline of experience, are not desirable except for the effects, the peaceable fruits of righteousness. And if we would have the results we must patiently submit to the painful processes, and see to it that no cross-grained willfulness on our part shall interfere with the work: for such interference would sooner or later be the occasion for the Builder to abandon us and to substitute another stone more pliable and easily worked; for the time is short, and what is to be done must be done quickly.

God lays great stress upon loyal and loving obedience on the part of his children. It was only a little matter of disobedience that cost Adam and his posterity so dearly, and that will bring similar results to all those who, having once escaped the condemnation of death through faith in Christ the Redeemer, thereafter refuse to stand before God in the robe of Christ's righteousness, but prefer to appear in their own. All such were appointed to stumble. But blessed are the meek; for they shall stand. "The Lord knoweth them that are his."

JOHN WRITES ABOUT CHRISTIAN LOVE

MARCH 7 — JOHN 4:7-21

THE RELATIONSHIP BETWEEN LOVE AND ITS AUTHOR—HOW GOD'S LOVE IS MANIFEST TO US—IMITATION OF JEHOVAH URGED—ABIDING IN HIM AND HE IN US—SUCCESS POSSIBLE ONLY BY THE HOLY SPIRIT

"Beloved, if God so loved us, we ought also to love one another"—1 John 4:11

LOVE, the greatest attribute in the world, stands related to all the other things in the universe. Some of its relationships are briefly referred to in this chapter by the Apostle John. In a perfect character love does not operate independently of the other attributes; but it is coöperated with by wisdom and justice. It is not possible to be entirely just without having some love, for justice demands that we love our neighbors as ourselves. Likewise wisdom without love is a very sorry pill. Such is the wisdom of the world, which is foolishness with God.

"Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God."

The great object of our Christian schooling is that we may be made like God. (Matthew 5:48; 1 Peter 1:16) But we are not suddenly transformed from imperfectly balanced characters to beings reflecting all the beauty of Jehovah's righteousness. The transformation is gradual, so that every step of the change can be appreciated and coöperated in by the individual believer.

GOD THE AUTHOR OF LOVE

The first step is the development of the disposition of Jehovah and of his Son, Jesus Christ. It is an elementary appreciation of this disposition, or spirit, that draws us to the Lord and that prompts us to give our all to him in consecration. This disposition which actuates or moves Jehovah to deal with imperfect and sin-cursed beings is what the Scriptures refer to by the word *love*.

All the love there is in the universe came from God. All the fragmentary love in mankind came from him in the sense that he planted it in his perfect human child, Adam, and Adam gave some of it to his posterity. Some fragments of this love, or benevolent attitude toward every creature, was in us when we came to the Lord. Through his precepts and through the example of his own redemptive plan, and through the course of his specially beloved Son Jesus we are encouraged to develop this kindly motive and generous disposition toward all.

Through the operation of the Lord's Word in us and through the lessons learned by expensive experience we may develop a little wisdom and a keener sense of justice; but because of imperfections of the flesh our growth in these directions is not likely to be so great as to make us distinguished. But when it comes to love: we cannot have less than good wishes for our brethren in the same narrow way, for the world in general, and even for our enemies. Love put into practise means more than good wishes, however; it means doing good to all men as we have opportunity (Galatians 6:10), but the motive must be there first; that is always a possibility.

There is therefore every reason why we should love one another. If God in whose eyes all things are made manifest (Hebrews 4:13) can see some reason for loving each one of the faithful followers of Christ there is surely much more reason why we who are so very imperfect should love those whom God has set his favor upon through Christ Jesus.

LOVE LIKE SUNSHINE

There is not only this reason, but there is the additional one that love rewards and benefits the lover. It is like sunshine in the heart. It warms, expands, and causes to grow all the tender buds of the holy spirit's fruits. Love is of God; therefore we should love and practise this God-like trait. In fact, no one loves in this particular manner except those who have been begotten of God.

This love is not the grasping, acquisitive kind common in the world, nor is it even the nobler reciprocal give-and-take kind which is also found in the world. It is a love which radiates kindness and blessings and seeks only for opportunities to bestow its bounties. To the extent that we love we know God; for we feel to that extent just as he feels. We enter into an appreciation of his motives, so that, if we had his

power, position, and authority, we would do just as he does.

"He that loveth not knoweth not God; for God is love."

The latter clause of this verse is one of the most frequently quoted texts in the Bible; and yet it is often cited to sustain erroneous theories. Christian Scientists make free use of it in an effort to prove that there is no personal God, that God is simply a principle. They carry this reasoning further and say that since God is only a principle it is folly to pray to it. If one has a difficult problem in mathematics one does not pray to some mathematical principle but goes and gets competent help. So Scientists do not pray to God but go and get help from a "competent" healer—at so much per helping

LOVE A DISTINGUISHING CHARACTERISTIC

But to the honest reader the meaning in very apparent. Love is the outstanding attribute of the Father's character in his dealings with the church in this gospel age and in the provisions which he has made for man's blessing. He is a living expression of love; and uniquely so, because he is the self-existent One. In due time when man is restored to the image of God, he too will be a living expression of love, though with a much more limited sphere of activity than that of the heavenly Father.

"Herein is manifested the love of God toward us, that God hath sent his only begotten Son into the world that we might have life through him."

The Father loved us and this love moved him to do something for us, even though it caused him the sacrifice of the dearest treasure of his heart. The thing that we needed to have done most of all, the thing necessary to be done before any other blessings could be bestowed upon us was to redeem us or relieve us from the sentence of death under which we were born. As long as that sentence was over us nothing of any extent could be done for us; for, though love is much, love is not all. Love prompts, but justice directs and steadies in all Jehovah's perfect doings.

How simply and briefly the story of redemption is here told! The motive for, the act of and the benefits of the plan of salvation are narrated in just a few precious words. Let the wise ones of the world laugh to scorn the plan devised for their own blessing and happiness. "He that loveth not knoweth not God." There being no responsive note in their beings, they cannot understnd how God feels toward them and toward us. In due time they shall be confused and ashamed of their present views.

THE SAVIOR NEEDED

Without a vicarious savior our prospects for life or blessing on any plane would have been hopeless. So when there was no other eye to pity and no other arm to save God's own arm brought salvation. The Lord, the perfect Expression of Jehovah's will and purpose, left the ivory palaces of glory where he was rich in power, position, and opportunities. He came to earth and was made into a human being by the process of begetting, conception, development, and birth. He grew in wisdom and stature until he attained the age of thirty years. There, being sinless and perfect, he gave himself a ransom, a corresponding, a substitutionary price for all of Adam's race. (1 Timothy 2:5, 6) They had been condemned in one man; they could therefore all be redeemed by one man.—1 Corinthians 15:22.

Jesus gave his perfect human life to be an offset price for the sin of Adam; and since we received our condemnation through that sin (Romans 5:18) we can receive freedom from that condemnation through the perfect obedience of Jesus. (Romans 5:19) The condemnation brought death (Romans 6:23); freedom from that condemnation brings life. This life has been available during the gospel age to those who have had the faith to commit themselves to the Lord's arrangements. For the rest of men it will be available under the Messianic reign; for, it must be remembered, "He is the propitiation for our sins; and not for ours only, but for the sins of the whole world".—1 John 2:2.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The Apostle would have us understand that our love is nothing except as it is a copy of God's love; and if it is a copy then it is unworthy of being pointed to as a standard. The loftiest manifestation of unselfish love is seen in the arrangement of God wherein his love prompted his wisdom to devise a plan wherein his justice could remain inviolate and his power at the same time perform the redemption of a race sold under sin. Nothing but pure benevolence could have prompted such a course; for it would surely have been less trouble for the Almighty to start a new race.

AN INDEX OF GOD'S WILL

"Beloved, if God so loved us, we also ought to love one another."

The conclusion is irresistible. The child of God who, out of choice and preference, has agreed to take Jehovah's will as his own is anxious to discern all the leadings of divine grace which will point him to a clearer comprehension of that will. If we see in God's Word that he hates evil, then we hate evil, too; for we are sure that his judgment is accurate and his taste dependable. On the other hand, if we see that his love is set upon a certain class of people, mean and despised though they be in the sight of the world, our love goes out to that class because we have faith that the heavenly Father would not love that which is totally unworthy of his love. Any other attitude than this would be dangerous for the new creature; for it would be placing our own judgment ahead of the Lord's. It would be essentially saying that we thought the Lord was too gullible: that he had allowed himself to be taken in by those poor social outcasts; but that *we* have no intention of being duped in any such manner as that. We've had too much experience for that, etc., etc.

"No man hath beheld God at any time: if we love one another God abideth in us, and his love is perfected in us: hereby we know that we abide in him and he in us, because he hath given us of his spirit."

Even in his perfect state man is not so constructed that he can behold the glory of God and live. He can learn about him through messages, through his works, and through his dealings with other individual creatures. There are even imperfect manifestations of God's character in man, who was once made in the image and likeness of God. With new creatures in Christ much more marked manifestations of Jehovah's character should be discoverable; but in the life and character of our Lord Jesus the most complete delineation of Jehovah which is possible for us to grasp while yet in fleshly organisms is made.—John 14:7.

"GOD DWELLETH IN YOU"

If we love one another and to the extent that we love one another we are actuated by the same motive that is so noticeable in the Father; thus and to this extent God dwelleth in us. This does not mean that God as a person dwells inside of us, that we are obsessed, so to speak, but that the divine principles which make him the God that he is are also operating in us. God Jehovah is most certainly a person, but that person is not scattered about in some hazy, willy-nilly manner through all the universe, as Pantheism would have us believe.

The Revised Version says that "his love is perfected in us" if we love one another. Literally the Greek text says: "His love, having been perfected, is in us". Both thoughts are good and edifying. His love having been manifested in a perfect degree in the sending forth of his Son to die as man's Redeemer, is in us if we have the mind in us which was in Christ Jesus, if we have the disposition to lay down our lives for his brethren and for the benefit of the world. If we love the Lord's brethren for the same reasons that he loved them, because Jehovah loves loves them and because they are in need of his services, rather than because of any fancy frills or furbelows of dress, endowment, or conduct, then the same kind of love which he showed in perfect form is in us, though with us it is in a meager degree.

We are given an assurance of the unity of purpose which exists between us and our heavenly Father in the fact that he has given us of his spirit. The anointing which we have

received of him abides in us and his spirit bears witness with our spirits that we stand to him in the relationship of sons. We know his spirit, or holy power, is operating in us because since we are his we are able to do things in the shape of subjugating our bodies to the accomplishment of commendable purposes such as we were not able to do in our own strength. God's holy spirit operates in us also to the displacement of ideals and objects of attachment which once governed us. Human power alone would not have been able to do this.

BEHOLDING AND BEARING WITNESS

"And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God."

The Apostle had beheld and borne witness in a very personal way, as did all of the apostles; but those of us who have not seen Jesus in the flesh behold his position in the divine plan and the importance of his work in the carrying out of that plan. Though we have not seen the living Word in person, we have the printed Word, concerning which we bear testimony to all who have ears to hear.

He who really believes that Jesus is the Son of God will have no trouble in confessing his belief, though that confession be met with scorn from the worldly wise. The way he confesses his faith is not by mere words, which might be repeated parrot-like, but by openly espousing the facts of Jesus' divine sonship. Whoever does this gives himself to the divine arrangements and, during the acceptable time, is taken into the divine family, having approached God through faith in the meritorious work of Jesus. Jehovah accepts him as a joint sacrificer with Christ, and starts in him a new life intended to eventuate in a new and glorious existence of a very high order. The relationship of father and son is thus established. The divine energizing power is working and keeps working in him; and *he* abides in God's arrangements for his blessing and for the accomplishment of all Jehovah's purposes in and through him.

LOVE PROVED AND BELIEVED IN

"And we know and have believed the love which God hath toward us. God is love; and he that abideth in love abideth in God, and God abideth in him."

If such words came from an inexperienced person they would carry but little weight; but all of the Apostle's momentous life stands back of these simple words. A mere lad when he walked the shores of Galilee with his Master and Friend, or when he threaded the throngs of the city of David, he evidently had that rare combination of love and loyalty which made him an object of special attraction to the Lord. Now the Apostle was an old man; he was the last of the twelve, and many had been the vicissitudes through which he had come to the bleak Isle of Patmos. The way from Pentecost to Patmos had been strewn with many thorns and rocky barriers, when viewed from the standpoint of human comfort. But his love and loyalty had grown with the passing years, until there was none of the twelve more steady, none more tender.

Had he not *known* that God loved him, had he not believed it in the fullest sense he could never have gone through all that he had experienced for the testimony of Jesus and for the Word of God. And how did he know that God loved him? His Master had said as much: "The Father himself loveth you".—John 16:27.

God is love, though love is not properly God. Adam's mistake was in making love his god, and in thus displacing Jehovah from the position which he alone should occupy. He that abides in the sunshine of divine love abides in God, abides within the scope of his plan; and if he persists in exercising the same kind of love which God has for his people, then God's character, God's spirit, abides in him.

DISPENSERS OF SUNSHINE

"Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is even so are we in this world."

If we are abiding in love and thus showing our preference for Jehovah's character above our own natural one, we may have confidence in the day of final decision of our destiny: for we know that the Father will approve his own character, whether in himself or in us. The more we have of it the more he will approve us.

As Jehovah is the living embodiment of love in his relationship to the world, so are we expected to be living embodiments of love in our relationships to the world. The world may be prevented by blindness from seeing the loving phases of God's providences for them. The vail of ignorance, superstition, and tears obscures in the minds of most people the real beauty of God's character and purposes. And if he and his purposes are not known, or, if partially known, set at naught among men, we with our pitiably meager faculties and numerous imperfections of the flesh could not expect to be other than disesteemed.

"There is no fear in love; but perfect love casteth out fear, because fear hath torment; and he that feareth is not made perfect in love."

A negative side of love is here shown. There is something that it does *not* produce, and that is fear. Dread would perhaps be a better word here; otherwise there is no distinction possible between slavish fear and reverential awe, which is also referred to in the Scriptures by the word fear. A book of remembrance has been kept for those who "*feared* the Lord, and that thought upon his name", we are told. (Malachi 3:16) Likewise our Lord was heard on account of his *fear* (Hebrews 5:7), and "the secret of the Lord is with them that *fear* him", etc.—Psalm 25:14.

NO DREAD IN LOVE

But where perfect love is, there is no dread. Dread might move one to repentence, it might even move one to conversion, but it would never move one to make a consecration of one's self to God, and without a consecration other steps are largely unavailing.

The more perfect the love the more perfectly does it displace fear. The two are contrary to each other and cannot stay in the same heart at the same time. But for perfect love it is not necessary to have a perfect organism, though to *express* it perfectly it would be necessary to have perfect wisdom, perfect justice, perfect power, as well as a perfect body. Perfect love means good will, unsullied and unsmirched by any grudge or malice, by any desire for retaliation or revenge for wrongs done us. If we have the same disposition which God has toward every creature, we are abiding in him; and if we are abiding in him who is omnipotent we have no reason to fear, and no fear. Love, then, puts us in touch with all that is needful for our welfare. Shall we not pray for it, shall we not carefully observe and as carefully weed out of our hearts everything that is out of harmony with love, good will, benevolence?

"Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thine employ
Peace that dearer is than joy:
Out of self to love be led
And to heav'n acclimated,
Until all things sweet and good
Seem my nature's habitude."

"We love him because he first loved us."

God is the fountain head of love. It started with him. It was the benign warmth of his love that awakened responsive life in us. As the warmth of the sun in spring-time calls to and expands the heart of the bud, whether it be a violet or a humble dandelion, so a knowledge of the Father's love which he has already shown to us in the gift of his dearest prized treasure, his Son, has called to and expanded our hearts, whether they be more or less nobly fitted with a body.

LOVING GOD'S OWN

"If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

Here is the rub on the flesh of the new creature. The tendency is to conjure up a sentimental conception of God,

which is really an embodiment of our own desires and preferences, and to say that we love that kind of God and at the same time ignore those upon whom the Lord has set his love. If God loves them, so must we love them.

This passage does not mean that we are to love the Lord's people *because* of their various and numerous imperfections, but rather *in spite* of them. Their flesh may or may not be attractive to us (the probabilities are that it will not be); but we are not called upon to love flesh, even our own, but rather the *image of Christ* in the Lord's people. To see the image of Christ we have need of faith; for we actually see only a fragment here and a fragment there. But by various tests it can be demonstrated to be present, very much as we test its presence in ourselves.

The inexperienced mind finds it difficult to believe that water is the principal element in the wood of a lead pencil. Yet water and carbon are almost the only substances there. It can be easily demonstrated by fire. So the presence of the image of Christ is nowhere more easily discerned, if it be there, than in the fire of trial and in the tests of faithfulness. The record which we have of the faithfulness of Christ's followers down through the gospel age becomes strong evidence to us of the image of Christ in their lives. We love and admire faithfulness and can readily see that if some of God's spirit in their imperfect organisms makes an admirable showing to us, then surely the author and source of that spirit is much more to be admired than any imperfect child of his.

THE NEW COMMANDMENT

"And this commandment have we from him, that he who loveth God love his brother also."

The commandment which Jehovah gave us was through his Son, who is the Head over all things to the church which is his body. His Son said: "A new commandment I give unto you, That ye love one another, as I have loved you". (John 13:34) A perfect example has been set us by our Lord Jesus. He gave himself unstintingly for the blessing and benefit of his disciples. He not only instructed them and did many useful things for them, but he gave ***himself***, the deep interest of his heart in their welfare, and continued to do so, even unto death.

This commandment is the one involving sacrifice. There are the basic demands of divine law that we shall love God with all our heart, soul, mind, and strength and our neighbors as ourselves, but these demands are made of all intelligent creatures. No one is required to enter into a contract of sacrifice, but once having entered voluntarily it is incumbent upon the contractor to be faithful. And it is this ground that is covered in this commandment which we have from him. We cannot lay just claim to being our Lord's disciples, or learners, unless we have love for his brethren; for "by this shall all men know that ye are my disciples, if ye have love one for another".—John 13:35.

JOHN ON THE ISLE OF PATMOS

— — MARCH 14 — REVELATION 1:4-18 — —

THE INTRODUCTION—ANNOUNCEMENT OF MESSIAH'S COMING AND HIS RECEPTION ON EARTH—JOHN'S PERSECUTION BECAUSE OF FAITHFULNESS—THE SEVEN CHURCHES—THE GLORIFIED REDEEMER — VICTORY OVER DEATH

"Jesus Christ is the same yesterday and today, yea and for ever."—Hebrews 13:8.

REVELATION is a book of symbolic imagery. Frequently the symbols cannot be put into picture form, but each metaphor has a real meaning and these meanings make good sense.

In some respects the entire first chapter is an introduction, but more specifically is this true of the first eight verses. The message as a whole is addressed "to the seven churches which are in Asia"; that is, there were particular parts addressed to individual churches, though all that is said was intended to apply to all the churches. It is quite generally agreed that these seven churches are representative of all the stages of the church of this gospel age. To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than they seem to deserve; and would imply an ignoring of other churches more numerous and more influential than they; as, for instance, the churches at Jerusalem, at Antioch, Corinth, Colosse, Philippi, Thessalonica, etc.

John at the time of the trance vision was a prisoner, exiled to the Isle of Patmos, a penal colony of those days, an island almost uninhabitable, rocky, barren. Today there are no less than six monasteries and chapels on its inhospitable crags. The crime for which the Apostle suffered this punishment was faithfulness as the mouthpiece of the Lord.

When the vision was seen, thought to be about 96 A. D., St. John must have been a venerable personage of at least ninety. He was ostracized from society in a very literal sense of that word, but it is manifest that his lack of favor with the world was more than made up by far greater stores of favor from God the Father. The revelations more than offset his persecutions.

LIFE'S COMPENSATIONS

Likewise the blessed understanding of his revelations which the Lord has granted his church at this end of the gospel age far more than offset the various experiences which in his providence have come upon the people of the Lord. His assurance is that all things shall work together for good to those who love God, to those who are called according to his purpose. Whoever rests his faith securely upon this promise may indeed count all things earthly as refuse in comparison with the excellency of the knowledge of Christ Jesus our Lord.

The seventh verse gives us a proclamation concerning the second advent of our Lord Jesus. It pictures him as coming in the clouds of heaven. The language reminds one of the utterance of our Lord himself on this same point: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory". (Matthew 24:30) The Prophet Daniel had long before foretold the same thing: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a Son of man," etc.—Daniel 7:13.

Great clouds of dismal obscurity and confusion have been hanging in the ecclesiastical heavens, particularly since they almost had the world converted and were just on the verge of establishing the Millennium without Christ's aid—and then the bloodiest war of all history broke out! It was enough to confuse any one not acquainted with the divine purposes. But the confusion had really hung over ecclesiasticism for many years prior to the great war. The sun, the gospel message, had been darkened in its going forth. (Isaiah 13:10) The gospel message, as contained in the Bible went forth most wonderfully in the hundred years prior to the great war, but its simple and comparatively plain meaning was obscured in the minds of the people by an admixture of church-state-ism, or the theory of establishing Christ's kingdom by human political means. The final effect of the great time of trouble will be to prove that it is as a "destruction from the Almighty".—Isaiah 13:6.

JEW AND GENTILE TO PERCEIVE

Slowly every eye will perceive the real situation, even the Jews who pierced him. All kindreds of the earth shall be in sorrow and distress by the time of the establishment of Messiah's kingdom and, in fact, because of that very establishment; for many things now held dear in the hearts

of the people will have to be taken away before the purer joys and less selfish pleasures which Christ will give them can be dispensed.

The Lord then identified himself definitely with the Revelation message, saying that he is the first and the last, the "Being", the "Was", the "Coming", the "All-holding" One Since his resurrection our Lord says of himself that he has all power in heaven and earth (Matthew 28:18), and further testimony of his power is given by the writer of Hebrews, saying that he is "upholding all things by the word of his power".—Hebrews 1:3.

The simplicity of the Apostle's introduction to this most wonderful book is worthy of note. He did not write the title of the book as it appears in our common version Bibles, which reads "The Revelation of St. John, the Divine", that is to say, the Revelation of St. John, Doctor of Divinity. On the contrary, John claims no credit for the revelation; it was not *his;* but as he distinctly explains, it was a revelation from our Lord Jesus Christ which God gave him. Nor was it even *to* John in any special sense, but as he declares, it was to God's "servants", and sent by his "servant John"

PLAINNESS AND HONESTY

This simplicity, common to all the apostles, commends them to us as men of humble minds, as being the very kind of men we should expect the Lord to use as special servants and messengers to his people. This plainness and unaffectedness is in striking contrast with the pomposity of many of those who claim to be their pupils and fellow servants, and who often delight in the titles of Reverend, Right Reverend, Very Reverend, His Holiness, Doctor of Divinity, and others. In proportion as the spirit of the world is quenched by the spirit of Christ and in proportion as the Lord's people are zealous in seeking and finding the "old paths" (Jeremiah 6.16), in that same proportion do these human titles which seem so much to the world and to Babylon come to appear vain, inappropriate, deceptive.

Instead of adding loud and boastful titles to his name, as Bishop, Overseer of all the Churches of Asia Minor, we find John introducing himself as "your brother", as the companion of all saints in tribulation, and in the kingdom, and in the patient endurance of suffering for Christ Jesus. He was sharer with Christ, as a member of his body in his afflictions, in his endurance, and prospectively a joint heir in his kingdom; and in all this he was the brother of all fellow disciples, sharers of the same sufferings, and prospectively of the same glory.

It is generally understood that John had already been severly persecuted; yet with remarkable modesty, he passes over not only his previous service for the truth, which had brought him his persecution, but also he passes lightly over the persecution itself, merely noting that he was on the Isle of Patmos because of his fidelity to the Word of God and the testimony that Jesus was the Christ

"MIND NOT HIGH THINGS"

This plainness, this absence of boastfulness so noticeable in the writings of all the apostles, commends them and their words to our attention, and marks them as not being in the ministry for the gratification of vanity or for the seeking of earthly rewards of any kind, but simply as the servants of God who delighted to do his will, and to tell the good tidings to the utter ignoring of themselves, excepting in so far as mention of themselves and their affairs might be necessary and helpful to the church.

All of the Lord's followers do well to note this characteristic of the Master, and of those whom he specially chose to be his followers and our exemplars. In proportion as we attain to the Lord's spirit it will similarly manifest itself in our sentiments and conduct.

The Apostle says that he was in the spirit on the Lord's day; that is, he was in a trance. A trance was here used of the Lord as being, doubtless, the best method of impressing these highly symbolic pictures on the mind of his servant John. No authorization is given us for expecting trances and no direction is given us to try to place ourselves in a trance condition. Without some basis for expecting visions and revelations (and there is none for the church now) it would be nothing short of conceit for us to try to add to the divine revelations in any manner And to attempt to put ourselves in a trance condition without divine direction would be to lay ourselves extremely liable to the baneful influence of the demons, the fallen and wicked angels.

Presumably John referred to the first day of the week, now generally called Sunday. It is peculiarly to us the Lord's day, the day on which our Lord rose from the dead, and on which all the promises of God's Word received life and on which our hopes through Christ were quickened. It is, perhaps, not unreasonable to understand this expression, "the Lord's day," to apply in some measure to the great Millennial day, and to mean that John in vision was carried down the stream of time to the day of Christ, the Lord's day. But to confine the meaning of the expression to the Millennial day exclusively, would be to ignore the fact that the larger proportion of John's vision related not to the Millennial day, but to the intervening time.

THE VOICE BEHIND HIM

And how appropriate it was that our Lord, who arose on the first day of the week, and who most frequently manifested his resurrection powers on that day, should on the same day reveal himself and certain great instructions to the church, thus honoring further the same day of the week. It is no wonder therefore that Christian people from the very earliest times have held the first day of the week in special reverence as the symbol of the fulfillment of all their hopes, whereof God gave assurance in the resurrection of our Lord Jesus on this day.

The Apostle's attention was first attracted by the trumpet-like voice of Jesus from behind him. The fact that the location is mentioned at all implies that it has a special symbolic meaning It signifies that the commencement of this message was not in John's day nor from some future time, but that the things to be revealed had already begun, and were already to some extent in the past—the voice from behind going clear back, as some of the features of the book show, to the time of our Lord's earthly ministry.

The trumpet voice directed that its message be written and sent to the seven churches named. There were seven churches in Asia Minor corresponding to those mentioned by name in this connection; but while this revelation may have been applicable to them in some manner or degree it was evidently in but a small measure. Those seven churches of Asia Minor, we understand, were chosen of the Lord as symbols representing seven different epochs in the history of the one true church of Christ, from Pentecost day to the gathering to the Lord of the last grain of wheat in the end of this gospel age

TO THE SEVEN CHURCHES

The messages given to these churches—conveyed to us in the second and third chapters—are very remarkable for many reasons Ephesus, Sardis, and Laodicea are addressed as to the degree of their capitulation to sin, while Smyrna, Thyatira, and Philadelphia are addressed as to the degree of their victory over sin. No reproof is given to Smyrna and Philadelphia and no commendation is offered for Sardis and Laodicea. It is an interesting historical fact that at the cities of Smyrna and Philadelphia, concerning which churches no reproof was given, and at Thyatira, where warm commendation and slight reproof was offered, there have always been some believers; while at the other places the congregations once existent have been entirely effaced

To each of the seven stages of the church the Lord describes himself in different language To Ephesus he is 'he that holdeth the seven stars, and walketh among the seven gold lampstands'; to Smyrna he is 'the first and last, the dead and living one'; to Pergamos he is 'he that hath the sharp two-edged sword'; to the church at Thyatira he 'hath eyes like fire and feet like fine brass'; to Sardis he is the one 'that hath the seven spirits and the seven stars', to Philadelphia 'the holy, the true, the holder of David's key'; and to Laodicea he is 'the Amen, the faithful witness, the beginning of the creation of God'

The promises which are made by the Lord Jesus to the faithful remnant of each of these seven stages are likewise different. They seem to be peculiarly appropriate to the things suffered during those different periods—even as that phase of our Lord's relationship to the church which was most calculated to bring encouragement under the specific circumstances is used for each church. The figure under which blessing is promised in each of the first three cases is drawn more particularly from earth's past history: the faithful of Ephesus were encouraged by being told that they should eat of the tree of life which is in the paradise of God. This picture is plainly drawn from Eden. The overcomers of Smyrna were promised immunity from the throes of second death—this promise following the one of the tree of life, even as sin and death had followed Eden. The faithful ones of Pergamos were promised to eat of the hidden manna, an apparent reference to the wilderness experiences of the Jews, as the church was also in a wilderness stage at that time.

THYATIRA, SARDIS, PHILADELPHIA

To the conquerors of Thyatira a double promise is extended, one figure being drawn from the Davidic glory of the fleshly church (power over the nations) and the other from the Solomonic splendor of Israel (the morning star). From that point on the promises are not made so much in earthly as in heavenly figures. This is also true of the latter half of the promise to Thyatira. Before Sardis was held the personal standing of the victors in their relationship to the holy city; they were to wear white raiment, and not to have their names blotted out of the book of life.

Philadelphia was evidently in need of the promises that they should be pillars in the temple of God and that they should have God's name written, or God's character traced in them. These promises had to do with their civic standing in the heavenly city. To the overcomers of Laodicea mention is made of their official standing: they shall sit with Christ in his throne, even as he overcame and sat down with Jehovah in his greater throne.

There is a gradual lowering of spirituality throughout the period covered by the seven churches, though it takes a relatively upward turn with every other stage. Smyrna, Thyatira, and Philadelphia are little hilltops, so to speak, while Laodicea, looking at the great mass that names the name of Christ, sinks to the lowest depths until she has lost sight of the standards, and so far from knowing that she is weak and poor and naked and blind, she really thinks herself to be very powerful and rich and adorned and to have need of nothing but what she can get from sources other than her Lord.

There is a certain order in all these messages that is worthy of note:

I ADDRESS AND SALUTATION
- (1) The address
- (2) The title of speaker

II MAIN TOPICS
- (3) The encomium
- (4) The reproof
- (5) The warning

III CONCLUDING PROMISES
- (6) The promise to overcomers
- (7) The solemn appeal to attention

SYMBOLS OF CHRIST'S WORKS

When John heard the voice he turned and looked to see who it was that spoke. He saw in symbol, as we may now see with the eye of faith, one like a Son of man, like a human being and priest, as implied by the clothing worn, walking among the seven golden lampstands, caring for them, trimming the wicks, seeing to the supply of oil, etc. We see that our Lord Jesus, our glorified Master, although absent from us, has been present with his church through the past near nineteen centuries, protecting the interests of his cause and directing in respect to all of his people's affairs, especially inspecting and caring for the church as a light-bearer, a candlestick. Alas, how feeble the light that has sometimes shown out into the darkness of the world, how much of trimming has been necessary and how much more may yet be necessary!

In the Tabernacle, and subsequently in the Temple of Solomon, the golden candlesticks or lampstands were placed by the Lord's directions. They were not seven candlesticks, but one stick with seven branches, representing the whole church, the complete church during this gospel age. But here in Revelation the same candlestick or lampstand is brought to our attention, the parts being separated. The unity of the relationship between them is supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal people of this gospel age, including his true members. It holds forth the light of life, the light that shines in the darkness and concerning which he directed that it should be let shine before men that they might see our good works and glorify the Father in heaven.

REPROOFS AND ENCOURAGEMENTS

Alas! The Master found but few good works, but little glorifying light shining out from his earthly representatives in many of these epochs. This is plainly indicated by the nature of his messages, his chidings, and his encouragements, which were given to each of these stages of the church, represented by the different lampstands.

It would be a mistake to regard the word picture of verses thirteen to sixteen as a portrait of our Lord in glory. It is a symbolical picture merely. He will not look as here described when we see him as he is, and behold his beauty, the fairest among ten thousand. This symbolical picture, nevertheless, has precious lessons for us, more useful than an attempt to describe to our minds the appearance of our Lord as a spirit being, "dwelling in light which no man can approach unto," and which we cannot possibly appreciate until we shall be changed and be like him and see him as he is.

The whole body was covered, or hidden from sight, by a robe, only the head, the hand, and the feet being exposed to view, thus agreeing with the explanation given us by the Apostle Paul (1 Corinthians 12:12-31) in which he represents the whole church as being the body of Christ and members in particular, but pointing out that some of the members of the church may occupy the position of an eye or an ear or a tongue, and others the position of feet. Thus the Lord would be present with his people by his spirit in them, using different members of the body to accomplish for his body different services.

This covering of the body may possibly represent the fact that the glory of Christ was manifest in Jesus' own person, the Head, in his own ministry and in that of his twelve apostles, his representatives, and that with their death the body of truth was almost completely veiled throughout the eighteen centuries intervening until now, the harvest time, the end of the age. There the feet members have had illumination so that they may shine forth, not as the Head but as polished brass.

"WHAT MANNER OF PERSONS?"

When we think of the great advantage every way which we of the present time possess, we are inclined to say, What manner of persons ought we to be in all holiness of living and God-likeness. We who have the focused rays of divine inspiration and revelation from the past six thousand years shining upon us with almost burning brightness, how it should consume in us all the dross of selfishness, how it should purify us, how humble it should make us, how we should be even in our flesh polished, bright, luminous representatives and ambassadors of the glorious Head and of the members of the Christ!

The head, with its white hairs corresponding to the Ancient of Days of Daniel's vision (Daniel 7:9), is not to teach us that our Lord in glory has the form of a man, and hairs that are white, but is merely suggestive and symbolic of venerableness, of knowledge, experience, wisdom. The fiery or electric glance of his eyes should similarly be understood to represent penetrating intelligence, and ability to see and to know everything pertaining to his people, his church. He is not deceived by outward forms or ceremonies, however sanctimonious, but can and does read every thought

and intent of the heart. The contemplation of his glance should of itself purge and purify our hearts and put far from us everything which would have his disapproval.

The mouth, from which proceeded the sharp, two-edged sword, is not to tell us that this is the real appearance of our Lord in glory, but merely to symbolize to us that his words in his church are to be as the sword of the spirit, which the Apostle declares to be sharper than any two-edged sword, discerning the thoughts and intents of the heart, dividing and classifying his people, and separating from his elect every impure thing and every unstable element.

VOICE OF MANY WATERS

His voice, as the sound of many waters, might be understood to mean that the Lord can and does speak to his church now as the purling and rippling waters of the brook, and again as the roar of the mighty deep. This is true, but it is more likely intended to mean that many peoples, nations, and languages, as elsewhere explained in this book, would be found instrumental in transmitting the message of our Lord. Many tongues, many languages have been employed in the spreading of his Word.

The hand, in which were seven stars, is similarly to be understood as a symbolic part of the vision, representing the Lord's *power* applied to and operating in his church. The stars, as the account explains, are angels or messengers, or special servants of the church in each epoch. The intimation is that the Lord would recognize in his church, in each of its seven stages or developments, one representative through whom he would especially address and instruct his people and whom he would especially hold or keep as his instrument.

It is this One whom we know and recognize as the Instructor and caretaker of the candlesticks, the churches, whom we are to recognize also as having in his right hand, in his favor as well as in his power, these seven stars. In Revelation 12:1 the church is pictured as a woman crowned with twelve stars. These stars evidently represent the twelve apostles as the special lights of the church. Similarly in the picture before us the seven stars which the Lord holds in his right hand seem to represent special light-bearers in the church, in each of its seven phases or developments.

It will be noticed that the messages to the various churches are all addressed through these stars or messengers or angels of the churches, as though he would have us understand that the appropriate message for each time or epoch in the church's experience would be sent by the Lord through a particular star or messenger whom he would especially commission as a representative. Our Lord himself is pictured by the great light of the sun and his special messengers in the church throughout the entire period are consistently enough represented as stars.

STARLIGHT AND CANDLELIGHT

The difference between the figures of the star and the candlestick is manifest: the starlight is the heavenly light, the spiritual enlightenment or instruction. The lamplight is the earthly light, representing obedience and conformity to the heavenly instructions of those who constitute the Lord's people in the world and who are exhorted not to put their light under a bushel but on a candlestick, and to let their light so shine as to glorify their Father in heaven.

It is not strange that John in vision fell down as dead in the sight of this symbolical representation of Christ. The Apostle may be considered as representing all of the Lord's consecrated ones, who in his presence feel their own nothingness. Upon all such he places his hand, some indication of his power, and to them he gives his message: "Fear not, I am the first and the last, I am he that liveth and was dead and am alive for evermore, and have the keys of death and of the grave".—Compare Isaiah 6:1-4.

Only those who fall as dead before the Lord, who receive his message appreciatively and who are, as elsewhere expressed in this book, beheaded, only such have fear cast out of them; and they alone may know that our Lord was the first born of all creation, and the last; that he was the beginning of Jehovah's direct work and the end of it, and that all beings and things were made by or through him. (John 1:3) These also may know and appreciate the fact that the Lord now liveth and in order to appreciate this they must understand that he was actually dead for parts of three days and not merely apparently dead—that his soul was poured out unto death and made an offering for sin. —Isaiah 53:10-12.

DEATH AND THE GRAVE

To these also comes a wonderful message that this Redeemer, now glorified, has all power in respect to the release of our race from the great prison house of death. He has the keys, the authority *and* the technical ability to accomplish all of Jehovah's purposes as to the abolishment not only of hell, the grave, but also of the death sentence and of all the effects of death. His power to do these things rests upon the merit of his ransom sacrifice, long since finished on Calvary.

To the majority of men the announcement that the portals of hell are to be unloosed is something dark and meaningless, or worse. Misled by error, they believe that Jesus was not really dead, but remained alive always. Mistaught that death holds no one, but that all are alive either in bliss or in torment, they see no force, beauty, or significance to this proclamation. The idea of opening up hell seems nothing desirable to them. But it will really be in fulfillment of the prophecy made long ago to the Prophet Isaiah and which our Lord applied to himself at the beginning of his earthly ministry: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings to the meek: he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound".—Isa. 61:1; Luke 4:16-22.

OPENING THE PRISON

It will be a happy day for mankind when Christ Jesus appears before the bar of divine justice and takes over the interests of the human race, paying therefor the merit of his ransom sacrifice and at the same time sealing and establishing the New Covenant for the blessing of all the families of earth. Then divine justice will have an offset price which will be satisfactory without the retention of the prisoners in death.

Those who are called forth from death will be instructed to the point where they will be able to approve the obedience of Christ or the disobedience of Adam. If they ratify Adam's conduct they will come under a sentence of death that will not be attributable to Adam; hence it will be the second or other death. If they ratify the obedient course of Jesus they will be helped along and enabled to attain all that is necessary for their happiness and perfection and final participation in the entrance or re-admission of the once sinner race through the gates into the city, the divine and universal empire.—Revelation 22:14.

THE MEMORIAL CELEBRATION

THE vernal equinox for 1920 falls on March 17, Philadelphia time. The new moon nearest the spring equinox appears on the morning of March 20, at 5:56 o'clock. The month of Nisan therefore begins to count with the evening of March 20; and the evening of April 2 will be the proper time to celebrate the memorial of the institution of our dear Redeemer's antitypical Passover. The moon is full on the morning of April 3 at 3:55 o'clock, or on the same day as our observance of the Memorial, Jewish reckoning.

It so happens that April 2 is also Good Friday, as that day is observed by both Roman and Anglican Catholics. The following Sunday, April 4, is Easter Sunday—the first Sunday after the first full moon after the 20th of March.

As the Lord's people assemble at an appropriate hour after sundown, say 7:30 o'clock, all may well strive to realize the solemnity of the facts suggested by the occasion. We are not of the world, if so be that we have given ourselves fully to the Lord. If we were of the world the world would love its own; but the world does not seem to love us. Ah well—

"Let the world despise and leave me,
They have left my Savior too;
Former friends are wont to grieve me,
Thou art faithful, thou art true.

"And while thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate, and friends may scorn me,
Show thy face and all is bright."

REPORT OF BRITISH BRANCH

MY DEAR BROTHER RUTHERFORD:

I have much pleasure in sending the report of the work of the British Branch during the year just ended. Like those which preceded it the year 1919 was one of happy service in the harvest field. It brought its measure of trials; but while the British friends have shared in the general trials which the Lord has allowed to come upon his people through the severity of the times, they have been spared the sharp persecutions which their brethren in America and Canada have had to face. This country has not yet felt the fiercest rush of the winds of trouble. No doubt the experience of others and the strength gained in these days of harder service will serve to settle the brethren for the trials which will come with the storm which, in the Lord's order, is yet delayed.

When the general conditions are taken into account the amount of work accomplished shows well as a record. On the whole it may be said that the measure of the activity was about the same as the previous year.

COLPORTEUR WORK

In the colporteur service there has been an average of twenty-five brethren wholly engaged in the work, and about another ten regularly using a part of their time. Also many others have used some of their time in this blest service. The prices of the books had to be raised, and, naturally, this somewhat retarded sales. For Volumes I, II, and III we now charge 2s. each, and for Volumes IV, V, and VI, 3s. each. It is a pleasure to be able to say that the total circulation of SCRIPTURE STUDIES for the year is 61,895.

During a part of the year we had to depend upon the Head Office for some supplies. However, we were fortunate enough to be able to place a considerable order for volumes while the market was in its most favorable condition, and apparently we shall not lack supplies of the STUDIES in the near future. Our hearts go out to the dear brethren who have labored so consistently and arduously in this part of the harvest field. There is surely rich reward for the dear brethren who carry the message from door to door and who never know what kind of response they will meet from those to whom they seek to minister the heavenly things. The circulation of the books such as MANNAS, POEMS, SERMONS, SCENARIOS, etc., amounts to 17,598, and of booklets of all kinds over 18,000.

VOLUNTEER WORK

This phase of the work has been much reduced in volume owing to the difficulties of paper supply and because we were placed under obligation not to circulate more than a comparatively small number of tracts, and also because we are waiting lead from the Head Office as to what would be suitable matter for distribution. Our circulation altogether has been 1,549,000. We have besides this distributed throughout London and the provinces 1,080,000 folders advertising public meetings each conveying a message from the Word of truth. These folders represent only the meetings arranged for through the office. There have been many others distributed by the brethren who have copied the office matter and style. A new issue of 2,000,000 B. S. M's, "Hope for Distressed Humanity," is printed, and is going into circulation. Already the demand is much greater than the supply.

PILGRIM SERVICE

This has been much brisker than in any previous year. At present there are seven pilgrims traveling among the brethren, and a total of 1,300 visits have been made. Each of these dear brethren, while enjoying the ministration, report much blessing and spiritual refreshment to themselves, and it is a pleasure to us to hear regularly from them that the classes are, generally speaking, loyal and true to the work of the Lord and earnest in their endeavors to serve him. The British friends are, we believe, closer to each other and more united than at any other time in the history of the work of this country. This is as it should be, for we have had so much experience of the grace and blessing of the Lord that, were it otherwise, there would be much ingratitude manifested.

CONVENTIONS

We have had more conventions than usual. Altogether a total of 13 were held. Some of these were comparatively small, but all were seasons of refreshing, and this was so from the London and Glasgow conventions which were the largest, to the smaller ones where perhaps only 200 attended.

PUBLIC WORK

The prospects of the work are good. The public seem to receive our message with more interest than ever. It is comparatively easy for us to get a number of people together. About 200 public meetings have been held. The attendance has ranged from 100 to 3,300. The most productive of the topics was "The World has Ended—Millions Now Living May Never Die". At present we are again using the old but ever interesting "Where are the Dead?" tracts. We look forward to a time of greater activity, and are rejoicing in the prospect of sharing in the Lord's new work.

PASTORAL WORK

The Pastoral work still continues, and is being used of the Lord. We have found it to be a most efficient gleaning instrument. Those who have been most closely associated with it have great enthusiasm for it.

BRITISH BRANCH SUMMARY

OUTPUT FOR YEAR ENDING OCTOBER 31, 1919

STUDIES, all volumes	61,895
BOOKS: Mannas, Poems, Scenarios, Sermons, etc.	17,598
Booklets	18,105
Bible Students Monthly	1,241,000
Volunteer Drama	183,549
Free Scenarios	26,750
Hell Towers	19,850
Booklet Tracts	78,759
TOTAL	1,549,908
Tract Pages	14,152,864

PUBLIC MEETINGS: London, 57; Country, 143.
FOLDERS: 1,081,600.
LETTERS: Despatched 22,743; Received 20,021.

GENERAL

The number of letters received during the year was 20,021 and we despatched 22,743; total 42,764.

The office force has been kept busy. We are fewer in number than formerly, but loving and willing service has enabled the work to proceed well. All of the London Bethel family are united in loving harmony and desire to serve; and so from center to circumference we can say we are a happy family in the Lord.

We voice the desire of all the British brethren when we say that we would be very glad if in the Lord's providence you could come over here. It would indeed be a joy if we could have renewed by your presence with us the happy fellowship we have previously enjoyed.

With warm love,

I am, dear Brother Rutherford,

Your brother and servant,

J. HEMERY

LETTERS FROM FAR AND NEAR

READ THE LAST FIRST

DEAR BRETHREN:

Greetings in the name of our glorious Bridegroom in whose purity we stand!

I am exceedingly glad of this privilege of writing you. I'm sure the words of my feeble vocabulary are inadequate to express the depth of my appreciation and gratitude to my loving heavenly Father for the precious "Finished Mystery". It was the first volume of STUDIES IN THE SCRIPTURES that I had ever read. The vision which was revealed to me was marvelous beyond expression. I fully believed all things therein, and at first it seemed as if the harvest had passed, summer had ended and I was not saved, but as I continued reading I gained a clearer conception of "the deep things of God" and realized that he must have a crown reserved for me or he wouldn't have opened my eyes of understanding. Truly its message was sharp as a two-edged sword, destroying all the error and fears which had been impressed on my mind since childhood and revealing to me the true glorious character of our loving heavenly Father. I was stirred to immediate action; I drew nigh to him and he drew nigh to me and the transforming influence began and has continued —all praise and thanks to his holy name.

I can now clearly see where the Lord, for several years past, has permitted me to pass through various experiences, which produced in me the proper attitude of mind to receive these wonderful truths when his due time arrived to present them to me. The Lord knoweth them that are his and has various means of separating them from Babylon, and truly Volume 7 was the instrument used by him in showing me the way to glory, honor, and immortality. Thorough meditation, prayer and study he has enabled me to fathom more and more of his wonderful character and at times I am almost overcome, when I see his glorious attributes working in such perfect harmony, in every detail of his divine plan.

When I pass beyond to my home in glory, I'm sure my memory chambers will still retain the sweet vision drawn by our kind heavenly Father and revealed to me through "The Finished Mystery". To me it seems as a *true* fountain of *pure* waters

Your sister by his grace,

MRS. ROY BADGLEY *Ont.*

LED BOTH TO CONSECRATE

DEAR BRETHREN:

Greetings in our beloved Bridegroom's name! I have been in the truth for two years and often during that period I have wished to write you, but realizing your time must be greatly taxed I have refrained from doing so, but have been pouring out my heartfelt gratitute to our Father and always remembering you at his throne of grace. Recently Brother Rutherford visited us and I was greatly privileged in fellowshiping with him and he suggested I carry out my desire and write, telling how I received the truth.

I was spending all my time in pleasure and didn't belong to, or believe in, any church when present truth found me. I had not looked at my Bible for ten years, with the exception of once, when I began to read Revelation; but not understanding it, I laid it aside. However, in October 1917 we were having our apartment papered and the paperhanger sold me Volume 7. He asked me if I understood Revelation. I, of course, said, No. Then he told me he had a book that explains it verse by verse. I bought it.

I had never heard of the truth, and knew no one in the truth, nor had I heard of our beloved Pastor up to that time. I read the Revelation portion of Volume 7, made a full consecration, found the class and got the other six volumes. At first I wouldn't attend any other study but Volume 7.

I wanted my husband to see what the Lord had given me, although he didn't get much chance as I was continually reading the book myself. He attended the first meeting, simply because I asked him to go with me. I asked him what he thought of it, and he replied, "I couldn't understand a word of it, but those people are genuine, and what impresses me is they take up no collection. That's the first time I ever get something for nothing."

On the day following he went out of town on business and said, "Where is that book you are bothering me to read?" He read it on the train and also consecrated. So you see, dear brethren, we are some of the fruits of your sufferings. "Some will be cast into prison for the body's sake."

I saw the *whole* of the plan from Volume 7, with the exception of the great company. I couldn't understand a class of people who lost out through lack of appreciation. I didn't get this straightened out until I had been in the truth for nine months. Then I saw the great company from the Song of Solomon.

We do thank our Father for giving us the truth, and as we see the Master's great design, "our hearts we raise in reverent ecstasy of wonder, love, and praise".

Your sister by divine favor,

EVELYN E. KENT *Que.*

APPRECIATES THE SPIRIT OF TRUTH

DEAR BRETHREN:

It seems meet to draw a comparison 'twixt those of the opposition and the Society, inasmuch as certain bait is being used to "draw away disciples". Firstly, they "work" on the sympathies of the friends and cite instance after instance (?) where the present management lack the spirit of the Master.

How the WATCH TOWER differs in its text matter from that of the various opposition publications! The former is all meat, whereas the latter are one round after another of caustic criticism and abuse. Cannot such see that with the saints there is but one Lord and one faith and one spirit? Of necessity there could not be two rights, hence the divergence must become wider and more so. How much more in accord with Bible love that we honor those who braved all manner of odium and heart-crucifixion for the lifting up of the *real* banner of truth!

We have noted how those who have gone out from us have sunk in the bog of "outer darkness" and have generally lost faith in chronology and even in the pyramid as a corroborating witness. Surely the truth is sharper than any two-edged sword severing 'twixt soul and body. Let this positiveness go on with its handmaiden of grace divine.

Yours in the service of the truth,

JOSEPH GREIG.—*Colp.*

WATCH TOWER REPRINT VOLUMES

The Reprint Volumes (1, 2, and 3) of the WATCH TOWER are being shipped as rapidly as possible in the order of the receipt of orders. Shipments should be completed by the end of February. This disappointing delay is due to unavoidable conditions in the printing industry. The books are shipped by the printers near Chicago, who, while working under the extraordinary conditions of these troublous times, are also humanly fallible and make some mistakes, such as occasionally sending a half leather binding (back and corners leather) where the green Interlaken cloth binding was ordered, and vice versa. We should be advised promptly of all such errors, so that they may be corrected without delay.

WATCH TOWER SUBSCRIPTIONS

In the WATCH TOWER of 1919, page 382, first column, under the above title, we suggested that those desiring to send the WATCH TOWER to friends might send in the names and addresses and have the subscription price deducted from their "Good Hopes" donations. This statement got into the TOWER through oversight. The friends will please take notice that this manner of sending in subscriptions causes us considerable annoyance in bookkeeping and we request that no more subscriptions be sent in this way.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "STUDIES IN THE SCRIPTURES"

Questions from MANUAL on VOLUME SIX

Study XIV: "Sundry Obligations of New Creation"

Week of March 7 . .	**Q 48-58**	**Week of March 21** . .	**Q. 7-13**
Week of March 14 . .	**Q 1-6**	**Week of March 28** . .	**Q 14-21**

Question Manuals on Vol. II "Light in the Scriptures" 15c each

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Pueblo, Colo.	Feb. 4, 5	Laramie, Wyo	Feb 12
Colorado Springs, Colo.	" 6	Sterling, Colo.	" 15
Denver, Colo.	" 8	Haxtum, Colo.	" 16
Boulder, Colo.	" 9	Holyoke, Colo.	" 17
Berthoud, Colo.	" 10	Trinidad, Colo.	" 20
Cheyenne, Wyo.	" 11	Rocky Ford, Colo.	" 22

BROTHER T. E. BARKER

Dover, N. H.	Feb. 4	Morrisville, Vt.	Feb. 14, 15
Pittsfield, N. H.	" 5	Burlington, Vt.	Feb. 16
Hanover, N. H.	" 8	Rutland, Vt.	" 17
Charlestown, N. H.	" 9	Ticonderoga, N. Y.	" 18
St. Johnsbury, Vt.	Feb. 10, 11	Glens Falls, N. Y.	Feb. 19, 20
Newport, Vt.	Feb. 12	Warrensburg, N. Y.	Feb. 22

BROTHER J. A. BOHNET

Atchison, Kan.	Feb. 5	Clinton, Mo	Feb 13
Leavenworth, Kan.	" 6	Sedalia, Mo.	" 15
Kansas City, Mo.	" 8	Wisdom, Mo.	" 16
Freeman, Mo.	" 9	Jefferson City, Mo.	Feb. 17, 18
Chilhowee, Mo.	" 10	St. Louis, Mo.	" 19, 20
Roseland, Mo.	Feb. 11, 12	Farmington, Mo.	Feb. 22

BROTHER E. F. CRIST

Lincoln, Ill.	Feb. 7	Mattoon, Ill	Feb. 15
Springfield, Ill.	" 8	Martinsville, Ill.	" 16
Decatur, Ill.	Feb. 9, 10	Lawrenceville, Ill.	" 17
Champaign, Ill.	Feb. 11	Flora, Ill	Feb. 18, 19
Kankakee, Ill.	" 12	Rinard, Ill	Feb. 20
Danville, Ill.	" 13	Belmont, Ill.	" 22

BROTHER A. J. ESHLEMAN

Willard, Ga.	Feb. 5	Rockmart, Ga	Feb. 12
Athens, Ga.	" 6	Cedartown, Ga.	" 13
Augusta, Ga.	" 8	Tallapoosa, Ga.	" 15
Thomson, Ga.	" 9	Rome, Ga.	" 16
Atlanta, Ga.	" 10	Rock Springs, Ga.	" 17
Dallas, Ga.	" 11	Chattanooga, Tenn.	" 19

BROTHER A. M. GRAHAM

New Bedford, Mass.	Feb. 5	Hartford, Conn.	Feb. 12
Fall River, Mass.	" 6	Cromwell, Conn.	" 13
Providence, R. I.	" 8	Deep River, Conn.	" 15
Bradford, R. I.	" 9	New Haven, Conn.	" 16
New London, Conn.	" 10	New Britain, Conn.	" 17
South Coventry, Conn.	" 11	Waterbury, Conn.	" 18

BROTHER M. L. HERR

Opelika, Ala.	Feb. 3	**Hampden, Ala.**	**Feb. 12**
Roanoke, Ala.	" 4	Camden, Ala.	Feb. 14, 15
Montgomery, Ala.	" 6	Union Springs, Ala.	Feb. 17
Selma, Ala.	" 8	Clayton, Ala.	Feb. 18, 19
Randolph, Ala.	" 9	Elba, Ala.	" 21, 22
Jemison, Ala.	" 10	Dothan, Ala.	" 23, 24

BROTHER G. S. KENDALL

Galveston, Tex.	Feb. 8	Sealy, Tex	Feb. 16
Alvin, Tex.	" 9	Hallettsville, Tex.	" 17
Manvel, Tex.	" 10	Beaumont, Tex.	" 19
Rosharon, Tex.	" 12	Port Arthur, Tex.	" 20
Crosby, Tex.	" 13	Silsbee, Tex.	" 22
Houston, Tex.	" 15	Kirbyville, Tex.	" 23

BROTHER V. C. RICE

Nashville, Tenn	Feb. 5, 8	Dunlap, Tenn	Feb 16
Murfreesboro, Tenn.	" 6	Knoxville, Tenn.	" 18
Lebanon, Tenn.	" 9	Morristown, Tenn.	" 19
Milton, Tenn.	Feb. 10, 11	Bristol, Tenn.	" 20
Doyle, Tenn.	Feb 13	East Radford, Va	" 22
Chattanooga, Tenn	" 15	Roanoke, Va	" 23

BROTHER R. L. ROBIE

Suffolk, Va	Feb 5	Danville, Va.	Feb 15
Newport News, Va.	" 6	Chatham, Va	" 16
Norfolk, Va	" 8	Java, Va	Feb 17, 18
Keysville, Va.	Feb 9, 10	Leaksville, N. C.	Feb 19
Hurt, Va	" 11, 12	Winston Salem, N. C.	" 20
Lynchburg, Va.	Feb. 13	Greensboro, N. C.	" 22

BROTHER O. L. SULLIVAN

E. Liverpool, Ohio	Feb 8	Salem, Ohio	Feb 16
Negley, Ohio.	" 9	Youngstown, Ohio.	" 17
Lisbon, Ohio	" 11	Niles, Ohio.	" 18
Columbiana, Ohio	" 12	Warren, Ohio.	" 19
E. Palestine, Ohio	" 13	Painesville, Ohio	" 20
Alliance, Ohio	" 15	Ashtabula, Ohio	" 22

BROTHER W. J. THORN

San Marcos, Tex.	Feb. 5	Lubbock, Tex.	Feb. 15
Austin, Tex.	Feb. 6, 8	Lamesa, Tex.	" 16
Waco, Tex.	Feb. 9	Barstow, Tex.	" 18
Abilene, Tex.	" 11	Fort Worth, Tex.	" 19
Clyde, Tex.	" 12	Nacogdoches, Tex.	" 22
Merkel, Tex.	Feb. 13, 14	Joaquin, Tex.	" 23

BROTHER T. H. THORNTON

Owensboro, Ky.	Feb. 6	Louisville, Ky.	Feb 15
Mayfield, Ky.	" 8	Vine Grove, Ky.	" 16
Paducah, Ky.	" 9	Salem, Ind.	" 18
Hopkinsville, Ky.	Feb. 10, 11	Mitchell, Ind.	" 19
Guthrie, Ky.	Feb. 12	Bedford, Ind.	" 20
Sonora, Ky.	" 13	Linton, Ind.	" 22

BROTHER S. H. TOUTJIAN

San Francisco, Cal.	Feb. 13, 14	Santa Rosa, Cal.	Feb. 23
Oakland, Cal.	Feb 17	Calistoga, Cal.	" 24
Berkeley, Cal.	" 18	Sacramento, Cal.	" 26
Richmond, Cal.	" 19	Lovelock, Nev.	Feb. 27, 28
San Rafael, Cal.	" 20	Midas, Nev.	Mar. 1
Petaluma, Cal.	" 22	Ogden, Utah	Mar. 3, 4

BROTHER L. F. ZINK

Buffalo, N. Y.	Feb. 5, 8	Butler, Pa.	Feb. 13
Tonawanda, N. Y.	" 6	Pittsburgh, Pa.	" 15
Salamanca, N. Y.	" 9	Wheeling, W. Va.	" 16
Bradford, Pa.	" 10	Burton, W. Va.	" 17
Brockwayville, Pa.	" 11	Mannington, W. Va.	" 18
Punxsutawney, Pa.	" 12	Fairmont, W. Va.	" 19

BROTHER J. A. BAEUERLEIN

Taunton, Mass. Feb. 8 — Port-Chester, N. Y. Feb. 15

BROTHER E. W. BETLER

Rochester, N. Y. Feb. 8 — Gloversville, N. Y. Feb. 15

BROTHER L. T. COHEN

Newark, N. J. Feb. 8 — Granville, N. Y. Feb. 15

BROTHER E. J. COWARD

Elmira, N. Y. Feb. 8 — Pittsfield, Mass. Feb. 15

BROTHER E. L. DOCKEY

Tamaqua, Pa. Feb. 8 — Millville, N. J. Feb 15

BROTHER A. DONALD

Tarrytown, N. Y. Feb. 8 — Fall River, Mass. Feb. 15

BROTHER A. D. ESHLEMAN

Lancaster, Pa Feb 8 — Paterson, N. J. Feb 15

BROTHER G. H. FISHER

Washington, D. C. Feb. 8 — Springfield, Mass. Feb. 15

BROTHER H. E. HAZLETT

Hicksville, N. Y. Feb. 8 — Benton, Pa. Feb. 15

BROTHER J. H. HOEVELER

White Haven, Pa. Feb. 8 — New Britain, Conn. Feb. 15

BROTHER W. F. HUDGINGS

Mt. Vernon, N. Y. Feb. 8 — S. Norwalk, Conn. Feb. 15

BROTHER R. J. MARTIN

Brooklyn, N. Y. Feb. 8 — Wilmington, Del. Feb. 15

BROTHER C. E. MYERS

Waterbury, Conn. Feb. 8 — Long Branch, N. J. Feb 22

BROTHER H. H. RIEMER

Paterson, N. J. Feb. 8 — Pottstown Pa. Feb. 15

BROTHER H. A. SEKLEMIAN

Camden, N. J Feb 8 — Dover, N. J. Feb. 15

BROTHER W. E. VAN AMBURGH

Bridgeport, Conn Feb 8 — Worcester, Mass. Feb 15

BROTHER C. A. WISE

Cromwell, Conn Feb 8 — Harrisburg, Pa. Feb 15

BROTHER C. H. ZOOK

Schenectady, N. Y Feb. 8 — Woodbury, Conn Feb 15

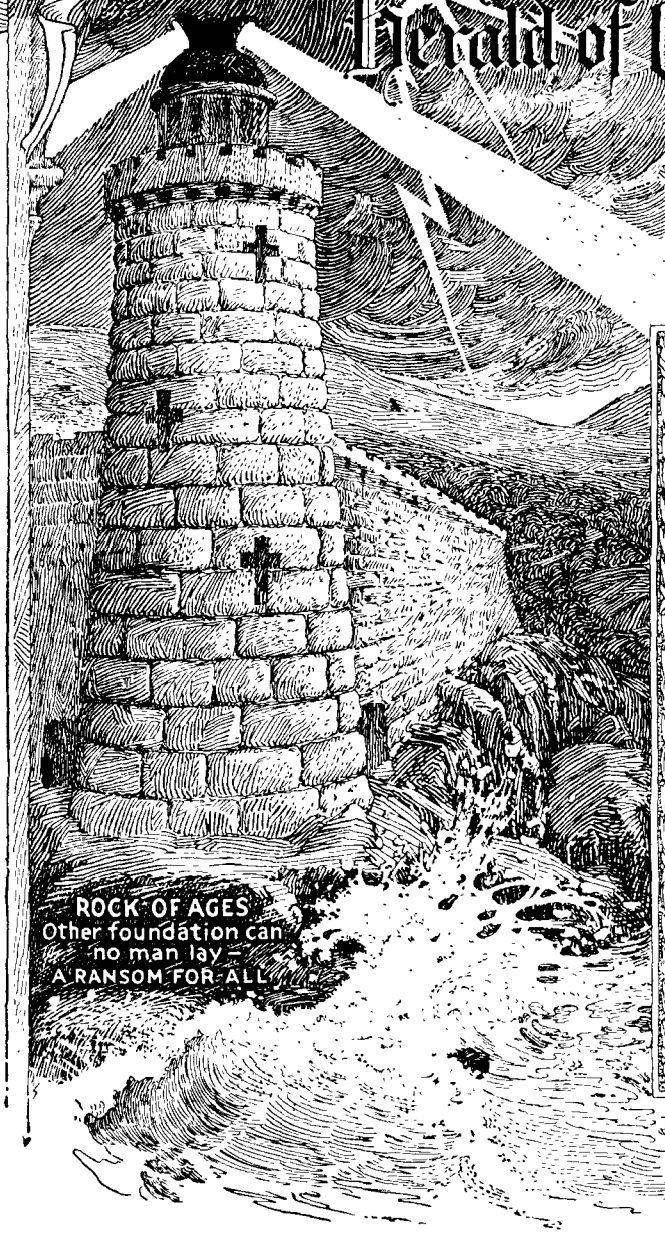
BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

(1) 233; (2) 130; (3) 296, (4) 167, (5) 283; (6) 180; (7) 165; (8) 23; (9) 309, (10) 183; (11) 184; (12) 166; (13) 275; (14) 44; (15) 197; (16) 95; (17) 191; (18) 43; (19) 208; (20) 93; (21) 194; (22) 136; (23) 201; (24) 333; (25) 20; (26) 18; (27) 180; (28) 200; (29) 185; (30) 198, (31) 192.

The WATCH TOWER

And Herald of Christ's Presence



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

VOL. XLI SEMI-MONTHLY No. 4

Anno Mundi 6048—February 15, 1920

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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 1:2.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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NEW YORK CITY CONVENTION

On April 2, 3 and 4, a convention will be held in the 63rd Street Music Hall, formerly the New York City Temple. Brother Rutherford and several Pilgrim brethren will address the friends. The auditorium will be open at 9 a.m. Friday, April 2, for the purpose of receiving friends who apply for assignments. Memorial service will be held there on Friday evening. The Sunday afternoon meeting will be for the public. Address Convention Committee, T. M. Bedwin, 124 Columbia Heights, Brooklyn, N. Y.

BOSTON CONVENTION

The Boston friends are contemplating a two or three day convention in connection with Brother Rutherford's visit there March 14. Details will be given in March 1st TOWER.

BETHEL HYMNS FOR APRIL

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

(1) 183; (2) 116; (3) 315; (4) 267; (5) 45; (6) 261; (7) 119; (8) 130; (9) 208; (10) 229; (11) 136; (12) 122; (13) 28; (14) 86; (15) 188; (16) 6; (17) 128; (18) 328; (19) 198; (20) 196; (21) 197; (22) 306; (23) 1; (24) 60; (25) 110; (26) 126; (27) 134; (28) 120; (29) 180; (30) 195.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7⅞"), and the maroon cloth pocket edition on thin paper (size 4" x 6¾"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes. 75c. Magazine edition 15c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, *"The Time is at Hand,"* treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 366 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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

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

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

No foreign editions in the pocket size.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI FEBRUARY 15, 1920 No. 4

VIEWS FROM THE WATCH TOWER

AN ENTIRELY new movement is on foot in this country, launched by the Presbyterians, for the merger of several of the prominent denominations of the United States. The Omaha *World Herald* of January 5, says:

"Commissioners of fifteen denominations have accepted an invitation from the Presbyterian church to confer in Philadelphia, February 3 to 6, on a proposal 'for a nation merger of Christian interests under the name of the United Churches of Christ of America', according to an announcement today from Presbyterian headquarters in this city. The movement, started some time ago by the general assembly of the Presbyterian Church in the United States, proposes formation of a council elected by the supreme bodies of the various denominations. The council would comprise two ministerial and two lay delegates for each 100,000 communicants. The proposed constitution of the new organization, the announcement stated, 'looks forward ultimately to a complete organic union of the Protestant churches entering the membership of the council'. The announcement added that the constitution 'opens the way for a gradual merging of the inter-denominational interests while retaining the present denominational ecclesiastical organizations' and 'is an advance on the present organization of the Federal Council of the Churches of Christ in America, as it opens the way for consolidation of administrative agencies and the carrying forward of the general work of the churches through the council of the united churches'."

"Among denominations concerned are: Presbyterian church in the United States; Methodist-Episcopal church; Protestant-Episcopal church in the United States; Reformed church in the United States; Congregational church; Disciples of Christ; Christian Union of the United States; Northern Baptist convention; Evangelical Synod of North America; Reformed Episcopal church; Moravian church in America; United Presbyterian church of North America; Welsh Presbyterian church; United Brethren, and Primitive Methodists. Other denominations which have unofficially approached the proposed organic union with tentative approval are the Society of Friends, United Lutheran church and Reformed church in America."

WAR KILLS EUROPEAN RELIGION

The general ecclesiastical conditions in Europe have been briefly reported as follows by the public press:

"Organized religion in Europe seems to be dead and the church has lost ground, according to the Rev. Dr. Joseph Fort Newton, former pastor of the City Temple Church of London, who arrived recently on the Adriatic. 'The Bishop of Westminster,' Mr. Newton said, 'asserted that eighty percent of the young men in the army knew nothing about Christian religion'."

More specific information regarding one phase of European church activities is given us by the New York *American* of December 23:

"The wholesale exodus from church membership in Berlin is causing deep concern to the church authorities. Lately the applications for resigning membership in a church, which have to be made through one of the courts, have averaged 800 daily."

"Since the end of July, it is estimated, more than 25,000 have left the church every month, so that there are now close to a quarter of a million inhabitants in Berlin proper, exclusive of the boroughs, who have broken church ties."

The Erie *Daily Times,* of December 4, frees an item which seems to indicate that Methodists are losing members at a rapid rate:

"The Methodist-Episcopal church in the United States lost 60,000 members last year. This announcement was made by Rev. Edgar Blake, executive secretary of the centenary program, at the annual convention of the board of home missions of the Methodist-Episcopal church. He said the condition was an alarming fact faced by all Protestant bodies and that other denominations sought to find excuses for it. 'Let us not deceive ourselves with excuses. The condition exists. We must face it fearlessly. It cannot be successfully met by the $113,000,000 centenary fund. We must have a solid backing of more than 4,000,000 Methodists in the United States.'"

PLEASE SAVE THE CHURCH FROM BANKRUPTCY!

Evidently all things are not glowing "Inside the Cup". The Cleveland *Plain Dealer* offers us the following item of information:

"Rt. Rev. Dr. L. L. Kinsolving, Bishop of Brazil, challenged the members of the Church Club of Cleveland and the men of the Episcopal diocese of Ohio generally to 'mobilize everything that is in you, democratize the Episcopal church and stand up with the manhood that God gave you,' to save the church from bankruptcy of morale personnel and finance, and thereby help save the nation by carrying to success the nation-wide church movement. 'The church we love is up against it hard, up against bankruptcy. Its ministry is failing, its treasury in arrears, its forces disorganized, and the church that won't face criticism is as bad off as the business man who won't face his balance for fear of inevitable bankruptcy', declared the Bishop. He was one of the speakers at the autumn dinner of the Church Club in Hotel Statler, where several hundred men dined together in the ballroom and scores of women were spectators in the balconies."

"Bishop Kinsolving said that the missionary coffers of the church show a deficit of half a million, possibly three quarters; church education is going backward, the twenty three former colleges of the church now numbering only three, including Kenyon, and to meet a growth of fourteen percent in communicants there was only four percent growth in clergy, including one and one-half percent from other denominations, so that the church itself produced only two and one-half percent."

"'Something has got to be done. And our first need is democracy in the church. We have depended too long on the few. We have gone to them for everything, until the ten percent give ninety percent, and the ninety give ten. We must feel the thrill of democracy. We must go to the source of power, the source of wealth—the people.'"

BAPTISTS "ARE THE FELLOWS"

The Baptists are applying themselves to the raising of a large sum of money. In a pamphlet gotten out by their General Board of Promotion they say:

"One hundred millions from Northern Baptists in five years. . . and we are the fellows to do it.—Go to it!"

Further literature from the same Board says:

"The old world was destroyed in the war; nothing has come to take its place. It will be the business of this new army of the church to help fashion a new world, better than the old."

These desires are commendable; but there is little in their "drive" literature to encourage the thought that they are depending entirely upon the Lord and his due time for the establishment of his kingdom. All of us are too imperfect, and the spirit of criticism as a life motive is not conducive to the development of a Christlike character. However, we note that the Lord has foretold that satisfactory conditions, from the standpoint of faith, would not exist in his nominal church in the Laodicean period. She is the very one who lays claim to being rich and increased in goods and to have need of nothing. We call attention to these facts because they are part of the Lord's Word and because we need to observe them that we may avoid the same thing in ourselves. Of our own selves we can do nothing. —Revelation 3:17; John 15:4, 5.

"SAY YE NOT, A CONFEDERACY"

There is a strong movement afoot on both sides of the water to effect not only a federation of church bodies, but actual organic union. Professor Cooper, identified with the Scottish Church Society, had the following to say on the situation in the British Isles, as reported by the Glasgow *Citizen* of December 16:

"A conference on the Scottish Church Society was opened today in the Religious Institution Rooms. Rev. Professor Cooper, D. D., in the course of a paper, said the whole world just now is thinking of reunion. The League of Nations, he said, would destroy war, but how were the hearts of the people to be united? Christ's instrument was the church—the body of him who gave himself for a ransom, not for one nation but for all. The League of Nations must be catholic if it is to exist at all, and the church must be catholic too. There was a movement to have the Vatican represented on the Council of the League. In that case, the other great churches must be represented also. But suppose they were. What could their representatives do without coöperation, and how could they coöperate without previous conference or without instructions from the adherents of the churches they stood for? Reunion was the great subject in the minds of many great and eminent ecclesiastics in all parts of the world, and it might be that we were much nearer the reunion of the great Catholic Church than most people imagined."

WHAT'S WRONG WITH EVERYBODY?

The general tendency to lawlessness and lack of submission to even reasonable and proper restraints which is becoming more and more apparent in all the world is touched upon by the editor of the Memphis *Commercial Appeal* as follows:

"All of the departures from the regular order are not to be charged to Halloween revelers and laboring men. There are more people traveling up and down the United States than ever before. Trains going in every direction are crowded. Hotels in all cities are filled to capacity. The people going west meet the people going east. This traveling and moving is in violation of the regular order of things. Men are going out of regular, established lines of business and going into other lines. West Point graduates are leaving the army to get more highly paid positions elsewhere. University dons and public school teachers are giving up their work for something else. Doctors are laying down the tools of their profession and going to oil fields, or are forming oil stock companies. Farmers are selling plantations which they know and are buying other plantations of which they know nothing. Half of East Arkansas and many acres of land in the delta have changed hands during the last year in the lobby of the Peabody Hotel.

"Everybody is driving for something. For the lack of something else to do, millions of people are jumping up and down in their own tracks. The business of highway robbery flourishes over the country. The big rich are skinning other big rich, and there are sharks for all the suckers that are born every day. These sharks are working overtime. Some are promoters, some are manufacturers and some are profiteers. The present generation of men and women are living in the frame of mind of the man who said, 'After us the deluge'.

"What is wrong with everybody? What poison is in the atmosphere that gets into the blood even of children? Under the shoutings of 'making the world safe for democracy' we have bastardized our democracy into a low form of demagogy. We have confused liberty with license. We have set aside the restrictions of authority, and each one of us is drifting into that state where each is a law unto himself. We seek to govern ourselves according to our passions and appetites rather than according to reason and judgment. We are seeking to set aside all the regulations which thinking men believe to be salutary for human society because, forsooth, we have come to believe that they are not democratic. We have defied restraint because we feel that it is an interference with an inalienable right to be free in all things. Each is seeking full freedom of action, regardless of the freedom of his neighbor. Denouncing czarism, each is a czar in carrying out his will as against the will of his fellow. In the relation of the citizen to the state, in the relation of one citizen to another, in relation of property to the citizen and of citizen to the property we are running amuck. The Savior of mankind said, 'Come unto me, all ye that labor, and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' *We do not want to labor at all.* We revolt at any burden. We are neither meek nor lowly in heart because these qualities we believe are not compatible with independence of spirit. Rather than be lowly in heart we would be insolent in speech and manner. No matter how easy is the yoke, we will not bear it, because is not a yoke a badge of servitude? As evidence that we are just as good and just as great as those who made the laws we defy the laws, and we break the precepts of our parents because they are old fogies and belong to a past age."

A DYNAMIC FORCE YET UNTRIED

An English army officer, as reported in the San Francisco *Call and Post,* believes that there is one powerful force which has been yet untried in the affairs of earth—the power of love. Surely all honest hearts can agree with the Major on this subject; and this dynamic force is the very one to be employed by Messiah in the blessing of all the families of the earth:

"Here is Major Hamilton Gibbs, brother of the English war correspondent, Philip Gibbs, on the glories of war: 'Rough hands seemed to tear down one's ideals and fling them into the mud. One's picture of God and religion faded under the red light of war. One's brain flickered in the turmoil, seeking something to cling to. Truth? There is none. Duty? It was a farce. Honor? It was dead. There was one thing left, one thing which might give them all back again — Love'."

HIS MEMORIAL

"This do in remembrance of me . . . For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Corinthians 11:24, 26.

AFTER 6 p. m., April 2nd next, Christian people will celebrate the greatest event of history. In view of that fact, it is wise and profitable to have clearly in mind the meaning of the event to be celebrated. Jesus of Nazareth was about to perform the greatest work of the ages in making himself an offering for sin, and just before finishing the earthly phase of that work he gave instructions to his followers concerning the commemoration of this event and from time to time has led them into greater light as to its true import.

Majestically and progressively has the divine program been revealed, and with each forward step its grandeur is enhanced to the vision of the child of God. Jesus, being the seed of promise—the Christ—is the very pivot of the divine arrangement concerning man, and from his cross radiates all the light of sacred history.

ENMITY BETWEEN TWO SEEDS FORETOLD

The purposes of God's plan are to provide and guarantee life everlasting to human beings, to develop and inaugurate the new creation, and above all to glorify his name. The great drama opened in Eden with a man and a woman possessing all the vigor, buoyancy, beauty, and glory of perfect beings, together with Lucifer, the covering cherub or overseer, on the stage as actors. Evil entered the heart of Lucifer; i. e., the motive, disclosed by his thoughts and controlling his subsequent actions, was selfish and evil. He meditated in his heart the usurpation of divine power and authority, and to accomplish his evil designs he set about to deceive and to defraud the perfect human pair out of their inheritance. Lucifer possessed and exhibited a malicious heart; i. e., he possessed a heart having no regard for others and intentionally bent on mischief. Lucifer having succeeded in seducing mother Eve, Adam was easily induced to join in the transgression, preferring death to a complete separation from his wife. For this infraction of his law, Jehovah pronounced judgment against the offending ones, saying, "I will put enmity between thee [Satan] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". And to man he said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return".—Genesis 3:15, 19.

The scene is shifted from the beauties of Eden to the unfinished earth, and upon this stage the great drama has proceeded, in which human beings, angels, demons and the new creation have played their respective parts; and with each progressive step the enmity between Satan and the seed of promise has been made manifest. Satan has lost no opportunity to attempt the destruction of the seed of promise.

The judgment of condemnation against man Jehovah could not consistently reverse or set aside, but with consistency he could permit its satisfaction; and to this end he made provision in his plan. Justice required the life of a perfect man; hence nothing short of a perfect human life could satisfy that judgment. Sin was the cause of death (Romans 5:12); hence an offering for sin must be made. The value of that sin-offering must be the value of a perfect human life. That value must be produced on earth, but presented to divine justice in heaven, the throne of justice. The method of preparing and presenting the sin-offering God foreshadowed in his dealings with Israel. For centuries he caused that people to make pictures which foreshadowed far greater events to transpire in due time relating to the deliverance of humankind from the bondage of sin and death.

The promise was made to Abraham: "In thy seed shall all the nations of the earth be blessed". (Genesis 12:3; 22:18) The blessing promised implied life and all blessings incident to a perfect life. Satan recognized the promised seed as the one that should ultimately bruise his head. He was interested in the destruction of the seed for two reasons: (1) that he might defeat the purpose of God to bless all mankind and thereby release the human race from his (Satan's) control; and (2) to save his own head from being crushed. Immediately he set about to prevent the development of the seed of promise, and to that end injected into the mind of his representative, Pharaoh, the thought of debauching Sarah, Abraham's wife. (Genesis 12:15) But Jehovah intervened in behalf of his chosen ones. The promise concerning the seed of blessing was renewed to the son and to the grandson of Abraham; and in due time Abraham's descendants went to reside in Egypt, which is a type of the world—Satan's empire. There Satan oppressed the people of God until the oppression became so great that God sent Moses, a man meek and lowly of heart, to lead his people out of Egypt.

FIRSTBORNS IN TYPE AND ANTITYPE

At the direction of Jehovah, Moses, accompanied by Aaron as his spokesman, appeared before Pharaoh, king of Egypt, and told him that God had directed that he should let the Israelites go out of Egypt and serve him. Pharaoh refused, and Jehovah thereupon brought a plague upon Egypt by turning the waters into blood. Nine separate and distinct plagues God brought upon the people of Egypt because Pharaoh refused to let the Israelites depart. He promised to do so and then recalled his promise in each instance. Then "the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence. . . . And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."—Exodus 11:1-6.

How like the descriptive words of Jesus concerning the final cataclysm befalling mankind at the end of the world: "For then shall be great tribulation, such as was not since the beginning of the world to this time no, nor ever shall be".—Matthew 24:21.

According to ancient human custom, the firstborn

was the favored one. In the Scriptures a beast is used as a symbol of rule by violence, composed of selfish professional politicians, selfish financial princes, and selfish ecclesiastical ruling powers, operating together and using violence against all who do not join with them in their selfish course. The firstborn of beasts, then, would very fitly picture the chiefest or most highly favored and honored ones among the beastly order. Pharaoh was a type of Satan; and the firstborn of his realm would therefore be his seed, representing or typing the seed of the serpent, Satan. Speaking to the ecclesiastical leaders of the beastly class of his day, the ones most highly favored, Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do". (John 8:44) These suggestions may enable us to locate the firstborn of beasts and the firstborn of Egypt in antitype of the present day.

GOD'S PEOPLE PROTECTED

"But against any of the children of Israel shall not a dog [See Isaiah 56:10, 11; Philippians 3:2] move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel." (Exodus 11:7) When the Lord proceeds to do his marvelous work among his people, a work marvelous and wonderful, the wisdom of the wise ("dogs") shall perish and their understanding shall be hid, and they shall stand dumb and have nothing to say against the antitypical beasts nor against the children of Israel.—Isaiah 29:14.

Under the direction of the Lord, the children of Israel, just before leaving Egypt, proceeded to borrow, "every man . . . of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold".—Exodus 11:2; 12:35, 36.

The Lord then directed Moses to instruct the congregation of Israel that on the tenth day of the month Nisan they should take every household a lamb without blemish, a male of the first year, and keep the lamb until the fourteenth day of the same month, on which day the lamb should be killed and the blood sprinkled upon the doorposts and the lintel, the lamb roasted with fire, and the family then should eat it with unleavened bread and bitter herbs; and that on the night of the fourteenth of Nisan the Lord would pass through Egypt and smite all the firstborn, both of man and beast; and that all the Israelites who remained in the houses whereon the blood was sprinkled should be safe and protected, and none of the firstborn in those houses should die.—Exodus 12:1-13.

Moses called the elders of Israel and gave them instruction, and they acted accordingly; and on the night of the fourteenth of Nisan the firstborn of Egypt, both of man and beast, were slain. "And there was a great cry in Egypt; for there was not a house [system of ecclesiastism in antitype] where there was not one dead."

Compare Isaiah 8:9-15.

Only the firstborn of Israel in the houses whereon the blood of the lamb was sprinkled were saved from this smiting unto death; and then all of that household ate of the body of the lamb, i. e., appropriated to themselves the value of it as food. The lamb slain, the sprinkling of the blood, etc., pictured the great sin-offering that would in due time be made on behalf of the world, and showed that the firstborn, remaining under the protection of the blood, would be saved, and that thereafter the whole human race would have the opportunity of appropriating to themselves the value of the sacrificed Lamb. Evidently John the prophet had this picture in mind when, pointing to Jesus, he said: "Behold the Lamb of God, which taketh away the sin of the world".—John 1:29.

Led by Moses, with the firstborns in the van, the children of Israel left Egypt on that eventful night, journeyed toward the Red Sea, were miraculously taken across, being delivered from both the sea and the terrors of the Egyptian hordes; and once safe on the other side, under the direction of their leader they sang a song of praise to God for their deliverance.—See Exodus 15:1-23; Revelation 15:1-4; Psalm 118:14.

God commanded the Israelites that this month should be unto them the beginning of months, and that thereafter they should observe once each year this service of slaying and eating the lamb on the fourteenth day of Nisan. This great event of the deliverance from Egypt was 430 years after the promise made to Abraham, marked the beginning of the period of the law to Israel, and was the first and next great step, following the promise, in the development of the divine program.—See Exodus 13:3-10; Galatians 3:17.

The purpose of the types or pictures God caused the Israelites to make was to point to the way that leads to life everlasting. The purpose of the fulfillment of these types or pictures by the coming of the reality was to open the way leading back to God, to life and happiness. For this reason the types are of the keenest interest to the child of God, and as he beholds the picture he has a clearer vision of the divine program for the blessing of humankind.—Galatians 3:24.

SHADOWS AND REALITIES

The children of Israel in bondage to Egypt pictured the whole world of mankind in bondage to sin and death, sold into this condition by reason of Adam's disobedience, and their laboring under the great taskmaster and oppressor, Satan, who was represented by Pharaoh. The children of Israel in that condition of bondage and desiring to leave Egypt pictures the whole creation, groaning and travailing in pain, waiting for their deliverance by Jehovah through the instrumentality of the Messiah—Jesus the head and the church his body.—Romans 8:19, 22; Hebrews 12:23.

Moses, leading the children of Israel out of Egypt, was a type of Christ Jesus, the great deliverer, the Savior of the world. Aaron, associated with him as his mouthpiece, pictured the church, the members of the body of Christ—his mouthpieces in the earth. This is a general picture; but within it there is another picture, relating specifically to the church.

The firstborn was the heir. The church are the heirs of God and joint-heirs with Christ Jesus, upon condition that they suffer with him, meeting the divine requirements. (Romans 8:16, 17) The firstborn of Israel who were in the houses whereon the blood was sprinkled were protected. The blood pictures the merit of the ransom sacrifice imputed to each one who during the gospel age

consecrates himself. He who receives the imputed merit and is accepted of the heavenly Father is begotten to the divine nature. His standing, therefore, before Jehovah is in the beloved One by reason of the merit of Christ. His safety depends upon his remaining under the protection of the blood; viz., the merit of the ransom sacrifice. The firstborn include those who will be members of the great company class. The firstborn were exchanged for the tribe of Levi, which tribe had no inheritance in the land, and from which tribe the priests were taken, thus foreshadowing that the antitypical firstborn have no inheritance in the earth, their inheritance being a heavenly one, and that from this class is taken the antitypical royal priesthood.—1 Peter 2:9, 10.

The firstborn of Israel were the only ones in danger, foreshadowing that the firstborn, viz., the spirit-begotten ones, are the only ones on trial (therefore in danger of the second death) during the gospel age. Leaving Egypt, the firstborn were in the van, or in the position of leaders, thus suggesting that during the Millennial age they will act in the capacity of teachers, helpers, and leaders in behalf of the world of mankind.

The passover being celebrated in the night time pictures the gospel age as being a time of darkness and suffering, during which the firstborn are developed, whose deliverance will take place early in the morning of the Millennial age. "God shall help her right early in the morning." -Psalm 46:5.

REAL MEANING OF THE PASSOVER

The lamb slain pictured Jesus, the great Life-giver and Savior. He is the Lamb slain "from before the foundation of the world". (Revelation 13:8; Ephesians 1:4) The lamb selected by the Israelites was to be without blemish, picturing Jesus, who was "a lamb, without blemish and without spot" (1 Peter 1:19), "holy, harmless, undefiled", and without sin. (Hebrews 7:26) He was made "an offering for sin". (Isaiah 53:10) The lamb beautifully and fittingly represented the Lord. A lamb is an innocent, defenseless creature. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isaiah 53:7.

The household of Israel ate of the flesh of the lamb, thus picturing how the whole world of mankind will obtain life by appropriating to themselves the value of Jesus' sacrifice. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world"- John 6:51; 1 Corinthians 5:7, 8.

The children of Israel were required to eat of this lamb with bitter herbs, which pictured the bitter trials that come to the footstep followers of Jesus, the suffering that is the portion of one who is being developed for membership in the body of Christ. (1 Peter 2:21; 2 Timothy 2:11, 12; Romans 8:17) As an Israelite ate the bitter herbs, it sharpened his appetite for more of the sweet meat of the lamb, thus picturing how the bitter trials which come to the Christian in the narrow way sharpen his appetite for more of the Lord's fellowship.

Following the command of Jehovah, the Israelites once each year celebrated this passover service. According to the Jewish manner of reckoning time, the day began at 6 o'clock in the evening. Therefore, after 6 o'clock p. m. on the fourteenth day of Nisan the lamb was slain and the blood sprinkled upon the doorposts as directed; and later in the evening the prepared lamb was eaten with unleavened bread and bitter herbs.

Jesus was a Jew, born under the law; and it was therefore incumbent upon him to keep the law. He kept the law perfectly in every particular. It was incumbent upon him therefore to observe this passover feast; hence he directed his disciples to prepare the passover. "Now when the evening was come, he sat down with the twelve." (Matthew 26:20) Jesus was now about to fulfill the type.

MEMORIAL INSTITUTED

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives."—Matthew 26:26-30

The passover was eaten on the day of the full moon. If we have calculated the time correctly this year, we will observe that the celebration is to be held at the time of the full moon. The moon is symbolic of the Mosaic law. The very moment the moon is full it begins to wane. The crucifixion of Jesus on this day of the full moon pictured that the law dispensation had then reached its fullness. He fulfilled it, and the law dispensation there began to wane.

Why did Jesus on that occasion institute a memorial which he enjoined upon his followers to observe until his second coming? The answer is that Jesus was the great antitypical Lamb, slain to provide a sin-offering in behalf of the world. He must fulfill the type, and it could be fulfilled on no other date than that which Jehovah had provided in the law, viz., the fourteenth of Nisan. That being true, Jesus could have been crucified on no other day than the fourteenth of Nisan and fulfill the law's requirements. He was to die that day, and he desired his followers to remember the day; hence he must institute the memorial before his death, and on the same day of his death. Since Jehovah commanded that the passover should be kept once each year, and since the death of Jesus was the fulfillment of that type and his death occurred but once, then it follows that it is appropriate to celebrate his death once a year, and once a year only.

SATAN'S FAVORITE CHARGE

From the flood of Noah's day to the coming of Messiah's kingdom the social order of things is designated as "the present evil world". (Galatians 1:4) It is Satan's empire, of which he is the god. (2 Corinthians 4:4) "The whole world lieth in wickedness". (1 John

5:19) Since the dawn of creation it has been the desire of Satan to dominate mankind completely and to destroy every one who would not yield to, or be controlled by, his wicked influence. Jesus was accused, condemned and executed for the alleged crime of sedition—the favorite charge originated and repeatedly made by Satan the serpent—a charge easy to be made, easy to prove to the satisfaction of those who compose his empire and operate as his representatives, and a charge hard to be defended. Subornation of perjury (the hiring and procuring of false witnesses) has been many times resorted to in order to secure a conviction. It was so in Jesus' case. He told his followers to expect similar treatment, but to fear not.—See Matthew 10:24-32; John 15:18-21.

Four thousand years had elapsed since God had said to Satan and the woman: "I will put enmity between thy seed and her seed". On every occasion the adversary of God accepted the gage of battle and bided his time when he might destroy the seed of promise. When it was announced that Mary should bring forth a child, whose name should be called Jesus, for he would save the people, Satan recognized this unborn babe as the promised seed. He at once began to lay plans for his destruction. Under the law, a woman guilty of adultery must be stoned to death. Satan would have induced Joseph to put away his wife and have her stoned, thereby destroying the unborn child. But in this he failed, because God prevented.—Matthew 1:18-24.

A WICKED CONSPIRACY

A conspiracy is a design to commit a wrongful act, in which two or more join. A wicked conspiracy to destroy the babe Jesus was then formulated by Satan, which he put in operation through his duped representatives. His representative Pharaoh had used "wise men, sorcerers and magicians" to oppose the Lord in the days of the Egyptian bondage. (Exodus 7:11) It is well known to students of the Bible that these wise men and sorcerers were devotees of astrology–a form of demonism.

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came *wise men* from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matthew 2:1, 2) It is to be noted that these "wise men" —magicians, astrologers—who were evidently the unwitting, but duped, instruments of Satan, went directly to Herod, a representative of Satan. If the sole purpose of the star was to guide these wise men to the place of Jesus' birth, why go to Herod at all? Evidently Satan directed them there by the "star", that Herod might participate in the conspiracy. When Herod had consulted with them, "he was troubled [because he feared the new King would interfere with his reign], and . . . gathered all the chief priests and scribes [the seed of Satan, and also his representatives] of the people together, and demanded of them where Christ should be born"—Where can we find him?

In furtherance of the conspiracy, Herod privately consulted the wise men. "Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." (Matthew 2:7-9) Satan and the demons have power to make lights resembling stars to appear, which is reasonably demonstrated by evidence recently published widely throughout the land. The "star" mentioned in this instance was not one of the stars of God's creation, but evidently a bright light made to appear by Satan to guide his agents to the desired spot. Had they in truth and in fact come to worship the new-born king? On the contrary, the evidence is clear and convincing that they were, as the dupes of Satan, unwittingly in a conspiracy with Herod to locate the child and have him destroyed, all of which conspiracy Satan had formulated and was directing.

It was evidently Herod's purpose to have the wise men report to him and then, on a pretext of going to worship the babe Jesus, he would have him slain. Satan would have succeeded in this wicked conspiracy, working through his willing dupes or instruments, had not God intervened and saved the babe. These wise magicians relied upon dreams. God caused them to have a dream of warning, and they fled the country by another route; and then Jehovah by a dream directed the parents of Jesus to take the child and flee into Egypt to escape the fiendish desire and purpose of Herod.—Matt. 2:11-13.

Angered and disappointed by his failure to destroy the babe Jesus, Satan now injected into the mind of Herod another wicked thought, hoping by another means to accomplish his wicked design. Herod, acting upon the Satanic suggestion, then caused all the babes of Bethlehem to be slain, with the evident intention of including Jesus among them.—See John 8:44.

It could not be well said and supported by the Scriptures that these wise magicians from the east were directed by the Lord. On the contrary, it pleased God to reveal to the humble shepherds watching their flocks in the fields near Bethlehem and to make of them his witnesses concerning the birth of the Savior. (Luke 2:8-18) There is not one word in the story concerning the expedition of the wise men to indicate that it held anything beneficial to mankind; but contrariwise, it proves a deep-laid plot, with Satan as the arch-conspirator, for the destruction of the Redeemer.

FURTHER ATTEMPT AT DESTRUCTION

At the age of thirty years Jesus came to offer himself in full obedience to the Father's will. After his baptism at Jordan, he went into the wilderness for forty days, at the end of which time Satan approached him and sought to induce him to violate his covenant with God and thereby bring about his own destruction. (Luke 4:1-13) With each assault, Jesus answered him, "It is written". When Satan offered to turn over to Jesus the rulership of the earth on condition that he (Jesus) would worship him, Jesus replied: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve". Again the evil one was thwarted in his purpose.

Immediately he set about to inject into the minds of his offspring the wicked thought of destroying Jesus. Time and again they sought thus to do, but were prevented until the due time came, which was at the celebration of the passover, when Jesus must become the antitype of the lamb and himself be slain.

No one knew better than the Lord himself that the fight was on between himself and Satan, and that Satan would spare no effort or means for his destruction. Well did Jesus know who constituted the seed of the serpent and he hesitated not to point out this seed. On one occasion he said: "The scribes and the Pharisees sit in Moses' seat" (Matthew 23:2), meaning that this class had assumed the position of leaders of the people of Israel. He knew they were insincere and hesitated not to tell them so. To them he said: "Ye are hypocrites, blind guides, fools; ye shut up the kingdom of heaven against men; ye devour widows' houses, and for a pretense make long prayers; ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of gehenna than yourselves". Ye are guilty of fraud and deceit; "ye are like unto whited sepulchres, . . . full of dead men's bones, and all uncleanness"; ye are "serpents, generation of vipers". (Matthew 23:13-33) "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:43, 44.

To say that this plain speech of Jesus angered the representatives of the devil would be putting it mildly. They were anxious to be used and diligently sought how they might destroy the Lord, and the devil gave them all the help that was necessary.

ANOTHER WICKED CONSPIRACY

In that year the Sanhedrin was composed of seventy-three men; viz., priests, elders, and doctors of the law—all Pharisaical hypocrites, the seed of the serpent. This was the supreme court of the nation of Israel, whose duty it was to administer justice and to protect the innocent from the guilty. They beheld Jesus doing good, and the people flocking to him in multitudes. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that 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. . . . Then from that day forth they took counsel together for to put him to death."—John 11:47-51, 53.

In other words, this supreme tribunal secretly met, indicted Jesus, prejudged his case, and agreed to put him to death, only waiting for the opportunity. They acted as grand jury, prosecutor, and trial court. They entered into a wicked conspiracy, which was formulated by Satan, their father, for the destruction of the Son of God. They conspired with Judas and hired him, for the paltry sum of thirty pieces of silver, to betray the Lord into their hands. Satan himself entered into Judas as the latter executed the betrayal. Then they organized a mob, sent it out after the Master, arrested him, and brought him before this supreme court for trial at night, which was contrary to their own laws. "They that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled", in furtherance of the wicked conspiracy.—Matt. 26:57.

CONDEMNED AS A SEDITIONIST

The meek and defenseless Lamb of God was led into a den of ravenous wolves, who were thirsting for his blood. They did not dignify his case by even filing a formal charge against him. They sought, contrary to the law, to make him testify against himself. They knew nothing themselves against him; and notwithstanding they sat as the high and dignified court of the nation of Israel, they resorted to subornation of perjury. "Now the chief priests, and elders, and all the council [the entire court], sought false witness against Jesus, to put him to death; but found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses." (Matthew 26:59, 60) This exalted tribunal, in violation of every law and every precedent known to Jewish jurisprudence, demanded of Jesus that he testify against himself. "The high priest arose and said unto him, . . . I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matthew 26:62, 63) And when he told the truth, saying, "Ye say that I am," they said, "What need we any further witness? for we ourselves have heard of his own mouth". (Luke 22:66-71) They immediately voted that he should die, also contrary to their law, which required that each member of the court should consider the case and then vote individually. Holding the session of court at night to convict him, they knew they were proceeding contrary to law; so they convened the court the following morning to ratify the sentence, which was likewise contrary to their law.

They condemned Jesus to death, but knew they had no legal power to put him to death. Then they led him before the Roman governor, Pilate, and placed against him the charge of sedition, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King". (Luke 23:1, 2) They knew the Roman governor had power to put Jesus to death, and for this reason they sought his judgment.

Pilate was not convinced of Jesus' guilt and was not willing that he should die, but sought to release him. "Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, *He stirreth up the people.*" (Luke 23:4, 5) When Pilate sought to release him, his accusers "cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar"—against the civil power, and such is therefore guilty of sedition. (John 19:12) "And he

[Pilate] said unto them the *third time*, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. *And the voices of them and of the chief priests prevailed.* And Pilate gave sentence that it should be as they required." (Luke 23:22-24) Thus the civil power yielded to the importunities of ecclesiasticism, and Jesus was led away and crucified on Calvary's hill. And Pilate, more righteous than the clerics, posted over his cross the sign: "Jesus of Nazareth, the King of the Jews".

Thus died the Son of God, the great antitypical "Lamb . . . which taketh away the sin of the world". (John 1:29) In the eyes of those that stood by he died as a sinner, crucified between two thieves, under the charge of disloyalty to the constituted powers, yet wholly innocent, harmless, and without sin.

Satan must have grinned with fiendish glee because of what seemed to him to be his triumph. Three days later Jesus arose from the dead. Then Satan realized he had not succeeded, and also, probably for the first time, saw that the "seed" was to be *spiritual* and *not human*. His defeat and chagrin would only increase his hatred of the "seed of the woman". Fifty days later was Pentecost, and here the Lord made known his plan, that the Christ—the Messiah—the seed according to the promise—would ultimately consist of Jesus the head and 144,000 members of his body, selected from among men.—Revelation 7:4; 14:1.

ANOTHER CONSPIRACY

Thousands began to turn to the Lord; and Satan continued to resist, fighting on to destroy the seed of promise. "Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia [the seed of the serpent], disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." (Acts 6:8-10) St. Stephen was a faithful follower of Jesus, and with his mind illuminated by the holy spirit, put to flight Satan's representatives in ecclesiasticism of that day. "Then they suborned [hired to testify falsely] men, which said, We have heard him speak blasphemous words against Moses, and against God"—against the civil and ecclesiastical powers. Again the elders and scribes went out, instigated the arrest of St. Stephen, and brought him before this same distinguished supreme court of the nation of Israel, accusing him of sedition and hiring false witnesses to prove the accusation. The high priest and his associates, as Satan's representatives, heard the case, promptly condemned him to death, and executed him.

And thus has it been down through the age. St. Paul, on a similar charge, spent four years in prison. St. John, also charged with sedition, was made a convict on the isle of Patmos and required to break rock. All of the Apostles suffered under similar accusations; and throughout the age Christians have likewise suffered. Among such was John Bunyan, who refused to yield to the dictates of the church-state, was charged with disloyalty, condemned, and served a term of twelve years in prison as a result. During that time he gave to the world his "Pilgrim's Progress", which has been a great comfort and strength to Christians.

Why have the followers of Jesus thus suffered? It has been a war between the seed of the serpent and the seed of promise, exactly as Jehovah foretold. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Peter 2:21.

OFFERING FOR SIN

They crucified the Son of glory, hanging him on a tree; and he cried, "It is finished". What was finished? The antitypical Lamb, the man Christ Jesus, had completed his work on earth, and by his death had provided the ransom price, which must now be presented in heaven to Justice as an offering for sin. The work was begun on earth. Then he arose from the dead, ascended to heaven, appeared in the presence of God and presented to Jehovah the price of a perfect human life, offering it to take away the sin of the world. The type, which year after year had pointed the way leading to life, had now been fulfilled, and the way to life was opened; and in God's due time every man shall have the opportunity to benefit by that ransom sacrifice and come back into harmony with God, to enjoy life, liberty and happiness.

ANNUAL CELEBRATION

It was the will of Jesus that his faithful footstep followers should annually keep the memorial of his death by partaking of the bread and wine, emblematically representing his broken body and his blood shed in behalf of humankind. "This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." It is clearly the desire of the Lord that his followers should keep in mind the manner of his death and also that which led up to his death, as well as the purpose for which he died. Thus doing, his followers will be encouraged to bear with cheerfulness whatsoever trying experiences might come to them while they feed upon his precious promises. Having these points in mind, we shall be able to appreciate the Apostle's words: I "rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church". (Colossians 1:24) "It is given unto you as a privilege, not only to believe in the Lord Jesus Christ, but to suffer with him."—Philippians 1:29, *Diaglott*.

WAR NOT ENDED

There is evidently a significance in the words of Jehovah which he would have us remember: "And thou [Satan] shalt bruise his heel". The last members of the body of Christ are the feet members, and the very last ones would be pictured by the heel. It is not to be inferred that Satan will destroy the heel members, but rather vigorously war against them. When St. John was serving a term of imprisonment under an unlawful conviction on a charge of sedition, the Lord Jesus gave him a wonderful vision of the closing experiences the

church would have on earth. He was given a vision of the beast which was, was not, and which ascended out of the bottomless pit and shall go into perdition. A definition of the term beast as used in the Scriptures we have given above. "These 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." (Revelation 17:14) Thus he indicates a crucial and final conflict between the seed of the serpent and the seed of promise. And we have the word of Jesus himself, that in this conflict the serpent's seed shall be forever overthrown.

It would seem entirely proper that we should conclude that Satan and his seed will exercise their power to lay the time-honored charge of sedition against the members of the seed of promise composing the "heel". It may not be out of place for us to suggest here that already the heel has been bruised. There may be some more bruising; and if so, be patient, and wait on the Lord! "Be of good courage and he will strengthen thine heart"; for he who is for us is greater than all that can be against us. When the "firstborn of beasts" shall fall in the dark night that is just ahead, may we not expect that "the tongue of every dog" shall be silenced, as it was in the picture made for the benefit of the church! Already this prophecy has had a partial fulfillment.

OVERTHROW OF SATAN'S EMPIRE AT HAND

The judgment of the world, as shown by the overwhelming Scriptural evidence, comes at the end of the world, in which time we are now. Satan's empire shall then be thrown down by the Lamb, and Satan himself imprisoned and his wicked influence restrained. When Jesus prayed to God, he cried, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." Evidently from his language this was spoken for the benefit particularly of those who would believe upon him, and therefore had reference to the time of judgment instead of the time when he was crucified. The judgment of the world now being at hand, the time is here for the overthrow of Satan and the triumph of the Lamb of God.

In that wonderful vision of St. John on the isle of Patmos, the Lord gives us another view of the same thing, but from a somewhat different angle, describing it in Biblical symbology. The sea symbolizes a restless, turbulent condition of humanity, of which the followers of Jesus are not a part and in which turbulence and violence they cannot participate. Glass symbolizes a clear vision of events that are transpiring. Fire symbolizes destructive trouble.

Students of divine prophecy now mark the fulfillment of this part of St. John's vision. He then describes a class of people who "follow the Lamb whithersoever he goeth" (Revelation 14:4), and who are therefore faithful and devoted to him, standing, as it were, upon this sea of glass—having a clear vision and understanding of what the events transpiring signify. Long have these suffered for righteousness' sake, prayed, hoped, and waited for their deliverance. Satan and his seed have pursued a relentless warfare against them. Now the smoke of battle clears away, and by the eye of faith they behold a glorious spectacle!

St. John then describes them as with their faces, turned toward the victorious King, wreathed in smiles, and holding in their hands the harps of God, by this meaning that they have a clear, harmonious understanding of God's marvelous plan. Behold, they are singing! And what do they sing? "They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And why do they sing? Because, the Scriptures answer, they "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name". This is their song of deliverance from Satan and his seed.—Compare Exodus 15:1-21.

TAKE COURAGE AND REJOICE

Seemingly the prophet of the Lord had this final conflict in mind, and the victorious result to the Lamb; and therefore encouragingly spoke to the last members, saying: "Let the saints be joyful in glory: let them sing aloud upon their beds [condition of full faith and confidence, rest]; let the high praises of God be in their mouth, and a two-edged sword [the sharp, piercing *truths* with which the Lamb will complete his work] in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains [render useless and silent their man-made creeds and theories—controlling factors], and their nobles [honored firstborns] with fetters of iron; to execute upon them the judgment written: this honor have all his saints. *Praise ye the Lord!*"—Psalm 149:5-9; Z '14-135; Psalm 118:14.

It is a blessed privilege the saints have to be broken with Christ. "The cup of blessing which we bless, is it not the common union of the blood of Christ? The bread which we break, is it not the common union of the body of Christ?" (1 Corinthians 10:16) As we approach this memorial season, therefore, dear brethren, let us rejoice in the privilege that is now ours to be thus broken with him, and the privilege of sharing in his death, that we might share in his glory. Let us come to this memorial with our hearts purged of all ill-will, all evil thoughts and actions. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Corinthians 5:7, 8) Ere long, by his grace, if we are faithful, it will be our privilege to drink with him anew (imbibe the glorious truths) in the kingdom of our Father. Then our joy will be complete, when with him we shall have the privilege of lavishing blessings upon all humankind, uplifting and doing good unto all, even those who have ill-used and persecuted us. "Rejoice in the Lord, and again I say, Rejoice."

THE GREAT MULTITUDE PURIFIED

— — MARCH 21 — REVELATION 7:9-17 — —

THREE CLASSES THAT PROFESS CHRIST — TWO CLASSES SPIRIT-BEGOTTEN — DIFFERENCE BETWEEN THESE CLASSES — BOTH ILLUSTRATED IN OUR LORD'S PARABLE OF THE WISE AND THE FOOLISH VIRGINS.

"Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."—Revelation 7:12.

ACCORDING to the Bible those professing the name of Christ are of three general classes. It is not ours to read the heart; but it is ours, as our Lord said, to know men by their fruits. Yet even here we might deceive ourselves. The only safe way for us, therefore, in respect to persons who claim to be Christians and who live an upright and moral life is to take them for what they profess to be. One of these classes Jesus styles tares, "children of the wicked one", because their presence in the church is the result of false doctrines, false teachings, sown by the adversary, Satan. (Matthew 13:24-30, 36-43) Many tares, we understand, are very talented, very honorable and very wealthy. They really, however, have neither lot nor part with the true church of Christ, all of whose members are spirit-begotten through the Word of truth.

In the sense that the consecrated are all called in the one hope of their calling and are all begotten of the one spirit through the Word of truth, they are one class, one church, under one Lord, one faith, one baptism. (Ephesians 4:4,5) Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some, the "great multitude" referred to in today's lesson. The Apostle describes them, saying, Through fear of death they are all their lifetime subject to bondage. (Hebrews 2:15) Some of them fear also loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. They do not deny the Lord. Indeed, many of them would die rather than directly deny him. Yet by their works they do deny him, ashamed of the truth because it is not popular, or ashamed of the Lord's brethren because of their humble position or their unpopularity among the worldly.—John 15:19.

While this class do not deny the Lord's name, yet they fail to walk closely in his footsteps, and therefore will fail to get the glorious prize of this gospel age; namely, glory, honor, immortality, joint-heirship with Jesus in his Millennial kingdom. Those great blessings and favors are to be granted only to the "more than conquerors", the "little flock", to whom it is the Father's good pleasure to give the kingdom, those who "follow the Lamb whithersoever he goeth", rejoicing in tribulation, esteeming it an honor to be counted worthy to suffer for Christ, his cause, his word, his brethren. And yet this little flock, styled in the Bible the Lord's jewels, are described by the poet, who says:

"Those whom God makes his kings and priests
Are poor in human eyes".

THE TWO CLASSES CONTRASTED

The great company described in our lesson will be overcomers; else they would never get any part whatever in the everlasting blessings which the Lord is about to dispense now, at his second advent, when all of his faithful will be received to the heavenly home, the Father's house. They will be overcomers, or conquerors, in the end because the Lord will help them through by forcing those of this class who will be living in the end of the present age to come to a positive decision, to banish their fears and courageously to count not their lives dear unto them in the great tribulation with which this age will end. The fact that when the test does come, when the crisis is reached, these will die rather than deny the Lord will constitute them overcomers and will secure for them the blessing promised in verses sixteen and seventeen.

Nevertheless, there is a still higher position that will be attained by some. As it was not necessary for Jesus to be forced into tribulation either to acknowledge the heavenly Father and stand for truth or else to die the second death, so there is a class in the church who are like the Master and who will have similar experiences to his. These are styled "more than conquerors" because they not only do the right thing—stand for truth, righteousness and the divine arrangement—but do it as Jesus did—voluntarily, with hearty good will, as soon as it is shown to them.

Here, then, we see the difference between two classes in the church, all of whom are spirit-begotten, all of whom are called with the same high calling, all of whom had similar opportunities for attaining the great prize. The more than overcomers, copies of God's dear Son, faithful unto death in their voluntary laying down of their lives in God's service and in behalf of the brethren, these will be the little flock to inherit the kingdom; these will be the "royal priesthood"; these will constitute the bride, the Lamb's wife and joint-heir.—1 Peter 2:9; Revelation 21:9-11.

SCRIPTURES RELATING TO THE SECOND CLASS

The great multitude of today's lesson are to be found everywhere. They fail to become members of the body of Christ, fail to get the great reward, fail to become kings and priests. They will be granted a blessing, however, but an inferior position, which will correspond to that of the Levites of old, who were not priests, but of the priestly tribe, servants to their brethren the priesthood. Again, they are represented in the Bible as not being worthy to be of the bride class, but as being granted the great honor of being "the virgins, her companions, who follow her". In other words, they are the bridesmaids.—Psalm 45:14,15.

This class is also represented in our Lord's parable as the foolish virgins. (Matthew 25:1-13) They were virgins, pure, justified; hence they were fully consecrated to the Lord. But they were foolish in that they permitted the things of the present life to balance against the things of the life to come, to which they had made a full consecration. The wise virgins go in with the Bridegroom, become the bride class, when the marriage of the Lamb takes place at the second coming of Christ. But the foolish virgins do not gain admittance, and they hear the Master's words, "I do not recognize you". Although they cannot be recognized as of the bride class, yet we praise God for his mercy in indicating that they all belong to the company of virgins, the bride's companions who follow after her.

A beautiful picture of this is given us in Revelation 19:6-9. There also we are told of the great multitude who will eventually praise God that "the marriage of the Lamb is come and his wife hath made herself ready", even though they will not be part of that bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed. But they thank God that his plan, so full of blessings, will still be carried out, though the bride class has gone before. Then the Lord gives to them the precious message, "Blessed are they which are called unto the marriage supper of the Lamb". But they can go to that marriage supper only through much tribulation, which will test to the last degree their full devotion to the Lord, even unto death.

In Psalm 45 we have a picture of the heavenly Father as the great King, the Lord Jesus as the King's Son, the church as the bride, and the great multitude as the bride's companions ,following after her. The picture is not only beautiful, but full of comfort and of encouragement to all.

TWO COMPANIES—TWO REWARDS

In the account of today's lesson this great company is spoken of as a "great multitude which no man could number". This is a poor translation, however. A better rendering would be, "a great company whose number no man knows". We do know the number of the elect, the "more than conquerors". It is stated to be one hundred and forty-four thousand of those who follow the Lamb whithersoever he goeth. This is indeed a little flock, as compared with the millions of earth for eighteen centuries; but it is a very choice company. The great company is not a foreordained number. No one can say what their number is; for they are castaways from the high calling, rescued by the

mercy of God through Christ, because they have not denied his name, because at heart they were loyal, even though they failed to manifest a sufficiency of zeal in performing the covenant of sacrifice which they covenanted and on the terms of which they had been accepted into God's family.

The Revelator says that theirs is a position of glory and honor, not in the throne with the bride, but before the throne, as those who are subject. He sees them not wearing crowns, the highest insignia of victory, which go only to the "more than conquerors". But he sees them as victors, nevertheless—with palm branches. Then he heard the statement that they were not members of the temple class, but servants of the temple, who serve God in his temple. Great will be their blessing. The Lord will lead them to the waters of life. But they will not be, like the bride, possessed of immortality, which our Lord describes as water of life springing up in his people. (John 4:14; 7:37-39) The water of life which Jesus will give the second class will be everlasting life on the spirit plane like unto the angels, but not on the divine plane, not immortality, not the divine nature.—1 Corinthians 3:11-15.

Seeing these things set forth so clearly in the Word of God, shall we not be the more earnest hereafter, the more loyal, the more faithful, that we may obtain the highest reward, even that to which the Lord has invited us, that of becoming members of the body of Christ, members of the royal priesthood? Shall we rejoice to lay down our lives for the Lord's brethren, or shall we through fear of this sacrificial death be all our lifetime subject to bondage? (Hebrews 2:15) If in the various tests of faith and character to which the church is put we shall come off victorious, we shall not need to be of those who wash their robes and make them white in the blood of the Lamb in the great tribulation with which this age shall close; but we shall keep our robes unspotted so that they shall not need such a general cleansing. If we have fled to the Lord before the winter time of his disfavor has come upon the man-made systems of our day, we shall be spared the rigors of the flight of which he said: "Pray ye that your flight be not in the winter". We shall also be spared the bitter disappointment of saying at that time, "The harvest is past, the summer is ended, and we are not saved" [not saved with the great salvation, with the salvation to which we aspired]. (Matthew 24:20; Jeremiah 8:20) Those who withhold from the Lord that which they have promised him suffer far more than those who fight manfully the good fight of faith and who lay hold with both hands on the hope set before us in the gospel.

The "great multitude" class will say "Alleluia" as soon as they perceive that the church is completed. But like Rebecca's damsels of old, they must go the same long journey as the bride class, only to be received as servants in the end. (Genesis 24:61; Psalm 45:14) Shall we enter fully into our inheritance now, while the door is still open to do and dare in the Master's cause? Or shall we be like the class mentioned in Ezekiel 44 that finds the door shut because the start is made too late, and that must know that the heavenly priesthood, the prize of the high calling, is forever closed, and that the most that can then be attained is the place as keepers or servants in the temple? Let us rejoice if we are heirs of salvation at all; but let us resolve that by God's grace we shall, in the words of the Apostle John, "look to ourselves, that we lose not those things that we have wrought, but that we receive a full reward"—all that the Father is pleased to give to those who love him supremely.—2 John 8.

THE WORK OF PETER AND JOHN

— — MARCH 28 — QUARTERLY REVIEW — —

THE COMMISSION GIVEN TO THE APOSTLES — COMMISSION POPULARLY MISUNDERSTOOD — HOW THE COMMISSION HAS BEEN FULFILLED — ITS THREE PARTS — THE ADVERSARY'S PERVERSION OF THIS GREAT COMMISSION.

"Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."—Matthew 28:19, 20.

WISE indeed was the plan by which our risen Lord gave to his disciples the infallible proofs of his resurrection and the instructions necessary to appreciation of the same, in so gradual a manner as the Scriptures relate. On the day of the resurrection there were three manifestations; one a week later, on the eighth day: the fifth, probably two weeks later, and the sixth. perhaps ten days afterwards. Thus gradually the two lessons necessary were taught: (1) the fact of our Lord's resurrection, that he was no longer dead but alive; (2) the fact that he was changed, that he was no longer "the *man* Christ Jesus", but that he was now "a quickening *spirit*", manifesting the powers and attributes which they knew belonged to spirit beings—invisibility and power to appear in various forms as a man, power to come and go as the wind, none knowing whence he came or whither he went.—John 3:8.

We note the wisdom manifested in the order of the appearances also. First, he appeared to Mary, who seems to have been a woman full of faith as well as full of zeal, and one whose word would have influence with the apostles. Next, he appeared to Peter, a leader among them, who was convinced. Then the remainder of the eleven apostles were also convinced, except Thomas, who doubted, and perhaps some of the women with them, not mentioned. Then came what to them would seem a long interim of non-appearance, during which some of them started back to the fishing business. Then came an experience to convince them that the risen Lord had all the power that he had ever possessed, and was able to be with them and to guide them and provide for their necessities as when he was a man and with them daily in the flesh. Then he instructed them that their mission should still be to feed his sheep and his lambs, and arranged for a general meeting, which would be rendered doubly forceful by reason of its previous appointment.

When the appointed time came, the friends of Jesus were gathered. For nearly five weeks they had been studying the great lessons of divine providence connected with the death and resurrection of our Lord, and considering how all these experiences could come to him and he still be the promised Messiah—yea, as he had explained, how all these things were necessary to him in order that he might be the Messiah and accomplish all the great and wonderful work predicted in Holy Writ, how he must first suffer in order to redeem mankind before, as the King of Glory, he should be fully authorized and empowered to bless them with eternal life and with all the privileges and blessings proper to the redeemed and reconciled.

The record declares that when they saw him they worshiped him, but that some doubted. Those who doubted we cannot reasonably suppose to have been any of the eleven apostles; for they were fully satisfied, thoroughly convinced, and had so expressed themselves previously. The doubters must, we think, have been of the "five hundred brethren" present at this appointed meeting, who had had no previous intercourse with him since his resurrection, some of whom, we may reasonably suppose, were much weaker in the faith than were the apostles and the special friends already communed with. The statement that "some doubted" is an evidence of the candor of the Evangelist's record. It also shows us that the Lord's followers were not over credulous, but rather disposed to sift and weigh the evidences presented. Moreover, the subsequent zeal, energy and self-sacrificing spirit of those who believed gives us abundant evidence of the sincerity of their convictions respecting our

Lord's resurrection, which they as well as we recognize to be the very keystone of our faith in him. If Christ be not risen, our faith is vain and we are yet in our sins.—1 Corinthians 15:17.

When our Lord appeared, his message was the very one they needed to have impressed, and which he had to some extent been impressing at his previous appearances. It was that all *power in heaven and in earth had been given unto* him. By this we are not to understand that the Father had abdicated or surrendered any of his own power or authority, but rather we are to remember that, as the Apostle Paul elsewhere states, in any such declaration the Father is always excepted. (1 Corinthians 15:27) Nor are we to understand our Lord to mean that power and authority were given him to set aside or overrule or violate any features of the divine law and plan. We are rather to understand his words to mean this: 'I came into the world to do the Father's will and, by manifesting my obedience to that will and fulfilling its demands, not only to redeem mankind from the sentence of death through Adam, but also to secure to myself the title and *authority* promised of the Father to belong to the Messiah. From the time I made my consecration I was *reckoned* to be the Messiah; but my Messiahship depended upon my faithfulness even unto death, even the death of the cross. In this I was faithful; and as a reward the Father has raised me from the dead, a partaker of the divine nature, and the heir of all the gracious promises and blessings pertaining to Messiah. All this Messianic power and authority that once was mine reckonedly or prospectively is now mine actually; for I have finished the work which the Father gave me to do, and that acceptably. Its acceptance has been manifested in my resurrection to my present condition of spiritual glory and power.'—Acts 17:31.

OUR LORD'S MESSAGE

"*Therefore* go ye, disciple all nations." Their commission to go and proclaim him as Messiah was based upon the fact that the Father had accepted his work, finished at Calvary, and had *recognized* him with full authority as Messiah, by his resurrection from the dead. Therefore we may preach Jesus, the power of God and the channel of all the divine mercies and blessings to all who have "an ear to hear", to all nations, and not, as previously, to the Jewish nation only.

Following this assurance of his authority as the Messiah our Lord, addressing especially the eleven apostles, but indirectly, with and through them, all his followers, gave them and us the great commission under which we, his people, have since been operating. It might be termed the ordination of his apostles and all his followers as preachers, ambassadors, members of the royal priesthood, speaking and teaching in the name of the Master, the fully empowered Messiah. The commission divides itself into three parts: (1) "make disciples of all nations"; (2) "baptizing them"; (3) "teaching them". The word teach in the common version (verse 19) is not from the same Greek word rendered "teach" in verse 20. The word in verse 19 signifies proselyting or making disciples of. In verse 20 the word rendered "teach" signifies instruct.

From this text a wrong thought is derived by many students of the Scriptures, when they consider it to mean, 'Go, and convert all nations'. This is not the thought, but rather, 'Go ye and gather converts from all nations, and baptize and teach them', etc. This view is in accord with our Master's declaration on other occasions, in which he testified that the nations would not be converted at his second coming, but quite the reverse. "When the Son of Man cometh, shall he find faith in the earth?" This interpretation is in harmony with our Lord's statement in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a *witness* unto all the nations; and then shall the end come". Whoever gets the wrong thought respecting the commission is apt to take the wrong action in his endeavor to comply with it. Those who have concluded that the Lord intended the conversion of the world are led to various subterfuges, both in mind and in conduct, in order to carry out the commission they misundertand.

This misunderstanding is leading some at the present time to ignore the Scriptural definition of the terms of membership in Christ's kingdom, to lower the standard of both faith and conduct in order to admit a larger proportion of the human family and in order to convince themselves and others, if possible, that the world is growing better and is being converted. Some have not only concluded that the preaching of the cross of Christ and faith in the redemption is unnecessary, but have gone further than this and have claimed that even an historical knowledge of Christ is unnecessary, and that heathen religions are to be esteemed as part of the preaching of the gospel and that the heathen obedience to their religious customs is to be esteemed as obedience to the gospel. Thus more or less false views of the commission are leading astray many who see no hope in any other way of ever attaining to that which our Lord commissioned nearly nineteen hundred years ago, and which otherwise they would feel has thus far failed most miserably and which has no hope of ever being accomplished.

DISCIPLING THE WORLD

On the other hand we hold that the commission rightly read and understood has been fulfilled: that the message of Christ and the kingdom has been proclaimed, directly or indirectly, with more or less force and energy, in every nation under heaven; that as a result some from every nation have been made disciples; and that incidentally a "witness" has been given to all the peoples of the earth respecting the redemption and the divine provision for salvation through the Redeemer. Of these disciples gathered out of all nations by the message of the Lord a "little flock" will be found to whom it will be the Father's good pleasure to give the kingdom, in joint-heirship with Jesus in glory as the seed of Abraham, through whom all the families of the earth shall be blessed. From this standpoint alone can our Lord's commission be properly appreciated and its fulfillment be recognized.

The work of the evangelist comes first: Go ye, *make disciples* of as many as will hear your message. The word "disciples" signifies pupils; and those interested through the evangelist are supposed to be only pupils in the school of Christ, in the primary department. As they become instructed in righteousness their full consecration is in order, as represented in *baptism*—death to self and to the world—buried with Christ by baptism into his death. (Romans 6:3-5) Then comes the third step, that of *teaching them* to observe all things whatsoever Christ commanded. Any neglect of this commission and its order of procedure means comparative failure; and yet on every hand we see that its specific features are neglected. We find the majority of professed Christians giving the baptism first, in a wrong order as well as in a wrong way. Secondly, they disciple their converts into sectarian denominations and make them members of these, and get them to consecrate their money and their energies to these denominations rather than to the Lord. Thirdly, having thus gotten them into sectarian bondage they neglect these converts and go out after others, failing entirely to give them the *teaching* which our Lord indicates is necessary as a preparation for joint-heirship in his kingdom. This necessary teaching is respecting the divine character and plan, the graces of the holy spirit and the necessity for rooting out the spirit of worldliness and selfishness and for developing the spirit of the Lord—meekness, gentleness, patience, brotherly kindness, love.

To follow our Lord's instruction the royal priesthood should first, when discipling, inform those who have ears to hear that all mankind are sinners through the Adamic deflection, and are through heredity imperfect in thought, word and act, and consequently unacceptable to God and under sentence of death, extinction. Then they should be told that God has made a provision for the rescue of whosoever will of Adam's race and for their return to harmony with him and to life everlasting; that in harmony with the Father's plan Christ Jesus has provided the ransom price, has met the penalty of Adamic sin and condemnation, and purposes to set at liberty in due time all who will obey him. Next they should learn that now our Lord is offering release by faith to as many as have the hearing ear, "even as

many as the Lord your God shall call"; and that such as hear and accept the call may reckon themselves as justified by faith, as having their sins covered, and as thus being reconciled to the Father through faith in Christ their Redeemer; and that now, if they become followers or disciples of Christ they may become joint-sacrificers with him, and bye and bye be made joint-heirs in his kingdom and its great work of blessing all the families of the earth.

As many as are interested in the message will inquire the way by which they can attain this; and the answer must be that the full acceptance of discipleship must be indicated by a full consecration of heart, mind and body to the Lord, even unto death, and that this submission of the will to the Lord is counted as a *baptism*, a burial, an immersion with him into death. Then the further explanation must be given that as soon as they have performed this real baptism or immersion of the will they should submit themselves to an outward immersion into water, which would symbolize this submission of the will, portraying their death and burial to self, to sin and to the world, and their resurrection to newness of life and conduct as members of the body of Christ.

They are urged to take this step of consecration unto death, not in their own strength or name, nor in the name of their instructor, but are to be pointed to the fact that this course is authorized by the Father, by the Son and by the holy spirit. It is thus to be done "in the name of" or by the authority of the Father, of the Son, and the holy spirit, and not in the name of a sect or a denomination or of any human teacher. It is a mistake on the part of some to consider this text to mean that converts are to be baptized *into* the name of the Father, Son, and holy spirit. On the contrary the Apostle Paul distinctly declares that we are baptized *into* Christ, as members of his body.—Rom. 6:3-5.

Those who go thus far, who respond to the preaching of the gospel and inquire concerning the way, the truth and the life, and who with true repentance from sin and with contrition of heart desire to become disciples of Christ, and who then take this step of consecration, are baptized thereby into the church, the body of Christ. This is not the Baptist church, nor any other human institution, but the one true church, the church of God, whose names are written in heaven. (Hebrews 12:23) They need not that their names should be written on any earthly roll or register. The names of such, we are told, are written in the Lamb's book of life; and if they are faithful to their covenant he will not blot out their names, he assures us. The seal of their acceptance is the holy spirit, whose leadings, instructions and marks of character become more and more discernible daily to them and to others, as they seek to walk in Jesus' footsteps.

MESSAGE GREATLY PERVERTED

But still they will need instruction. In fact, all that has gone before in their Christian experience has merely prepared them to receive instruction; and when they have reached the condition of consecration to the Lord and then of justification by faith and baptism into Christ, they have merely become "babes in Christ". As such they are ready to receive spiritual food, and should first be fed with "the sincere [unadulterated] milk of the Word", in order that they may grow thereby. As they make progress, the Lord himself stands pledged to it that they shall have "meat in due season"; and as they are able to bear it they shall have the "strong meat", which belongs to them that are developed, strong in the Lord and in the power of his might, "overcomers," soldiers of Christ, having on his armor and fighting a good fight, lifting high the royal banner, and active in helping others to attain the same condition.—Heb. 5:13, 14.

To Satan, our wily foe, we must credit the perversion of this great commission, so explicitly stated, making it meaningless as we have seen: first, by making it mean the conversion of the world during this age; second, by destroying the real idea of baptism; third, by confusing the Lord's people as to the matter of discipling, and to make them think that it is gathering membership into sectarian bundles; fourth, by making them think that this is all that is necessary, and that teaching in the church is a waste of time, which should be devoted to what the adversary calls "saving souls", but what in reality is an endeavor to gather unregenerate people into sectarian systems and to delude them into thinking that they are in any sense of the word members of the true church of Christ, and saved; fifth, by misleading those whom he cannot thus delude, but who realize that there is to be a growth in grace and in knowledge, into a misunderstanding of the Apostle's statement (mistranslated in our common version), "The anointing which ye have received of him abideth in you, and ye need not that any man teach you".

Under this last delusion many are turned aside from the instruction which the Lord designs should be given through teachers whom he would raise up—turned aside to vagaries, to dreams and imaginations and misinterpretations of Scripture which they fancy are whispered to them by the holy spirit, but which frequently give evidence of being the suggestions either of their own minds or of the fallen angels.

Let us, as the Lord's people, seeking for the old paths, note well the Master's instruction in this connection, and let each one of us who seeks to serve his cause labor exactly along the lines here marked out—not thinking that his own imperfect judgment or that of fellow-mortals is superior to the Lord's, but to the contrary, that the Lord, the Head of the church, alone was competent to give the power commission which must be followed implicitly.

WORDS OF ENCOURAGEMENT

That our Lord gave this commission, not merely to the apostles but to all who should believe on him through their word (John 7:20), is clearly shown by the words closing the commission: "Lo, I am with you alway, even unto the end of the age". The apostles did not live to the end of the age, and hence the Lord's words signify that he will be with all of his followers who avail themselves of his commission, and who endeavor to present his message to those who have ears to hear out of all nations. He of course did not mean that he would be personally present with them, for he had already told them that personally he would go away, and that personally he would come again at the end of the age (John 14:2), and his words are not to be understood as contradictory. His meaning in the present instance evidently was that he would supervise their work, he would be the real head of the church, he would oversee all of their affairs, he would be with them in the sense of supporting and guiding and counselling those who would walk in his way and proclaim his message—and in proportion as they were faithful to the charge. This assurance of the Lord's presence was intended to give the apostles courage for the work he was committing to them. While he was with them in the flesh they merely followed his direction, and as soon as he was smitten they felt as sheep having no shepherd, and now he was going away, but he wished them to realize that his power would be with them and his supervising guidance of their affairs would be granted them, as surely as while he was with them in the flesh—though apparent only to the eye of faith. According to their faith it should be unto them a strength, a power.

Surely he who was careful to supervise the sowing work is not less interested and careful in respect to the reaping. Let us then continue in the use of the sickle of truth with energy and courage, remembering that we serve the Lord Christ, remembering that we are not responsible for the harvest but merely for our energy in telling the truth where we can. If the labor be great for the finding of few grains of ripe wheat we are to rejoice the more in those we do find, and learn to love and appreciate the more that which is scarce and precious. Let us remember, too, while using all the wisdom we can in this service, that the Lord's object in giving us a share in his work is not so much what we can accomplish as in the blessing that the labor will bring upon us. This will be an encouraging thought to the dear ones who are engaged in the GOLDEN AGE work; and if they find many discouragements and not such quick results as might be wished, the reflection that the Master knoweth them that are his, and that he appreciates every sincere effort made to serve his cause and to lay down our lives on behalf of the brethren, will give courage and strength to those who otherwise might faint by the way.

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Lectures and Studies by Traveling Brethren

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Watervliet, N. Y.	" 24	Pittsfield, Mass.	" 2
Albany, N. Y.	" 25	Springfield, Mass.	" 3
Troy, N. Y.	" 26	Holyoke, Mass	" 4
Pownal, Vt.	" 27	East Hampton, Mass.	" 5
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Avert, Mo.	" 25	Moody, Mo	Mar 6
Clarkton, Mo.	" 27	Thayer, Mo.	" 7
Poplar Bluff, Mo.	" 29	Springfield, Mo.	" 9
Chaonia, Mo	Mar 1	Taneyville, Mo.	" 11

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Greensburg, Ind.	" 24	Peru, Ind.	" 2
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Portland, Ind.	" 26	Logansport, Ind.	" 4
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Demorest, Ga.	Feb. 23, 24	Gastonia, N. C.	" 2
Westminster, S. C.	Feb. 25	Hickory, N. C.	" 3
Greenville, S. C.	" 26	Salisbury, N. C.	" 4
Greer, S. C.	" 27	Charlotte, N. C.	Mar 5, 7
Spartanburg, S. C.	" 29	High Point, N. C.	Mar. 8

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Johnstown, N. Y.	" 23	Sprague ville, N. Y.	Mar. 1
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Oneonta, N. Y.	" 25	Rome, N. Y.	" 3
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Dothan, Ala.	Feb. 23, 24	Pensacola, Fla.	" 4
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Florala, Ala.	" 26	Mobile, Ala.	" 7
Opp, Ala.	" 27	Deer Park, Ala.	" 8
Andalusia, Ala.	Feb. 29, Mar. 1	Waynesboro, Miss.	" 9

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Jasper, Tex.	" 24	Joaquin, Tex.	Mar 1
Beaumont, Tex.	" 25	Athens, Tex.	" 3
Nacogdoches, Tex.	" 26	Murchison, Tex.	" 4
Clawson, Tex.	" 27	Elkton, Tex.	" 5
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Morristown Tenn.	" 19	Boyce, Va.	" 28
Bristol, Tenn.	" 20	Hagerstown, Md.	" 29
East Radford, Va.	" 22	Harrisburg, Pa.	Mar. 1
Roanoke, Va.	" 23	Reading, Pa.	" 2
Waynesboro, Va.	" 25	Philadelphia, Pa.	" 3

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High Point, N. C.	" 23	Greenville, S. C.	Mar. 1
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Hickory, N. C.	" 25	Spartanburg, S. C.	" 3
Gastonia, N. C.	" 26	Hendersonville, N. C.	" 4
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Washington, Ind.	" 23	Jamestown, Ohio	Mar. 1
Sparksville, Ind.	" 24	Springfield, Ohio.	" 2
Hamilton, Ohio.	" 25	Oxford, Ohio.	" 3, 4
Midland, Ohio	" 26	Tippecanoe City, Ohio.	" 5
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Morgantown, W. Va.	" 20	Portsmouth, Ohio.	" 27
Clarksburg, W. Va.	" 22	Cincinnati, Ohio.	" 29
Pennsboro, W. Va.	" 23	Charleston, W. Va.	Mar. 2
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BROTHER W. E. VAN AMBURGH

Lynn, Mass.	Feb 22	Boston, Mass.	Feb. 29

Conventions Addressed by Brother J. F. Rutherford

Wilmington, Del	March 7	New York City.	March 21
Boston, Mass.	" 14	New York City.	" 28

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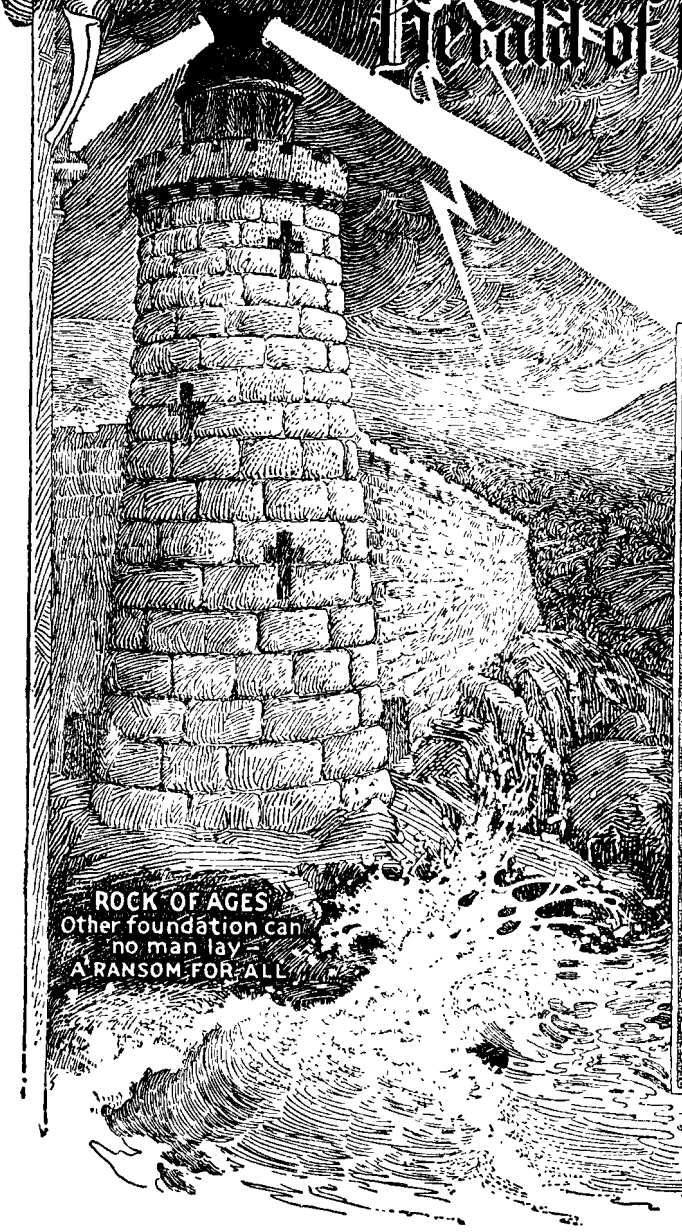

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

VOL. XLI SEMI-MONTHLY No. 5

Anno Mundi 6048—March 1, 1920

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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 1 2

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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CONVENTION AT BOSTON

The Boston friends have completed arrangements for a three-day convention in connection with Brother Rutherford's visit there, March 14. The convention will open on Friday the 12th. All meetings will be held in Convention Hall on St. Botolph Street except the meeting for the public Sunday at 3:00 p. m., which will be in the Waldorf Theater, 533 Tremont Street. Those desiring accommodations and further information may address John R. Jones, 9 Langmaid Avenue, Somerville, Mass.

MEMORIAL CONVENTION—NEW YORK CITY

This three-day convention April 2, 3 and 4, will be held in the 63rd Street Music Hall, formerly the New York City Temple, where the Photo-Drama of Creation had its premiere. Brother Rutherford and several Pilgrim brethren will be present and will address the convention. The convention auditorium will be open at 9 a. m. Friday, April 2. All visiting friends will come direct to the Temple, where they will receive assignment of rooms. Memorial service will be held on Friday evening at the usual hour. The Sunday afternoon meeting will be for the public. All correspondence regarding the convention should be addressed to the Convention Committee, T. M. Bodwin, Secy., 124 Columbia Heights, Brooklyn, N. Y.

N. B. Brother Rutherford will address a public meeting in the New York Hippodrome on March 21. Do not confuse this meeting with the Memorial Convention.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7⅛"), and the maroon cloth pocket edition on thin paper (size 4" x 6⅛"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI MARCH 1, 1920 No. 5

VIEWS FROM THE WATCH TOWER

IF THE church members cared much for their ministers, they would pay such salaries that preachers would not need to go around with hands out for charity. If a farmer cared as much for his minister as he does for his live stock, he would see that the minister was kept in as good condition as the herds. The Bible authorizes the minister who serves the people in religious things to have his livelihood supplied by those he serves. (1 Corinthians 9:13) Mendicancy among the clergy doubtless sprang up in the dark ages, when it was considered a virtue for a man to become a monk and spend his time carrying the basket around the charitably inclined neighborhood. The incessant begging of the clergy is one of the chief factors in lowering the respect in which they are held.

In the days of primitive Christianity the ministers did not insist upon the Scripturally ordained arrangement for support by the faithful. Such a thing as a modern clergyman was unknown; but the local elders, or presbyters, as they were quite commonly called, usually worked at some occupation the same as other people and were sufficiently devoted to the service of God to be willing gladly to give as much of their time as possible to the preaching of the gospel and to pastoral work among Christian people. Even the traveling ministers like the apostles and Timothy and Silas were wont to eke out a living at "tent-making". In pursuance of this independence-creating custom the genuine modern Bible student does not expect to 'live off the altar' but takes care of his own living expenses, except in the case of those that devote all their time to the work, and they receive a mere subsistence. It would be far better for the clergy to earn their own living than to be placed in a position of dependence upon, and of control by, the very wealthy, as when millions of dollars are devoted by a Baptist billionaire to the care of indigent Baptist ministers. The world is noticing matters of this kind and does not hesitate to comment upon them. We quote from the Cleveland *News*:

CLERGYMEN'S FINANCIAL DIFFICULTIES

"You wonder why men who are preaching Christianity have to depend upon charity. Over in New Jersey one minister reported to his conference that all he got for expounding the gospel for twelve months was $200.00. That would be about a dollar apiece for the regular services he conducted and nothing extra for funerals. It is stated, with a basis of authority, that the average ministerial income throughout the country is little above $500.

"Now the preacher's dollar is no larger than any other dollar. The fact that he earned it in a calling followed in answer to divine command has no superhuman effect on the purchase power of his salary. Nor is the minister in a position to mark up the price of his services. There are too many people who insist on the free feature of salvation.

"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. Who is to blame for this condition? Is it the man himself or is it the church? 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.

"If the present tendency continues, what is to become of the churches and the preachers? Will the world become essentially heathen and what will happen when that comes about? The charitable support of ministers from the ample pocket of Mr. Rockefeller does not hit at the basis of the difficulty. If the church is a desirable institution, and no one will deny that it is, something better than charity will have to be devised for its revival in interest. What shall it be?"

CATHOLIC CHURCH TAKES UP THE TRUMPET

In advancing its political interests the Catholic church has been making ever increasing use of the public press, and has controlled the press by having the positions of editors, and especially city editors, and the management of the press agencies held by Jesuits or other zealous Roman Catholics. In line with the pronouncements of the American hierarchy, the church has thrown off the vail of secrecy and is openly taking up the publicity trumpet. As a statement of the bolder front of the church, we quote from an article by John B. Kennedy in the Scranton (Pa.) *Times* of February 2, entitled "Catholic Church Takes up the Trumpet". One interesting item in this statement is that the "good name of the church as a social force" would have been lost but for the fortunate (for the church) circumstances of the war.

NATION WIDE PRESS BUREAU

"The most ancient of the Christian churches—the Catholic church—with characteristic application of the grand maxim, '*Tempora mutantur et nos mutamur in illis*' [times change and we change in them], has taken up the tried and true tool called publicity as a means of accomplishing its work in the world. The pioneers in largely organized Catholic publicity are the Knights of Columbus. They have been the pioneers in practically all modern American Catholic movements. They raised the first great fund to promote Catholic higher education; they were the first to recognize the necessity of providing homes and clubs for their co-religionists attending state universities. And everybody knows that they stepped into the breach when there was a crying need for organized effort in Catholic war relief, although everybody does not know that it is an opinion generally expressed among the Catholic hierarchy that the Knights of Columbus saved the good name of the church as a social force when they plunged into war work.

"Joseph C. Pelletier, of Boston, supreme advocate of the Knights of Columbus, had the inspiration for a nation-wide press bureau—the first of its kind under Catholic auspices. This was in the summer of 1918, when the war was at its height. The Knights of Columbus war news service was formed, and the operations of this bureau have demonstrated two things—that the editors of the country were glad to receive authentic information from a Catholic source (a fact which thousands of well-informed Catholics had doubted), and that this information could be disseminated by the most approved modern methods at a cost singularly small when compared with the costs of operation of other organizations."

Among the statements that follow in this article is the following:

"In conducting propaganda the Catholics have not in mind the 'conversion' of America, or the forceful imposition of specifically Catholic ideas on the non-Catholic public."

But this statement may be compared with the following quotation from *The Catholic World*:

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country. All legislation must be governed by the will of God unerringly indicated by the pope. Education must be controlled by the Catholic authority, and under education the opinions of the individuals and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed."

FREEDOM FROM PERSECUTION IN CANADA

One of the vital traditions of the Anglo-Saxon is adherence to the principle of liberty of person, property, speech, press, and the exercise of religion. Every American and Canadian looks back with thankfulness to Magna Charta, when the first great start was made in the world-famed Anglo-Saxon freedom. When war is on and there is a life-and-death struggle for a nation, the people willingly forego some of their liberties, but they are jealous of them and insist upon their prompt return as soon as the crisis is over and actual hostilities cease. For centuries this has been true.

In Canada, when the country returned to a peace basis at New Year's, many of the common people had become indignant at the continuance of arrests under war measures after the armistice, and especially so at the interference with the free exercise of religion. During the war many interests took advantage of war laws to work out private grudges; and one class that did this was the Canadian clergy, who incited the persecution of Bible students both during the war and long after the armistice. This has been noted by liberty-loving Canadians and, according to the following from the *Grain Growers' Guide*, as reported in the Edmonton *Bulletin* of January 24, the persons who incited the persecutions and other outrages may be called to account:

"The people of Canada will not be true to their instincts, their traditions, and their just rights as a free, self-governing people, if they do not demand, and insist upon getting, an explanation from Ottawa in regard to the arbitrary proceedings that have taken place recently, months after the cessation of hostilities, in the invasion of private houses, colleges and libraries, under the provisions of an order-in-council framed explicitly for wartime conditions, the seizure of books and papers, and the sentencing of individuals to terms of imprisonment for having in their possession literature under the wartime ban of censorship.

"In Alberta and in Ontario these searches, arrests, confiscations, and punishments have been carried out in a manner which would have been more in keeping with the old methods of the old autocratic régime in Russia than with the institutions of government in this free country.

"It is a fundamental maxim of democracy and freedom that the citizen who is truly loyal to his responsibilities of citizenship will not consent to arbitrary measures. The price of liberty and of justice is unceasing vigilance. It is the duty of the elected representatives of the people in parliament to bring this matter up for full and free discussion, and to compel the government to declare itself plainly and without equivocation. Such bureaucratic methods of absolutism can have no right place on Canadian soil. The whole situation is one that must be cleared up at the earliest possible moment."

BIG "SOUL-SAVING" DRIVE

Many hundreds of delegates from some twenty-eight Protestant denominations met only recently in Atlantic City and laid plans for home and foreign mission work by which they hope to effect the evangelization of the world. The task is expected to require five hundred million dollars. The Atlantic City *Daily Press*, of January 8, reports as follows:

"More than a thousand delegates and others directly interested, leaders in twenty-eight Protestant denominations, here this afternoon formally launched the great Survey Conference of the Interchurch Movement of North America from which the churches represented expect to project the most far-reaching soul-saving drive the world has ever witnessed. The budget called for is $500,000,000. The initial session, held on the Steel Pier and presided over by John R. Mott, general secretary of the Y. M. C. A., who took the place of Robert Lansing, Secretary of State, as chairman of the Executive Committee, was given over to the presentation of facts based upon the survey of the world religious and social needs."

A somewhat larger sum was mentioned as being necessary for the work of the next five years, according to the Baltimore *American*, of January 10:

"The budget of the Interchurch World Movement to be used in coördinating the energies of the Protestant denominations for the evangelization of the world, was approved today at the conference of 1400 church leaders here. The budget calls for the expenditure of $1,330,000,000 in the next five years. It provides for evangelistic work in America and the foreign field, proper financing of hospitals and homes, liberal awards to struggling colleges, for the fighting of social and industrial unrest, and better wages to both ministers and missionaries. It is specified that no part of the budget shall be changed by a board of review to be appointed with equal representation of all denominations, without the consent of the denominational board directly affected."

STARTLING INCREASE OF CRIME

The *Pathfinder* gives us the following data on crime in the United States, claiming that this country leads the world in criminal acts:

"Crime statistics show that in thirty years crime has increased 500 percent in the United States, four times the increase in population. There were as many murders in Omaha last year as in London, with its five million people. Kansas City, with a 300,000 population, had more murders than the English capital. Murders in Kansas average one every other day. Authorities often fail to get the criminals, and many are acquitted even when witnesses of the crime are found."

VICTORY THROUGH FAITH

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

EVEN the word victory has an inspiring ring to the ear. As used in the world it conveys the picture of the victorious army returning from war and greeted with the huzzahs of an admiring multitude. But such victories as this are not the portion of the Lord's people now. When the Apostle says that faith is the victory, we are not to understand him to mean that nothing else remains to be done, after we have merely believed. Rather the thought must be that faith is the conquering power with which we are able to push aside the things which are seen, and to direct our course in life in harmony with things which are not seen, but which none the less are realities to us, because we can lay hold upon them with our minds.

Columbus was a man of faith when he believed, and acted upon the belief, that a western route could be taken for eastern ports. He had never gone far west and to the average mind the western waters were merely the lair of the hobgoblin and ogre. Every view previously held on the subject, everything, in fact, seemed to be against his theory of finding India by a western passage, *except* his own faith in the project. Now his faith, be it noted, was not a mere arbitrary decision on the subject apart from all known facts, but it was a rational conclusion arrived at after thoughtful consideration of other points already known. So the Christian's faith is not a conclusion reached out of the abundance of his imagination, but it is a conviction arrived at after the consideration of competent evidence from an authoritative or reliable source.

FAITH OF BASIC IMPORTANCE

The Christian's voyage has never been experienced by him before. The devil, as the great hobgoblin, seeks to discourage him from undertaking the journey, telling him that he had better remain where he is safe, on firm and known ground. He is confronted with the alluring suggestion that the way of the world must be the proper one, because every one has been going that way. Who would think of gaining anything worth while by self-denial; is self-denial not sailing directly away from success and happiness? Self-assertion is the only road to success, the world tells us.

True, Columbus might have made erroneous deductions with his imperfect human brain. And so might we if we were not helped. This contingency is provided for in that definite basic promises are made in God's Word as to what the reward of a life of faith shall be. It is important then to see that our faith is a correct faith; for if the faith be built on erroneous theories, inspiring false and delusive hopes, it will eventuate for its victim in shipwreck on the rocks.

It is because of this importance of faith, either for good or for evil, that the Apostle Paul was so solicitous for the continuance of the brethren in the proper faith (Colossians 1:23) "the faith once delivered unto the saints". (Jude 3) He urged all to examine and to prove themselves to make sure they were in the faith, grounded and settled and not moved away from the hope of the gospel, but rooted and built up in Christ and established in him. (Colossians 2:7) He was also deeply concerned that the faith of the church should not stand in the wisdom of men but in the power of God. (1 Corinthians 2:5) He knew how vital a thing the matter of faith is, for it had been long time written: "The just shall *live* by his faith". (Habakkuk 2:4) The sentiment of this text had been voiced by Moses of old in almost the last words of that venerable patriarch when, reviewing the faith of Israel, he said: "It is not a vain thing for you, because it is your life". (Deuteronomy 32:47) Yes, our lives, our eternal destinies, have been made dependent upon our loyalty in respect to the walk of faith which we have voluntarily entered upon as footstep followers of the Master.

It is well to see that we have the faith of Christ, the faith well founded in the Word of God, a faith examined and proved, deeply rooted in the heart as well as in the head, and, therefore, established as the conquering power of life. Faith to be a conquering power in us must go deeper than the head: it must go into the heart and permeate and energize the whole being, bringing not only the outward conduct but every thought into subjection to Christ.

"Faith," the Apostle tells us, "cometh by hearing and hearing by the word of God." That is, the Word of God contains certain information respecting, first, our natural state of imperfection, then, further information as to what would be our proper relationship to him. The truthfulness of such information convinces us when once we have examined the facts given. The first step in faith, then, is a satisfied reason. That, however, of which we are convinced we cannot help having confidence in. The disposition of mental satisfaction passes, unless impeded by selfish and temporal interests, into a heart satisfaction, or trust. If we have confidence in the truth of God's good promises of blessing, we will *expect* those promises to be fulfilled; and since God's promises augur only good for the righteous of heart, good infinitely greater than anything we have ever known, how can we help *desiring* the fulfillment of those promises? What we expect and desire we are hoping for. And hope gives the color to our Christian lives.

Hope lifts the mind and heart and enables us to appreciate and measurably to enjoy perfections yet actually unexperienced. (Hebrews 6:19, 20) It helps to inspire love, and love, in turn, inspires more faith (Galatians 5:6); and so the three are mutually inspiring and interdependent and develop together.

BLENDINGS AND MIXTURES OF GRACES

Faith, hope, and love, like the three primary colors in nature, may be combined in varying proportions to produce any other desired hue or tone of character. The color between blue and yellow, for instance, is green. Green has a restful effect on the system and has been designed by a beneficent Providence for that purpose. Likewise, the effect produced upon the life by the presence of faith and hope is *peace*. When we are justified by faith we have peace with God. (Romans 5:1) Our doubts, fears and misgivings have given place to tranquillity of mind and heart on those points about which we have received information through the Bible, God's Word. The hope engendered by confidence in the fulfillment of those promises takes the keenness from our

suffering, because we see that our suffering is not in vain and that there is to be a cessation of pain and tears.

Yellow and red combine to form orange, the warmest of colors. It is suggestive of a state of development and ripeness; the vivid autumn foliage, the golden grain, the luscious fruit all tell that nature has done her best. So too, when hope and love are strongly present in the heart, *joy* is the fruitage. We rejoice preëminently in hope. Romans 12:12.

Red and blue make violet, the varying tones of which add glory to the sunset and beauty to the modest flower. Likewise, when faith and love work together a noble, rare, and royal likeness of the Lord ensues. Love without faith depreciates into independable sentimentality.

Man's power to have faith lies in that he, made originally in the image of God, was given the ability to perceive the evidences of the invisible God. Some of that power of discernment remains in imperfect man. But faith includes the thought of dependence upon the veracity of God, confidence in his integrity. Thus trust is a part of faith, because it relies upon the truth of a promise: and one is said to "keep faith" with another when he performs a promise which that other relies on. Accordingly, faith in God is a firm assent of the mind to the things told us through divine revelation.

"FAITH WORKETH BY LOVE"

There is a primary degree of faith which is seldom passed by the majority of those who learn about the message of the Gospel. It is a speculative knowledge of and a bare assent to the truths revealed in the sacred Scriptures. Of this kind of faith the Apostle James speaks: "Faith, if it have not works, is dead". "Ye see, then, how that by works a man is justified, and not by faith only." (James 2:17, 24) That is to say, a successful faith does not consist merely of a profession of faith, or a bare assent to the truth, without good works proceeding from faith, showing it to be of the right kind. This mere intellectual belief the devils themselves have. "Thou believest that there is one God; . . . the devils also believe and tremble." (James 2:19) They are fully persuaded that there is a God, and that Christ is the Son of God, and shall be their Judge, as they acknowledged.—Matthew 8:29.

Effective faith, however, receives Jesus as he is revealed in the Gospel. To such a one the life, words, works, suffering, death, and resurrection of Christ mean not merely an array of historical facts, but much more: they mean so much to the true believer that they inspire trust in and reliance upon Christ Jesus and his righteousness alone for justification as the basis for our salvation. Such a faith begets a sincere obedience in the life and conversation. It is not, therefore, an idle, unactive and inoperative grace, but shows itself by producing in us love for God and for our neighbor.

Let faith compare to the drive wheel of a locomotive; let love be the steam, or motive power, and hope the power of sight on the part of the engineer, looking ever forward toward the goal. As the drive wheel is really worked by the steam, so love is really behind faith. Were it not for the love of God and for righteousness which was first planted in Adam, and which has not entirely died out, there would be no hope of appealing to any heart by the message of the Gospel. There would be no attractive power, because God's Word draws only toward the good. But while the steam gives the first impetus to the drive wheel, the machinery of the engine in turn controls the flow of steam so that it makes possible a continued motion. More than this the steam is exhausted into the draft flues and thus fans the flame that generates more steam, more force against the drive wheel, more motion, more progress and incidentally more heat, more steam, etc. So with love: the more love we have, the more the holy new will directs its power to the inspiring of our faith, and the more the sacred flame is fanned that energizes the water of the truth in us, converting it into still more of the motive power of love. As steam and water are different manifestations of the same thing so love and truth are similar in essence. God is love (1 John 4:8), and Christ is truth.—John 14:6.

In certain types of engine there is danger of a "dead" or absolute center. That is, there is a certain position of the drive wheel in which it cannot be started merely by the power of steam. It requires the application of an outside force to give the wheel a start. Something like this is the trouble with the poor world now. They are dead; and centered in self; their faculties are deadened so that when the power of love, divine love, disinterested love is brought to bear on them through the message of the Gospel, it does not move them. It finds little or no responsive chord in their hearts, or at all events not a sufficient response to become a *motive* power in their lives. Bad, indeed, is it for us, who have once started on the way, if love fails to move us. At very least we would fail to make progress, and in time we would rust and be of no value whatever. As for the world, outside force will be brought to bear on them in the instructions and regulations of the Millennial kingdom, which will give them a start in the right direction and, if a love for righteousness is developed, they too will be able to make progress up the highway of holiness, the new road to life which will then be opened up.

The drive wheel is the immediate means of helping the engine to get over the ground; so faith is the direct agency which enables us to overcome and to leave behind scenes of former failures, ever pressing along the line toward the heavenly station, the Union Station of rest and perfect fellowship with God and with those who have gone before.

FAITH MUST REST ON THE WORD

To be efficacious the drive wheel must be in its proper position on the track. If the wheel leaves the track, extremely serious difficulty ensues, if indeed not a total wreck. And if our faith depart from the pure Word of God, and from the promises which point us to progress in the straight and narrow way, we *may* by stupendous effort get back, or we may abandon the Word so completely as to suffer wreck. There will be nothing to keep us from being conformed to the world; we shall of our own weight sink down into the earth, into the world and its ways.—Romans 12:2, 3.

If the track is in good condition we can make fairly good progress, even though the way be up-hill, but if the joints are loose or the rails spread it would be unsafe to go with much speed. The doctrinal features of God's

Word, being faith's most tangible object and support, are the track along which we may proceed. So these doctrines, the only really accurate source of information respecting Jehovah and his character which we have in our present imperfect state, must be firmly established and properly adjusted or we can go but very slowly, if indeed at all.—2 Timothy 2:15, 16.

We must fight against that spirit of hauteur and worldly wisdom which spurns a careful inspection of the track, of the doctrines of God's Word, which alone can show whither we are going, and how, and why. The engineer must keep one eye ever on the track; the faster one is going, the more careful should the watch be. To be sure, he may catch a casual glimpse of the beautful hills he passes; a gorgeous sunset may attract, but must not hold his vision. No, they are not for him. He has a work to do, a goal to reach and, nature-lover though he be, he cannot now *halt* to drink those beauties in.

Another thing is needful to an engine on a steep grade, and that is sand. Without it the wheels may spin around and still not make progress; the spinning will merely wear both track and wheels. The sand is no part of the wheel and no part of the track, but it constitutes a medium whereby the contact between those objects is maintained at the highest possible pitch. Such a medium to us is prayer. Without it, owing to the steepness of the road, we are not safe. Our faith, though intact in our understanding, will not work effectively without this help. Even though love may be prompting us with a desire to gain the prize, if our faith is in poor contact with the promises and with the conditions on which the prize may be obtained we will not go ahead. Prayer, possibly importunate prayer, is the need. Without it faith will be going around in the same old grind, and we shall be getting nowhere and accomplishing nothing except to wear out our own confidence. Add persistent, earnest prayer and see if we do not begin making progress from that very hour. Erstwhile dry and uninteresting things will take on a new meaning and a forward impetus is experienced.

On a steep grade a locomotive may even slip backwards without sand. So we too, without prayer, may slip entirely back to wreck and ruin. The steam plus the drive wheel plus vision will not take the engine on without proper contact. Love of righteousness, plus faith, plus hope, without prayer, if we could imagine such a condition, would still place us in a precarious position. Prayer enables us to make progress.

FAITH THE CONQUERING POWER

Faith is the conquering power that overcomes the world. Overcoming is suggestive of warfare, of conflict; and we should have clearly in mind *for* whom we are fighting and also *against* whom we are to direct our efforts.—John 16:33.

We are fighting for ourselves in the sense of striving for our own eternal welfare. God needs not our puny efforts, but he allows us to enlist on his side. Jehovah, however, is fighting for us in the sense that he is assisting and encouraging us to fight the good fight of faith on our own behalf. Some seem to have the idea that they are almost doing God a favor by enlisting on his side and thus lending the weight (?) of their influence to what might otherwise be a losing cause. But it is *our* lives which are at stake, not God's. He has nothing to lose and little, if anything, to gain; we have everything to gain, and we are to benefit in the victory.

Our text implies that the conquering power of faith is to be directed against the world—not against the inhabitants thereof, not against fellow creatures, but against the spirit of this present evil order of things, its disposition, the mind of the world, the motives which actuate the world, the pride of life and the deceitfulness of riches; in short, against sin and, indirectly, against Satan, whom we are to resist, steadfast in the faith.

Satan is represented as the god or mighty ruler of this world and his two powerful allies are the world and the flesh. Since the flesh in its present state partakes of the same spirit and tendencies as the world, we may describe it as the world within us. The powerful tendency of the flesh is toward evil. It is a jumble of blinding mucuosces, perverted tastes, desires, ambitions, hopes and loves, and mostly ignorance.

Satan's triple alliance (himself, the world, and the flesh of the new creature) is arrayed against faith, hope and love. On the side of the new creature faith marshalls the forces; hence it is called the fight of faith. On Satan's side the world is the most manifest and most easily recognized of the three; it stands in the vanguard, so to speak, of the hosts of evil; hence it is quite properly spoken of as a fight of *faith* against the *world*.

ENEMY HIDDEN IN AMBUSH

Now the spirit of the world manifests itself in many little mannerisms and practices which may not at first be recognized by the new creature, so cleverly are they hidden in ambush. Pride, vain-glory, self-preferment, are some of the most commonly encountered manifestations of the spirit of the world. The world within us, the flesh, loves these things and uses every means to justify itself in seeking them. But faith, here too, is the conquering power to gain the victory. Just such a victory has already been gained when by faith we agreed to lose our lives to find them. When we considered the Master's call: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24), our faith trusted in the truthfulness of God's promise that such a course would not spell final loss to us, but would really work gain. Like Columbus, we started traveling over a way we had never gone before, but were convinced that its end would be glorious.

When we made our consecration war was declared on self. It now remains to be seen whether the matter will be carried out or whether faith will capitulate before the overtures of pride and self-advancement. A test of our faith comes when we find that through ignorance or weakness we have been unjust to another. Self-pride would not acknowledge it; first, because it hurts, and secondly because, we argue, it will do no good. But we look to the instructions of the Master: "Confess thy fault" (Matthew 5:23, 24); and our confidence in the integrity of his character prompts us to humiliate ourselves, believing that he would give no command that would not be for our best. No matter if the offended one does not appreciate our conduct and our spirit in the matter (and he often will not): it is all the better for

us that he does not. If we were sure to be always appreciated in such efforts, we might go with a measure of sham, partly to secure the commendation, mental or oral, of the offended. If one's apology is not appreciated, one is humiliated all the more and will next time be doubly careful. The thought should not be merely to reinstate one's self in the favor of the offended, but, by virtue of faith in God's commands, to gain the victory over the worldly pride residing in our flesh. If every day we are thus a victor, we shall unquestionably be a victor in the end.—2 Timothy 4: 6-8.

SELF NOT ALWAYS UNGRACIOUS

Our selfish preferences may not always have an ungracious tinge. Sometimes they are very genteel. Sometimes the flesh has a desire for the maintenance of a peaceful, serene, and respectable life, when service for the Lord would call us more directly into the current of annoying duties. The flesh would be very willing to serve the Lord if it could do so respectably and in comfort. It yearns:

> Lord, let me tread the quiet paths,
> Through woodland, dale and hill:
> Yea, let me rove on heath and fen;
> Or by the bick'ring rill
> To dream of thee.
>
> I'll build my shrine in stormless vale,
> So tranquil, not a sigh
> Shall mar my incense-laden lay
> Of love to thee. Aye,
> There let me be.

But if we follow the Lord faithfully we are very likely to find ourselves in the city's grime and noise, where some of the Lord's work is in need of being done.

Sometimes, the flesh argues, it would be easier to maintain a spirit of devotion if we had more quiet and time for meditation. Yet, faith answers, if duty calls to toil, amid commotion, is not that duty a voice telling us that perhaps something else is more necessary to be learned just at that time than meditation in quietness; or telling us that devotion must be put to the test to see how well it will last when the circumstances are anything but favorable? Victory over self in this connection often means for us to be associated with those whom we would not choose by nature, and not to be associated with those whom we would naturally select.

Even in the service of the Lord the flesh has the desire to be able to talk with ease or to prepare and deliver discourses which would stir their hearers to the very depths. But thoughts which stir are wrought only on the anvil of experience, and an idea expressed yet never experienced lacks that force which would make it a source of help to others. Faith thus tells us that, even if our present desires to help remain unfulfilled, we, by our puny efforts, are being prepared for a work of noblest future ministry, in which our every experience will doubtless be of use.

Faith thus overcomes the tendencies which the world has wrought in us; and while not condemning all of them as evil, it counsels us merely to disregard or push aside those which we cannot use in the narrow way. Worldly pride on the other hand bids us keep everything which would put self forward and advises us not to be too sure of the things which we cannot see. If such hints are hearkened to, doubt is bred and indifference ensues; discouragement, despondency and despair follow in its wake. We must remember: "Greater is he that is in you, than he that is in the world".—1 John 4: 4.

There is another attack from the flesh against our faith which is more subtle than almost any other: it is the suggestion that the Lord's work in the world is in special need of our advice or knowledge or experience. It is one of the most difficult things to believe, not merely that God is good and that he has benevolent intentions and designs toward us, but to believe that work undertaken in the name of the Lord and in harmony with his Word will have his guidance, his approval, and his blessing. Indeed, some of the hottest battles in the bivouac of faith are fought on this very point, and, sad to say, the battles are not always won by faith.

FAITH VS. THE PARTISAN SPIRIT

There is another spirit of the world which faith can, must, and will overcome, and that is the partisan spirit, the disposition to be more loyal to persons than to principles. This party feeling, closely akin to tribal affection, is an affinity which holds one to those with whom he happens to be associated, often irrespective of their virtues or worthlessness. It may or may not be used for good. At any rate faith bids us to have our closest association with the Lord so that everything else will be subservient; we would not love people merely because we happen to be associated with them but rather from principle, because of certain lovable qualities or possibilities in them. We are helped in this direction, in the case of the Lord's people, because they have the Father's stamp of approval in the shape of his begetting spirit. Frequently our preference for family or for a circle of friends or acquaintances arises merely from the fact that they are tolerant of our weaknesses and failures, because they have the same or similar ones to ours. Our proper pride and modesty alike should forbid the encouragement of such attachments as tend toward failure.

The party spirit may easily merge into pride or glory in the "movement" with which we happen to be connected. We should remember that the very same influences are at work against us as have been against all other upward religious movements in the past. Certainly none would claim for a moment that we as individuals are better than they. Who can say that if we were to continue here for twenty-five years more, we, or those following us, would not be as thoroughly dyed-in-the-wool sectarianists as ever trod the globe? Who can boast? We, just as well as others, have to fight against these things; fight, not with fists, but with faith, faith that God will perform his own purposes, sometimes with and sometimes irrespective of our coöperation. Are we of Paul, or of Apollos, or of Cephas—or of *Christ?*

The spirit of the world comes out, too, in the spirit of criticism, or of unkind and often unjust censure of the conduct of others. Habitual criticism of men and things is a sign not of superior faculties and finer sensibilities, as the flesh suggests to us, but of actual moral and spiritual decrepitude, which, while seeking to justify itself by the thought of opposing the evil, really gloats over the unlovely traits thus held before the mind. "Love",

on the contrary, "rejoiceth not in iniquity, but rejoiceth with the truth," with the spirit of righteousness, which abhors the thoughts of evil and does not even consider them, when possible to escape. Faith in God's word that "none [is] righteous, no, not one," should teach us not to expect perfection in any, nor even consistency of conduct, since that would imply perfection. It takes great faith to start out on a mental hunt for commendable points in a person whom we have been in the habit of looking on as the embodiment of undesirable traits.

LOVE IN SPITE OF FAULTS

Perhaps a brother seems harsh or unkind in his manner or utterances, uncouth or crude in his ways; perhaps he does not appeal to us. Faith would still tell us that there must be some lesson for us to learn there. Perhaps this is only the Lord's way of calling our attention to unloveliness in ourselves. But what about that brother? Never mind too much about that brother. The Lord will attend to him in his own way. Perhaps that brother does not need exactly the same lessons that we need; or maybe he will get them later; or maybe he has had them in the past and is carrying the scars from a field where we would have been vanquished.

It is true we could not admire any one *because* of his imperfections, but we can admire him *in spite of* his imperfections, that is, for other qualities which he doubtless has. Thus faith, believing that God will deal with others in a righteous and suitable way without our attempting to hand out punishment, and believing that he will also teach us aright, gives us contentment even under galling circumstances—not contentment with imperfect qualities, in either ourselves or others, but contentment with the Lord's general providences which permit us to be in contact with others as imperfect as ourselves. Those who command our admiration in every particular appeal only to the gentler side of our character, and if our experiences were wholly with such we might not develop enough fibre and sinew. Then too, we often discover that our poor selves grate on others in much the same way that they do on us. It is no test of love when we admire a person or his doings. Wait until almost his every action seems perverse, or inconsistent, or even wrong, then see how much love is left.

The tendency to criticism on the part of our flesh may extend even to the manner used in preaching the Gospel. Of course, no one should think that he may not form mental opinions respecting the desirability or undesirability of a thing or act. That we, as rational creatures, are bound to do. But to criticise merely as a habit is what does us harm, if it does harm to none other. The *sound* of the gospel may or may not be pleasing to the flesh, depending on the language in which it is couched. It may be delivered in a rambling way and pain our sense of rhetoric or logic. Our fleshly judgment suggests the thought that such an exposition of the truth could never do any one any good. But wonder of wonders! some heart gives evidence of being comforted and helped. The Lord is not now teaching us logic and philosophy in the pure form, but is teaching us *faith,* and is seeking to inspire and to feed a *devotional* spirit in us that will draw us closer and closer to him and away from the spirit of the world. Whoever is rich in love toward God and toward the brethren is rich indeed and if he be faithful unto death he will have Christ, "in whom are hid *all* the treasures of wisdom and knowledge".—Colossians 2:3; Revelation 2:10.

How subtle is the mind of the flesh! It seeks to judge and to decide everything according to the natural observation. When the natural observation suggests a thought which is contrary to love, love, if active, will repel that thought and faith will come forward and say: I believe there is some sterling quality in that brother, whether I can see it or not: I believe God made no mistake when he set his love there. "Faith" thus "worketh by love". (Galatians 5:6) Love prompts faith to gain the victory against injustice and unkindness.

FAITH AND OUR GREAT CHANGE

Should it be deemed a wonderful thing to believe in a change of nature, when the nature of our very temporal existence is problematic? Look, under the highest power microscope, at human flesh and instead of being solid matter, it is really composed of little particles which do not even touch each other but are, in proportion to their size, widely separate. If even our present life is a mystery and a miracle should we think it a strange thing to believe in the veracity of Jehovah when he says that he will give us a new life? If we *really believe* that he will give us the things promised, we will certainly conform ourselves to the conditions; there can be no question about that. The things promised are so wonderful and so grand that, if we truly believe, we must desire them.

Even man, with merely high earthly ambitions, has been able to accomplish wonders in a short space of time by applying himself fully to the subject in hand. It is told of the world-famed naturalist, Audubon, that when he was twenty-four years old, he observed a small fleck of blood on his handkerchief and knew he had but a few years to live. He determined to make the best of them and to do something that would be of public good. Accordingly he set about it and in the brief space of six years he accomplished the colossal task of classifying all the birds of the world. That was a great work and he did it single-handed; but we have all the power in the universe that is necessary to help us accomplish the great work before us. *According to our faith* is the only rule measuring the amount of power on which we can draw. Let us give ourselves wholly to it!

We need not be entirely discouraged if unlovable and unlovely qualities show themselves under stress. The refining work does this. The intended effect of the fire is to do this very thing — to show up the dross that it may be skimmed off as rapidly as seen. Our faithfulness is marked by the assiduity with which we submit ourselves to the refining and not merely by the outward graciousness of our conduct, desirable though that be.

The Father promises to give us of his heavenly wisdom, if we ask in faith, never wavering. (James 1:6) Heavenly wisdom in sufficient measure would certainly enable us to direct all our affairs to the Lord's glory and thus to be faithful ambassadors. Also he gives us the holy spirit on the same condition. Who can doubt that the holy spirit in rich measure will work out such fruits of the spirit as will guarantee us an abundant entrance into the kingdom of our Lord and Savior Jesus Christ?

The wisdom then is sufficient for all the exigencies of our present trial time and the holy spirit prepares us for the future. What more could be done for us? And all securable in proportion to our faith!

FIGHT THE GOOD FIGHT

We are in the rear guard of a noble train of victors—Jesus, Paul, Peter, John, and many, many others. If God's Word was mighty to spur them on to victory; if it, and nothing else, was able to inspire in them a victorious faith, why may it not be so with us? The Lord will do his part. Will we do ours? The Lord's people should be ashamed to catch themselves at anything small or commonplace in thought. "What manner of persons ought we to be in all holy conversation and godliness!" (2 Peter 3:11) The disposition to show ourselves worthy ambassadors is the germ of victory; victory over smallness, victory over self, victory over the world in our flesh; and it can be sustained only by faith.

"Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the rock:
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder-shock.
She knows Omnipotence hath heard her prayer,
And cries, It shall be done, sometime, somewhere."

STRENGTH VS. WEAKNESS

"When I am weak, then I am strong."—2 Corinthians 12:10.

WE ARE not to understand the Apostle to mean that the Lord will give physical strength to his people, in some remarkable way, because they belong to him; for if he did, his people would be the most powerful people in the world; and we know that this is not the case. The strength which the Lord gives is a strength of mind, a mental and moral courage which more than makes up for any lack of physical strength. Some of the Lord's children have very little bodily strength; and yet they have a courage, a strength of heart, far superior to that of many who possess much greater physical vigor.

The Apostle Paul exultingly exclaims: "When I am weak, then am I strong!" So by the exercise of proper faith and trust in the Lord we who belong to him may be far stronger than we could be under any other circumstances and conditions. We may, however, feel sure that the Lord will give special physical strength to his people if otherwise they would be unable to accomplish whatever he wishes them to do. We have seen this demonstrated. We have known Christians who were not naturally strong to be granted a very special strength at times when there was a particular and important work to be done for God. Perceiving their confidence and faith, the Lord is pleased to grant them special strength, so that they may endure what others who were physically stronger might not be able to bear up under.

PEACE BORN OF FAITH

"The Lord will bless his people with peace." This is not true in an outward sense. It was not true thus of our Master; and his special associates, the apostles, were buffeted and afflicted as all of the Lord's followers have been throughout the gospel age. The adversary does everything in his power to make our lives unpleasant and unhappy. We must contend with fightings without and fightings within. It is not all peace *without* and all calmness *within*.

We must battle with our own flesh; for there is where we are to gain an important part of the victory. We are to "fight a good fight," a *conquering* fight. We are to put forth earnest effort in fighting against the world, against our own fallen nature, and against the adversary and all the things that he would put into our mind and heart. We are to get the better of these things. The Lord blesses his people with strength to overcome these adverse influences and difficulties, and gives them peace of heart even in the midst of their difficulties.

We are not to be at peace with the flesh, but always at war with it. There is a peace in the Lord, however, that is born of faith and of implicit trust in his promises. He has promised us grace sufficient for every time of need. He has promised that we shall not be overcome in any trials or difficulties, if we remain faithful to our covenant. We are assured that we shall have the victory, trusting in his strength. This gives us rest, peace and confidence. So we for very joy can sing.

We are resting in the Lord's precious promises—the promises which he has given to none save his very own. We are resting in his strength and his ability to make good his promises. We know that he who has called us is able to perform all his good word, and will *surely do it*. (Joshua 23:14) This peace and rest is the special blessing of the holy spirit. Only in proportion as we receive the holy spirit, the holy mind, the holy disposition, of God, can we have his promises fulfilled in us. It is a matter of simple proportion. As we grow in grace and in the knowledge of the Lord, in the knowledge of his truth, we shall have additional comfort and strength. We shall thus grow up into Christ from day to day and shall ever abide in his love.

The Lord desires that our characters shall become both beautiful and strong. In nature there are some substances which are beautiful in appearance, but which have neither firmness nor durability. The ruby is a precious stone of both beauty and hardness; and we have an article of food, a ruby-tinted gelatine, which much resembles the ruby in outward appearance, but which is lacking in firmness. Some people have characters of this kind. These will be dealt with during the next age. But those whom the Lord is choosing to place in his diadem of beauty and glory must have a character which not only has the element of beauty, but possesses also firmness of texture and quality—a character able through divine grace to endure the severest pressure that will be brought to bear upon it, and much cutting and polishing. Thus shall we become jewels of rarest value, the admiration of every beholder, fitted to show forth forever the glory of Jehovah.

ISRAEL RULED BY JUDGES

——April 4—Judges 2:6-23.——

NATURAL ISRAEL'S EXPERIENCES TYPICAL, ALLEGORICAL—TYPICAL IDOLATRIES AND THEIR ANTITYPES—NATURAL ISRAEL'S JUDGES OR DELIVERERS—PALESTINE SOON TO BE POSSESSED BY ABRAHAM AND HIS SEED UNDER SUPERVISION OF MESSIAH AND THE CHURCH—GENTILE TIMES ENDED—MESSIAH'S KINGDOM BEGUN.

"God is our refuge and strength, a very present help in trouble."—Psalm 46:1.

TODAY'S study tells us of the death of Joshua, who became the leader of the Israelites at the death of Moses. Joshua was a worthy example of faithfulness to God. Under divine direction he divided the land of Palestine among the tribes of Israel, giving each his portion with the understanding that the portion was the gift of God, and that the more faith they possessed the more quickly would each tribe enter into its inheritance.

Through an angel especially sent as God's representative the Israelites were enjoined by the Lord to take possession of the land speedily, driving out their enemies, destroying their idols and altars of worship, and thus conquering the entire country for themselves as God's people and ridding both themselves and their children of all idolatrous temptation. But instead of doing this, they made leagues with the various heathen peoples inhabiting the land, and brought themselves into more or less of a friendly relationship. This disobedience proved to be a serious snare.

In studying the history of the nation of Israel, we are to remember that the Apostle Paul tells us that all those things which happened to them were allegorical. (1 Corinthians 10:11) They were true, they were real occurrences; but from God's standpoint their chief object and purpose was to illustrate certain great truths for spiritual Israel, coming afterwards and known as the gospel church. Thus, for instance, when the Christian enters upon his new life as a result of his consecration to God, it corresponds to the crossing of Jordan—dying to old interests and entering upon the new inheritance. Under the leadership of Jesus, our Joshua, we enter into new life full of faith. Victories result.

SPIRITUAL ISRAEL'S ENEMIES

Then we learn that the new creature is to conquer the perverted appetites of his own flesh, which correspond to the idolatrous peoples who resided in Canaan. It is the duty of the new creature to drive out these earthly hopes, ambitions, weaknesses, perversions, and oppositions to the Lord and his righteousness. If the work of exterminating is carried on thoroughly, the result would be a ripened character, strong in the Lord, full of faith, obedience, and blessing.

However, like the Israelites of old, in too many cases the Lord's people make a truce with their own fleshly weaknesses. They fail to drive these out, fail to overthrow the altars of passion, avarice, etc. These weaknesses and depravities of the old nature cower for a time before the new creature, entreating mercy, patience, and a measure of gratification. But as surely as these implorings are granted, the passions and weaknesses become stronger and stronger; and in the battle the new creature is worsted until he must cry to the Lord for deliverance, lest he perish before the onslaught of his own passions and desires. Thus the lives of many Christian people are a succession of battlings and defeats, captivities. The decisive battle should have been fought out at first. The will should have been firmly fixed on the side of righteousness, truth, and obedience to God.

It is difficult to determine how much all of the Lord's people suffer as a result of not being firm enough, rigorous enough, in their dealings with their own flesh, especially at the beginning of their Christian experience. The only remedy is to cry unto the Lord, as did the Israelites when they found themselves hard pressed. As the Lord delivered his ancient people, so he is willing to deliver all spiritual Israelites. However, it is certainly a shame for Christians that their defeats are so numerous, even as it was a shame to the Israelites that during the period of the Judges they were eighteen times oppressed by their neighbors, were slaves where they should have been masters. The one great lesson of all these experiences to the natural Israelites and to the spiritual Israelites is the lesson of God's mercy. The Lord is very gracious, willing to forgive our trespasses and to assist us when we realize our wrong condition and make an appeal for help. To all such the divine promise is: "I will heal their backsliding; I will love them freely".—Hosea 14:4; Ephesians 2:4-9.

JOSHUA'S WISE EXHORTATION

The book of Joshua closes with the account of the death of that great leader, and the book of Judges begins with incidents covering the same period. When Joshua realized that his work was done and that he was about to be gathered to his fathers, to sleep with his fathers in death, he called the Israelites together. When the tribes had assembled at Shechem, Joshua reminded them of the Lord's mercies and manifest favors toward them in bringing them thus far and in finally giving to each tribe the allotment of its inheritance in the promised land of Canaan. Then he warned them respecting the dangers of the situation, the necessity for being separate from the people of the land, the Gentiles; otherwise the tendency might be toward idolatry. He urged upon all a full settlement of the mind, the will, on the side of the Lord and against all the heathen religions. It was then that he took his stand and announced: "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord" The people joined with him in the same resolve.

Our lesson today tells us that during all the days of Joshua and of the others of the judges who outlived their great leader, things went well with the Israelites. They had the Lord's blessing and were prosperous. These leaders had in mind the Lord's wonderful dealings with his people, and therefore they realized the importance of being on the Lord's side if they would have his blessing. The idolatries that came in were subsequent.

The true God has always prohibited idols, image worship; while the false gods have usually been represented by these. According to human reasoning the idols would appear to be an excellent way of keeping religion before the mind; but it is not God's way and hence is not advantageous. As the Israelites noted the idolatrous worship of their neighbors, they doubtless felt that the latter were the more religious, because of this outward demonstration. Moreover, in connection with the heathen forms of worship were various licentious practices, which to some extent would attract through curiosity and, because of the weaknesses of the flesh, would appeal to the Israelites. The true God had on the contrary instituted in their midst a system of worship which was pure in itself, in every way condemning sin, pointing out the necessity for its cancellation and the need for drawing near to God in the way of divine appointment. In a word, the true religion appealed to the highest and noblest sentiments; while the false religions of the Canaanites appealed to the baser passions, combining a form of godliness with gratification of the flesh in dancings and various saturnalia.

Some Christians are prone to condemn the Israelite very severely for wandering off, time and again, into the idolatries of his heathen neighbors and requiring to be punished of the Lord in order that he might turn again and seek Jehovah in the right way. But let all such Christians remember the antitype—how forms of godliness are inclined to take the place of true heart-worship, reverence; and how the weaknesses of the flesh are inclined to assert themselves, to justify themselves and, if possible, to make themselves appear to be in accordance with the divine will. Let them remember that today many worship the golden calf more than they worship God, requiring chastisements time and again to correct them, to awaken them to their true condition. Let them remember, too, that the Christians have made themselves idols equally as hideous as any made by the heathen—not idols of stone or wood or bronze, but more hideous misrepresentations of the divine character—the printed creeds.—1 John 5:21.

Verse seventeen and its connections seem to indicate that the record of our lesson covers a long period of centuries of Israel's experiences, under many judges. When the people repented, the Lord raised up judges or, as we would say, deliverers, through whom their adversities would be turned aside. Yet even these repeated experiences did not deeply enough impress the great lesson, so that they needed to learn it over and over. When the judge would recover them from their adversities, and they would have rest during the remainder of his lifetime, it was merely to fall away after his death. Nevertheless, the Lord's covenant was with the nation; and the centuries since have shown the persistency of God's mercy.—Romans 10:21.

DIVINE FAVOR RETURNING TO ISRAEL

As we have previously pointed out, the Bible indicates very clearly that Israel's last great lesson of oppression under the Gentiles closed in 1914. The long period of chastisement, twenty-five hundred and twenty years, began when the crown was taken away from King Zedekiah, in B. C. 606. (Ezekiel 21:25-27) During all this time Israel was not an independent nation. As the Lord had declared through his prophets, Zedekiah was the last of the line of David who should rule until Messiah's kingdom should be established. The end of the Gentile times in 1914, then, marks the beginning of Messiah's kingdom. Everywhere are to be seen manifestations that he as the great Judge is taking over the affairs of the world, and that Israel's final deliverance has begun at last.

Before that deliverance can be fully accomplished, however, spiritual Israel must first experience the glorious change of the first resurrection. Thus the spiritual empire must be established first. Following that great event and the incidental time of trouble will come the exaltation of representatives of natural Israel to be the earthly exponents of the heavenly Messianic kingdom. These will be the ancient worthies of the Hebrew people—Abraham, Isaac, Jacob and all the prophets, brought back from the tomb. Others of the Hebrew people, delivered from the Gentile domination, will nevertheless get their blessing through their acceptance of the kingdom arrangements. This includes the thought that their eyes of understanding will open and that they will recognize the great King. Thus it is written that those who pierced him will look upon him and mourn because of a realization that they crucified the Prince of life. Nevertheless they will have a great blessing, in proportion as they have been seeking conscientiously to serve God and the principles of his righteousness. Then the Lord will pour upon them the spirit of grace and supplication, in connection with which they will have so much blessing. (Zechariah 12:10) And this blessing of the Lord, coming upon Israel first, means also the blessing of all mankind.

All who realize the fulfillment of the times of the Gentiles should be looking for and coöperating with the further steps of the divine plan. One of these is Israel's repossession of the control of Palestine, the inheritance of Abraham and his family. The time is ripe. It now remains for those Jews who by God's favor have the wealth to use that wealth in the furtherance of the hope of Israel. But a failure on man's part to appreciate and use opportunities will not interfere with the divine plan. The hour of blessing is at hand. Through divine instrumentality Palestine is now passing into the hands of the Jews.

DEBORAH AND BARAK DELIVERED ISRAEL

——APRIL 11—JUDGES 4:4-16——

ISRAEL UNDER THE JUDGES—DIVINE ARRANGEMENTS FOR THEIR GOVERNMENT—THE FIRST ARMAGEDDON BATTLE—SISERA AND BARAK—DEBORAH AND JAEL—WAS THE LATTER A MURDERESS?—HOW "THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA".—HOPE FOR THE CANAANITES IN THE RESURRECTION OF THE DEAD.

"When in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them."—2 Chronicles 15:4.

ISRAEL'S history from the time of the division of Canaan among the tribes until the anointing of Saul to be their king, a period of 450 years, is called the period of the judges, Joshua being the first judge and Samuel the last. These judges evidently were not elected to their position, but were raised up to it providentially. But as these judges had no power or authority, collected no revenues and held no office which they could entail upon others, it follows that any power or influence they possessed was a personal one, and to give it weight or force implied a proper acknowledgement of them as divinely appointed or raised up. This arrangement led the people continually to look to God for their helpers and leaders rather than to engage in an ordinary claptrap of politics in which personal ambition and desire for spoils would predominate. God did the nominating; and the people in proportion as they would come into harmony with him took cognizance of his choice and practically endorsed it or voted for it by their acceptance of the judge. In some instances there may have been a more methodical procedure, as is intimated in Judges 2:7, where the elders of Israel, who had witnessed God's miraculous interposition on their behalf, and who had outlived Joshua, seem to have constituted the judges in the different tribes.

This arrangement by which God gave Israel their judges is in considerable harmony with his dealings with spiritual Israel during this gospel age, raising up for them from time to time special counselors, deliverers, ministers. Similarly spiritual Israelites are not to caucus, wire-pull and decide for themselves who shall be their spiritual leaders, but are to regard the Lord as the great Chief Captain, and are to look to him to raise up from time to time such spiritual chieftains as he may please. The acceptance of the leadings of these as God's appointees does not necessarily mean their selection by ballot, but may be indicated merely by giving ear to their teachings in harmony with the Word of the Lord. The lead of such spiritual lieutenants of divine appointment will always be marked by spiritual victories and by the bringing of the Lord's people into closer heart relationship with him. Any leadership which does not produce such fruits is evidently not of the Lord; for the spirit of the Lord leads not to bondage, ignorance or strife, but to love, joy, peace of heart, liberty of conscience.

ISRAEL'S FORM OF GOVERNMENT

The nation of Israel needed no congress or legislature; for it had one Lawgiver, the Lord, and the law given at Mount Sinai was to be perpetually the guide to the nation. Under the law the priests and the Levites were the appointed helpers of the people in things pertaining to God, to instruct them in the law and to represent them in the typical sacrificing, atonement work, etc. In each tribe, also, the elders had charge of the civil affairs of the tribe according to their capacity. As for soldiers and a war department, Israel had none. The divine law was to separate them from all other nations: and if they would remain faithful to the Lord he was to be their protector against all antagonists.

Similarly spiritual Zion in every congregation is to look out from among themselves fit men for the services needed. God's law is to keep them separate from the schemes, warfares and entanglements of the world. They are to be his peculiar people, and his pledge to them is that all things shall work together for their good as long as they abide faithful to him. Therefore they need no armies provided with carnal weapons, although they are all soldiers of the cross, pledged to fight against sin, especially each within himself, and to lay down their lives for each other, "the brethren".—1 John 3:16.

If the book of Judges be read as a fully complete history of Israel for those four and one-half centuries, it would be a discouraging account, and to some extent would give the inference that they were continually in sin and idolatry, and suffering punishment therefor. But this would be an unfair view to take. On the contrary the record passes by the happy period of Israel's prosperity, and specially points out their deflections from obedience to God, their punishments for such transgressions and their deliverances from their troubles through the judges or deliverers whom God raised up for them. That this period was in many respects a favorable time for the Israelites is implied in the Lord's promise, "I will restore thy judges as at the first, and thy counselors as at the beginning".—Isaiah 1:26.

Incidentally the story of Ruth and that of Samuel's parents give us little glimpses of the other side of the matter, glimpses of the God-fearing piety prevalent among many of the people, glimpses of the happiness and contentment enjoyed. If in our own day we were to judge of the world's affairs wholly by the daily history and details in the newspapers, we might get the impression that crimes, strikes, accidents, and imprisonments constituted the whole life in our land; for the great mass of the people attending to the ordinary affairs of life are scarcely mentioned. In accordance with this thought are the following lines from the poet Whittier in which he rejoices in this land of liberty and blessing, notwithstanding the unfavorable reports thereof which go out to the world daily through the press:

"Whate'er of folly, shame or crime
Within thy mighty bounds transpires,
With speed defying space or time
Comes to us on the accusing wires;
While all thy wealth of noble deeds,
Thy homes of peace, thy votes unsold,
Thy love that pleads for human needs,
The wrongs redressed, but half is told!"

THE FIRST RECORDED ARMAGEDDON BATTLE

Heretofore we have pointed out that the great battle of Armageddon, the antitypical one, is near, that it will quickly follow the world war. Today's study relates to the first of the great battles in the valley of Megiddo, noted for its many slaughters, and therefore made the basis of the divine prediction respecting the "time of trouble such as was not since there was a nation", and which will precede and prepare the way for Messiah's glorious rule of a thousand years.—1 Corinthians 15:24-26; Revelation 20:6.

The Israelites had been guilty of idolatry, and according to God's covenant with them had been chastened by the permitting of their enemies to vanquish them. They had come to great straits. Their enemies had waxed strong and high-handed. General Sisera, of the Canaanites, had humbled the Israelites of North Palestine for years, and now was coming southward with a large army intent upon victories. The strength of his army is shown in the statement that it contained nine hundred iron chariots. By the time he had gotten as far southward as the valley of Megiddo, messengers reached him, informing him that Barak, a leader among the Israelites, had improved the opportunity afforded by his absence and was coming southward with an army of ten thousand Israelites. Under divine guidance Barak made Mount Tabor his army base, the place which in Jesus' day became known to his followers as the Mount of Transfiguration, where the coming kingdom of Messiah was represented in a vision. Thus we have another remarkable feature of the picture of the future, the association of the vision of the kingdom in proximity with the Armageddon field of disaster picturing the changes due at this important period of transition to Messiah's rule.

Disdaining the poorly armed Israelites General Sisera advanced toward Mount Tabor with his army on both sides of the river Kishon. Then it was that the word of the Lord came afresh to General Barak, directing him to advance against the army of the Canaanites. As related in our lesson, the slaughter was a great one. Sisera's army was so discomfited that it scattered. A great storm and cloudburst swelled the river, making quagmires of the lower valleys and rendering useless the chariots of Sisera. His soldiers, fleeing for their lives, were cut down by the Israelites, while other thousands were swept by the freshets down the river into the sea. This interference of God on behalf of his people Israel is in figurative language styled the fighting of "the stars of heaven" against Sisera's army. Similarly in the great Armageddon near at hand it will not be human might that will prevail, but the disconcerted hosts will effect the complete disruption of the present order of things; for "every man's hand shall be against his brother and against his neighbor". (Ezekiel 38:21; Zechariah 8:10; 14:13) It is the cloudburst of truth and the rising waters of knowledge which are bringing to pass this great human catastrophe, which the Lord will overrule for man's blessing.

THE POWER OF A FAITHFUL WOMAN

Although the Lord has been pleased usually to select men in connection with his work, not only as typical characters but also as evangels of the gospel, nevertheless the Scriptures give us pictures of noble women who, because of the delinquency of men, have been almost forced into public service by God's providence. Notable among the instances of such in the Bible is the case of the prophetess Deborah. She perceived that neglect of the divine law had borne fruit in the subjugation of her people, that this was spreading throughout the land, and that what was needed was a guide to point the people back to the right way—back to God. The Canaanites whom they had not conquered had conquered them.—Deuteronomy 7:1-5.

This conquest was permitted of God. It had its incipient stage when the Israelites neglected the divine direction that they should live separate from all other people. Instead, they had begun to intermarry with the Canaanites. These in turn had enticed their husbands and their children to the worship of heathen gods. Apparently many of Israel who had not gone over to idolatry had nearly lost their knowledge and appreciation of the true God. This same condition is a difficulty today in this land and everywhere. The revulsion of Christian people from the monstrous creedal errors of the past has alienated many from the Bible, under the belief that the Bible and the creeds teach the same doctrines. This is the explanation of empty pews and a distaste for religion. What the people need is correct information respecting the true God of love and his real plan, as outlined in the Bible.

In the dark hour of Israel's oppression, the princes of the tribes seemed to be lacking in patriotism as well as in faith in God. Each tribe was a separate state and there was no cohesion between them, the divinely intended bond of union, the true religion, having relaxed. It was about this time that the Lord, seeking a channel through which to be gracious to his people, found that channel in a woman—Deborah. She realized the situation more keenly than did others, probably because more deeply consecrated to God and his service. She moved from her home in the northern part of the country to a central place in the highlands of Ephraim. From there she sent encouraging, stimulating messages to the chief men of the various tribes. She was respected; her counsel was appreciated; her advice was sought. In this sense she judged, admonished Israel.

FULL DEVOTION OF HEART ESSENTIAL

Deborah is styled a prophetess. This might mean a public teacher, or it might mean one through whom the Lord sent special messages. Some things connected with the story indicate the latter thought. Surely the Lord used her, and that because she was a willing and consecrated servant of his cause, his people. What a lesson is here for all of God's people, the lesson that in order to be used in the Lord's service and to accomplish things for him and his a full devotion of heart is necessary!

At an opportune time, when Sisera's army with nine hundred chariots had proceeded southward to Megiddo, Deborah sent word to Barak, a leader in her tribe, Naphtali. She admonished that now was the time to do something for the

deliverance of the people of God, and that he should immediately march to battle with ten thousand Israelites. Barak refused to do so unless she would coöperate. She agreed to do so, forewarning him, however, that the honor of the matter would thus be divided with herself, and that he would miss a part of his blessing by reason of his lack of courage. Thus it was that when Barak's army moved to Mount Tabor, the force was under General Barak's command, but a woman was the real mouthpiece or agent of God, in directing the affairs of the battle which brought such signal victory to the people of Israel.

WAS SISERA'S MURDER JUSTIFIABLE?

General Sisera's chariots stuck in the mire. His army defeated, he fled afoot with others, only to be overtaken by the victors. Entering a supposedly hospitable tent, he hid himself and fell asleep. His hostess improved the opportunity and drove a tent-pin through his temple. By some the act has been denounced as a breach of hospitality, but by others it has been defended on the grounds that the custom still among the Arabs of Palestine is that any man who intrudes into a woman's tent is worthy of death. At any rate let us remember that Jael was not a Christian woman, not begotten of the holy spirit, not taught in the school of Christ and that, therefore, whatever may be said of her would have no bearing whatever in respect to Christians, who are under the law of the spirit of love.

Incidentally, let us remember that not even one of the Jews stood in the same relationship to God and his divine purposes that true Christians occupy. Their warfare in the flesh typifies our warfare as new creatures against the weaknesses and appetites of our flesh. Let us also remember that the death of Sisera and his army did not precipitate them into a hell of torture, but merely was the passage way by which they were "gathered to their fathers", "slept with their fathers". They have known nothing since, and will know nothing in the future until the time of their awakening; and that awakening God has graciously timed so that it will be after Messiah shall have taken possession of the world, and by the establishment of his kingdom shall have overthrown the kingdom of Satan, sin and death.

In due time Sisera and his army will come forth, like the remainder of mankind, as a result of the redemptive work of Jesus, finished at Calvary. They will come forth in order that the grace of God may be testified to them; and that they may have an opportunity, by obedience to the laws of the kingdom, to prepare themselves to enter into everlasting life on the plane of human perfection in an earthly paradise. With this thought before us, it makes little difference whether death comes upon us through war, pestilence or disease. Only those are on trial at the present time who have heard of Christ, who have accepted him and who have been begotten of the holy spirit as new creatures. The trial of all the remainder of the world is future; for knowledge is an essential testing for life eternal or death eternal

REPORT OF THE AUSTRALASIAN BRANCH

DEAR BRETHREN:

Once again it is my great privilege to submit the annual report of the operations of the Australasian branch of our beloved Society in Australia and New Zealand. The year that has gone has been a year of rejuvenation for us in these far-flung parts of the field. Nineteen hundred and eighteen brought us anxiety but not despair—and conditions that called for a large exercise of faith. Its successor has seen that faith justified and patience rewarded, and the Lord's work more firmly established here than ever before. For all of this we are deeply grateful to the Giver of all good, by whose kind favor we are permitted to coöperate with the Lord in the work now being accomplished.

At the time of writing I am on a pilgrim tour in the Dominion of New Zealand, and am separated by miles of blue water from the Melbourne office and the work. This I know, however, the past year, whatever the tabulated results may be, has been one of strenuous activity in nearly every department of the service.

The high cost of living has borne hardly upon the dear colporteurs. Not only has it made the public slow about investing in books, but it has materially swelled the colporteurs' living expenses; and some of these dear ones have been forced temporarily to quit the service. We are planning, however, to come to the rescue of these dear self-sacrificing workers and to insure greater permanency in the colporteur service; and our grateful appreciation is specially due to those of them who in lean years and plenty have courageously stuck to the work. Such a splendid example is worthy of emulation, and I am glad to report several recent accessions to that noble band.

Realizing the value of personal intercourse with the dear brethren I have travelled, during the past year, throughout the whole length and breadth of the Australian continent from Brisbane to Melbourne and from Sidney to Perth; and now I am engaging in a similar service in New Zealand. It has been very encouraging to note the zeal for service and the spiritual growth of the dear brethren everywhere. A public witness has also been given throughout the land under various titles, such as, "The World Has Ended", "Bolshevism and the Bible", "Christ Has Returned". With no uncertain sound we have declared the approaching destruction of Great Babylon and the establishment of Christ's kingdom on her ruins. There is room for much Pilgrim work in this vast continent; and with your approval I intend to push this department of service still more vigorously in the coming year. Occasional Pilgrim visits have been made also by other dear brethren who have been much used of the Lord in both a private and a public capacity.

The year now ended has been an unfortunate one for conventions, at least two of these splendid gatherings having been vetoed by the influenza quarantine regulations. In January last, however, there were no fewer than three such helpful conventions, one at Melbourne, and one at Perth, Australia, and one at Wellington, New Zealand. The Easter holiday also furnished opportunity for gatherings at Adelaide, Melbourne, Perth and Brisbane, Australia, and at Christchurch, New Zealand. All of these happy gatherings were greatly blessed of the Lord and proved most helpful to those present.

I am sure that all the dear brethren throughout Australia will join with me in appreciation of the generosity of the Society in canceling the debt of this branch. While not having any opportunity to enter such doors of service as the Lord may open before us, we shall strive, nevertheless, to work with a due sense of responsibility for the Lord's money and with such economy as efficiency and the divine wisdom will permit.

In closing let me again reiterate the strong desire of the dear brethren in every part of Australasia that they might see the face of our dear Brother Rutherford and some of tha other dear ones whose names and faces have gone throughout the earth as martyrs for the message of truth. While it is not at all our thought to attempt to force the heads of the Society, we trust you will regard our constant reiteration as an evidence of our great love for them and the intensity of our desire to see them in the flesh. It may be that the dear Lord will open up the way for that desire to be granted.

Praying for you the Lord's guidance and blessing always, and assuring you of our loving and loyal coöperation in the Lord's work, I am

Your brother and colaborer,

WM. W. JOHNSTON

LETTERS FROM FAR AND NEAR

A REMARKABLE EXPERIENCE

DEAR FRIENDS:

I am sending you $2.50 for THE WATCH TOWER and THE GOLDEN AGE. I am very thankful that I have come in touch with "truth people". I like Pastor Russell's interpretations better than those of any other person who has ever tried to teach the Scriptures. His explanation of the evil spirits is certainly true. Just before getting his last volume, "The Finished Mystery," I unwittingly had become a spirit medium. But after the demons had blinded me by telling me lies and putting my mind in a haze so that the truths stated in the Bible were not understood or were forgotten I was finally able to throw off their wicked power. My heavenly Father brought me out of their clutches as I talked with them and read Scriptures to them telling about the second death, etc. Finally they came out boldly and said they were devils.

The ouija boards are growing more and more in popular favor. I was talking to a Presbyterian minister about them and asked him to preach against them, but he would not. He knows nothing about the Bible's teachings concerning spirits and would not warn his people against them. But when I mentioned Pastor Russell he became very indignant and said many things against *him*. Afterward, he made an attack on Pastor Russell from the pulpit, but nearly everything he said was, of course, false. He knows nothing concerning Pastor Russell's beliefs.

I have quit the churches, as I consider Pastor Russell's books together with THE WATCH TOWER to be more Scriptural and Christ-like than are the churches.

I am very thankful that my heavenly Father sent the young man to me with "The Finished Mystery". Since then I have bought the other books of the series.

Yours in Christ,

MRS. E. A. ELFORD.—*Minn.*

HIS JOY MUCH INCREASED

BELOVED BRETHREN:

As I am now on vacation and revisiting some of the places of precious memories in Jamaica, I take the opportunity to express my fervent love for you and all the dear colaborers with you.

I wish you to know that I am greatly blessed by the visits of THE WATCH TOWER for the past three years, that I heartily endorse the several special articles which seem to reach a glorious climax in "Blessed are the Fearless" and "Glorifying God". I have special pleasure in the calm and gentle tone of all the articles which have come from your pen; so courageous, so powerful, and yet so full of love and kindness toward opposers. Surely those of our brethren who are deceived by the dazzle and flourish of "perverse things" should be wonderfully helped to see the deception of the adversary and be delivered.

Twelve years ago, I named the last volume of the series "The Finished Mystery", expressing to a class of the Lord's people the belief that it would indeed be "the handwriting on the wall", and that it would do a mighty work of testing among the people of God. But little did I imagine I myself would be involved to the extent that I should doubt the truth of its presentations; yet I had a little trouble with it, so that after the first reading, I was unwilling to circulate it for a time. I had a little experience, however, which made me quickly remember that it was intended of the Lord to be a test to the professed house of Israel.

Immediately after the death of our beloved Brother Russell, I began the study of Ezekiel and came to a fair understanding of his prophesies. I remember my findings on Ezekiel 28 and how the comments in Volume 7 seemed at first to be so much at variance with what I had concluded, by diligent comparison of Scripture, to be a correct understanding. But how astonished I was to find, on *second* reading, that nearly all of its presentations on that chapter are precisely as I had proven correct eighteen months before! I saw the point; I passed the test; and I truly affirm that from the spring of 1918 until now, when I am reading the book for the fifth time, my "joy in the Lord" has been twofold greater than that of my previous twenty-one years in the narrow way.

I shall welcome a new edition in the Lord's providence, with its "many like words" of similar import. But I love it in its original form, before Jehoiakim used his knife on it; for it offers a large opportunity for the holy spirit to manifest itself in *knowledge*, in *meekness*, and in *love of the brethren*—the final test of sonship. And how glad I am that in all this experience, I have no naughty words or thoughts whereof to repent.

May you be as faithful to the Lord for the little while that remains as you have been for the past three years since the Laodicean messenger left us.

Your brother by his grace,

J. A. BROWNE. *B. W. I.*

FEASTING AT THE LORD'S TABLE

DEAR BRETHREN IN THE LORD:

For the past SIX years my wife and I have been rejoicing in God's wonderful plan of redemption as a result of reading and studying the STUDIES IN THE SCRIPTURES. We have feasted upon all the foods set before us by the "Seventh Angel", and our faith has grown stronger day by day. The more we look over these past years since we really began to live and walk in the newness of life, the more can we appreciate his loving kindness and tender mercies and rejoice that all shall know him in the very near future.

We had the privilege of meeting Pastor Russell soon after becoming interested and heard his wonderful portrayal of the Bible. Thereafter each TOWER we received seemed to bring us a personal visit of our dear Pastor, and we have no doubt but that the Watch Tower Bible and Tract Society was the channel, is the channel and will continue to be such to the end.

We especially appreciate, at this time, the efforts you are putting forth in the Master's service.

The TOWERS grow better and we greatly appreciate THE GOLDEN AGE and the privilege we have in the Master's service.

We inclose a draft for $—— to be used in the Master's service as you may see fit.

May the Lord's continued blessings attend you is our daily prayer

Your brother and sister by his grace,

CHAS. AND HELEN JUDGE. *Calif.*

REJOICING IN THE LORD'S GOODNESS

DEAR BRETHREN IN THE LORD:

Seeing it is the general custom of the classes to fill in the V. D. M. Questions, I am very thankful to the Lord for his grace in permitting me to do so. Although feeling that I have answered them very imperfectly, it was not until I had made a careful and prayerful study of them in the divine Word with the help of the SCRIPTURE STUDIES, that I could have answered them at all.

I am especially thankful to the dear Lord for Vol. 7, as it is a great help to me, enabling me to resist the powers of evil. I also rejoice that he is permitting me to have a share in declaring the "fall of Babylon" and the blessed news of the coming kingdom. I am also very grateful to the dear Lord for the "Vow".

Assuring you of our prayers daily on your behalf, for the food which the Lord is daily providing through that blessed channel, and praying that the Lord's blessing may abide with the SOCIETY till we all meet in that one grand convention with those dear ones who have gone before, I am

Yours in the one hope,

LEONARD HUNTER.—*Aus.*

GRATEFUL FOR CONTINUED MINISTRIES

DEAR BRETHREN:

Greetings! Have just received the latest WATCH TOWER. Thank you for your continued ministries. Its "Views" in my humble estimation constitute the 'Acme' in selection, compilation and value of service to the church. Had I the means, I would have a special issue printed of this number, and mail it to every English speaking editor, both secular and religious, including 'Israel'.

Yours in fellowship of spirit,

FRED LEON SCHEERER. *Calif.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Wichita, Kan.	Mar. 7	Arlington, Kan.	Mar. 16
Leon, Kan.	" 8	Salina, Kan.	" 17
Eldorado, Kan.	" 9	Solomon, Kan.	" 18
Winfield, Kan.	Mar. 10, 11	Abilene, Kan.	" 19
Arkansas City, Kan.	Mar. 12	Clay Center, Kan.	" 21
Newton, Kan.	" 14	Riley, Kan.	" 22

BROTHER R. H. BARBER

Chicago, Ill.	Mar. 7	Milwaukee, Wis.	Mar. 14
Waukegan, Ill.	" 8	Gratiot, Wis.	" 15
Zion City, Ill.	" 9	Monticello, Wis.	" 16
Racine, Wis.	" 10	Madison, Wis.	" 17
Waukesha, Wis.	" 11	Richland Center, Wis.	" 18
Sheboygan Falls, Wis.	" 12	La Crosse, Wis.	" 19

BROTHER T. E. BARKER

Greenfield, Mass.	Mar. 7	Beverly, Mass.	Mar. 16
Orange, Mass.	" 8	Kittery, Me.	" 17
West Chelmsford, Mass.	" 9	Kennebunk, Me.	" 18
Lowell, Mass.	" 10	Portland, Me.	" 19
Lawrence, Mass.	" 11	Auburn, Me.	" 21
Haverhill, Mass.	" 12	Wilton, Me	" 22

BROTHER J. A. BOHNET

Thayer, Mo.	Mar. 7	Joplin, Mo.	Mar. 16
Springfield, Mo.	" 9	Seneca, Mo.	" 17
Taneyille, Mo.	Mar. 10, 11	Noel, Mo.	" 19
Aurora, Mo.	" 12, 13	Webb City, Mo.	" 21
Carthage, Mo.	Mar. 14	Eldorado Springs, Mo.	" 22
Jasper, Mo.	" 15	Golden City, Mo.	" 24

BROTHER B. H. BOYD

Auburn, Ind.	Mar. 7	South Bend, Ind.	Mar. 14
Garrett, Ind.	" 8	Plymouth, Ind.	" 15
Fort Wayne, Ind.	" 9	La Porte, Ind.	" 16
Warsaw, Ind.	" 10	Hammond, Ind.	" 17
Elkhart, Ind.	" 11	Michigan City, Ind.	" 18
Mishawaka, Ind.	" 12	Benton Harbor, Mich.	" 19

BROTHER E. F. CRIST

Pana, Ill.	Mar. 7	Bunker Hill, Ill.	Mar. 13
Taylorville, Ill.	" 8	St. Louis, Mo.	" 14
Jacksonville, Ill.	" 9	East St. Louis, Ill.	" 15
Palmyra, Ill.	" 10	Granite City, Ill.	" 16
Greenfield, Ill.	" 11	Upper Alton, Ill.	" 17
Gillespie, Ill.	" 12	Belleville, Ill.	" 18

BROTHER A. J. ESHLEMAN

Charlotte, N. C.	Mar. 7	Chatham, Va.	Mar. 16
Welcome, N. C.	" 9	Java, Va.	" 17
Winston-Salem, N. C.	" 10	Hurt, Va.	" 18
Leaksville, N. C.	" 11	East Radford, Va.	" 19
Greensboro, N. C.	Mar. 13, 14	Roanoke, Va.	" 20
Danville, Va.	Mar. 15	Lynchburg, Va.	" 21

BROTHER A. M. GRAHAM

Cortland, N. Y.	Mar. 7	Tonawanda, N. Y.	Mar 15
Binghamton, N. Y.	" 8	Lockport, N. Y.	" 16
Ithaca, N. Y.	" 10	Niagara Falls, N. Y.	" 17
Auburn, N. Y.	" 11	Rochester, N. Y.	" 18
Geneva, N. Y.	" 12	Perry, N. Y.	" 19
Buffalo, N. Y.	" 14	Batavia, N. Y.	" 21

BROTHER M. L. HERR

Mobile, Ala.	Mar. 7	Louin, Miss.	Mar. 15
Deer Park, Ala.	" 8	Jackson, Miss.	" 16
Waynesboro, Miss.	" 9	Wanilla, Miss.	" 17
Bay Minette, Ala.	" 10	Vicksburg, Miss.	" 18
Robertsdale, Ala.	" 11	Kelley, La.	" 19
Hattiesburg, Miss.	Mar. 13, 14	Shreveport, La.	" 21

BROTHER G. S. KENDALL

Ft. Worth, Tex.	Mar. 14	Gustine, Tex.	Mar. 21
Weatherford, Tex.	Mar 15	Purnel, Tex.	" 22
Cleburne, Tex.	" 16	Temple, Tex.	" 23
Alvarado, Tex.	" 17	Belton, Tex.	" 24
Hillsboro, Tex.	" 18	Lampasas, Tex.	" 25
Ennis, Tex.	" 19	Brooksmith, Tex.	" 26

BROTHER S. MORTON

Little Rock, Ark	Mar 7	Ft. Smith, Ark.	Mar. 14
Hot Springs, Ark.	" 8	Dover, Ark.	" 16
Donaldson, Ark.	" 9	Hector, Ark	" 17
Prescott, Ark.	" 10	Appleton, Ark.	" 18
Emmett, Ark.	" 11	Hattiesville, Ark.	" 19
Foreman, Ark.	" 12	Little Rock, Ark.	" 21

BROTHER W. H PICKERING

Hazleton, Pa.	Mar. 7	Towanda, Pa.	Mar. 12
Wilkes-Barre, Pa.	" 7	Binghamton, N. Y.	" 14
Peckville, Pa.	" 8	Elmira, N. Y.	" 14
Carbondale, Pa.	" 9	Canton, Pa	" 15
Maplewood, Pa.	" 10	Williamsport, Pa.	" 16
Scranton, Pa.	" 11	Caines, Pa.	" 17

BROTHER W. J. THORN

Pittsburgh, Pa.	Mar 7	Greenwich, N. Y.	Mar. 22
Altoona, Pa.	" 8	Glens Falls, N. Y.	" 23
Harrisburg, Pa.	" 9	Warrensburg, N. Y.	" 24
Philadelphia, Pa.	" 10	Ticonderoga, N. Y.	Mar 25, 26
Brooklyn, N. Y.	" 14	Putland, Vt	Mar 28
Granville, N. Y.	" 21	Burlington, Vt	" 29

BROTHER T. H. THORNTON

Piqua, O.	Mar. 7	Auburn, Ind.	Mar. 14
Covington, O.	" 8	Alvordton, O.	" 15
Greenville, O.	" 9	Pioneer, O.	" 16
Lima, O.	" 10	Toledo, O.	" 17
Van Wert, O.	" 11	Fremont, O.	" 18
Bryan, O.	" 12	Sandusky, O.	" 19

BROTHER S. H. TOUTJIAN

Laramie, Wyo.	Mar. 7	Kearney, Neb.	Mar. 14
Cheyenne, Wyo.	" 8	Ravenna, Neb.	" 16
Sidney, Nebr.	" 9	Grand Island, Neb.	" 17
Alliance, Neb.	" 10	Columbus, Neb.	" 18
North Platte, Neb.	" 11	David City, Neb.	" 19
Brady, Neb.	" 12	Lincoln, Neb.	" 21

BROTHER D. TOOLE

Tacoma, Wash.	Mar. 7	Secro Woolley, Wash.	Mar. 14
Enumclaw, Wash.	" 8	Bellingham, Wash.	" 15
Everett, Wash.	" 9	Everson, Wash.	" 16
Sultan, Wash.	" 10	Vancouver, B. C.	Mar. 17, 18
Stanwood, Wash.	" 11	Victoria, B. C.	" 20, 21
Burlington, Wash.	" 12	Pt. Townsend, Wash.	Mar. 23

BROTHER L. F. ZINK

Charleston, W. Va.	Mar. 7	Rock, W. Va.	Mar. 16
Springdale, W. Va.	Mar. 8, 9	Princeton, W. Va.	" 17
Mt. Lookout, W. Va.	Mar. 10, 11	Bluefield, W. Va.	" 18
Wickham, W. Va.	Mar. 12	Honaker, Va.	" 19
Macdonald, W. Va.	" 14	Coeburn, Va.	" 21
Sun, W. Va.	" 15	Bristol, Tenn.	" 22

BROTHER J. A BAEUERLEIN

Rome, N Y.	Mar. 7	Hicksville, N. Y.	Mar 14

BROTHER E. W. BETLER

Dover, N J	Mar. 7	Newburgh, N. Y.	Mar 14

BROTHER L. T. COHEN

Albany, N. Y.	Mar. 7	Boonton, N. J.	Mar 14

BROTHER E. J. COWARD

Bloomfield, N. J.	Mar 14	Newark, N. J.	Mar 14

BROTHER E. L. DOCKEY

Glens Falls, N Y.	Mar. 7	North Bergen, N. J.	Mar. 14

BROTHER A. D. ESHLEMAN

Stottville, N Y	Mar. 7	Washington, D. C.	Mar. 14

BROTHER G. H. FISHER

Elmsford, N Y.	Mar. 7	Yonkers, N. Y.	Mar. 7

BROTHER H. E. HAZLETT

Springfield, Mass.	Mar. 7	Cromwell, Conn.	Mar 14

BROTHER J. H. HOEVELER

Elizabeth, N. J	Mar. 7	Taunton, Mass.	Mar 14

BROTHER W. F. HUDGINGS

New London, Conn	Mar. 7	Paterson, N. J.	Mar. 14

BROTHER R. J. MARTIN

New Haven, Conn.	Mar. 7	Waterbury, Conn.	Mar. 14

BROTHER C. E. MYERS

Easton, Pa.	Mar. 7	Tamaqua, Pa.	Mar. 14

BROTHER H. H. RIEMER

Woonsocket, R. I	Mar. 7	Lancaster, Pa.	Mar 14

BROTHER F. H. ROBISON

Worcester, Mass.	Mar. 7	Lehighton, Pa.	Mar 14

BROTHER H. A. SEKLEMIAN

Bridgeton, N. J.	Mar. 7	Tarrytown, N. Y.	Mar 14

BROTHER W. E. VAN AMBURGH

Reading, Pa	Mar. 7	Camden, N. J.	Mar 14

BROTHER C. A WISE

Washington, D. C	Mar 7	Philadelphia, Pa.	Mar 14

BROTHER C. H. ZOOK

Woodbury, Conn.	Mar 7	Syracuse, N. Y.	Mar 14

Conventions Addressed by Brother J. F. Rutherford

Wilmington, Del.	March 7	New York City	March 21
Boston, Mass.	" 14	New York City	" 28

BETHEL HYMNS FOR MAY

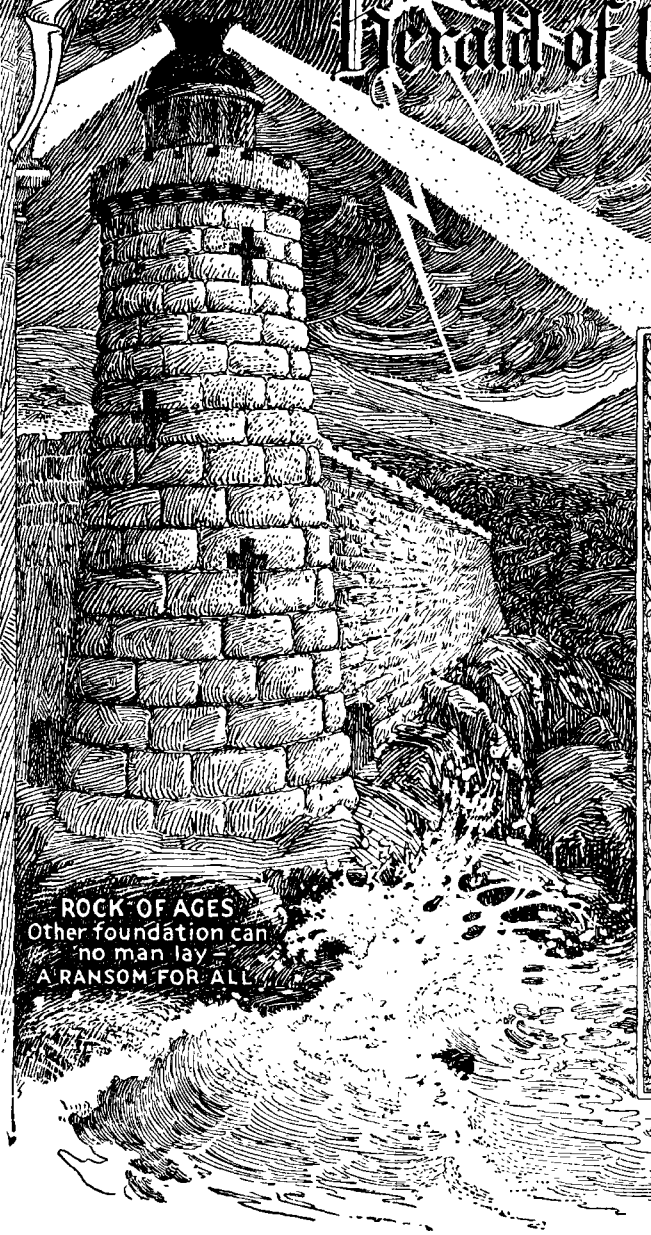
After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

(1) 275; (2) 106. (3) 93; (4) 136; (5) 160; (6) 177; (7) 116; (8) 194; (9) 96; (10) 258; (11) 279; (12) 130; (13) 114; (14) 267; (15) 205; (16) 6; (17) 225; (18) 120; (19) 166; (20) 299; (21) 311; (22) 44; (23) 23; (24) 95; (25) 48; (26) 224; (27) 299; (28) 170; (29) 29; (30) 87; (31) 165

The WATCH TOWER

and

Herald of Christ's Presence



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

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Anno Mundi 6048—March 15, 1920

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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 1:2.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken When ye see these things begin to come to pass, then know that the Kingdom of God is at hand Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24.33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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NEW YORK MEMORIAL CONVENTION

A three-day convention, April 2, 3, and 4, will be held in the Sixty-third Street Music Hall. This building was formerly the New York City Temple, where the Photo-Drama of Creation was first shown to the public. Brother Rutherford and several Pilgrim brethren are expected to address the convention.

The Music Hall is reached by taking the West Side subway (commonly called Seventh Avenue subway) local train to Columbus Circle, then by walking a short distance north to Sixty-third Street, then west on that street a very short distance to the convention place.

The convention Auditorium will be open at 9 a. m., Friday April 2. All visiting friends will kindly come direct to the convention building, where they will receive assignment of rooms.

Memorial service will be held on Friday evening. The Sunday afternoon meeting will be for the public.

All correspondence regarding the convention should be addressed to the Convention Committee, T. M. Bedwin, Sec'y, 124 Columbia Heights, Brooklyn, N. Y.

N. B. *Do not confuse this convention with the public meeting to be held in the New York Hippodrome on March 21.*

BOOKLET ON "TALKING WITH THE DEAD ? ? ?"

Contains just the information needed at this time. It is presented in fairness to those who do not accept the Bible view on this subject; but it is at the same time convincing for the Bible view. Mandarin Sunburst, embossed, overhanging cover, very attractive; 160 pages; single copies 50c each, postpaid; lots of 50 at 25c each, carriage collect.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6¾"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes. 75c. Magazine edition 15c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

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

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

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

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI MARCH 15, 1920 No. 6

THE USES OF ADVERSITY

"It is good for me that I have been afflicted"—Psalm 119 71.

JESUS, our Savior, declared to his disciples: "It must needs be that offenses come" (Matthew 18:7); and experience adds her own confirmatory word. Some one else has appropriately remarked: "Prosperity is the blessing of the Old Testament; adversity is the blessing of the New". Certain it is that the New Testament writings are full of references to the sufferings of Christ's followers, and even of himself it is written that "he learned obedience by the things which he suffered" (Hebrews 5:8), and that he was made "perfect through sufferings". (Hebrews 2:10) In fact the whole tenor of the New Testament inculcates the principle of resignation under adverse conditions, and more. For the follower of the Lord Jesus must not be merely a passive sufferer, but a strenuous and persevering combatant against opposing forces.

We see how a certain beneficial operation of adversity is traceable even in other than Christian realms. Tourists who travel the shores of the Mediterranean Sea often express surprise at the tastelessness of the fishes served up for food. This flavorless quality is easily accounted for when one learns that the fish around the coast of Spain, Italy, Greece, and Asia Minor are for the most part caught in quiet lagoons or calm waters of protected bays and gulfs, where the demands on their energy are few and where the days pass in indolent quietude. How different is the life of battling with storm and tempest and chilly waves on the part of the creatures that live in the rough waters around the Orkneys, the Shetlands, and the Hebrides of Scotland! Fish caught there is always delicious.

FIRE ADDS TEXTURE AND CHARM

A very common looking brownish clay is taken as a basis for some of the finer pottery wares. It is fashioned into vases and painted by the artist, but it still looks lifeless and the colors crude and dead, if not really inharmonious. But it is then subjected to the fire until it rivals even the loveliest flowers in delicacy and beauty. The outline, the form, the elements, were all there; but the fire gave texture, durability, and charm. The best of pieces are more than once put in the fire and the value increases with each firing. So the Lord sends his children through repeated furnaces of affliction in order that their characters may attain a rare, a priceless perfection.

Troubles and afflictions are intended under the dispensation of divine grace to bring out the deeper capacities of the heart. Experiences which would deaden the calloused mind will develop consecration, richness, and devotion in the thoughtful. A cellist once came into possession of a very fine instrument, but its tone lacked the depth necessary to make it heard in a music hall. When entering the stage for a performance he accidently hit his instrument against a sharp corner, stoving in a part of the cover. Having no time to procure another one, he began his part and to his pleased surprise the cello gave forth the clear and resonant tone which he had longed for and all possibility of which he was sure he had destroyed by the unintended blow. Often it is so with the Lord's people, that, though they encounter unexpected experiences which threaten to be catastrophes, that which they thought would surely be their death has but made them *more* meet for the Master's use.

SELF-OPPOSITION REQUISITE

When we reflect on the conditions of discipleship laid down by our Lord we need not be surprised if certain adverse or unpleasant things be our portion. He said: "If any man will come after me, let him *deny* himself, and *take up his cross,* and follow me". (Matthew 16:24) The very first step of the way is thus seen to be a self-imposed adversity against ourselves, and the narrow way never grows broad and easy. The Apostle Paul, who himself suffered so much of opposition, was comforting instead of discouraging the early church when he told them: "We must through much tribulation enter into the kingdom of God". (Acts 14:22) A Christian without trouble is like a ship that has never weathered a storm; evidence of her seaworthiness is lacking. It has not been demonstrated just how much ballast is necessary to steady her.

The Wise Man says: "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better". (Ecclesiastes 7:3) There is a depth and mellowness to the character produced by sorrow and suffering which can be produced in no other way. True, if troubles be brooded over unduly they tarnish and darken the life, but if, like a cleansing acid, the destructive influence be quickly removed and counteracted by the oil of the holy spirit, their uses are sweet and purifying and the sufferer emerges brighter than ever before.

The squash grows rapidly under the influence of sun and warm rain, but its texture is unable to withstand the rigors of frost and snow. On the other hand, the oak grows much more slowly but has a fiber which is imparted to it in large measure by the adversity of wind and cold. In making our consecration we have chosen the way which calls for the rugged and enduring grain.

Some kinds of adversity are chiefly of the character of *trial* and others of *discipline*. By discipline is to be

understood that which has a direct tendency to *produce* improvement or to create some quality that did not exist before; and by trial, anything which tends to *ascertain* what improvement has been made or what qualities exist. Both purposes may be served at once.

ADVERSITY FROM VARIOUS SOURCES

The adversity, opposition, hindrance, or resistance brought to bear against our Christian progress would seem to derive from five main sources: the devil, the world, the flesh, the brethren, and from the Lord Jehovah.

That from the devil is calculated to be antagonistic in both purpose and effect; opposite, hostile, and inimical to our best interests. The Apostle Peter describes him in these words: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith". (1 Peter 5: 8, 9) His resistance to our Christian walk is to be met with a still stronger resistance on our part, and that not in our own strength and power, but by the power of faith, instructed, inspired, and sustained by God's Word.

His method of opposing does not always consist in direct endeavor to hinder our progress; but, since he is a deceiver, he attempts to cause delay by getting us interested in various other schemes and subjects than that most vital to us. In one place he is referred to as the "accuser of our brethren". (Revelation 12: 10) False accusations made against the brethren tend to hinder them by arousing their sense of justice. They are obliged to spend time and energy in resisting the desire to recompense the evil with evil, instead of committing their cause to him who judges righteously.—1 Pet. 2: 23.

We may safely assume that since the Lord has seen fit to allow us to be confronted with opposition from so malignant and crafty a foe as Satan he sees some good in it for us, and just that good it is which we wish to experience. There are several things which we can learn: by force of reverse example we may learn humility. Often it is that a child learns how disgusting it looks to be naughty by seeing the misbehavior of another; and such a lesson is more deeply impressed and more effective than all the oral precepts given by the parents —or rather the precepts previously given there have their first beneficial influence.

LESSONS IN SELF-CONTROL

With Satan as a foe we learn also self-control. It is written that Michael, great though he was, "when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee". (Jude 9) If we sometimes feel inclined to lambaste everybody and everything and to set everything right in the world, we can remember that God is still in heaven and that he will recompense every act in righteousness, regardless of whether the righteous way correspond with our present views or not. How often we would be filled with bitterest regret if the Lord always recompensed our opposers according to the mood in which we happened to be at the time of their offense.

Again, Satan's antagonism drives us to closer fellowship with God; for we realize that the devil is wiser and stronger than we. But abiding under the shadow of the Almighty we can say: "If God be for us, who can be against us?"—Romans 8: 31.

One of the devil's chief methods is to dishearten and discourage us. He calls to our attention how many ideals, hopes, and wishes we have had in years past, only to awaken and find them wrong or false. He sets us wondering as to whether we could not be mistaken in this also. Is there a God at all? Has he interest in *me?*—But even experience battling such suggestions will be helpful in the next age when we are dealing with some who are inclined to doubt what they cannot see.

So even Satan who so persistently dogs the steps of the toiling saint, may be a means to a noble end, if we are rightly exercised by his antagonism.

OPPOSITION FROM THE WORLD

The resistance which the world offers to our progress is twofold: it may come from the secular world or from the religious world. Opposition from the world in a general sense consists in its being or acting in a contrary direction; opposed or opposing in position or course to the new creature.

From the secular wing of the world comes a passive opposition, as that of a fixed body which interrupts the passage of a moving body. The world has its ideas and ideals of life and these are said by the Scriptures to lie "in the wicked one". (1 John 5: 19) That is to say, Satan, the wicked one, rules in the hearts of men by pandering to and nourishing the spirit of selfishness. This spirit of self and the ideals and institutions it has gendered are all firmly set and established in both the mind and the heart of the world. When the Lord's people, therefore, travel in an opposite direction they but naturally encounter the inertia represented in the world.

The Apostle James tells us that the "friendship of the world is enmity with God" (James 4: 4), and St. Paul warns us of the danger of being conformed to this world. (Romans 12: 2) The less we are conformed to the world the more will we be objects of the world's wonderment and disesteem. Oftentimes we learn our defects from adverse criticism which the world favors us with. The Lord has seen it to be not generally good for us to be too much with those who think just as we do. We mutually incline to overlook our own errors; though the brethren have enough of the world yet in their flesh to minimize this danger considerably. It must have been because he saw it to be the best way that the Master prayed the Father: "Not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil". (John 17: 15) The rolling, rubbing, scratching, battering received from the world were all foreseen by the wisest of fathers to be the best for his children—though that very process would at the same time sort out and shift to one side many who could not stand the rough treatment.

When criticized by the world we are not to take it for granted that they are always wrong, but we can well ascertain to what extent we are really at fault, and if we are convinced that it is not our fault then we should watch to see what lessons the Lord would have us learn in connection with our difficulties.

The lofty and superior attitude of the secular world should ripen humility and submissiveness in us and help

us to look not at the things that are seen, but at the things that are eternal.

There are certain noble things in the world which may become hindrances to us. Friendships sometimes fall into this class.

"But can I love earth's ties so well,
As not to long with thee to dwell?"

In proportion to our faithfulness in the narrow way we are bound to drift further and further away from worldly friends and attachments. If we are faithfully walking after the spirit they will sooner or later drop us from intimate fellowship, as there will be small ground for intercourse. That some have had experiences of this kind is shown by the blood drops they have left behind them on the narrow way:

"Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee,
Thou wilt find a solace there."

FROM THE RELIGIOUS QUARTER

Strange as it may seem, from the religious quarter of the world comes a more actively adverse influence. It is active as in the exertion of force to stop, repel, or defeat both our progress and our design. Concerning this adversity the Master, in conjunction with the Beloved Disciple, said: "Marvel not, my brethren, if the world hate you". . . . "Ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (1 John 3:13; John 15:18, 19) It was the Jewish religious world which was especially set against the work of the Master. The Romans and Greeks cared little one way or the other.

But though opposition be our portion from the religious world; though "affliction or persecution ariseth for the Word's sake" (Mark 4:17); though "bonds and afflictions await" us (Acts 20:23); though we be sent forth "as sheep among wolves"; though "all who will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12); still we learn by that very method God's protecting care and how that "underneath are the everlasting arms". (Deuteronomy 33:27) "Though I walk in the midst of trouble, thou wilt revive me." (Psalm 138:7) May it not be true in our case as with the Israelites of old? "The more they afflicted them, the more they multiplied and grew."—Exodus 1:12.

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake," because (1) such experiences place us in the class of the faithful prophets of old and of the apostles, who "rejoiced that they were accounted worthy to suffer shame for his name" (Acts 5:41), and (2) they constitute a proof of our faithfulness up to that point; (3) we learn long-suffering, patience, tolerance, gentleness, and meekness by negative example; (4) we learn brotherly love by being drawn together toward those who are similarly used; (5) we are taught love even for our enemies, because we see how perverted are their minds and how thoroughly they are held in the toils of the great adversary.

"HEREUNTO WERE YE CALLED"

We learn meekness and fellowship with Christ from opposition from the world, as the Apostle Peter teaches us: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your *faults*, ye shall take it patiently? but if, when ye *do well*, and suffer for it, ye take it patiently, this is acceptable with God. *For even hereunto were ye called*: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—1 Peter 2:18-23.

The opposition from the world whets our desire for eternal peace—"where the wicked cease from troubling and the weary be at rest".—Job 3:17.

Ornithologists assure us that the eagle, the condor, the albatross, and even the little dove, like many other birds that are strong on the wing, can fly more swiftly against the wind than in a gentle breeze. It may be that this is because they are stimulated to exert the muscular strength of their pinions. But, however this be, it is a fact that the fires of a steamship burn much more fiercely under the boilers when the vessel is going against a head-wind. The Christian's effort of the right kind is at its best when opposition is faced, for this very condition brings us into contact with the divine resources which are pledged to the help of the Lord's people. "Woe unto you when all men shall speak well of you."—Luke 6:26; John 17:14.

Adversity has attended every advance of the truth. All the various forward religious movements throughout this gospel age have been born and nurtured in opposition; and when the opposition stopped the progress stopped. It was not merely: 'Well, brethren, we have been making a mistake, now that we see it more clearly let us change our ways'. No, it has never been so simple as that; it meant contending for the faith against almost all odds, from the human standpoint. But "no man should be moved by these afflictions: for yourselves know that we are appointed thereunto".—1 Thessalonians 3:3.

RESISTANCE FROM THE FLESH

The resistance which the flesh offers is in the shape of opposing desires, which are contrary to the wishes or to the good of the new creature. "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other." (Galatians 5:17) The electric wire is necessary to conduct the current to the point of use, but even the best of wires offers resistance to the current and mitigates its force and thus to a certain extent thwarts the very purpose for which it is intended. But this is not an unmixed evil, because the very principle of resistance can be so applied as to modulate or control the force of the current and thus bring it down to a point where it can be easily managed. So the divine energy of the holy spirit meets with resistance in our poor fleshly conductors. But here, too, it will serve the Lord's present purposes best, for if that holy power of truth found no modulating influence

in us we would give a well-nigh deadly shock upon first contact. But our poor rambling minds and our poor stammering lips proclaim God's message in such a way that whoever accepts it does so because of the message alone and not because of the wonderful power of the speaker. If angels came in shining garb to minister the truth, thousands might be attracted who would be unable to stand the subsequent tests necessary to prove them worthy for a place with Christ.

Through circumstances affecting the flesh we are at times "cast down—but not destroyed". Even such disheartened feeling, which arises as likely as not from an insufficient nervous vitality, is not without its uses. We are not likely to be proud or unsympathetic while in that condition. As the Apostle said of himself: "I take pleasure in infirmities . . . for when I am weak, then am I strong". (2 Corinthians 12:10) Trust and submission are thus learned to a degree otherwise impossible.

The flesh constitutes a means of testing our love of the truth, for in our brains are many natural and grievous prejudices. We must not allow our own preconceptions or prejudices to stand in the way of the truth, whatever it costs or however it hurts.

BRUNTS FROM THE BRETHREN

Yes, our closest friends and associates sometimes hinder us and the courage necessary to oppose these influences is greater than that required against outside forces, in that one's own feelings and the feelings of those held dear are involved. Nor does such courage often if ever call forth praise from any one. Even our Master found it necessary to say to Peter: "Thou art an *offense* unto me, for thou savorest not of the things that be of God, but those that be of men".—Matthew 16:23.

By seeing certain weaknesses in the flesh of others of like precious faith we learn consideration, lest, as they offend us, we might also be unconscious causes of offense to them. Sometimes hindering influences from the brethren come from underdevelopment or overdevelopment in some direction. They may come from a lack of sympathy or from too much sympathy or from sympathy unwisely applied. That there are differences which tend to bother us is made clear by the statement: "We then that are strong ought to bear the infirmities of the weak" (Romans 15:1); and again: "In meekness instructing those that set themselves in opposition". (2 Timothy 2:25) One brother talks too much, another brother has this or that fault—but we must bear in mind that this opposition from the brethren comes from their flesh and not really from their hearts.

We are admonished "lest any root of bitterness springing up trouble [us] and thereby many be defiled". (Hebrews 12:15) There must, therefore, be some way for us to draw benefit from those things which tend of themselves to engender roots of bitterness. In the first place we may learn humility of an extremely rare quality, when we try to make something right and our motives are misunderstood or misapplied. We go to a brother or a sister with whom we have had words and wish to apologize for our part, and they are thereby only confirmed in their belief that we were wholly wrong and they were wholly right. Otherwise why should we be coming there to explain anything if we did not now see that they were right. The rebuff to our noble aims thus gained will pretty surely burn out anything of pride that might have been left.

From the brethren we learn the futility of looking to one another's faults to grow better. 'Comparing ourselves with ourselves we are not wise.' (2 Corinthians 10:12) No, it is not by looking, even with sympathetic eye, at the weaknesses of our brethren that we are changed from glory to glory but rather by "beholding as in a mirror the glory of the Lord".—2 Cor. 3:18.

PATIENCE AND GENEROSITY

Suppose a brother assumes a self-righteous attitude and says: No sir, I never did a thing like that and never would do it! We incline at once to say, Such a person is either a hypocrite or else has very poor judgment, for who knows exactly what he would do until confronted with all the circumstances. It seems that there is no good which we can get from such a brother. But wait and see: It is an adverse spirit first engendered in us by cock-sure righteousness, because it grates so upon our feelings of smoothness and truth. But by that very experience we can learn patience and generosity of thought which would never be possible under sweeter and more gentle influences. By reflection it teaches us lowliness of mind, because we wonder if we would do any better under all the same influences of birth, former experience, etc. Or it causes us to wonder if we have not some fault which is just as readily discernible to others and as little seen by us and to wonder amid it all how the Lord may view us and our efforts to please him.

Those people who are the most pleasant to us may not in the end prove to be those who have helped or developed us the most. We therefore should not be too assiduous in either seeking or rejecting the fellowship of those whom divine providence has thrown in our path. The direct result of some experiences may not be soothing, but in time it will be seen that strength has been imparted by them.

Well then, if offenses are of such good to the Lord's people why not turn to and cause all the difficulties we can? But no: "It must needs be that offenses come; but woe to that man by whom the offense cometh!" (Matthew 18:7) Not, however, a woe from us; it is not our affair to recompense evil with evil or hindrance with hindrance. The woes or difficulties upon those who offend us, as well as upon us if we offend others to their injury, will come from the Lord, who can judge and recompense wiser than we know how.

CHASTISEMENT FROM GOD

How rich a dowry sorrow gives the soul!

God, the great husbandman, sees sometimes best to plow the soil of our hearts with trouble that he may plant the seeds of a richer harvest in the fruits of the holy spirit. Ye "received the word in much affliction". —1 Thessalonians 1:6.

'Spare the rod and spoil the child' (Proverbs 13:24) is the principle on which the heavenly Parent deals with *his* children, though "in love and not in anger, all his chastening doth come". The slight hindrances put in our way by our loving Father are, though betimes painful, as surely for our good as the cauterizing stick is for

the poisoned finger. "Before I was afflicted I went astray."—Psalm 119: 67.

"In the day of prosperity be joyful, but in the day of adversity *consider.*" (Ecclesiastes 7: 14) How often a spiritual stock-taking, revealing to us our real condition of heart, is the sequel brought on by adversity. Of course, in one sense, all adversity is from the Lord in that he allows it to transpire; but some is more directly so than others and in some his hand is more than generally seen. The purpose of such difficulty is never to drive us away from him but to draw us nearer by showing us our weak points and our need of his grace and fellowship. "In the world ye shall have tribulation"—"in *me* ye [shall] have peace".—John 16: 33.

"Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers" (Isaiah 30: 20), shall recognize thine instruction. We were perhaps blinded to the instructive providences of the Lord or yet to the real meaning of his Word until the hand of adversity was upon us. Even of our Lord it is written: "He was oppressed, and he was afflicted . . . *the Lord* laid on him the iniquity of us all."—Isaiah 53: 7, 6.

When affliction is heavy and no one else seems fully to understand, we may be sure of a full appreciation of our little difficulties by Jehovah God, for it is written concerning his people of old: "In all their afflictions he was afflicted".—Isaiah 63: 9.

ADVERSITY A BITTER HERB

The world grins and bears it, but there is a finer kind of courage yet than this: it recognizes and appreciates the divine wisdom in permitting such tragic mistakes as we make, and is broad enough to see, in spite of one's own heart agony, that the present evil world is correctly heated as a furnace to draw and to temper the metal from which saints are made.

If we incline to think that the Lord does not actually send or arrange for offenses let us read how that Jesus was definitely foretold as being of such a character that he would be an "*offense* to both the houses of Israel". (1 Peter 2: 8) Divine wisdom is capable of having arranged such a course for our Redeemer that he could have appeared popular and suave and attractive to all; but this was not done.

Adversity is the bitter herb with which we eat the message of his grace, lest we become surfeited and vomit forth the whole. The Master says: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions". (John 14: 1, 2) He did not say: Let not your heart be troubled, for you will have a nice, easy, and respectable time in the present life. Rather is the basis for our peace put not in the present but in the future, and this is the word of the Lord through the Prophet Isaiah: "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires".—Isaiah 54: 11.

Therefore we can confidently pray with the Psalmist: "Make us glad according to the days wherein thou hast afflicted us and the years wherein we have seen evil". (Psalm 90: 15) "O bless our God, ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us: thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: *but thou broughtest us out into a wealthy place.*"—Psalm 66: 8-12.

Only the experienced child of God can say: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me".—Psalm 119: 75.

DIVINE COMFORT AND ENCOURAGEMENT

The Scriptures tell us of a time when there shall be no more pain. Pain shall have done its work; the permission of evil shall have taught its lesson. Even for us the suffering is not long. As the Apostle says: "The God of all grace, who hath called you unto his eternal glory by Christ Jesus, after that ye have *suffered a while*, make you perfect, stablish, strengthen, settle you". (1 Peter 5: 10) But if this light affliction, which endureth but a moment, be not only instrumental in preparing us for the eternal weight of glory, but also in qualifying us to heal poor humanity of its head-aches, heart-aches, and body-aches of every kind, is it not worth while?

All the philosophizing imaginable will not make hard things easy, will not make adversity pleasurable in itself. But a proper philosophy on the subject, guided by and based upon God's word, will enable us to avoid despair and enable us in saintly suffering to be calm during the trouble and thus minimize as much as possible, and sometimes entirely counteract the injurious effects thereof.

Trouble, without the aid of the holy spirit, means anything but benefit, as is shown by the Prophet: "Trouble and anguish shall make him [the wicked] afraid; they shall prevail against him as a king ready to the battle". Job 15: 24.

"Are ye able to drink of the cup that I shall drink of?" the Master inquires. Yes, Lord, though it be through symbolic fire and blood; by thy grace we will. But the natural man is not able to drink the cup and it would be futile for him to try. The natural man wants his rights and cries loudly at every infringement of them. If our cup of trial seems to be of a peculiar nature or seems more intense than we can bear, it is well to consider whether or not we are trying to meet it in our own strength.

Yes, it is good for the new creature to be afflicted, for the winds of adversity fan to greater heat and brighter flame the fire of love already kindled in his heart. Affliction proves and tests our earnestness and burns away hypocrisy and shallow-heartedness. Therefore "count it all joy" and "think it not strange concerning the fiery trial which is to try you".—James 1: 12; 1 Peter 4: 12.

We are forewarned and forearmed more than the worldly, who say: "I shall not be moved: for I shall never be in adversity".—Psalm 10: 6.

If affairs in our own lives or in the church generally seem to be incompatible with our understanding of harmony, perhaps these affairs will be all right when we understand the main theme of God's purposes better; and perhaps we cannot understand the main theme better until we have had affliction. If others seem to be having

an easier time than we and to be missing the continuous kaleidoscope of perplexities which are our portion, we can know that either they are being prepared for another place, or have had more time, or are not making so much progress, or are adept in hiding their troubles; for every follower of Jesus must walk the way of him who was a man of sorrows and acquainted with grief.—Isa. 53:3.

There is a proverb which says: "Disaster lends to the just a charm, as night a beauty to the stars".

Tenderer and purer than a mother's kiss come the words of the Master: "Let not your *heart* be troubled, neither let *it* be afraid". (John 14:27) Adversity will trouble the mind, will cause perplexities, but if our heart is set on Jehovah, on the Lord Jesus, on his Word and the best interests of his people it need not be moved.

"He kindles for my profit, purely,
Affliction's glowing, fiery brand:
For all his heaviest blows are surely
Inflicted by a Master hand.
And so I whisper, 'As God will,'
And in his hottest fire hold still."

"REJOICE EVERMORE"

1 THESSALONIANS 5:16

JOY is the most vivid sensation of the soul; the habitual temper and the inalienable right of the heart in harmony with God. It is various in its moods; *cheerful* under stress or anguish; *pleased* by lesser and more ordinary favors; *glad* at relief from want and pain; and *joyful* at the gratifying things of greatest moment.

The gladness of the angelic hosts was voiced in song when they "shouted aloud for joy". (Job 38:7) The Christian message itself opens with the declaration of "good tidings of great joy" (Luke 2:10), while part of man's blessing for the time to come is in that joy which "cometh in the morning". (Psalm 30:5) And of a now sorrowing and needy world it is said that, finally, "they shall return and come to Zion with songs and everlasting joy upon their heads". (Isaiah 35:10) Now such joy is largely wanting in the world. Power to rejoice, like all other powers, has suffered loss since sin has come and disturbed the sensitive magnetic pole of human feelings, causing them to be untrue.

But while the world is not now in the most gladdening circumstances, the church of the called-out ones may have much blessing in joy. Concerning our Lord Jesus, the Head of the church, we read in Psalm 45:7 that he was anointed with the oil of gladness above his fellows, and that a part of the office to which he was anointed was "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness". —Isaiah 61:3.

The ideal Christian is not an embodiment of unimpassioned propriety. His life is rich in varied emotions, and is marked by trials severe and joys sublime. Grief and gladness alternate in his experiences like lights and shadows upon a landscape. Though he becomes sorrowful, he is always *re*joicing.

Seeing, doubtless, by prophetic vision the sufferings which the Lord's children would have to endure throughout this gospel age, and knowing the discouraging influences which would be brought to bear against them by the world, the flesh, and the devil, the Apostle evidently sought to counteract these influences by words of cheer: hence our text, which should be considered in the light of an admonition.

Christian joy is a thing which can be excited by several causes, and they are all different from the things which cause delight to the worldly. Their pleasure arises chiefly from things which they are able to accomplish, oftentimes to the disadvantage of others. Our joy arises principally from things which God himself has done on our behalf, and which are traceable to our relations with him.

"REJOICE IN THE LORD"

First comes the exhortation to "rejoice in the Lord". (Philippians 4:4) This statement must be carefully read or we shall be making something out of it which is not there. The suggestion is not that we rejoice in our *environment,* or rejoice in our *feeling* at all times, but it is to the effect that we should have an abiding joy, which finds its fountain head in the Lord himself. In the measure that we have come to know the Lord Jehovah he inspires us with gladness, because of the beauty of his character and of the harmony with which all his cardinal principles work together. We see how his love is so great as to prompt his wisdom to devise a scheme, whereby his justice can remain inviolate and his power at the same time perform the liberation of those who were justly condemned.

"We also joy in God through our Lord Jesus Christ." (Romans 5:11) God's character of love is shown for us and for the world most vividly in the person and in the doings of his beloved Son; and the joy which is inspired by him was mentioned in particular by the Apostle Peter: "Whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory". (1 Peter 1:8) The salvation which God provides us through Christ becomes another source of gladness. As the Psalmist says: "My soul shall be joyful in the Lord; it shall rejoice in his salvation".—Psalm 35:9.

God has so arranged it that joy in him is now only for the humble of heart. The proud of the world know him not, for the god of this world has blinded their minds. But the attitude of the Lord's people is this: "My soul shall make her boast *in the Lord;* the humble shall hear thereof, and be glad". (Psalm 34:2) That is, we come to realize our condemned state and learn that forgiveness has been vouchsafed through Jesus Christ. We take the steps of obedience necessary to make forgiveness accessible to us. And when secured, pardon brings gladness, and gladness tends to break forth in song. "My mouth shall praise thee with joyful lips." —Psalm 63:5.

This joy which we have in the Lord is not dependent

upon outward circumstances or environment; hence, no change in our surroundings can alter that joy. Our happiness is inspired by the fact that God is good instead of evil, and since with him is no variableness, neither shadow of turning, there is no possibility of losing that joy as long as we are in relationship with him and we do not lose sight of the facts. As it was prophetically spoken of our Lord Jesus: "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore, my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." —Psalm 16:9.

That our rejoicing in the Lord is inspired by the very nature of his being, and not merely by his tangible beneficences, is shown by the prophecy which expresses implicit trust in him, even in trouble: "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation". —Habakkuk 3:17, 18.

"Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love."

Our joy is still further inspired by God's message, by its gladness. He who is filled with love "rejoiceth not in iniquity, but rejoiceth in the truth". (1 Corinthians 13:6) The truth gives him appreciation, a kind of pleasure which cannot be duplicated by anything else in the world. "Blessed are the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."—Psalm 89:15.

In a parable our Lord portrayed the zeal and delight with which the called and chosen class would accept the truth and its requirements. A certain man for *joy* went and sold all that he had in order to obtain the pearl of great price. (Matthew 13:44) Again the Master tells us that one purpose of his instructing the disciples was that they thus might have a more reasonable and intelligent basis for joy. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." . . . "Your joy no man taketh from you." (John 16:20-22) He was speaking of the happiness which they would experience when they had learned that he was risen from the dead.

Our Lord remains risen and no man is able to remove this knowledge from the true believer, thus robbing him of his joy. If anything occurs to obscure his faith in this fact, then he is pitiable indeed, for if Christ be not raised, our faith is vain, and we are yet in our sins, and are of all men the most miserable.

Our pleasure in the truth leads us to be happified at a knowledge of its publication. As the Apostle expressed it: "We rejoice that Christ is preached". (Philippians 1:18) We are glad because we know how good God is, and we know that his message if received, will make others happy. Where there is spiritual vision, the people are joyful; but "where there is no vision, the people perish".—Proverbs 29:18.

REJOICE IN PROVIDENCE

The third mainspring of our joy we find in the divine providences on our behalf. We are made glad at God's dealings with us because they show the divine interest in our welfare; and we are made glad in God's kindly dealings with others. The Psalmist said: "The Lord hath done great things for us whereof we are glad". (Psalm 126:3) If we are loyal to him, God defends us by his providences from vital harm to the new man; and, though the outward man is made to perish, the inward man is renewed, refreshed and strengthened by those same experiences. "Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them."—Psalm 5:11.

The captive daughters of Zion were requested by their wardens to sing some of their noble songs in Babylon, but they replied: "How can we sing the songs of Zion in a strange land?" But when they had been delivered from Babylon and returned to the ancient landmarks so prominently identified with God's providences for them, we read that "many . . . wept . . . many shouted aloud for joy". (Ezra 3:12) How much more joy should be in the hearts of those who have been delivered from the still more enthralling bondage of Babylon the Great, and have been led to see and to trust in the promises once delivered to the saints.

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

During our Lord's ministry the disciples were glad that even the demons were subject to their power, and were obliged to obey their behests to cease troubling certain poor afflicted humans. He told them, however, that they would have still greater cause for joy than that: "But rather rejoice that your names have been written in heaven". (Luke 10:20) To be so honored as to have the prospect of joint-heirship with Christ and of participation in all the glories which attach to an exaltation like that which our Lord Jesus has undergone, ought to fill us with continuous rejoicing.

Again the Apostle James says: "Let the brother of low degree rejoice in that he is exalted". (James 1:9) Exalted not in his own estimation, nor necessarily in the view of others, but exalted in fact—lifted from the miry clay and placed with his feet upon the solid rock, Christ Jesus. No more than this has been done for the wealthy brother or for him whose worldly advantages have been greater.

Further, we have cause, under divine providence, for rejoicing in the joy of others. One of the essential things of the Christian's life is true sympathy. "Rejoice with them that rejoice and weep with them that weep." —Romans 12:15.

REJOICE IN VIRTUE

Another field where joy springs up, though small, must not be overlooked. It is the field of virtue. It has been often said that "virtue is its own reward". One of the rewards of virtue even at the present time is joy. "To the counsellors of peace is joy." (Proverbs 12:20) Those whose influence makes for peace have the satisfying consciousness of knowing that they are thus standing for the principles of the Prince of Peace; and

whether they succeed or not in promoting and maintaining peace the reward of such virtuous influence is theirs. They are happy to know that they have done their best and have not added to the strife.

Again: "It is a joy to the just to do judgment". (Proverbs 21:15) Our judging opportunities now are limited principally to ourselves. But even here we have pleasure in comparing our lives and sentiments with the standards set forth in God's Word, and though the needed corrections are not joyous to the flesh, but grievous, the new man takes a genuine delight in correcting to the extent of his ability every fault which is discovered. If he allowed personal pride to hinder him in the work of self-judgment, he will be robbing himself of that pure enjoyment of knowing himself to be engaged in a righteous task. It requires meekness to delight in finding one's own faults, that they may be corrected, and that the fruits of the holy spirit may be substituted therefor. Thus, "the meek shall increase their joy in the Lord".—Isaiah 29:19.

The more of the holy spirit we have, the greater will be our rejoicing, for we "joy in the holy spirit". (Romans 14:17) Joy comes second in a list of the fruits of the holy spirit. (Galatians 5:22) Furthermore the Apostle had a keen delight in knowing that his personal influence had been employed in the most blessed and sanctifying of all labors, the spreading of God's gracious message. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."—2 Corinthians 1:12.

REJOICE IN TRIBULATION

Strange as it may seem, the New Testament Scriptures closely identify the tribulations of the church with joy. That there is a close connection between these seemingly paradoxical points is shown by the Master in John 16:19-24. He knew that his disciples were about to be engulfed by the greatest tribulation of their lives. He was to be taken from them and made to endure such ignominy and shame as to cast reproach upon them for years to come. He told them, however, that their sorrow should be turned to joy, as with a woman who is delivered of her child.

It would hardly be true to say that suffering is always a prerequisite to joy, for if that were true the holy angels would be precluded from joy. But it is evidently the Lord's purpose for the church in embryo to have a degree of pain, in order to heighten her appreciation and to call her attention to the possibilities of real joy. This is everywhere the thought held forth by the New Testament Scriptures. The Apostle James tells us: "Count it all joy when ye fall into divers temptations" (James 1:2), knowing that the trying influence thus brought to bear against your faith will call into service, and even call into existence, qualities hitherto unknown. The Apostle Peter also says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy".—1 Peter 4:12, 13.

Here is emphasized the intimacy existing between Christian tribulation and Christian joy. Analyzed it would seem to be about as follows: The world is dominated by the spirit of selfishness and "lieth in the wicked one"; his spirit inspires or directs in a greater or less degree the actions and the thoughts of the inhabitants of the earth; the tide moves in that direction and when the Lord's people by virtue of faith in the message which God has given them, recognize the iniquity of the course in which they are and turn round to go in the opposite direction, they but naturally incur either the studied or the unstudied opposition of the worldly—those who have small appreciation of God's will and who are making no efforts to do that will.

If the Lord's people were to lack experiences of this sort, if there were no opposition from the world, it would be one good indication that they were either standing still or that they were drifting with the tide: their lives would not be such as to attract the attention in any manner of the religious worldly class. As long, however, as tribulation arises from this source, it is a fair indication of itself, that the individual is making progress against the preferences of the world and against its ideals. Our Master implied as much when he said: "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven".—Matthew 5:12.

The earliest disciples of the Lord, we are told, "took joyfully the spoiling of their goods". (Hebrews 10:34) The spoiling of their goods would not call forth their admiration for the spoilers; nor would they have thought it proper to destroy their own belongings merely to make a demonstration. It was not to be in the limelight that they were seeking. Their joy sprang not from the destruction of property itself, but from the fact that persecution was an evidence to them that they were walking not with the world but were following the Lamb whithersoever he goeth. Concerning two of the apostles, we read that they rejoiced that they were counted worthy to suffer for his name's sake. (Acts 5:41) The same apostles who had formerly told the Lord they were willing to drink of his cup were now happy because an opportunity was granted them under trying and unfavorable circumstances to prove the truth of their statements.

Those sayings which are usually referred to as the "beatitudes" all contain a kernel of this same thought.

The word "blessed" in those promises really contains both thoughts of *blest* and *happy*. Likewise we read: "Blessed are ye when men shall hate you and when they shall separate you from from their company and shall reproach you and cast out your name as evil for the Son of Man's sake. *Rejoice* ye in that day, and leap for joy: for behold your reward is great in heaven: for in the like manner did their fathers unto the prophets." (Luke 6:22, 23) Truly it is a source of genuine joy to be found anywhere in the wake of those noble men of God who suffered of old. We must not however, in this, think that our joy will make the suffering much less intense. The only mitigating influence is merely such as comes from a knowledge that it is an honor to suffer for

Christ's sake and a further knowledge that in most cases, at least, those who are perpetuating the persecution are not fully aware of their own spirit.

REJOICE IN HOPE

But whatever joys may arise from local causes in the lives of the Lord's people, the essential element of their present happiness lies in hope. Hope constitutes the color to the Christian's life. It is made up of two elements: expectation and desire. The glorious promises which are in God's Word respecting our own future blessing and also the blessing of the world inspire us with confidence because we are acquainted with the integrity of the One making the promises. These promises of life and blessing are not fulfilled at the present time, but look forward to the future, hence, we must still *expect* a fulfillment. And, since these promises refer to far better things than we have ever known or experienced, we cannot help desiring them. Those things, therefore, which we actively expect and truly long for, beget in us joy. Hope anticipates our future joy.

It will be seen that this joy is not brought into being by merely fortunate circumstances, and, hence, it cannot be removed by change of circumstances. The promises which originally inspired our joy are still the same, they remain unaltered in God's Word. If they once filled our minds and hearts with joyful prospects, they should logically be able to do so again. Indeed, hope, with its accompanying joy, constitutes the principal spur to a constant devotion to the Father while in our trial time. If we could imagine hope being removed from our lives, what incentive would we have for sacrificing? None whatever. Sacrifice is not a normal state of being and without some abnormal circumstances to feed and support it, such a course would be illogical. If throughout all the ages of the future there were no prospect of relief from pain, we would be in very truth the fools which the world takes us to be.

But everywhere the Scriptures abound in promises of final relief. "They that sow in tears shall reap in joy." (Psalm 126:5) There may be a natural organic reaction tending from suffering to rapture, but that is evidently not intended to be referred to in this text. It does not say that those who sow *tears* shall reap joy, but those who are engaged in the Lord's work, sowing the truth, his message, under sorrowing circumstances, and with pain to themselves, shall eventually have their reward in joy. Our Lord held this same thought before his people in the parable of the talents, saying that those who are faithful in the small things now committed to them would be accounted worthy of a participation in still greater responsibilities and honors. "Enter thou into the joy of thy Lord." (Matthew 25:21) The Lord himself suffered the ignominy and the shame of his earthly ministry and was at the end of his course exalted to that joy which was set before him.—Hebrews 12:2.

Again the Apostle identifies hope with our joy when he says: "And the God of hope fill you with all joy and peace in blessing, that ye may abound in hope through the power of the holy spirit". (Romans 15:13) In other words, this hope does not feed itself; it is inspired by and sustained by the active agency of the holy spirit in the mind and heart of God's consecrated followers. The world and its spirit tend to dampen and to discourage our hope.

Again, the very essence of our Christian life is bound up in that hope which is set before us in the gospel and mentioned by the Apostle when he says that we "rejoice in the hope of the glory of God" (Romans 5:2), of divine glory, of participating in the joys and privileges of the divine nature. "Rejoice in hope" (Romans 12:12), is one of the general admonitions given us by the Apostle. Elsewhere he expains that this hope is worked out in us by the train of experiences set in motion by tribulation. "We glory in tribulation also, knowing that tribulation worketh patience; and patience experience; and experience, hope: and hope maketh not ashamed, for the love of God is shed abroad in our hearts by the holy spirit, which is given unto us."—Romans 5:3-5.

Furthermore, we are assured that we shall be made partakers of Christ if we "hold fast the confidence and the rejoicing of the hope firm unto the end". (Hebrews 3:6) Having held firm unto the end, we may enter into the real joy, for, "Thou shalt make me full of joy with thy countenance".—Acts 2:28.

The joy arising from our hope is not merely because we hope for our *own* blessing. We are glad that all the world of mankind is to be blest, that instead of the dark night of sin and death which now prevails, the glorious light of the Millennial morning shall finally usher in the Sun of Righteousness with healing in his wings; and instead of darkness, the people shall learn of the glory of God, the knowledge of which shall fill the whole earth. Even concerning the desert we have the assurance: "It shall rejoice even with joy and singing". (Isaiah 35:2) Then again: "The Lord shall comfort Zion; he shall comfort all her waste places; and will make her wilderness like Eden, and her desert like the garden of the Lord; *joy* and *gladness* shall be found therin, thanksgiving and the voice of melody".—Isa. 51:3.

HOW INCREASE OUR JOY?

How then can we cultivate and increase our joy as the Lord's people?

(1) By a grateful contemplation of our causes for joy, some of which we have named above.

(2) By taking heed to the admonition of our Lord: "Ask and ye shall receive, that your joy may be full". (John 16:24) If our joy is lean and scant, we have only ourselves to blame. Here is our Master's word for it that we may ask and receive things which are necessary and best for us, and that by so doing joy may be full. If we realize our need of joy, shall we not ask him to give us joy? The Father will not be displeased with such request, for his Apostle encourages us by saying that our God "shall supply all [our] need according to his riches in glory by Christ Jesus". (Philippians 4:19) His riches in glory are abundant: he will, therefore, abundantly supply our needs, but not unless we *ask* him. That which is not worth asking for in the shape of divine blessing and joy, is scarcely worth having.

Our joy sometimes is in jeopardy of being dampened by observing merely the things which are seen and which are passing. In the measure that our hearts are set and

fixed on things which are not seen, the eternal things of God, in that same measure will our joy be full and rich and abiding.

But whatever joy we have now, it is but a foretaste and an earnest of the joy that we may have when perfect. "In thy presence is fullness of joy, and at thy right hand there are pleasures forevermore." (Psalm 16:11) "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with *exceeding* joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever. Amen."—Jude 24, 25.

VICTORY OF GIDEON'S BAND

— — APRIL 18 — JUDGES 7:1-8, 16-21 — —

A LOGICAL MAN — A STRONG CHARACTER — TOO HUMBLE FOR SELF-CONFIDENCE — FAITH AFTER PROOF — DARING AND DOING FOR GOD — A LITTLE ARMY TOO LARGE — WHY THE LAPPERS WERE CHOSEN — THE INCIDENT A PARABLE — ITS APPLICATION.

"There is no restraint to Jehovah to save by many or by few."—1 Samuel 14:6.

ALTHOUGH the Scriptures tell us that not many great, rich, wise and strong are chosen of the Lord for his work, we may be sure that this is not because they would be unacceptable, but because their wisdom, riches, strength, courage, usually make them too self-confident and not sufficiently humble to be taught of God and to be glad of opportunities for his service. It was to Gideon, a stalwart young Israelite, that the angel of the Lord was sent with a message and with a work. The angel's salutation was: "The Lord is with thee, thou mighty man of valor". Gideon replied with excellent logic: "Why, if the Lord be with us, hath all this befallen us? and where be all his miracles of which our fathers told us?"

The Midianites and others of the nomadic peoples from the east, discerning that the land of Canaan was very fertile, repeatedly invaded it and confiscated much of the product of the country. Indeed, on this very occasion of the angelic visitation Gideon was threshing out a few sheaves of wheat, fearing to have a customary threshing, lest the Midianites rob them of all their possessions and increase their levy.

The angel was not there to discuss theology, however, but to inspire Gideon and to make of him a messenger of the Lord in the deliverance of the people of Israel. The humility of the man shines out in his protest that his family was one of the poorer of the tribe of Manasseh, and that he himself was inferior to his brethren of his own father's house. Surely a mistake had been made in the selection, and a more capable person should have been found! But to this protest the angel of the Lord replied: "Surely I will be with thee, and thou shalt smite the Midianites as one man".

PROOFS OF NATIONAL UNFAITHFULNESS

When we remember the Lord's promise to Israel that he would defend them and protect their interests, when we remember that theirs were earthly interests, then we should also remember that this protection was dependent upon Israel's maintenance of heart loyalty and faithfulness to God. In the same covenant the Lord had assured the people in advance that if they would wander away into idolatry he would bring upon them various kinds of adversity—that their enemies should reap their harvests, etc. Thus we may know the answer to Gideon's question as to why the Lord permitted the distress in which the Israelites found themselves. It was not that God was unfaithful to his covenant, but that the people had not kept their obligations.

A proof of this unfaithfulness is found in Judges 6:25-32. Gideon's father was the caretaker of the groves of Baal and Ashtaroth. Their images were near his home, apparently on his property. These groves were large posts, significant of honor, erected near the idols; and these were maintained by the people of Gideon's own town, his father being one of the principal of them. Here was the secret of Israel's helplessness and subjection to the Midianites. It did not seem to occur to the people that the Lord's disfavor, as manifested in the successes of their enemies, was on account of Israel's disloyalty to the Lord in idolatry; for apparently in some sense of the word they respected Jehovah at the same time they worshipped Baal also.

Although Gideon apparently did not surely know who his visitor was, nevertheless something in the conversation persuaded him that he had an honorable guest. He prepared a feast and brought it to the stranger. But instead of eating it, the angel directed that the soup be poured out on a rock round about the food, and then he touched the cakes and the lamb with his staff. A miracle followed which demonstrated that the visitor was the angel of the Lord. Fire proceeded from the rock and entirely consumed the food, which was thus accepted as a sacrifice. Immediately the angel vanished from Gideon's sight; for he had accomplished his purpose.

THE MINISTRY OF ANGELS

Here we have another illustration of the fact that we are surrounded by spirit beings, invisible to our natural eyes, and also of the fact that in olden times God communicated to mankind through these angels. Of these we read: "The angel of the Lord encampeth round about them that fear him, and delivereth them". Again, "Are they not all ministering spirits sent forth to minister unto those who shall be heirs of salvation?" Doubtless the angels of the Lord are as present with his people as ever, indeed more so during this gospel age since Pentecost than ever before; for now God's people are the spirit-begotten ones especially precious in their Father's sight.—Psalm 34:7; Hebrews 1:14.

"Their angels do always have access to the Father", was the comment of our Lord Jesus respecting his followers. It is a part of their business to look after the interests of the consecrated members of the body of Christ and to deliver them from everything that would not be to their advantage, in harmony with the assurance that "all things shall work together for good to those who love God". But it is the interest, the good, of the new creature that is being considered, and not the interests of the flesh. These messengers, though no less powerful, are invisible throughout the gospel age because the Lord would have the members of the house of sons walk by faith, not by sight. In olden times, however, in the time of the house of servants, the Lord's representatives assumed human bodies and ordinarily appeared in connection with their visits to humanity, that they might have the better opportunity of direct conversation and instruction when communicating their messages. Thus the angels of the Lord appeared to Abraham and ate with him. But he knew them not until they revealed their identity.

GIDEON'S COURAGE MANIFESTED

The same night following the angel's visit, the Lord made further revelation to Gideon, instructing him to destroy the idols upon the property and to overthrow the altar of Baal and to build instead an altar to Jehovah, to kill one of his father's bullocks and therewith to make burnt offerings unto the Lord, using for the purpose the wooden pole, or "grove", which formerly did honor to Baal. The work was accomplished in the night because his father, his brethren and the men of the village would have stoutly resisted it, had they known what he was about to do. Gideon, therefore, was very courageous when once he knew that he had been called of the Lord to do this work.

Indeed, we may say that conviction that our work is of divine authority is a power of itself in the heart of any man or woman. This is part of the lack of today, lack of faith in God, failure to recognize a mission which is of God. Much of the preaching, praying and good endeavors is, therefore, formalistic, "having a form of godliness without its power". From such we turn away, as the Apostle Paul directed. We are seeking to be God's servants, and we surely desire to know the divine Word. Armed with it, "one may chase a thousand".

When the villagers found what had happened and traced it to Gideon, they called upon his father to deliver him up to death. But the father wisely responded that a god of mighty power would not need to be defended. If Baal could not defend himself he could not defend Israel. The argument was potent. The people were prepared to look for a better God as their deliverer. Meantime, in harmony with his commission, while the Midianites were gathering, Gideon sent messengers to the various tribes, with the result that thirty-two thousand volunteers responded to give battle to invaders. Meantime, also, Gideon required fresh evidences of the Lord that he was doing the divine will. The one test was that a wool fleece laid out in the open over night might be thoroughly wet with dew, while the ground all about it might be dry. The Lord responded and granted the proof: for Gideon wrung from the fleece a bowl of water. But this was not enough. Who could tell but that there was some special attraction in the water for the fleece? He would reverse the test and ask God to grant a demonstration that all around the fleece might be saturated with dew and that the fleece might be dry. This request also was granted.

A STRANGE PROCEEDING

We are not to think, however, that because the Lord thus granted proofs to Gideon it would be proper for us today to make similar tests. We have much advantage every way. Behind us are the experiences of Gideon and others for now thousands of years, added to which we have the New Testament records of God's favor toward mankind and the Lord Jesus. We have the "wonderful words of life" and an introduction to the heavenly Father through the begetting of the holy spirit as a result of faith in the precious blood. Ours is a different case. The Lord would have us walk by faith in the lessons already taught us, and not by sights and signs of our own time.

The little army of thirty-two thousand marched to the foot of Mount Gilboa and encamped at Harod Spring, a little lake which drains off eastward to the Jordan. On the farther side of the lake were the Midianites, numbering about one hundred and thirty-five thousand men. An invading host, they had for some time been pillaging the Israelites unmolestedly; but now they learned that Gideon's army was gathering, and they assembled themselves to crush it.

While Gideon was feeling that his army was far too small for such a battle, one to four, the Lord directed him to the contrary, telling him that his army was too large, and that there would be danger that the victory God purposed to give might not be appreciated as being of the Lord, but be thought to indicate the dexterity of Israel's warriors. Accordingly by divine direction Gideon gave word to his army that as many of them as were fearful might return home. Many were fearful—twenty-two thousand. Harod, the name of the spring, signifies coward; and it has been assumed that this name was given because of the fear manifested by those who returned home.

Surely Gideon's faith was tried as his little army melted to ten thousand men! But the Lord told him that there were yet too many. "Bring them down to the water, and I will try them for thee there. . . . Everyone that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise everyone that boweth down upon his knees to drink." There were three hundred who lapped the water, and the Lord declared these to be the proper ones to win the victory. The remainder of the ten thousand, however, would join in the pursuit of the enemy.

The custom of lapping water with the hand is still common with the people of Palestine. Shepherds, etc., become very expert at it. Symbolically this act would seem to signify alertness and obedience. An ox drinks by putting his mouth into the water and sucking it up; when thirsty he gives his entire attention to the sucking of water, refusing to heed the commands of his owner, and even resisting the use of the rod upon his flanks. A dog, on the contrary, while lapping the water with his tongue, is all alert, with his eyes watching in every direction, seeing everything about him, and ready to quit the water at any moment in pursuit of obedience to duty.

THE VICTORY AT ARMAGEDDON

If water here, as elsewhere in the Bible, be understood to represent the truth, these two companies of Gideon's army would represent two classes who love and appreciate the truth. Both classes drink the water of truth. One class, however, drinks more for their own satisfaction; but the other class, watchful, attentive, drink according to their needs, and do not neglect alertness in the Master's service, keeping eyes and ears open for their guidance of divine providence at all times. This wiser class are represented by the three hundred who were with Gideon, he himself representing Jesus, the Captain of our salvation.

Oldtime armies evidently did not keep so strict a watch as do modern armies. At all events Gideon and a trusted companion were able to penetrate in the darkness of the night among the tents of the Midianites. Listening, they heard a soldier relate his dream of how a barley loaf had rolled down a hill and had done havoc. Another soldier offered the interpretation that this represented Gideon and his small army, which was likely to be the undoing of Midian. The incident shows that the Midianites were fearful, apprehensive. Gideon was confident. His faith was strengthened by this little experience which the Lord permitted him to have.

About midnight, shortly after the hour of the changing of the guards among the Midianites, was the time appointed for Gideon's attack. The method of warfare was novel. The three hundred were divided into three companies, and spread out over a considerable space near the Midianites. In addition to their usual armor, sword, etc., Gideon and his three hundred had new weapons. In his left hand each man held a pitcher of earthenware, each pitcher containing a lamp, and each soldier had in his other hand a ram's horn trumpet. The instructions to the three separated bands were that those who were immediately with Gideon should do as he did; and that the other bands, hearing, should imitate, breaking the front of their pitchers to let the light shine out, shouting aloud, 'Jehovah and Gideon" and blowing into the rams' horns.

The Midianites, waking out of sleep, beholding the flashing lights, and hearing the shouting of voices and the blowing of trumpets, imagined themselves to be surrounded by a great host; and half-dazed they fled. In their flight they fought each other, mistaking each other for a foe. Gideon and his three hundred pursued and were soon in the fight, assisted by the remaining nine thousand seven hundred of his army. The victory was a great one. The Lord was recognized to be the deliverer; and his servant Gideon was honored accordingly.

SOME LESSONS FOR TODAY

Referring to Old Testament matters the Apostle declares: "These things were written aforetime for our instruction". (Romans 15:4) In addition to the lessons learned at that time, the Lord gives certain spiritual lessons to spiritual Israel through some of these experiences of the past. Gideon's call resembles the gospel call for volunteers on the side of righteousness, of right against wrong, truth against error. Many in the world hear the message, sympathize with it and respond, purposing to become soldiers of Christ. But before they are fully accepted, the voice of Jesus calls to them, saying, 'Sit down and count the cost; it is better not to put your hand to the plow, and become a servant of the Lord, than afterward to look back and wish that you had not become one'

The sight of the enemy, the "fear of death" (Hebrews 2: 15), causes them to walk not with the Master, because it costs too much. When first they responded to the call, they thought of the glory and honor, but overlooked the fact that these could be obtained only at the cost of hardship and endurance. These cowards who turn back, and never really take the vow of consecration, are perhaps no worse off than if they had never responded. But they will not share in the great victory; the laurels will not be theirs: the crown of life will not be their portion.

Then comes the second test, that of obedience and loyalty. One class of the Lord's people, like the faithful dog, put obedience to the Master's voice first, alert to do his will. Another portion of the Lord's consecrated people heed less the Master's voice, and even the rod; and being less alert to the Lord's service, they are less used of him.

Compared with the world, the most alert ones are but as very few. It is those of the Lord's people who are alert that he chooses and grants the greatest opportunities for service. These are the ones most willing to break the earthen vessel, to use their present earthly lives in the service of the Lord, in order that the light of truth may shine out and that the cause of truth may have the victory. These zealous ones are most faithful in blowing upon the trumpet, representative of God's Word. These have the blessed opportunity for letting their light shine. Their zeal entitles them to special privileges and opportunities.

The Lord's victory is attained by the antitypical Gideon and his little band of faithful followers, "not by might, nor by power, but by my spirit, saith the Lord". The Lord's spirit is represented by the light of the lamp shining from the broken vessel. These broken vessels of Gideon's band represent how the Lord's people present their bodies a living sacrifice, holy and acceptable to God, in his service, in letting the light shine out, in fighting a good fight against sin.

RUTH'S WISE CHOICE

— — APRIL 25 — RUTH 1:14-22 — —

KING DAVID'S GREAT-GRANDMOTHER — A BEAUTIFUL STORY — A GLIMPSE OF ISRAEL'S HOME LIFE — BENEATH THE SURFACE — GOOD PEOPLE ASTRAY — RELIGIOUS INTERESTS MORE IMPORTANT THAN TEMPORAL ONES — NAOMI'S RETURN — RUTH'S CONVERSION.

"Thy people shall be my people, and thy God my God."—Verse 16.

WHILE the book of Ruth is not prophetical, but merely historical, it is valuable to us in various ways. (1) It furnishes an important link in the chronological chain leading down to King David, and hence a part of the chronological line leading down to the Man Christ Jesus. (2) It gives a glimpse of the habits and customs of the Israelites in general as an agricultural people. In this respect it is in marked contrast with the books of Judges, Kings and Chronicles, which deal more particularly with the rulers, generals and wars. (3) The story of Ruth points a very beautiful lesson of fidelity, sympathy and love among the people at that time, and inculcates a similar lesson of kindness of disposition among the spiritual Israelites, guaranteeing them along this line blessings both for the present and for the future.

The story of the book of Ruth gives a little glimpse into the deep spirit of religion underlying the surface of wars, captivities, etc., which naturally impress themselves most upon our attention in every history of every people. The opening was at Bethlehem, "the city of David", where centuries later Jesus was born, "David's Son and David's Lord". The religious sentiment of the family is shown by the import of their names. Elimelech, the husband's name, signifies "My God is King". His wife's name, Naomi, is said to mean "The pleasure of Jehovah". They had two sons, Mahlon (sickly one) and Chilion (pining one). They became discouraged because of the invasions of their enemies and the frequent loss of the fruits of their labor. Finally, because of a severe drought which almost produced a famine, they left their home and crossed the Jordan into the land of Moab, where they dwelt for ten years. There the two sons married. Both died, each leaving a widow; and in time Elimelech died also.

MOVES NOT ALWAYS BENEFICIAL

Evidently the leaving of the land of promise, the land of the covenant, to live among a people who were idolaters and who were not in covenant relationship with God in any way, had not resulted greatly to the benefit of the family; for when Naomi concluded to return to her native land, she had practically nothing. It is worth while here for us to learn a lesson to the effect that it is never good policy to sacrifice our religious interests for our temporal ones. With all Christians the motto should be "God First". It will not do to say that perhaps this family moved to Moab to do a little missionary work; for although the Moabites were the descendants of Lot, and therefore related to the Israelites, nevertheless God's covenant was merely with the descendants of Abraham; and the others were aliens, strangers, foreigners, from the commonwealth of Israel, like all other Gentiles. Nor would it have been proper for these Israelites to attempt to convert the Moabites; for God had called merely the Israelites.—Amos 3:2.

However, many Christians have made the same mistake that Elimelech's family made; and if Christians indeed, they were all the more responsible, because the Christian has a higher relationship with God and should have a clearer knowledge of the divine will and more of "the spirit of a sound mind". It was unwise to take two boys into a heathen land, where they were likely to be contaminated. Instead, every reasonable influence should have been thrown about them to preserve their loyalty to Jehovah. Doubtless Naomi realized all this, as indicated by her words: "It grieveth me much for your sakes that the hand of the Lord is gone out against me". Here again we perceive that the Lord's hand against her was really in her favor, and that it had a proper influence upon her and brought her back to the land of promise.

TWO BEAUTIFUL CHARACTERS

Naomi must have been a beautiful character. This is evidenced by the deep affection manifested toward her by her two daughters-in-law. Both preferred to join her and to go to her homeland, to leave their own home associations; and they started with her. But as she reflected that they would be strangers in a strange land and would pine for their home, even as she was pining, she tenderly urged them to reconsider the matter, to return to their own home and kindred, their habits and customs, to remarry, etc. One of them so concluded, and kissed Naomi good-bye. But the other one, Ruth, broke forth in such eloquent terms that her words have become permanently identified with classic literature. We do not mean that Ruth became a Christian when we say that she was converted, or that she became an heir of Christian promises; for there were none such until after Jesus by his death had opened up the "new and living way" beyond the vail. She was converted to Judaism, and this is a fresh testimony to the faithful living of Naomi.

One thing here is worthy of note: namely, the positiveness with which Ruth made her decision. It was not a proposal to try for a time how it would be to live in Judæa. It was a decision unto death. In this respect all true conversions are alike. The Christian, for instance, did not really become a Christian until he made just such a definite, positive consecration of himself to leave the world, its affairs, its loves,

its hopes and ambitions, and to spend and to be spent even unto death in the service of the Lord. The value of positive decision as respect to life we can hardly overestimate. Thousands of lives are blighted because of lack of decision. Positiveness for God is the only condition in which we can hope to "make our calling and election sure".

True to God's promise to the Jewish people, Naomi and Ruth were blessed in their return to the Lord, to his people, to his land of covenant and promise. We are to remember that all the promises to natural Israel were earthly, while all those to spiritual Israel are heavenly. Both the nobility and the wisdom of Naomi's character are manifest in the course which she pursued on arriving in Bethlehem practically penniless, and unable to retrieve the interest of her husband and her sons in their share of the land. She did not beg, nor did she request Ruth to do so. There was no false cry nor false modesty. Ruth went out, like other poor women, to glean handfuls of grain after the reapers. Under the Mosaic law it was a part of God's provision for the poor that no one should reap the corners of his field, but should leave these for the poor. Naomi counseled Ruth to glean in the fields of one of her wealthy relatives, named Boaz.

AN ANCESTOR OF DAVID AND OF JESUS

As Naomi had surmised, the wealthy Boaz took note of the modest young woman who daily gleaned in his fields. Subsequently he learned that she was a relative through marriage. He pursued the course of the Jewish law, and Ruth became his wife. Obed was the name of their son, Jesse was the name of his son, and David was the youngest of Jesse's sons. Thus Ruth the Gentile became identified with the royal family as an ancestor and with King David's greatest Son and Lord—Jesus.

The Bible is a very honest book. It does not disguise the fact that Rahab, the harlot of Jericho, was received into the Jewish nation by marriage and became an ancestor to David, Solomon and Jesus. It does not disguise the fact that Ruth was by nature a foreigner, a Gentile, and at one time an idolator. No other book is so honest. Similarly the New Testament tells with wonderful candor all the details of how one of the Master's own disciples betrayed him, how all forsook him and fled, how the subsequently noble Peter denied him with curses, and how Peter and John, when preaching in the Temple, were perceived by the people to be ignorant and unlearned. Similarly the weaknesses and sins of King David and others of the royal family are in no sense covered or disguised. They are all laid bare and reproved, their punishments stated, and the repentance of the culprit noted. We dare trust such honest writers, even as in the history of our day we would be willing to trust such writers. Indeed, we do not know of any modern history which would compare with the Bible in candor.

In these Bible studies we make no attempt at impassioned appeal. Rather, in the words of Jesus, we suggest that when considering whether or not he will join himself to the Lord, become a follower of Christ, each one shall first quietly "sit down and count the cost", as the Master directed. We do, however, earnestly urge the importance of decision, and a positive decision as being essential to proper peace of mind and to proper Christian progress, and to an inheritance with the saints under the terms of this gospel age. (Colossians 1:12) Those who conclude to give their hearts to God should know that "there is no other name given under heaven or among men" whereby we can be recovered to God's favor, so as to be permitted to enter the house of sons, than the name of Jesus. In his name means in, by and through all that his name stands for to have faith in God, obedience to his terms, etc. But when the decision is reached it means, "Thy God shall be my God".

HOW TO BECOME A CHRISTIAN

Decision is reached to join the house of sons through Christ. Be it noticed that we have not recommended the joining of any denomination; nor does the Bible. The instruction of the Scriptures is that to be a member of the house of sons each one must be joined to our Lord Jesus Christ, and through him to the Father, in order to be an heir of God and a joint-heir with Christ. Such as do this have their names written, not on an earthly roll of membership, but "in the Lamb's book of life", "in heaven".

The next step should be to say, "Thy people shall be my people". And so surely as any of God's people are found, they are all brethren of one family, whether they be found among Roman Catholics, Baptists, Methodists, Presbyterians, Lutherans or Anglicans, or whether they be found outside of all denominations. God's people are all one, because by one spirit they are all baptized into the one spiritual body, the Head of which is Christ, whose spirit must pervade all his members. Not only should we seek for the people of God, but we should acknowledge and fellowship them, whether they be white or black, rich or poor, learned or ignorant; for "ye are all one in Christ Jesus", and "One is your Master, even Christ".

The proper course for all who come into Christ is to inquire for and search out "the old paths", the footsteps of Jesus and the apostles, their teachings, their practices, and not to be influenced by modern digressions, philosophies and sciences falsely so-called, or by the creeds and theories of the dark ages. "They shall all be taught of God" is a promise which belongs to the entire household of faith; and the Word of God is "meat in due season", and is the strength provided for their growth, upbuilding and preparation for a share in the kingdom of God.

EAGER FOR EVERY SERVICE

DEAR BRETHREN IN CHRIST:

Greetings to you in the Master's name and may the grace of our Lord Jesus be with you and peace be multiplied!

It has now been several months since I canceled my subscription to THE TOWER and severed my affiliation with the I. B. S. A., and now after this period of being in darkness I am glad to be back in the dear Lord's service, and to push the good work on with greater zeal than ever. Having lost so much time in "standing idle" I am more than glad to have had several opportunities of service since getting my eyes opened to the delusion.

I want to ask your pardon for sending such a letter to you dear brethren to cancel the TOWER. Much more so do I ask the dear Lord to forgive me and show me his will in all things and give me of his meat through that channel, the Society he has been pleased to use for so many years.

After careful investigation concerning the Society and the important questions of the hour, I am now convinced that I had no reason for leaving the channel, and I am extremely sorry that I did not investigate earlier. However, the experiences I had and the lessons I learned are all for the best and surely "the steps of a righteous man are ordered of the Lord". So I shall consider that the Lord has overruled in it all. I trust I shall not again be led astray, but may walk in the Lord's footsteps faithfully unto death.

May the dear Lord guide and direct you in all his ways,

Your brother in the best of bonds,

LLOYD B. BURTCH,—*Ore.*

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Riverside, Cal.	"	3	Long Beach, Cal.	"	9
Los Angeles, Cal.	"	4	San Diego, Cal.	"	11
Pasadena, Cal.	"	5	Oceanside, Cal.	"	12
Alhambra, Cal.	"	6	Santa Ana, Cal.	"	13

BROTHER G. S. KENDALL

Stephenville, Tex.	Apr.	1	Lubbock, Tex.	Apr.	9
Dublin, Tex.	"	2	Lamesa, Tex.	"	11
Clyde, Tex.	"	4	Sweetwater, Tex.	"	12
Abilene, Tex.	"	5	Fort Worth, Tex.	"	13
Merkel, Tex.	"	6	Bowie, Tex.	"	14
Barstow, Tex.	"	7	Stoneburg, Tex.	"	15

BROTHER S. MORTON

Pride, La.	Apr.	2	Longville, La.	Apr	12
New Orleans, La.	"	4	Port Arthur, Tex.	"	13
Bogalusa, La.	"	6	Silsbee, Tex.	"	14
Folsom, La.	"	7	Kirbyville, Tex.	"	15
Jennings, La.	"	9	Jasper, Tex.	"	16
Lake Charles, La.	"	11	Beaumont, Tex.	"	18

BROTHER W. H. PICKERING

Punxsutawney, Pa.	Apr.	1	New Brighton, Pa.	Apr	8
Curry Run, Pa.	"	2	Duquesne, Pa.	"	9
Mahaffey, Pa.	"	4	Pittsburgh, Pa.	"	11
Butler, Pa.	"	5	New Kensington, Pa.	"	12
Ellwood City, Pa.	"	6	Kittanning, Pa.	"	13
Sharon, Pa.	"	7	Vandergrift, Pa.	"	14

BROTHER R. L. ROBIE

Vanceboro, N. C.	Apr.	1	Savannah, Ga.	Apr	9
Newbern, N. C.	"	2	Jacksonville, Fla.	"	11
Charleston, S. C.	"	4	Sanford, Fla.	"	13
Sumter, S. C.	"	6	Grand Island, Fla.	"	14
New Brookland, S. C.	"	7	Apopka, Fla.	"	15
Elko, S. C.	"	8	Orlando, Fla.	"	16

BROTHER W. J. THORN

Newport, Vt.	Apr.	2	Canaan, N. H.	Apr.	9
St. Johnsbury, Vt.	"	4	Pittsfield, N. H.	"	11
Hanover, N. H.	"	5	Epping, N. H.	"	12
Charlestown, N. H.	"	6	Kittery, Me.	"	13
Nashua, N. H.	"	7	Dover, N. H.	"	14
Manchester, N. H.	"	8	Haverhill, Mass.	"	15

BROTHER T. H. THORNTON

Shelby, Ohio	Apr.	1	Chillicothe, Ohio	Apr.	8
Galion, Ohio	"	2	Ironton, Ohio	"	9
Marion, Ohio	"	4	Portsmouth, Ohio	"	11
Cardington, Ohio	"	5	Wellston, Ohio	"	12
Delaware, Ohio	"	6	Nelsonville, Ohio	"	13
Columbus, Ohio	"	7	Lancaster, Ohio	"	14

BROTHER S. H. TOUTJIAN

Norfolk, Neb.	Apr.	1	Chancellor, S. D.	Apr.	9
Winside, Neb.	"	2	Mitchell, S. D.	"	11
Sioux City, Ia.	"	4	Plankington, S. D.	"	12
Vermilion, S. D.	"	5	Huron, S. D.	"	13
Yankton, S. D.	"	6	Miller, S. D.	"	15
Irene, S. D.	"	7	White, S. D.	"	16

BROTHER L. F. ZINK

Doyle, Tenn.	Apr.	1	Memphis, Tenn.	Apr.	11
Lebanon, Tenn.	"	3	Helena, Ark.	"	12
Nashville, Tenn.	"	4	Jonesboro, Ark.	"	13
Milton, Tenn.	"	5	Rector, Ark.	"	15
Gadsden, Tenn.	"	7	Piggott, Ark.	"	16
Big Sandy, Tenn.	"	8	Clarkton, Mo.	"	18

BROTHER J. A. BAEUERLEIN

Hamburg, N. J.	Mar.	28	Riverside, N. J.	Apr.	11
Camden, N. J.	Apr.	11	Dover, N. J.	"	18

BROTHER E. W. BETLER

Kingston, N. Y.	Mar.	28	Newark, N. J.	Apr.	11

BROTHER L. T. COHEN

Norristown, Pa.	Mar.	28	Clinton, N. J.	Apr.	11
Lansdale, Pa.	"	28	Paterson, N. J.	"	18

BROTHER E. J. COWARD

Linfield, Pa.	Mar.	28	Quincy, Mass.	Apr.	11
Boston, Mass.	Apr.	4	Brooklyn, N. Y.	"	18

BROTHER E. L. DOCKEY

Washington, D. C.	Mar.	28	Chester, Pa.	Apr.	11
Baltimore, Md.	"	28	Philadelphia, Pa.	"	11

BROTHER A. DONALD

Morgantown, W. Va.	Mar.	28	Rochester, N. Y.	Apr.	11
Syracuse, N. Y.	Apr.	11	Millville, N. J.	"	18

BROTHER A. D. ESHLEMAN

Scranton, Pa.	Mar.	28	Beacon, N. Y.	Apr.	11
Carbondale, Pa.	"	28	Newburgh, N. Y.	"	11

BROTHER A. R. GOUX

Lancaster, Pa.	Apr.	11	Elmsford, N. Y.	Apr.	18

BROTHER G. H. FISHER

Camden, N. J.	Mar.	28	Providence, R. I.	Apr.	11
Riverside, N. J.	"	28	Fall River, Mass.	Apr.	18

BROTHER H. E. HAZLETT

Allentown, Pa.	Mar.	28	Passaic, N. J.	Apr.	11
Paterson, N. J.	Apr.	11	Washington, D. C.	Apr.	18

BROTHER W. F. HUDGINGS

Chester, Pa.	Mar.	28	Albany, N. Y.	Apr.	11
Philadelphia, Pa.	"	28	Schenectady, N. Y.	"	13

BROTHER J. H. HOEVELER

Pottsville, Pa.	Mar.	28	Waterbury, Conn.	Apr.	13

BROTHER R. J. MARTIN

Boston, Mass.	Mar.	28	Baltimore, Md.	Apr.	11
Washington, D. C.	Apr.	11	Pittsfield, Mass.	Apr.	18

BROTHER C. E MYERS

Taunton, Mass	Apr.	11	Pottstown, Pa.	Apr.	18

BROTHER H. H. RIEMER

Hartford, Conn	Mar.	28	Elmira, N. Y.	Apr.	11
Binghamton, N. Y	Apr.	11	New Britain, Conn.	"	18

BROTHER F. H. ROBISON

Mt. Vernon, N. Y	Mar.	28	Pen Argyl, Pa.	Apr.	11
Bangor, Pa	Apr	11	Deep River, Conn.	"	18

BROTHER H. A. SEKLEMIAN

Newark, N. J.	Mar.	28	Boonton, N. J.	Apr.	11
Bloomfield, N. J.	"	28	North Bergen, N. J.	"	18

BROTHER W. E VAN AMBURGH

Utica, N. Y.	Mar	28	Boston, Mass.	Apr.	13

BROTHER C. A. WISE

Bridgeport, Conn	Mar.	28	White Haven, Pa.	Apr.	11
Lehighton, Pa.	Apr.	11	Rutland, Vt.	Apr.	18

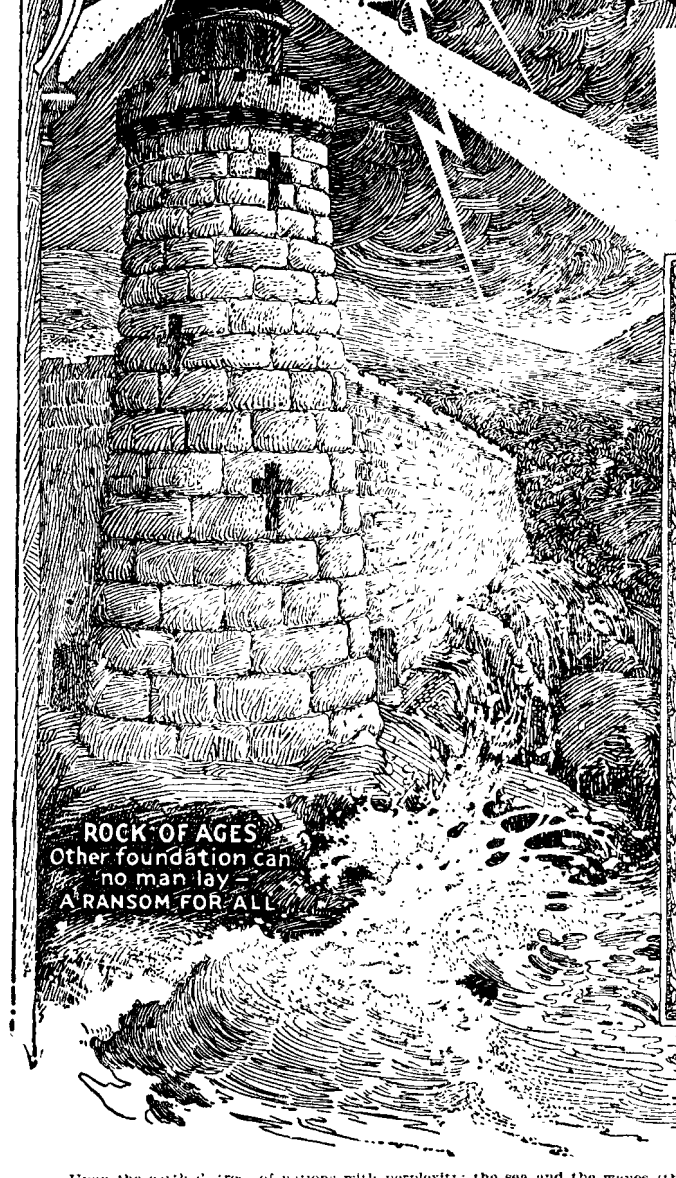
BROTHER C. H. ZOOK

Dover, N. J.	Mar.	28	Yonkers, N. Y.	Apr.	11
Tarrytown, N. Y.	Apr.	11	Valley Stream, N. Y.	Apr.	18

The WATCH TOWER

and

Herald of Christ's Presence



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

VOL. XLI SEMI-MONTHLY No. 7

Anno Mundi 6048—April 1, 1920

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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REMITTANCES BY CURRENCY

Despite our frequent warnings it not infrequently occurs that friends make remittances to us by silver or paper currency, instead of by Postal or Express Money Order or Bank Draft, which are the safest and most satisfactory methods of forwarding money when they are at all procurable. When currency is sent it is not infrequently lost, due sometimes to dishonesty in postal employés, but more often to insufficient wrapping or inadequate envelope.

VOLUMES AND SCENARIOS

After considerable delay we are able to announce a full stock of the first six volumes of STUDIES IN THE SCRIPTURES and of cloth de luxe, cloth red edge, and paper bound Scenarios of the PHOTO-DRAMA OF CREATION.

WATCH TOWER REPRINTS

Many and extended delays have been encountered in the binding and shipping of the WATCH TOWER Reprint Volumes, much to our disappointment and chagrin. We hesitate to make any new promises, except to say that we are doing all the urging within our power to have the work done expeditiously. We remind you that we are now some six years in the time of trouble, which was long foretold as being unique. We are finding it even so.

SOME LOCAL CONVENTIONS

GUELPH, ONT., April 2-4: For local particulars address George A. Humphries, 19 Elizabeth street, Guelph, Ont.

DAYTON, OHIO, April 3, 4: The friends announce an interesting program. Programs and other details furnished upon request, address A. P. Pottle, 423 Quitman street, Dayton, Ohio.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6¼"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes. 75c. Magazine edition 15c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

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

No foreign editions in the pocket size.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI APRIL 1, 1920 No.

LET US DWELL IN PEACE

"Behold, how good and how pleasant it is for brethren to dwell together in unity" Psalm 133:1

WAR between the beast and the Lamb is now on and the faithful followers of the Lamb of necessity are engaged in the conflict. One of the methods of warfare on the part of the adversary is to stir up strife in the ranks of the Lord's followers. During the past three years the experiences have been quite fiery; but no Christian is surprised at this. "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you." (1 Peter 4:12, *Diaglott*) Different brethren viewing questions with different minds have had some misunderstandings; and such were to be expected. We feel sure, however, that every one possessing the spirit of the Lord, and whose chief purpose is to please the Lord and gain the prize of the high calling, is willing to forget the things that are behind, restate, agree upon and follow the divine rules laid down for the governing of the church, to dwell together in unity and proceed as one harmonious body

It seems there never has been a time so important to the saints that they should dwell together in peace and unity. Loyalty is one of the divine requirements and loyalty to the Lord means to be loyal to the members of his body. Suspicion is an enemy. Suspicion leads to distrust; and distrust may lead to disloyalty. If the adversary can drive a wedge between the Lord's people, causing strife, then to that extent the adversary succeeds in the conflict. The journey of the church is nearing a conclusion Timely is the admonition to 'look to ourselves, that we lose not those things which we have wrought, but that we receive a full reward'.—2 John 8.

Some time ago brethren in Great Britain, having a desire to bring about a greater spirit of unity and cooperation, constituted a committee to discuss points of difference and addressed a letter to the President of the Society asking what could be done to this end. Letters were exchanged, and the committee reported to the Society's President that his letter was very satisfactory and a request was made that it, or the substance of it, be published in THE WATCH TOWER. The same points are therefore restated here, for the benefit of our brethren in Great Britain and for the brethren throughout the world.

SOME PROPOSITIONS

The points of difference seem to be with reference to the relationship of the Watch Tower Bible and Tract Society to the various ecclesias and to the church as a body, the V. D. M. questions, and "The Finished Mystery" as the seventh volume of STUDIES IN THE SCRIPTURES. It has been claimed by some that these points are made conditions of fellowship. We first make a brief statement of the points and then deal with the matter more in detail.

(1) Our understanding is that the Watch Tower Bible and Tract Society, as a body corporate, is the servant of the church and does not exercise control and authority over the Lord's people.

(2) The basis for fellowship and unity in the church is our relationship to God through Jesus Christ and our harmony with the divine arrangement.

(3) There should be full liberty of conscience, with no attempt to coerce the views of one by another.

(4) Church government should be maintained according to the word of the Master and the Apostles, and all should be willing to be governed by the majority. This principle applies to separate ecclesias and to the whole body of the church.

(5) The Society provides Pilgrim service for the ecclesias that request it.

(6) The Society has no authority to determine the qualification of officers of the various ecclesias; but it has authority to determine the qualification of those who shall constitute its (the Society's) officers or servants, and the sole authority to determine who shall constitute its officers and representatives.

(7) The motive governing all actions in the church, or between the individual members, should be love.

THE CHANNEL

Some of the brethren have held that the Watch Tower Bible and Tract Society is the channel used by the Lord for dispensing or transmitting the message of present truth to the household of faith. Others have taken exception to this statement and have insisted that the Society is assuming a position that is un-Scriptural and contrary to the divine arrangement. We think the difference of opinion has been due entirely to a misunderstanding. Hence we here consider the question with a hope of clarifying it.

A channel is properly defined as "that through which anything passes; means of passing, conveying or transmitting; as, *The news was conveyed to us by different channels*".—*Webster*. In other words, it is a vehicle or means of transmitting truth. The channel itself does not originate the truth, but it is merely used as a means to an end.

In order to understand the divine arrangement and whether or not the Lord, in the harvest period, has had a channel or vehicle for transmitting his message to the church, let us first determine the following questions:

(1) Do we believe that Jesus Christ is present and has been for the past forty years, or more, directing the work of setting up his kingdom?

(2) Do we believe that the Lord chose as an earthly representative to serve the household of faith one wise and faithful servant whom he made ruler over the household, and that the person so chosen was Charles Taze Russell?

(3) Do we believe that the Lord directed Brother Russell during the time of his service in what he did with reference to carrying on his (the Lord's) work?

PURPOSE OF SOCIETY

We assume that every one in present truth, realizing that his knowledge of present truth came from the Lord through the ministration of his servant, will answer the foregoing questions in the affirmative; and answering them in the affirmative, we have a basis from which to consider the question as to whether or not the Society is the channel used by the Lord as above suggested.

No one in present truth for a moment doubts that Brother Russell filled the office of the "faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season". (Matthew 24:45) He organized the Society shortly after he began his work, but not until 1884 was it incorporated. Without a doubt he saw there was a probability of the work being carried on after his change. While he was on earth he personally directed everything concerning the harvest work; but preparing for a future contingency, he wrote and published in THE WATCH TOWER in October, 1884:

" . . . though it [the Society] has already done a great work, and in the hand of God has been a power in publishing the truth, the influence of which is being felt already on both sides of the Atlantic, [it] has never yet had legal incorporation. Nor was such incorporation considered necessary by its friends, it having already all the powers necessary for the *present* work and similar to that of nine-tenths of other small societies.

"But a new phase of the question has arisen. It seems tolerably certain that some of the saints will be in the flesh during a great part at least of the 'time of trouble', and if so, there will be need of printed matter, tracts, etc., as much then, perhaps, as now, and possibly will be more heeded, for when the judgments of the Lord are 'in the earth the inhabitants of the world will learn righteousness' (Isaiah 26:9) Should those at present prominently identified with the work not be the *last* to be 'changed', some interruption of the work might result; but this may be obviated by having a legal standing, granted by a State Charter.

" . . . it was deemed best to apply for a charter; and this has been done. We expect that it will be granted without delay."

On December 13, 1884, the charter was granted, a notice of which was published in THE WATCH TOWER for January, 1885.

It is manifest from the language used by Brother Russell that he expected the Society to constitute his successor to carry on the work after he had finished that which was committed to him personally.

"THAT SERVANT"

In the October 1, 1909, issue of THE WATCH TOWER he published an article dealing with "that servant", and among other things there said:

"Our opponents are ready to admit that the Lord has used the Watch Tower Bible and Tract Society as his channel or servant in forwarding the harvest message in a most remarkable degree—in a manner and to an extent hardly to be believed and never equaled—in many tongues and at the hands of many 'fellow-servants', Colporteurs, Pilgrims, Volunteers, etc. They admit that there is no question that a remarkable service has been rendered, and hence that it is indisputable by any who believe that there is a harvest work in progress and that the Society has been a servant of the harvest message in a most profound and peculiar sense, even if they dispute that it has fulfilled Matthew 24:45, as being 'that servant'."

He furthermore stated in that same article (page 293):

"Our friends reply that it is with the Lord and with no one else to determine who and when and what shall be provided for the 'household of faith': and for him equally to decide whether he will send that spiritual food through one channel or through many channels. They urge that all who are hungering and thirsting after truth, all who are looking to the Lord for their supply, all who are in a proper attitude of mind, meek and teachable, will be ready to say, 'Lord, thy will be done in thy way! To thee we are indebted for every blessing, every mercy, every ray of light, and we prefer to receive it as thou dost prefer to dispense it! We have no wish or will to express! Our prayer is, Thy will be done!' They further urge that the opponents consider that the harvest message has been going forth for thirty-five years, and that if the Lord should change his program and his channel of sending the truth at this late day, it would be very remarkable—less reasonable to suppose than that he would continue to use 'that servant'. They urge, furthermore, that all who cut loose from the Society and its work, instead of prospering themselves or upbuilding others in the faith and in the graces of the spirit, seemingly do the reverse—attempt injury to the cause they once served, and, with more or less noise, gradually sink into oblivion, harming only themselves and others possessed of a similarly contentious spirit."

ORDER OF GOD

Order is a divine arrangement. (1 Corinthians 14:40) Do we believe that there is any work for the saints to do after the change of Brother Russell? To this question doubtless all the saints will answer in the affirmative. Then would it not logically follow that the Lord would carry on his work in an orderly manner? If he had ever constituted the Society a channel, servant, vehicle, or means of transmitting the truth, is there any reason, Scriptural or otherwise, to conclude that he has adopted and organized a separate or different channel; and if so, what is it? The mere fact that he would continue to use the Society as his channel would not mean that others not in harmony with the Society have no truth. They may have much truth. The whole question is, Are all those in the truth working together in harmony? We would have no quarrel with any one who wants to seek truth through other channels. We would not refuse to treat one as a brother because he did not believe the Society is the Lord's channel. Appropriate to this point, Brother Russell wrote and published (Z '09 - 293):

"From the first we have urged that this subject be not allowed to produce contention or bitterness of spirit. Let

such reach his own conclusions and act accordingly. If some think that they can get as good or better provender at other tables, or that they can produce as good or better themselves—let these take their course. All who feel dissatisfied with the spiritual food which our great Master has privileged us to send broadcast to every nation ***should certainly be looking anywhere and everywhere for something better.*** Our wish for them is that they might find something better. If we were dissatisfied ourselves, or if we knew where something better could be obtained, we certainly at any cost would seek it."

SOME QUESTIONS ASKED

Brother Russell finished his work in 1916. According to the order provided, an election was held in January, 1917, and officers of the Society elected. In October, 1917, a referendum vote was taken of the entire church for the purpose of determining who should constitute the servants or officers of the Society for the ensuing year. On January 5, 1918, the shareholders, duly constituted to cast the legal vote, convened, and in harmony with and in obedience to the referendum vote elected officers and servants of the Society. Opposition candidates were nominated and before the vote was taken three questions were asked each one thus nominated, and they were required to answer publicly before the shareholders voted. These questions were:

(1) Are you in harmony with the Watch Tower Bible and Tract Society and its work, as provided by its charter and Brother Russell's will?

(2) Have you answered the V. D. M. questions?

(3) Do you accept "The Finished Mystery" as the seventh volume of STUDIES IN THE SCRIPTURES, as published by the Society?

The shareholders had a right to know whether or not the officers or servants whom they were about to elect would carry out their wishes, and therefore with propriety propounded the above questions. Almost unanimously the vote was cast for the officers elected, who answered these questions in the affirmative. The Society, in regular session, by an overwhelming majority vote, expressed its will in substance thus: Brother Russell filled the office of "that servant" and has finished his work. While here, acting under the supervision of the Lord, he organized the Society and left it as his successor to continue the work yet to be done, and that its officers, to be elected, will be its duly constituted representatives and must be in harmony with the expressed will of the Society and so state before they are placed in that responsible position.

Such action was taken, that the work might be done "decently and in order"; and was therefore entirely proper and Scriptural. In other phrase, the overwhelming majority said: We believe the Society thus constituted by Brother Russell under the supervision of the Lord has a commission from the Lord, which commission or authority the Lord has never taken away from it, and it therefore has a work to do; and the duty and obligation devolves upon it to do that work and to do it "decently and in order".

A small minority who love the Lord might hold a different view, but the majority would not feel disposed to elect its officers and servants from such, because there could not be harmonious action. If some did not care to work in harmony with the Society thus constituted, that would be their privilege; yet that would not mean that there should be any ill feeling, nor that such should be disfellowshipped. If the Lord started a work through a duly constituted organization or society, and that work increased and upon it the Lord's blessing was made manifest, then it would seem that those who wanted to be in harmony with the Lord would wish to coöperate in his arrangement. If others see it in a different way, that is their privilege. There should be full liberty of conscience.

Applying the same rule to the several ecclesias composing the entire body, suppose one ecclesia is composed of a hundred persons, sixty of whom say, We are not in harmony with the Society and its work; therefore we will elect as our elders and servants those from among the majority who hold our views. Certainly no fair-minded person would deny that they had the privilege thus to do. If they felt that the Lord would be better pleased with them and their action to follow that course, then it is their privilege to take it. On the other hand, suppose that sixty or even a larger majority said, We are in full harmony with the Society and the work it is trying to do. We believe that it has a commission from the Lord and that it is in accordance with his will that we should work harmoniously in the proclamation of his message; therefore we will elect as our elders and servants only those who hold similar views and who will work in harmony with us. Would not that privilege be theirs? Surely no one can deny that fact. But what about the minority? Should they be disfellowshipped? Certainly not. They should be treated kindly, treated as brethren, in harmony with the Scriptural admonition that we should do good unto all, especially unto those of the household of faith. Should they be greeted as brethren? To be sure. Why should any one be treated unkindly because he could not see just as we see? Let each one exercise the spirit of love, the spirit of Christ, toward the brethren, because "if any man have not the spirit of Christ he is none of his".

PILGRIM SERVICE

Will the Society provide Pilgrim service to classes which have not elected elders in full harmony and sympathy with the Society and its work? Yes, if the class requests such service and will give respectful hearing to the Pilgrims who are sent. Such action will be taken on the theory that it is the desire to help any one, specially those who show the spirit of the Master. The Society, through its duly constituted officers, will determine when and when not it would be in harmony with the Lord's will to provide such service.

Has the Society the authority to direct various ecclesias to propound to those who stand for office the question: "Are you in harmony with the Society and its work?" No, certainly not, because the Society does not elect such elders or servants. Has the local ecclesia the right to propound such questions? Yes, indeed, the local ecclesia chooses its servants and teachers. Its members have a right to say (if that is their true heart sentiment): We believe that Brother Russell organized the

Society with the Lord's approval and that it was left as his successor to do the work after he had finished his, and we want our teachers to be in harmony with us that we may have peace and that we may work in harmony with the Lord's arrangement, doing things decently and in order.

It is a privilege to serve an ecclesia as an elder or servant; and it is the exclusive privilege of the ecclesia to determine who shall be its elders or servants. Such is the Scriptural, or divine, order of things. No individual has the privilege or right to demand that an ecclesia elect him to any position; and if he is not elected no one has occasion to be offended. There is a wide distinction between electing to office and fellowship. One might be in full fellowship and yet the class not feel justified in electing him to office.

THE WORK FORESHADOWED

Practically all in present truth, if not all, we believe, concur in the thought that the "man . . . clothed with linen, with a writer's inkhorn by his side" (Ezekiel 9:2) foreshadowed Brother Russell; that Brother Russell had a commission from the Lord to do certain work; and that he finished that work and reported the same. (Ezekiel 9:11) It is another picture of "that servant". It will be observed from this Scripture that six other men are involved. "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them [making the seventh] was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar." Coming from the north to perform a work shows that these men had a commission from God. They went in and stood beside the brazen altar, the place of sacrifice, picturing that they were sacrificers of the priestly order to perform a work in the name of the Lord. If the one man with the writer's inkhorn held a divine commission, the other six held a divine commission. We believe it in harmony with Biblical construction to say that the six symbolized all the members of the body remaining this side the vail after the death of Brother Russell, who, submissive to the Lord's will, zealously endeavor to do his work. Brother Russell's work peculiarly was that outlined by this commission; viz., to deliver to those seeking for truth an intellectual understanding of the Word of God concerning the fall of man, his redemption, the sacrificial work of the Christ, head and body, particularly leading them to consecration. In every discourse delivered by him he mentioned consecration. He was once requested to deliver a discourse dealing exclusively with restitution; but this he declined.

REMAINING WORK

Clearly, then, those remaining to do the work after he was gone have a commission also from the Lord. And how could this better be represented than in an organized harmonious body, working together for the proclamation of the message concerning the Lord's kingdom? These were commissioned to "slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary". (Ezekiel 9:6) Plainly, the slaying here means to slay with the sword of the spirit, the Word of truth. They begin with the "ancient men", i. e., the clergy class, and are directed to set forth the message of truth clearly and emphatically, marking the distinction between merely nominal Christians and those who worship God in truth and in spirit. There is the commission to declare the day of God's vengeance and to comfort those that mourn by pointing them to the fact that the kingdom of heaven is at hand and restitution blessings will soon begin.

It must be particularly observed that the commission states: "But come not near any man upon whom is the mark," which we understand to mean that in the case of any one who has a knowledge of present truth there should be no attempt made to change him. So surely, then, as Brother Russell had a commission to do a distinct work, so those of the church remaining have a commission to do a distinct work; and it seems clear that it was the will of God and the Lord Jesus that this work should be done in an orderly manner through the Society, and that Brother Russell had such a thought when he wrote: "It seems tolerably certain that some of the saints will be in the flesh during a great part at least of the 'time of trouble', and if so, there will be need of printed matter, tracts, etc., as much then, perhaps, as now, and possibly will be more heeded. . . . Should those at present prominently identified with the work [evidently meaning himself] not be the *last* to be 'changed', some interruption of the work might result; but this may be obviated by having a legal standing, granted by a State Charter." He left a work to be done and it was the Lord's will that the Society do it; and if we are correct in this conclusion, then it would seem that the Lord has not authorized others, no matter how honest, to go aside and organize some other movement to carry on his work; and that those who oppose the work of the Society would not seem to be doing a work in harmony with the divinely given commission. We are not judging any one. Every one is privileged to take his own position. But we believe it in the interest of every one who loves the Lord and his cause to state the matter kindly, yet plainly.

THE SOCIETY AS PUBLISHER

Another point worthy of consideration: The Society published all the writings of Brother Russell. He was an editor, not a publisher. He transferred legally all of his right, title and interest in and to all of his works to the Society. The Society controlled the publications, arranged for the manufacture of the books and other publications, and put them out. The Society still owns and exclusively controls all the writings of Brother Russell, including Volume VII. If the Society was the channel for the beginning of these publications, is there any evidence indicating that the Lord has since chosen another and different channel? If the Society is not the channel for the transmission of this message of truth to the people, then why has the Lord permitted it to have the exclusive control of the publications? This includes THE WATCH TOWER, which has at all times been recognized as the official organ of the Society.

It is the conclusion, therefore, of the Editorial Committee—and in this the officers of the Society concur—that the Society is the channel the Lord is using to carry on his work; that it has a divine commission, a work to perform, and which it is endeavoring, by the Lord's grace, to perform. If others have a different view, let them enjoy that view, but let us dwell together in peace. There is no occasion for controversy. We have no quarrel with any one who holds a different view.

While we may admit that there are many others who have truth and transmit it and who are not working in harmony with the Society, yet with frankness, but with all reverence and love, we must say that we believe the Society is the Lord's channel through which he is carrying on his *specific* work and that there is no other channel for the Lord's specific work. Therefore the Society does not recognize competition and has no controversy with any one who takes a position different from this stated. It merely states its position and grants the privilege to each and every one to take his own course. If any other body of Christians feel that they have a commission from the Lord to do a certain work, then with zeal they should press forward in that work. We are not, therefore, chargeable with the original thought that the Society is the channel, because, as shown by the above quotations from Brother Russell's pen, that was his thought long years ago; that he organized the Society with that thought in mind, and we are concurring in his conclusion.

THE FINISHED MYSTERY

It was the thought of Brother Russell to have the STUDIES IN THE SCRIPTURES issued in seven volumes and in 1886 he announced this fact. Following his death the Society caused to be prepared and published Volume VII, "The Finished Mystery," as one of the series of seven previously announced by Brother Russell. The doctrines therein set forth are in exact harmony with those announced in the other six. That it contains some mistakes is freely admitted. Even the Bible contains some. By mistake we mean a misunderstanding or misapplication. It does not contain any erroneous doctrines. It does attempt to carry and, we will be pardoned for saying, succeeds in a measure at least the message which seems to be contemplated by the commission given to the six described in Ezekiel 9. The Society in its annual official meeting adopted it as Volume VII of the series of STUDIES IN THE SCRIPTURES when, by an overwhelming majority, it required each officer to be elected to state that he accepted it as Volume VII: It was therefore in exact harmony with this that any ecclesia subsequently would ask its prospective elders and officers: "Do you accept the Seventh Volume and are you willing to teach it?" If he said, No, he was not disfellowshipped; no burden was put upon him. But he was told in kindness, We prefer to have some one to teach us who is in harmony with the Society and its work. This was no excuse or justification for any brother, elder or servant, to take offense and withdraw from the class. The proper course would have been and is to remain and strive to dwell together in peace in the study of God's Word.

By way of illustration, there are yet a number in the classes in various places who do not understand the vital doctrine of justification and consecration and who cannot properly apply the doctrine. There are many who are unable to give the clear distinction between the ransom and the sin-offering; and yet no one would think of disfellowshipping them because they are unable to do these things. On the same line of reasoning, it would be wholly improper to disfellowship one because he could not accept everything stated in the Seventh Volume. Let love be the controlling force, directing the actions of each one. It is readily to be seen that should a class elect one as elder who is out of harmony with the Society and opposed to the Seventh Volume such would at once create disorder instead of establishing order, unity and peace; and this of itself is conclusive proof that such a course would not be pleasing to the Lord. Our getting into the kingdom does not depend upon a clear vision of all the teachings of the divine plan; but it manifestly does depend upon the pure condition of heart of each one. God has promised to exercise his power in behalf of none other except the pure in heart. (2 Chronicles 16:9) Our conclusion is, therefore, that where the majority of the class accepts "The Finished Mystery" as the Seventh Volume it should be entitled to elect its elders in harmony with it; and that is a question for the ecclesia alone to determine and not for the Society, nor the minority.

THE V. D. M. QUESTIONS

Some have taken offense because those who stood for office have been asked the question: "Have you answered the V. D. M. questions and have you passed that examination?" No one in present truth has occasion to take offense at any other person for the asking of these questions. Brother Russell established the V. D. M. questions and expressly stated that he did so in order to ascertain who had the qualifications to teach; that he expected a time to come when there would be a great demand for teachers of the divine plan and then "we will want to know where we can lay our hands on them" was his language.

The Scriptural qualifications set forth for elders (1 Timothy 3:1-7; Titus 1:6-9) among other things provide that an elder must be "apt to teach". How could an ecclesia better determine the qualification of a teacher than to submit to him questions such as the V. D. M.? Since the ecclesia is the exclusive body to determine who shall be its elders, it is entirely proper that this question be propounded to aid the members of the ecclesia to determine whether or not its elders are qualified to teach. Any one standing for office who would refuse to answer the question would show, it seems to us, an improper disposition and an unwillingness to aid the class.

It has been charged by those who oppose that the Society has made these questions tests of fellowship. This charge is wholly without foundation. We quote from THE WATCH TOWER of 1918, page 70, relating to this subject: "This does not mean that such persons who would not answer the foregoing questions in the affirmative should be disfellowshipped. On the contrary, they

should be encouraged to study the Lord's Word and grow in knowledge and the fruits and graces of the spirit".

FELLOWSHIP TESTS

The Society, therefore, has no desire to put a test upon any of the brethren, nor any purpose of putting a test upon any one except those who are offered for election as officers and servants of the Society; and this was clearly within its province when, in meeting officially, it put a test upon such, as heretofore set out. It has no purpose or desire and does not countenance the putting of specific tests upon any brethren relative to fellowship except that which is designated by the Scriptures. It has not made the acceptance of the Society as the channel a test of fellowship, nor the Seventh Volume, nor the V. D. M. questions. Where, however, some withdraw themselves and violently oppose the Society and resort to inflammatory speech and vituperative language, fault-finding, severe criticism, etc., then responsibility rests with them. We have neither time nor inclination to indulge in such. Our purpose is to strive humbly to preach the message of the kingdom, and those who have a different view are at perfect liberty to take their course. For this reason THE WATCH TOWER does not and will not attempt to answer the many untruthful charges that have been published concerning its officers, the manner of conducting its work, the Seventh Volume, etc. The Lord is our judge.

It may be asked, Would any ecclesia or members thereof have the right to demand that the Society reinstate any person in an official position as the Society's representative? This question must be answered in the negative, for the reason that the whole body elects the official members of the Society and it devolves upon the executive, by virtue of the authority conferred, to determine who shall be the other representatives and the tenure of office of such representatives. The time of service, whether long or short, should not be viewed as a reflection upon any one. Conditions might arise that would make necessary a change; nor could it be considered a test of fellowship as to whether or not one was actively a representative of the Society. Every one should regard it as a privilege to serve in any capacity in which he is placed, either as an officer of the Society, an officer or servant of any ecclesia, or anywhere else in the Lord's service. We ought to have faith in the statement of the Apostle, that God hath set the members in the body as it pleaseth him, and in his own good way he will arrange the whole matter.

IN SUMMING UP

In summing up, then, we say that in our judgment Brother Russell was the Lord's chosen servant; that he organized the Society to do the work after his death as his successor; that the Society is the servant of the church; that it has no authority or jurisdiction over the local ecclesias as to whom they shall or shall not elect as elders or servants; that it has jurisdiction and authority to determine what are the qualifications of those who stand for officers or servants of the Society; that the majority should rule, both in local ecclesias and in the whole body; that there should be freedom of conscience and no attempt to put a test of fellowship upon another aside from the Scriptural requirement; that Volume VII, STUDIES IN THE SCRIPTURES, and the V. D. M. questions have never been made a test of fellowship and should not be; that the basis of fellowship and unity in the church is and should be the relationship of the members to Jehovah through Christ, and harmony with the divine arrangement, and that this means that all who believe in the Lord Jesus Christ as their Redeemer, who have consecrated their lives to do his will, and who are striving to walk in his footsteps, manifesting the fruits and graces of the spirit, should be received in full fellowship; that where there is a difference of opinion as to the construction of the Scriptures, such differences should be stated in a kind, loving manner; that all should "follow peace and holiness", as admonished by the Apostle. "Ye are all one in Christ Jesus." (Galatians 3:28) Hence there should not be, and, in fact, cannot be, any permanent division in the body of Christ

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WORLDLINESS AND OTHERWORLDLINESS

"Be not conformed to this world, but be ye transformed by the renewing of your mind."—Romans 12:2

IT IS not possible to force the standards and ideals of the world into likeness with those of the Bible, or those of the Bible into harmony with the standards of the world. The two are different; and the sooner we recognize this fact, and the more thoroughly we act upon our knowledge, the wiser we are.

"Love not the world, neither the things that are in the world." "Know ye not that friendship with the world is enmity with God?" "Ye are not of the world, even as I am not of the world." "Not as the world giveth, give I unto you." These texts all show that a marked distinction was intended by the Master to exist between the children of the kingdom and the children of the world. Failure to appreciate, or failure to observe these facts, has caused much, if not most, of the trouble in Christ's church during her checkered course of eighteen centuries. It is because she disdained and disregarded her Master's word on the subject of separateness from the world that the virginal simplicity of the early church was lost—viewing the Christian church *en masse*

SEPARATENESS NOT MONASTICISM

But it was not the thought that Jesus' followers should hide themselves from contact with the world and lead a monastic existence. No, we are to follow in the Master's footsteps, to "walk even as he walked". (1 John 1:17) He is our exemplar on this point as well as in other matters, and our Lord did not habitually seclude himself from other beings. Sometimes he did seek the quiet of the mountain in prayer, sometimes the dark

shadows of the garden; but he did not eke out his existence in a monastery or a convent. He was dealing with the people nearly all of the time; yet he said of himself: "I am not of the world". His separateness from the world was one which involved not so much his person as his affections and ideals, his aims and endeavors.

The Apostle warned the church that there would be a great falling away from the almost severe separateness of the church (2 Thessalonians 2:3); and this falling away made possible the development of the Man of Sin, for had believers clung close to the Lord and his Word there would have been no worldly influence enter and dominate the church.

"The Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
'Come, give me your hand,' said the merry World,
'And walk with me this way';
But the good Church hid her snowy hands
And solemnly answered 'Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
To my Lord I must be true'."

CHURCH CAPITULATES TO WORLD

But, now by flattery, now by threatenings, the church was induced to stoop and take the advice of the world and to enter into its competition for popularity and power and—pelf.

But while the church, viewed as a whole, has been unfaithful and prostitute and careless and lukewarm, this has not been the experience of all *believers*. There has always been a remnant which was faithful to the Lord and which esteemed the sufferings of this present time as not worthy to be compared with the glory that is to follow. As the spirit of the faithful Christian is traceable to his Lord, so the spirit of the world is traceable to the "god of this world", to Satan, who "worketh in the hearts of the children of disobedience".

The influences which led to Satan's deflection and fall contribute very largely to the experiences of the world; for the spirit of worldiness is one of self, of self-confidence, self-exaltation, and, above all, self-love, over and above reverence for God—these are the distinguishing features back of earth's ambition and strife. Not all of these qualities are bad in themselves; at least one of them is measurably necessary in our intercourse with fellow men, but when self-love opposes Jehovah's will, or when it leads the individual to launch out on some scheme or project without consulting or even regarding the principles of the divine government, nothing but unhappiness can entail.

SIN AND SELF

The entrance of self-will, or selfishness, into the world was by the misdeed of our first parents. Sorrow was not always here; earth did not always resound with the echoes of man's woe. In Eden all was peace and happiness because of harmony with and conformity to Jehovah's law. Then heavenly and earthly minds communed in happiness together. No discordant note sounded in all creation; no suffering, no anguish bowed the human heart or bent the human frame.

Now we are not in Paradise, but in a world where death and tears, sweat of face and broken-heartedness belong quite casually to the order of the day. If we inquire what transformed that Paradise into a field of death, full of sighs and groanings, the answer is the one word, *sin;* and sin means self.

Some minds seek to accuse the Lord by saying that had he not forbidden, man had not transgressed. But such fail to appreciate the onetime honor and majesty of man. A man who would stay sinless as a matter of course, because it is impossible for him to sin; a man who would honor God merely as the nightingale sings, because the song was once put there, would not be a man worthy of *fellowship* with Jehovah, and could be no proper child of his.

RELINQUISHING AND FOREGOING

God did not demand that man relinquish something that he had. God did not demand that he perform some irksome and laborious work; not *bidden* but *forbidden,* was man. Everything that was there he could have and enjoy. There was just one thing which he must forego; to take that meant death. He was merely to forego something that was not his own; forego one good thing which he never possessed. Could that be called a temptation, a trial, a testing?

Ah! to forego that which we do not have and still desire is the hardest thing of all. The hardest struggle and the bitterest toil wherein we strain our every power of mind and body to the utmost is easy compared with quiet, selfless resignation. Things possessed are not half so happifying to the natural man as that which is denied him. Yea, more willingly would he give of that in his hands than that he demurely fold his hands and say: I forego, my God, because it is thy will.

By the road of harmless self-denial Adam was to be led to the full stature of a perfect man. *Self-will* and *self-denial;* on those two things hung the happiness and woe of twenty billion souls.

"SIN ENTERED INTO THE WORLD"

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."—Genesis 3:6.

So it happened, the dreadful thing, sin. It was not merely the eating of an apple, but much more. Man flagrantly sundered the bond of love and confidence which held him to Jehovah; it was a blow in the face of his Father and his God—because he, in Eve, listened to the voice of the serpent, because he believed God to be a liar, because he believed that the Father of every good envied him his blessings and wished to set bounds thereto.

In man reposed a longing to make a mighty plunge forward, to mount higher, to look deeper into the cause of things. God himself had planted this trait in his bosom. God himself was also doubtless ready to lead him to this goal by holy paths. His eyes were doubtless intended to open wider and more widely to the truth of what was good and evil. After sin man became "like God" in one thing, namely, that he acted independently,

like God; but on that very account he became unlike him in all other things. Then his eyes were opened to know what holiness and sin, life and death, liberty and bondage, are.

Eve first sank slowly into sin, like one who contested and struggled with herself. She sinned, but tremblingly. She stood and listened until her conscience grew confused. She started out by parleying with the wicked one; she entered into discussion and argument.—All gentleness, all courtesy and leniency toward sin leads to defeat.—We can imagine the scene:

She stands there. She not only answers the tempter, but lends her ear to his flattering voice. Ever sweeter sounds that voice, and ever sharper and more strident clangs the voice of God. His lovely and most gracious countenance transforms itself before her mind into the face of a cold and envious tyrant. She looks at the fruit, the forbidden fruit; and lovelier and more fragrant and more to be desired and ever more to be desired and more indispensable becomes that fruit—every drop of blood within her seethes and glows. Impossible, she can *not* refrain—there, it is done! And angels hide their faces.

BEFORE AND AFTER SIN

Before and after sin, what a difference in the human heart. Before, sin seemed so sweet; it would surely bring pleasure and repose; it would surely enrich the perceptions and faculties. Then afterwards, ah afterwards. Unrest seized on the heart; fevered, downcast, man would doubtless have given all to undo what he had done of his own free choice.

Man, the sinner, despised himself because he had sinned. He hunted for fig leaves to hide himself from himself. He who by one fell swoop of sin sought to mount so high, lost respect for himself after the sin.

How sin mars and shatters every social tie on earth! Witness that, too, in this first transgression. The man should have been the lord and head of the woman, and instead he subjects himself to her rebellious will and sins at her behest. The woman should have been the serving helpmeet of the man, and she becomes the temptress who draws him away into death. Everything is upside down. She gave, he took, he ate, just as though it could not have been otherwise.

SACRIFICE WITHOUT PRINCIPLE

Adam relinquished the eternal for the sake of the temporal, the divine fellowship for the human. He thought to make a kind of sacrifice of God's companionship to retain that of his wife, but like any sacrifice which disregards principle it was not fruitful of even that unity which he selfishly sought to retain at any cost. Sin breaks every noble band, because it makes its victims cold and self-seeking. No matter how they struggled to retain their harmony, as soon as it became a question of who should bear the blame, then each sought to clear himself at the expense of the other. Note the chilly tone of Adam: "The woman that thou gavest me to be with me gave me of the tree and I did eat".

Here is the germ of the first marital spat. How different does this utterance sound from the joyful greeting with which he first received her. Coldly he trundles the blame onto the woman. She could look out for herself; he would do his best to shift the responsibility. The same sin by which they sought to maintain their unity, that sin throttled the gentle breath of love. Sin distorts and tears asunder every human tie, the tenderest and the strongest. Cain, the first son, murdered his brother, and soon the whole world was filled with hate, with strife and bloodshed. The blissful dreams of Paradise were soon drowned in human blood.

SHIFTING AND LIFTING BLAME

The beginning of strife among the sinner race lay in this effort to shift the blame. The end of all dissention will be found in the Prince of Peace, who, though holy and blameless, willingly takes the blame of the unholy upon his shoulders.

"And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat." In this entrance of the spirit of selfishness into the world the thing which we notice most is the stubbornness of Adam who, though he was ashamed, still would not admit the responsibility for his sin. God's dealings with them were doubtless with a view to bringing them face to face with the real situation. Therefore he asked them: Where are you? Why did you do as you have done?

But, like so many of their posterity, they seemed to be willing to do anything else than humbly confess: I, it was I; I did it; I alone. Relationships, circumstances, companions, natural impulses, the devil, ignorance, temperament, these all have to suffer, if only one's darling self can go free. Adam said he hid himself because he heard God's voice. But that same voice had been the sound of all most dear to him. What had caused the change? Oh, it was not pleasant to talk on that point.

Furthermore, since he could not deny the fact that he had eaten, he put the blame on Eve, yes, on God himself. Thou gavest me the woman. The woman gave me the fruit. And I? I, he should have said, I should have flung it from me and trodden it under foot. I, the man, the lord, the head, am the sinner, have mercy on me, O Father. But no, he had no such feeling; he had learned so much of wisdom from the serpent that he knew how to make excuses. His eyes were now opened. "And I did eat." Quite as a matter of course. How could you expect anything else under the circumstances?

LIKE FATHER LIKE CHILD

We need not look further for the spirit of the world; it all showed itself in Eden. There has been nothing original since that time. But it is noteworthy that while no book in the world contains so thorough an exposure of human faults and vices as the Bible, no book ever speaks of them with less bitterness and contempt.

The essence of the spirit of the world then, is to love self supremely, to seek self and self-will above the Lord's will, and to make self in one shape or another the center to which all one's thoughts, cares, and pursuits constantly tend.

The admonition of our text is addressed, as all of the New Testament writings are addressed, to the church,

to that assembly of believers in Christ Jesus, the members of which have given their hearts, and all, to serve no longer self, but the Lord God. They are following in the course of him who said: "I came not to do mine own will, but the will of him that sent me".

Every honest member of the church of Christ can bear testimony to the truthfulness of the Apostle Peter's words: "The time past of our lives hath sufficed us to have wrought the will of the flesh". Only those who see the situation from this standpoint can properly be admonished not to conform themselves to the world. It would be futile to admonish the worldly not to conform themselves to the world, for they cannot avoid it. Their fives senses are constantly open and consciously or unconsciously they are absorbing the influences which come to them from the world, from the general social order of things. Some of those influences are noble and admirable, and some of them are very bad, but none of them can be called spiritual.

All of these same influences are flooding in upon the minds of the Lord's people; how then can they avoid conformity to the world? Not by going out of the world, for that was not the Master's wish. (John 17:15) It can be done only by a mightier power than all the combined influences of all the elements of the world. Such a power does not naturally belong to the Lord's people. They are not the wise, but the reputedly foolish, and those who pretend to no extraordinary strength, and the ignoble, those most commonly and scornfully set at naught by men and who are overlooked as if they had no being. Such are chosen by the Lord in order that no flesh might be able to boast of any advantage or distinction in his presence.

THE PRIDE OF LIFE

The world seeks to build up self, socially, financially, or politically. It strives to build big houses, family names, business blocks, dynasties and lines. But all those whose hearts are set on things of this kind, whether they attain all that they had hoped for or not, are bound to be disappointed, because the present social system, according to the Word of the Lord, is to be changed and thoroughly made over at the beginning of Messiah's reign. "Seeing then that all these things shall be dissolved, what manner of persons ought [*we*] to be in all holy conversation and godliness!"—2 Peter 3:11.

Conformity to the world is the easiest thing a Christian can do. All he needs to do is to abandon himself to the waves that are continually beating upon the rocks of his new resolve; influences which come to him from his fellow-workers in the office, shop, or street, and, what is more powerful yet, the long-cultivated habits, methods, and ideas which he finds within his own body.

"LUST OF FLESH AND EYES"

As the Apostle James describes the situation: "When a man is tempted he is drawn away of his own lusts," or strong desires. There are desires for position, for society, for knowledge, for liberty and independence, for power and superiority. Of the bodily desires most likely to lead in the direction of conformity with the world there are hunger, thirst, and the sexual instinct.

Now all of these desires are God-given to man and it is neither wise nor just to look upon them as being wrong in themselves. The very power of their attractiveness lies in the fact that they are usually not wrong. The difficulty is that our bodies are imperfect and our mental balance deficient. These strong desires, therefore, demand an over-important part of the attention and, without scrupulous regulation in harmony with the divine instructions, they will determine the conduct. It is because these influences are too powerful for us to vanquish singlehanded that we are given what the Scriptures call the holy spirit, or power, which may be drawn upon by faith to quicken our desires and inspire our determination toward those "things which are above", the heavenly things, things of the other world.

EMOTIONS AS MEANS AND ENDS

One mighty difference between the world and the church is that with the one class the emotions, sensations, and faculties of the body are often employed as *ends* or occasions of immediate enjoyment, overlooking the will and purpose of the Creator; whereas with the other class the emotions, sensations, and faculties of the body are used as *means*, and made subservient to the will of the Lord, as it is more and more clearly discerned, either to minister to or at least to be kept from interfering with the development of a character in harmony with the church's Lord and Head.

Though all people who live in the world are on either one side of the division line or the other, i. e., they are either of the church or of the world, still there are varying gradations, some being nearer the line on one side and some nearer the line on the other. In the world some are seeking after God, if haply they might find him and in the church some are drifting back toward the world, for self-will above God's will is the spirit of the world, and the thing to which conformity must be avoided.

THE WILL'S PART IN TRANSFORMATION

The fact that the admonition of our text is addressed to new creatures plainly implies that they have much responsibility both as to watching themselves and as to actual performance in repelling the spirit of the world in themselves. How can it be done? We answer that the *will* is the determinate factor in this as in all matters intelligent. Not that the will itself has much power, but that the Lord has arranged to coöperate *with* us rather than to operate *upon* us. The Master said: "If any man *will* to do his [Jehovah's] will, he shall know the doctrine"- he shall have all the information and instruction necessary to the accomplishment of his holy determination and purpose.

This willing to do God's will is merely another statement of full consecration to the Lord; for to will means more than merely to desire. In giving ourselves to the Lord we will to take God's will as the only standard for our decisions and conduct. It is not that the Lord's people give up willing, or resign any property of their beings when their wills are made conformable to that of the Father; it is not that they become either the unwill-

ing victims or the mere passive tools of another will, but that the whole strength and force of their wills are now turned in the direction of Jehovah instead of self.

SMALL ANNOYANCES AND TESTS

The contract is made when we give ourselves to the Lord. But the carrying of it out requires constant vigilance, because the Lord's will is so divergent from our natural inclinations. So firmly are the selfish penchants entrenched in our beings that self-love is a most elusive thing. It seems to be a matter of general experience that the large questions of life do not cause us so much trouble as the smaller things, in which our immediate comfort, or preference, or happiness seems likely to be disturbed, or overlooked, or marred.

Our flesh, which is the world at close range, has various specious arguments to justify its desires. Many of these smaller things are quite capable of trying our faith and, if faith fails, of souring our temper. Not to get what we had expected would be the Lord's providence for us, to see others obtain what we had secretly hoped for ourselves, to find others more highly appreciated, to see others more successful, to have more or less conscious longings, perhaps for more affection than we get, perhaps for more praise, or more distinction, or more consideration for our years or experience, etc., etc.; these things are so small and so prevalent that we may not at once recognize them as being tentacles from the world, drawing us away from the sweet spirit of "Thy will be done".

OBEDIENCE AND HAPPINESS

But just as the sorrows of earth sprang from self-will and disobedience in our first parents, and do still spring from these sources, so will the happiness of heaven, and finally the happiness of the restored earth, arise from *perfect obedience to God.* Submission and conformity of the will of the creature to the will of the Creator is the groundwork of the happiness of both heaven and earth.

The whole human race has sought happiness for six thousand years by the way of self-will; and with the examples of such colossal failure before our eyes it would be nothing short of conceit for us to think that *we* could gain happiness that way. But the herculean task of mortifying the deeds of the body, while not attained without the determination of the individual will, has at the same time the coöperation of all the divine power necessary to guarantee success, not to mention the moral encouragement of the Lord's interest and love and the legitimate hope of a noble reward.

"YE" AND "THE SPIRIT"

The Apostle says: "If *ye* through the *spirit* do mortify the deeds of the body, ye shall live". (Romans 8:13) Both "ye" and "the spirit" are indispensable items to victory. The railway engineer would properly feel discouraged if he had to draw the train or stop it by his own personal strength. He could not do it. But he does have the power, by exerting his will and by using a measure of his own strength, to call upon the invisible forces of steam and compressed air to start and to stop the great train at will.

So with us, there is the restraining of the one thing and the pushing forward of the other. We are to be positively *transformed* as well as to be *not conformed* to the world. When we feel ourselves slipping and sliding in the direction of the world, if we have but faith to apply the mechanism, throwing into action not only the restrictive forces of our own being, but also those of the holy spirit or power, a wreck can be surely averted. Likewise, what is still more difficult, if we are at a standstill we can again start off toward the transformation of our minds and toward preparation for the inheritance of the saints in light, which was the goal for which we first set out.

But suppose that when the engineer of the train wished to make a fresh start, or to put on more speed, he would merely look at his own arms and say: I can never do it; yes, I know there is a mechanism right in my hand which is said to make it possible for me to turn on an invisible force, and I know of plenty of instances in which it has succeeded, but *I* am doubtful, my superior endowment tells me that it can't be done. Or, if the train were hurtling at a dangerous rate down a steep grade and the engineer knew there was a curve at the bottom and he would say to himself: I can't stop this train; I am not responsible for the law of gravitation; if we go to pieces we shall just have to go to pieces. I know there is the air-brake within my reach, but I doubt if it will work—such a man would be insane.

THE TEXT'S POSITIVE SIDE

Thus far we have considered mostly the negative side of the text. Let us now look at the positive: "Be ye transformed by the renewing of your mind". The new ideal of life implanted in the spirit-begotten Christian by God's Word is in striking contrast to the world of self in which we live. The renewing of our minds is to effect the transformation; and our minds are susceptible to good or evil influences from other minds. If our minds are in contact with the mind of the Lord our characters will be marked by sweetness and light; if we are more intimate with the mind of the world our characters will be marked by self-will and self-righteousness. The constancy and intimacy of our mental association determines the way in which we are developing. There is no mystery about this whatever; it is as plain as that east is east and west is west.

The Bible, as God's Word, is the meeting place of our minds with the Father's. We have the privilege of coming into close contact with his mind through the aid and guidance of Jesus and the apostles. And this spirit or mind of the Lord, in contrast with the spirit of the world, is perhaps nowhere more clearly set forth than in the thirteenth chapter of First Corinthians.

Honest and persistent contemplation of the exalted standards herein set forth cannot have other than a renewing effect upon the new mind. It will renew, refresh, invigorate, and feed the new mind, and at the same time lead the character further and further away from the seductive influences of the world.

WITHOUT LOVE IS EMPTINESS

The Apostle tells us that he who treads the most brilliant road of worldly accomplishment is less to be admired than he who treads the path of love. "There is emptiness in eloquence, nothingness in knowledge and even in faith, uselessness in liberality and sacrifice where love is not."

In all probability no quality of character would be so variously described by people at large as love. But the Apostle says that it is essentially unselfish and that it could not seek gratification at the expense of another's weal. Unholy men and women cannot possess true love. Natural affection is not necessarily love. Thousands of both men and women, from Adam's time to this, have parted with honor, with character, and with self-respect to gratify undisciplined and unrestrained natural affection. Human love, like human nature, is fallen; so that even its most wonderful manifestations among men reveal selfishness, jealousy, and inconsiderate exaction. But love, true love, "worketh no ill to his neighbor" (Romans 13:10) and is, as the Apostle expresses it, "of God". "God is love" and "he that loveth not, knoweth not God, . . . for love is of God. . . . And he that dwelleth in love dwelleth in God, and God in him."—1 John 4:8, 7, 16.

THE MANY-SIDED GRACE

"Love glows with social tenderness and is full of good will to all mankind. To the needy it is beneficent; to the wretched it is pitiful; with the bad it is patient; of the penitent it is hopeful. It envies not the great; is not jealous of the prosperous; to superiors is respectful and to inferiors ever courteous. It is no boaster, no lover of praise, nor self-seeker. It is not imperious nor petulant, patronizing nor servile; neither cringes to the strong nor seeks to crush the weak. It is no swift-footed tale-bearer, no ill-natured gossip; no busybody intermeddling with other men's concerns, is love. It likes right well to praise openly; but it does not go to the housetop to proclaim offenses. Its hand is slow to smite, loath to deal a blow, and, if it must, wounds tenderly, never barbing its arrow heads, nor dipping their points in poison. It grudges no toil; is fatigued, yet wearies not; wills to part with its best-prized possessions, and counts it no expense, be the outlay ever so great, if it only succeed in making one sad heart glad or one happy heart still more happy."

All that love will be on the divine plane, or even on the perfect human plane we surely have no accurate conception. But it must be something far grander than anything which we can now know or experience.

LOVE'S TENSION AND LOVE'S MELODY

"Love suffereth long," the Apostle tells us. We must understand that statement to indicate not merely the fact of suffering, but also a certain willingness to suffer extensively for the benefit of the loved object or objects. "Love beareth all things." Like the violin string, love is subjected to tension, not merely for the tension itself, but that it may yield the sweeter music of *kindness*. The Greek word here employed for *kind* comes from a root which means to *furnish what is needful*, i. e., tact, and hence, by association, goodness of heart. Experience shows that kindness, as distinguished from personal affection, does not generally come by spontaneous growth so much as by reflection and the cultivation of a larger sympathy. One might have kindness and have a minimum of personal affection. On the other hand one might have strong personal affection and be so tactless, coarse, crude, or uncouth in conduct as to make one's self obnoxious.

> "These hard, well meaning hands we thrust
> Among the heart-strings of a friend.
> The ill-timed truth we might have kept—
> Who knows how sharp it pierced and stung?
> The word we had not sense to say—
> Who knows how grandly it had rung?"

We are admonished: "Be *kindly* affectioned one to another with brotherly love" (Romans 12:10), and "be ye *kind* one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you". (Ephesians 4:32) The Lord has given us all the talent of personal influence by which we have partially in our power the happiness or unhappiness of those about us. Strange indeed that we are not more kind. Every one needs it. How wonderfully it acts; how it rewards the doer with warmth and breadth of heart; how it banishes the bitter memory of mistakes which seek to haunt us!

GENEROSITY AND HUMILITY

"Love envieth not." Why should love envy when she has the wealth of the other world in her own heart? Christian work of itself is no guard against un-Christian feeling; and it is often found necessary to be even more generous in Christian work than elsewhere. The love which envieth not comes from the consciousness of union with the Giver of every good and perfect gift. We know our interests are his interests, and that, since we are owned as his, we cannot wish for more.

"Love vaunteth not itself, is not puffed up." Secret kindnesses done are as admirable as secret injuries are detestable. Jehovah is invisibly good; the devil is invisibly evil. It often requires a purer love to do what is undignified than to do what is painful. There is a certain heroism about great sufferings or great sacrifices which may gender pride in the sufferer. But if we can do some small service which calls forth no applause because it is beset with mean circumstances; if we can do those little things in a simple and unpretending way, love shines in her purest and loveliest radiance. True love does not care to be talked about.

After we have suffered long and done many kindnesses and been generous, then the flesh manifests a tendency to "spout" about it. But the larger the heart the less will it talk about its own virtues and attainments. It does not have to talk. It thwarts the very purpose selfishly desired to the extent that it does talk: for few will ever believe a boaster.

"Love doth not behave itself unseemly." Some one has said: "Virtue itself offends when coupled with forbidding manners". Courteous love is not always emphasizing the thought of its own independence. Many

people think themselves independent who are really only slaves to self—whose happiness and comfort depend upon their having their own way. Love does not prompt one to act boorishly or inappropriately in the presence of others, because its very essence is unselfishness.

"Love seeketh not her own." This statement has puzzled the world and even many Christians. In the Vatican MS. No. 1209 this passage reads: "Seeketh not what is not her own"; but the wording in the Alexandrian and Sinaitic MSS. reads just as it does in our Common Version Bible. To seek not what is not one's own is not love at all but plain honesty.

The emphasis must be on the word *seeketh* not. Right here is the germ of the difference between this world, dominated by Satan, and the other world, dominated by the God of love. To *seek* one's rights is just, provided one is sure what right is; to *give up* one's rights is magnanimous, after they have been sought and secured; but *not to seek* the object of one's desire, whether it be person or right, until the Lord motions us to do so is the noblest flower of the holy spirit.

The world detests this spirit because the devil detests it. The world says: I like a man with some stamina and backbone; who knows what he wants and goes for it at any cost. But remember Satan; remember Eve; remember Adam; remember King Saul; look at the whole world; look at our own failures in this respect; and see whether it pays.

THE WAY OF THE CROSS

Like the swell of some grand anthem reads the story of our Lord's submission and obedience. (Philippians 2: 5-9) Exactly opposite to the spirit of Satan, he did not consider by usurpation to be like the Most High. (Isaiah 14: 14) As he contemplated the glory and power of Jehovah it must have seemed a desirable thing to him. But instead of complaining and haggling for promotion he willingly went backward in the scale of nature and became a man. Even there, though perfect and having a right to all the blessings of earth, he did not boast or seek to lord it over mankind, but served them, even to the giving up of his life for them, and that misunderstood.

But God so appreciated that course of his most-prized Son that, as we read, he set him at the very pinnacle of glory in all the universe, next to himself.

NOT ACQUISITIVE BUT DISPENSARY

Love is, therefore, not acquisitive but dispensary in its nature. Love is not an aimless thing that has no preferences. There are things that are its own—objects of its best and noblest affections. But divine love is not to *seek* these. If they come her way she does not spurn them, but is happy and grateful, feeling her own unworthiness. On the other hand, if the object of her attachment be removed or denied she can sing

> "Father, whate'er of earthly bliss
> Thy sovereign will denies,"

without complaining but with gratitude that the Lord is so interested in her welfare that he denies what might not be for her best. *Seek* and lose; *give* and live. This is the divine arrangement for the church, for she must learn that "a man's life consisteth not in the abundance of things which he possesseth".

"Love is not easily provoked." It "shows tenderness toward the hard; forbearance toward the unforbearing; warmth of heart toward the cold; philanthropy toward the misanthropic".

GUILELESSNESS AND FAIRNESS

"Love thinketh no evil." How different from those who know no love! "He that hath a froward heart findeth no good." (Proverbs 17: 20) Thinking evil, like speaking evil, if persisted in, brings not only loss of self-respect but loss of respect for others, and, gradually, of the divine standards themselves. But the flesh says: Do you think I am going to fool myself into thinking that there can be a good motive behind that brother's action when I, with my superior insight, can see very well that it is not so? What a wealth of conceit! Rather ask, Am I going to fool myself into thinking that his motive was surely evil on insufficient and at best circumstantial evidence?

So many things have a bad appearance at first sight which look totally different on more accurate knowledge that in simple justice—not to mention love—we should not make even so much as an unfavorable mental decision until we know the whole facts and the reasons for them. We are often blamed most for the acts which we did for the best reasons and from the purest of motives. Why not, then, remember these things in connection with others and say to ourselves: Must not that brother or sister have an explanation of their conduct that would be satisfactory if I knew it, or an explanation that is at least allowing of a good motive?

SINCERITY OF TRUE LOVE

Love "rejoiceth not in iniquity, but rejoiceth in the truth". Love is here shown in its relationship to justice. Sincerity is the basis of all worthy character; and nothing, no matter how loving, can succeed that is not founded on truth, justice. To the extent that we rejoice in the truth of the principles laid down by the Lord and his apostles and vividly portrayed in this chapter of the first Corinthian letter, to that extent have we been already transformed by the renewing of our minds, by bringing them into contact with the revivifying agency of truth.

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—1 John 2: 16, 17.

> "Let worldly minds the world pursue;
> It hath no charms for me;
> Once I admired its trifles too,
> But grace hath set me free.
>
> "Creatures no more divide my choice;
> I bid them all depart;
> His name, his love, his gracious voice,
> Have fixed my roving heart."

THE BOY SAMUEL

— — MAY 2 — 1 SAMUEL 3:1-13, 19, 20 — —

GRAND LESSON OF DEVOTION TO THE LORD — OBEDIENCE AND PERSEVERANCE IN WELL-DOING — SAMUEL'S EARLY TRAINING — FORMALLY PRESENTED TO THE LORD'S SERVICE — AT TWELVE YEARS OLD MADE GOD'S MOUTHPIECE TO ELI.

"My son, give me thy heart; and let thine eyes delight in my ways."—Proverbs 23:26.

SAMUEL the prophet is one of the grand, strong characters of Old Testament times. The story of his early devotion to the Lord and of his obedience and perseverance in well-doing constitutes a wonderful lesson, not only for young Christians, but also for those more advanced in years, including parents. As the story of Ruth gives us glimpses of a time of life of the Israelites such as is generally obscured by the records of wars and troubles, so also does the story of Samuel. He was of the tribe of Levi, already consecrated to the Lord, and accepted. An insight into the deep piety of Samuel's parents is given in the first chapter of the book which bears his name. A child born under such circumstances of prayer and devotion to the Lord could not, under natural laws, fail to be noble-minded and religiously inclined.

Born in response to prayer and consecration, Samuel doubtless was a remarkable boy: and his parents showed the sincerity of their prayer in the fact that he was early brought to the high priest at Shiloh and formally presented to the Lord's service. We read that this event occurred when he was "weaned", but are not to suppose that it was when as an infant he was weaned from the breast; but rather, interpreting the word on a larger scale, we should understand it to mean the time when he was able to get along without his mother's care. This was probably when he was ten or twelve years old.

We are often surprised that Christian parents, begotten of the holy spirit, do not manifest more of the spirit which actuated Samuel's parents. Many seemingly consecrated people hold back their most precious possessions, their children, from the Lord, and incline to devote them to some worldly calling in life, to medicine, law or industry. Whether this course is prompted by too great humility or by too great selfishness it is not our province to determine; but seemingly either they have not the faith to believe that the Lord would accept their offering, or else they cherish, perhaps only half consciously, a desire to see their children prosper after the manner of the world, and fear that their consecration to the Lord might in some manner blight their earthly prospects. What a great mistake! Do not such parents know that it is their privilege to present themselves to the Lord and all their possessions, including their children? Do they not also know that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it"? (Proverbs 10:22) Can they not realize that it is better to be a door-keeper in the house of the Lord than to dwell in the tents of wickedness? (Psalm 84:10) and that greater happiness would accompany a devoted life, even though spent in poverty, than could come through any other course, even though surrounded with every luxury? Have they not learned these lessons from their experiences? Can they not apply these lessons likewise to their children?

GOD'S MOUTHPIECE TWELVE YEARS OLD

Samuel ministered to Eli in the Tabernacle; that is, he served the high priest, who was specially the Lord's servant and representative, in his dwelling apartments, which were possibly just adjacent to the sacred structure of the sanctuary proper close by the Tabernacle; for the Temple was not yet built. In thus subjecting Samuel early in life to the duties of a servant, his parents were really putting him into a most excellent school.

The story of the Lord's first message to Samuel is beautiful in its simplicity. Evidently the boy was accustomed to obey Eli's calls for various services at various times, and to this end had his sleeping apartments near by, Eli being about seventy-eight years old. Three times the Lord called Samuel; and the boy answered, "Here am I," and went to Eli. It was after the third call that Eli instructed him to say: "Speak, Lord; for thy servant heareth".

The record is that for a long time such a message from the Lord had been "precious", that is, scarce. Although a good man, and sincere and faithful and kind in his dealings with Samuel, Eli had been too lax in his dealings with his own sons, who were priests and had much to do with the services of the Tabernacle, and who therefore should have been pious and exemplary men in every sense of the word. The Lord had already sent a warning message to Eli respecting his sons, who were profligate and open transgressors, not only in financial matters, but also in morals. Eli should have realized his responsibilities, should have checked their wrong course and, if necessary, should have dismissed them from the service of the Tabernacle, even though they were his own sons. But in proportion as he had grown weak in mind and in body, they had grown strong, self-willed and impious: and the old man seems not to have had the necessary strength of character to deal with them. The Lord's message delivered to Samuel was in respect to Eli's family and the punishment that should come upon them for their sins, which were much more grievous in view of the fact that they were the exemplars and instructors of the people.

THE VOICE OF THE LORD

In the morning Samuel hesitated to tell his kind master, Eli, the unfavorable message he had received of the Lord in the night. But Eli was anxious to know whatever the Lord had to say, and importuned until Samuel told him all. There is a good lesson here for the Lord's people, a lesson of humility and kindness. The lad might have felt puffed up to think that the Lord, who so seldom spoke to any, had now spoken to him. He might have felt himself honored and as above Eli, in that the message spoke of the discomfiture of the latter. Pride might have made Samuel so boastful and so inconsiderate of his master's feelings that he would have taken delight in telling him of the calamities to come and of the great honor conferred upon himself by the Lord. On the contrary Samuel exhibited the spirit of meekness, apparently not even considering the honor that had come to him; but, rather, sympathizing with his master, he would have preferred not to burden Eli's heart with the message of calamity.

DIVINE DISAPPROVAL OF WEAK CHARACTER

When Eli heard what the Lord had declared respecting his family, he answered most loyally: "It is the Lord; let him do what seemeth him good". But however faithful and submissive he may thus appear to be, we know that his character was not satisfactory to God. There are many like Eli, willing to take without murmuring the punishments which God metes out; but the Lord prefers characters that are stronger. Had Eli possessed more firmness of character, a clearer appreciation of his duty to God, as his servant, and to his children as their father, he would have been more pleasing to the Lord. We may be sure that strong characters are more pleasing to everybody. They may in some respects be more difficult to deal with; but nevertheless firmness of character is something that is a jewel, highly esteemed by all wise men and women, as well as by the Lord.

Samuel grew in favor with God and with Eli and with all the people of Israel, as they came to know him. They perceived that the spirit of the Lord was with Samuel, and that he would be a representative of God among them. Not all in Samuel's time could be priests, but only those of the priestly tribe. Not all then could be prophets, but merely such as God was pleased to use as his mouthpieces. As the Apostle Peter tells us: "Holy men of old spake as they were moved by the holy spirit". But, as the Apostle proceeds to declare, the prophecies were not generally understood by those who uttered them, but were meant to be understood by the gospel church, in due time, as the holy spirit would make the matter known, "meat in due season".—2 Peter 1:20, 21; Matthew 24:45.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Lawrence, Kan.	Apr. 15	Clinton, Mo.	Apr. 22
Leavenworth, Kan.	" 16	Roseland, Mo.	" 23
Atchison, Kan.	" 17	Sedalia, Mo.	" 25
Kansas City, Mo.	" 18	Wisdom, Mo.	" 26
Freeman, Mo.	" 19	Jefferson City, Mo.	" 27
Chilhowee, Mo.	" 20	Burton, Mo.	" 28

BROTHER R. H. BARBER

Sault Ste. Marie, Mich.	Apr. 15	Northome, Minn.	Apr. 24
Superior, Wis.	" 17	St. Paul, Minn.	" 25
Duluth, Minn.	" 18	Ogilvie, Minn.	" 26
Two Harbors, Minn.	" 20	Pease, Minn.	" 27
Wrenshall, Minn.	" 21	Evansville, Minn.	" 28
Atkin, Minn.	" 23	Minneapolis, Minn	" 30

BROTHER T. E. BARKER

New Bedford, Mass.	Apr. 15	Franklin, Mass.	Apr. 22
Newport, R. I.	" 16	Milford, Mass.	" 23
Providence, R. I.	" 18	Worcester, Mass.	" 25
Pawtucket, R. I.	" 19	South Coventry, Conn.	" 26
Attleboro, Mass.	" 20	Hartford, Conn.	" 27
Woonsocket, R. I.	" 21	Cromwell, Conn.	" 28

BROTHER J. A. BOHNET

Nowata, Okla.	Apr. 15	Wilburton, Okla.	Apr. 22
Porum, Okla.	" 16	Atoka, Okla.	" 23
Tamaha, Okla.	" 17	Durant, Okla.	" 24
Fort Smith, Ark.	" 18	Crystal, Okla.	" 25
McCurtain, Okla.	" 25	Valliant, Okla.	" 27
McAlester, Okla.	" 21	Madill, Okla.	" 29

BROTHER B. H. BOYD

Alma, Mich.	Apr. 15	Woodland, Mich.	Apr. 23
Wheeler, Mich.	" 16	Jackson, Mich.	" 25
Grand Rapids, Mich.	" 18	Albion, Mich.	" 26
Reeds, Mich.	" 19	Lansing, Mich.	" 27
Muskegon, Mich.	" 20	Charlotte, Mich.	" 28
Sunfield, Mich.	" 21	Sturgis, Mich	" 29

BROTHER E. F. CRIST

Kirkman, Ia.	Apr. 12	Falls City, Neb.	Apr. 19
Omaha, Neb.	" 13	Bloomington, Neb.	" 21
Glenwood, Ia.	" 14	Oberlin, Kan.	" 22
Coburg, Ia.	" 15	Achilles, Kan.	" 24
Auburn, Neb.	" 16	Selden, Kan.	" 26
Nebraska City, Neb.	" 18	Lenora, Kan.	" 28

BROTHER A. J. ESHLEMAN

Rome, N. Y.	Apr. 15	Oswego, N. Y.	Apr. 22
Utica, N. Y.	" 16	Syracuse, N. Y.	" 23
Boonville, N. Y.	" 17	Auburn, N. Y.	" 24
Watertown, N. Y.	" 18	Ithaca, N. Y.	" 25
Sprageville, N. Y.	" 20	Cortland, N. Y.	" 26
Mannsville, N. Y.	" 21	Binghamton, N. Y.	" 27

BROTHER A. M. GRAHAM

Oakland, Md.	Apr. 15	Grottoes, Va.	Apr. 24
Mountain Lake Park, Md.	" 16	Waynesboro, Va.	" 25
Cumberland, Md.	" 18	Charlottesville, Va.	" 26
Hagerstown, Md.	" 20	Orchid, Va.	" 27
Rock Enon Springs, Va.	" 21	Richmond, Va.	" 28
Boyce, Va.	" 23	Petersburg, Va	" 29

BROTHER M. L. HERR

Santa Ana, Cal.	Apr. 13	Reedley, Cal.	Apr 25
Shafter, Cal.	" 15	Fresno, Cal.	" 26
Bakersfield, Cal.	" 16	Turlock, Cal.	" 27
Porterville, Cal.	" 18	Modesto, Cal.	" 28
Tulare, Cal.	" 20	Stockton, Cal.	" 29
Orosi, Cal.	" 22	Oakdale, Cal.	" 30

BROTHER G. S. KENDALL

Stoneburg, Tex.	Apr. 15	Dalhart, Tex	Apr 23
Graham, Tex.	" 16	Hooker, Okla.	" 25
Wichita Falls, Tex.	" 18	Cullison, Kan.	" 27
Archer City, Tex.	" 19	Pratt, Kan.	" 28
Electra, Tex.	" 20	Arlington, Kan	" 29
Childress, Tex.	" 21	Halstead, Kan	" 30

BROTHER S. MORTON

Kirbyville, Tex.	Apr 15	Alvin, Tex	Apr 23
Jasper, Tex.	" 16	Galveston, Tex	" 24
Beaumont, Tex.	" 18	Houston, Tex.	" 25
Crosby, Tex.	" 19	Pledger, Tex.	" 26
Rosharon, Tex.	" 21	Sealy, Tex.	" 28
Manvel, Tex.	" 22	Hallettsville, Tex	" 29

BROTHER W. H. PICKERING

Blairsville, Pa.	Apr 15	Brownsville, Pa	Apr 22
Greensburg, Pa.	" 16	Monessen, Pa.	" 23
Scottdale, Pa.	" 18	Elizabeth, Pa	" 24
Point Marion, Pa.	" 19	McKeesport, Pa.	" 25
Morgantown, W. Va.	" 20	Buena Vista, Pa.	" 26
Rices Landing, Pa.	" 21	Canonsburg, Pa.	" 27

BROTHER R. L. ROBIE

Apopka, Fla.	Apr 15	Punta Gorda, Fla.	Apr 22
Orlando, Fla.	" 16	Arcadia, Fla.	" 23
St. Petersburg, Fla.	" 18	Sarasota, Fla.	" 24
Largo, Fla.	" 19	Tampa, Fla.	" 25
Tarpon Springs, Fla.	" 20	Zephyrhills, Fla.	" 26
Lakeland, Fla.	" 21	Avon Park, Fla.	" 28

BROTHER T. H. THORNTON

Crooksville, Ohio	Apr 15	Coshocton, Ohio	Apr 22
White Cottage, Ohio	" 16	Port Washington, Ohio	" 23
Zanesville, Ohio	" 18	New Philadelphia, Ohio	" 25
Cambridge, Ohio	" 19	Dover, Ohio	" 26
Newark, Ohio	" 20	Uhrichsville, Ohio	" 27
Dresden, Ohio	" 21	Dennison, Ohio	" 28

BROTHER S. H. TOUTJIAN

Miller, S. D.	Apr. 15	Aberdeen, S. D.	Apr. 22
White, S. D.	" 16	Berlin, N. D.	" 23
Watertown, S. D.	" 17	Fredonia, N. D.	" 25
Conde, S. D.	" 18	Wyndmere, N. D.	" 27
Mellette, S. D.	" 19	Enderlin, N. D.	" 29
Ipswich, S. D	" 21	Fargo, N. D.	May 1

BROTHER L. F. ZINK

Rector, Ark.	Apr. 15	Chaonia, Mo.	Apr. 23
Piggott, Ark.	" 16	Farmington, Mo.	" 25
Clarkton, Mo.	" 18	Granite, Ill.	" 26
Dexter, Mo.	" 19	Upper Alton, Ill.	" 27
Poplar Bluff, Mo.	" 20	East St. Louis, Ill.	" 28
Avert, Mo.	" 21	Belleville, Ill.	" 29

BROTHER J. A. BAEUERLEIN

Camden, N. J.	Apr. 11	Dover, N. J.	Apr. 18
Riverside, N. J.	" 11	Norristown, Pa.	" 25

BROTHER E. W. BETLER

Newark, N. J.	Apr. 11	Paterson, N. J.	Apr 25
Bloomfield, N. J.	" 11	Passaic, N. J.	" 26

BROTHER L. T. COHEN

Clinton, N. J.	Apr. 11	Passaic, N. J.	Apr 18
Paterson, N. J.	" 18	Mt. Vernon, N. Y.	" 25

BROTHER E. J. COWARD

Quincy, Mass.	Apr. 11	Brooklyn, N. Y.	Apr 18

BROTHER E. L. DOCKEY

Chester, Pa.	Apr. 11	Johnstown, N. Y.	Apr. 18
Philadelphia, Pa.	" 11	Gloversville, N. Y.	" 18

BROTHER A. DONALD

Syracuse, N. Y.	Apr 11	Millville, N. J.	Apr 18
Rochester, N. Y.	" 11	Kingston, N. Y.	" 25

BROTHER A. D. ESHLEMAN

Beacon, N. Y.	Apr 11	Port Chester, N. Y.	Apr 18
Newburgh, N. Y.	" 11	Philadelphia, Pa.	" 25

BROTHER G. H. FISHER

Providence, R. I.	Apr. 11	Fall River, Mass.	Apr 18
Newport, R. I.	" 18	Linfield, Pa.	" 25

BROTHER A. R. GOUX

Elmsford, N. Y.	Apr. 18	Long Branch, N. J.	Apr 25

BROTHER H. E. HAZLETT

Washington, D. C.	Apr. 18	Baltimore, Md.	Apr 18

BROTHER W. F. HUDGINGS

Albany, N. Y.	Apr. 11	Harrisburg, Pa.	Apr 18
Schneciady, N. Y.	" 11	York, Pa.	" 18

BROTHER J. H. HOEVELER

Waterbury, Conn.	Apr. 11	Washington, D. C.	Apr. 25
Wilmington, Del.	" 18	Baltimore, Md.	" 25

BROTHER R. J. MARTIN

Washington, D. C	Apr 11	Pittsfield, Mass.	Apr 18
Baltimore, Md	" 11	Allentown, Pa.	" 25

BROTHER C. E. MYERS

Taunton, Mass.	Apr. 11	Pottstown, Pa.	Apr 18
Boyertown, Pa.	" 18	Chester, Pa.	" 25

BROTHER H. H. RIEMER

Binghamton, N. Y.	Apr 11	New Britain, Conn.	Apr 18
Elmira, N. Y.	" 11	Scranton, Pa.	" 25

BROTHER F. H. ROBISON

Bangor, Pa.	Apr. 11	Deep River, Conn.	Apr 18
Pen Argyl, Pa.	" 11	Pottsville, Pa.	" 25

BROTHER H. A. SEKLEMIAN

Boonton, N. J.	Apr. 11	Hamburg, N. J.	Apr 25

BROTHER W. E. VAN AMBURGH

Boston, Mass.	Apr 11	Atlantic City, N. J.	Apr 25
Bayonne, N. J.	" 18	Pomerania, N. J.	" 25

BROTHER C. A. WISE

Lehighton, Pa	Apr 11	White Haven, Pa.	Apr 11

BROTHER C. H. ZOOK

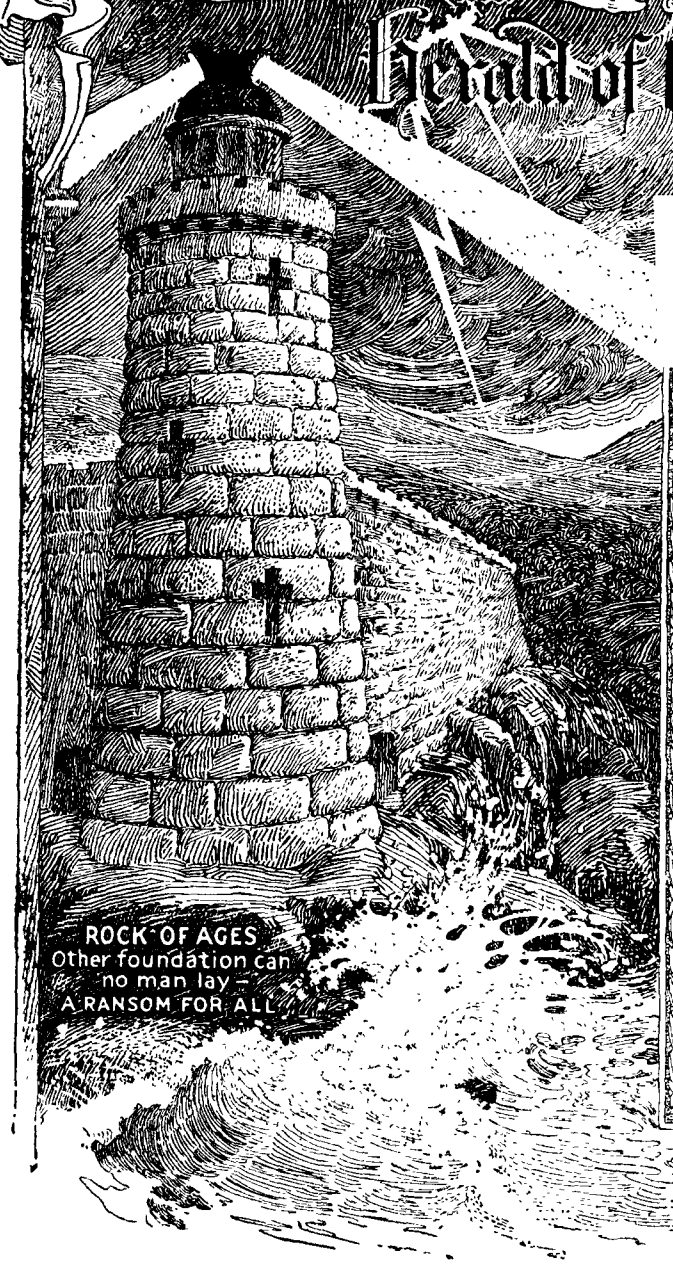
Tarrytown, N. Y.	Apr. 11	Valley Stream, N. Y.	Apr 18

BETHEL HYMNS FOR JUNE

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered. (1) 114; (2) 116; (3) 45; (4) 197; (5) 120; (6) 130; (7) 326; (8) 44; (9) 13; (10) 306; (11) 229; (12) 275; (13) 193; (14) 136; (15) 78; (16) 233; (17) 333; (18) 241; (19) 260; (20) 150; (21) 139; (22) 78; (23) 35; (24) 87; (25) 162; (26) 60; (27) 62; (28) 119; (29) 198; (30) 232

The Watch Tower

And Herald of Christ's Presence



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

VOL. XLI SEMI-MONTHLY No. 8

Anno Mundi 6048 April 15, 1920

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand Look up, lift up your heads, rejoice for your redemption draweth nigh —Matthew 24:33; 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 presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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On account of labor strikes, shortage of material, and other hindrances, we have been delayed in getting books and Scenarios for several months; but now the manufacturers are furnishing us a large stock. Indications are that the facilities for shipping in the next few months may greatly hinder the delivery of supplies. In addition to this, the opportunity has never been so great to get the truth into the hands of the people. We urgently request all classes and colporteurs to replenish liberally their stock, quickly, by sending in orders at once; and that as many more join the colporteur service as can possibly do it, taking advantage of the time and opportunity of spreading the glad tidings.

REMITTANCES BY CURRENCY

Despite our frequent warnings it not infrequently occurs that friends make remittances to us by silver or paper currency, instead of by Postal or Express Money Order or Bank Draft, which are the safest and most satisfactory methods of forwarding money when they are at all procurable. When currency is sent it is not infrequently lost, due sometimes to dishonesty in postal employés, but more often to insufficient wrapping or inadequate envelope.

REPORTS OF MEMORIAL CELEBRATIONS

As in past years, we would be very pleased to have reports from all the class secretaries, stating, say on a card, the number of those who partook of the Memorial emblems in each little gathering. Such reports are greatly appreciated, since they are of valuable assistance to us in keeping the interest of the Lord's work at large in mind

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5″ x 7⅞″), and the maroon cloth pocket edition on thin paper (size 4″ x 6⅛″); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

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No foreign editions in the pocket size.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI APRIL 15, 1920. No. 8

VIEWS FROM THE WATCH TOWER

"CHURCHIANITY is failing; Christianity is advancing," said the Reverend Doctor Lyman Abbott recently in New York. Hardly could a voice be found to deny the first proposition; but many could be found to take issue with the second. Of course the real purposes of Christ are advancing; but Christianity, in the sense of being a powerful influence in the formulating of the world's ideals and thinking, is doing anything but advancing. Following we offer some testimony, first, the best we can find calculated to show that Christianity is making forward strides, then other evidence to the contrary - and all from the daily papers.

A huge union of twenty-two church organizations is planned in the United States. It is organic union which is aimed at. The hope is expressed that:

"The evangelical churches may give themselves with a new faith and ardor to the proclamation of the gospel, which is the only hope of our stricken world, and to all those ministries of Christian love and leading for the community, the nation, and the nations, by which they shall reveal to men the mind of Christ and hasten the coming of his kingdom."

The Cleveland *Plain Dealer* in a series of articles admits that the church of today is a vastly different church from what it was forty or fifty years ago. Some space is spent in wondering what the cause is that has led away from "sky religion", and finally it is stated:

"In describing great evolutionary changes such as this, it is impossible to proceed by the methods of dates and places. No two historians would agree as to the starting point of the church's modern swing toward social emphasis.

"Possibly it began when the higher criticism, in the closing years of the eighteenth century, hurled its first jarring blow at religious dogma. But there is no question that it took immense strides forward with the general acceptance of the Darwinian theory of the descent of man, in the final quarter of the nineteenth century."

Proceeding with another phase, the same series says:

"In pioneer days, church-going formed almost the sole outlet for the social and recreational instincts, although the ministers of that generation would probably have been horrified to hear the matter put thus bluntly. They would have preferred to think that their hearers came exclusively to be edified, but such was hardly the fact. The weekly and semi-weekly gatherings of farmers and their wives offered a longed-for opportunity of exchanging news and gossip and of realizing the perfectly human desire for companionship."

RAMPANT HIGHER CRITICISM

Very present instances of higher criticism are easily picked out in the daily press. The Denver *Post*, reporting a sermon in the First Congregational Church of Denver, delivered by the Reverend Robert Hopkin, records the Doctor as saying:

"I do not hesitate to say that I believe with the great majority of earnest Christians in that process which bears the name of evolution. On the pages of the book of Nature the Creator writes creation's story far more fully and plainly than is the story which we find in Genesis.

"Man was never created perfect, and away back in that misty and mysterious time which we call the beginning, he was a great deal farther from perfection, physically, mentally, morally and socially, than he is today."

The Manchester (England) *Guardian* carries an article by another advanced (?) ecclesiastic, a part of which says:

"God did not kill Uzzah for putting out his hand to save the ark, and the narrative which says he did is simply man's mistaken interpretation of what happened. It was a day of great national rejoicing and excitement, and just at the moment when the oxen stumbled and Uzzah put forth his hand, as sometimes happens in a great excited throng to-day, he fell stricken with some fatal disease. And immediately the people, with their exaggerated ideas of the ark's sanctity and their mistaken ideas of God's character, jumped to the conclusion, It is God's doing, and it is because he touched the ark'."

The Kansas City *Journal* adds this bit:

"'All this talk about the end of the world is frantic nonsense, and so is the expectation of the second coming of Christ,' said the Rev. C. F. Aked, D. D., L. L. D., in a recent discussion. He added that the study of what is called unfulfilled prophecy is, on the part of sane persons, based upon an entirely erroneous conception of the nature and purpose of prophecy, and a misunderstanding of the Bible from beginning to end. But the majority of persons who make a life study of the 'unfulfilled prophecy', he declared, 'are either crazy when they began or go crazy before they finish'."

TO THE TEN COMMANDMENTS

Some ecclesiastics are exerting themselves against "Bolshevism"—which term as applied to this country means nothing more nor less than *unrest*. The Buffalo *Evening News* tells of the planning of an immense religious drive to end unrest:

"American businessmen and philanthropists stand ready to put millions of dollars into a nationwide campaign to stimulate interest in religion as a means of combating Bolshevism.

"A campaign is under way which contemplates every means of 'bringing the people back to the Ten Commandments' from the old-time revival on a hitherto unprecedented scale to the endowment of schools and colleges where religious teaching is emphasized."

"'Our object is to bring the people back to the Ten Commandments and to accomplish this we have secured the backing of some of the biggest men in the business and civic world.'"

We wonder how it would do to have the *Lord's* backing along with that of these eminent men of affairs. What would they revive, it is asked? Not belief in the Bible surely, for that is written in part by a "Bolshevist", as Dr. Case, of the University of Chicago Divinity School, warns us. Possibly it is just a revival of the revival, a sort of substitute of one hysteria for another. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."—Psalm 2:4.

The Interchurch World Movement, which is the working phase of the Church Federation in this country, has just launched an immense drive for one billion thirty-three million dollars, only they do not call it a drive. It is a "united simultaneous financial ingathering". It is hinted that contributions to this ingathering may be deducted from the taxable incomes on the returns to the government. This religious trust purposes to perfect a great card index system of every man, woman, and child in the United States, with all kinds of intimate information about them.

DECLINE OF ECCLESIASTICISM

On the other side of the question the newspapers are well sprinkled with items which are frank confessions of the decadent state of ecclesiasticism.

"Until 1914," says the New York *Globe*, "it was possible to believe that the world was undergoing a gradual civilizing process which in the end would make it Christian in fact if not wholly in name."

But it is not possible for the observant one to believe that any longer.

The Raleigh (N. C.) *News and Observer* recently printed this item:

"'The decline of religon' in the United States was discussed by Rev. Joseph Fort Newton, in a sermon today at the Church of the Divine Paternity [New York], in which he declared that 'twenty percent of the pastors who were with us before the war have resigned to enter other occupations'."

The Sandusky (Ohio) *Register* has some reflections on the situation:

"One clergyman the other day suggested a clerical strike, but he withdrew the suggestion on the ground that the public would not perhaps feel itself sensibly inconvenienced by such a withdrawal of labor. He doubted, that is to say, whether parsons were necessary."

The Cleveland *Plain Dealer* quotes one churchman as saying:

"'The church is not what it was because it has degenerated into a club, or at best a charitable and philanthropic organization. It will never regain its lost prestige until it quits meddling in these affairs and goes back to preaching Christ and him crucified.'"

The same article adds that the recent statistical survey "found cases where ministers for years had been reporting as many as two hundred deceased members out of a total of five hundred or six hundred".

ECCLESIASTICAL CAMPAIGNS

Not all ministers approve of the extensive financial drives which have become so familiar these days as frequently to breed contempt. The Denver *Post* says:

"Dr. George A. Gordon, of the Old South church of Boston, rises up and calls the church drives 'wildcat campaigning by ecclesiastics'."

"'First, it is the boldest and the most ruthless piece of autocracy that I have ever known. Certain men whose names I have been unable to learn have for years, or for a long time, been devising a scheme by which every moral and religious need of the inhabitants of the planet shall be investigated and tabulated, and the condition of every Protestant in this country learned.'"

"'Not a word of all this has been submitted to the churches. Probably not one minister in twenty in this commonwealth knows anything about the scheme.'"

The Cleveland *News* tells of Protestant conditions in Ohio:

"Declaring that Protestantism is losing ground with alarming rapidity in all parts of Ohio, and that for every 1,000 persons there is but one minister of any denomination in the rural districts of the state, B. F. Lamb, Ohio state rural supervisor, made his survey report Thursday to members of the Interchurch World Movement of North America, in session at Old Stone church.

"In one district, his investigation showed, the Baptist denomination lost 3,000 members in the last year, and 175 churches in the district were without pastors."

The church lacks something else besides pastors and members, according to the Reverend Haldeman, Pastor of the First Baptist church of New York, in the Newark *News*:

"'An educational, social and athletic campaign is being waged by the churches of today. The structures originally set aside to serve as places of worship are rapidly being turned into community centers, lecture halls where politics, civics and ethics are discussed, and in them the churchgoer may learn everything but the Word of God.'"

Churches without pastors, without members, and without God leave much to be desired!

The Buffalo *News* reports from Rochester:

"That more than half the rural churches in New York state are in a state of decline, one in every nine literally dead and three in every nine dying, was the statement made by Henry S. Huntington, editor of *Christian Work*, in his presentation of the rural survey of the Interchurch World Movement before the evening's session of the opening day's meeting of the state pastors' three-day conference here."

METHODISTS HEAVY LOSERS

"The Methodist Episcopal Church lost 60,000 members last year," according to a statement published in the Pittsburgh *Gazette Times* made by the Reverend Edgar Blake, Executive Secretary of the Centenary Program. *The Evening Day* of New London (Conn.) carries this bit of information which seems to lend substantiation to the old adage that "Cleanliness is next to godliness":

"Conversion of several churches in various parts of England into moving picture theatres has resulted from decreasing church attendance and the consequent disorganization or amalgamation of congregations. At Torquay one former place of worship has been turned into a laundry."

But converting a church into a laundry is not nearly so far-reaching as turning the pulpit into a soap box, as an item in the Detroit *News* suggests:

"Leather-lunged, intemperate proclamation of the 'gospel of hate' during the war brought the pulpit into contempt and caused the preacher and preaching to lose ground, the Rev. Dr. George H. Combs, of Kansas City, Mo., the distinguished author-preacher of the Disciples denomination, told the Detroit Pastors' Union at its monthly meeting this morning at the Y. M. C. A.

"'In the name of patriotism the pulpit was converted into a soap box and we are now paying the penalty for it,' he added."

Everywhere preachers are quitting their posts, some to become farmers, some to sell windmills and farming machinery, some to work at trades, etc., etc. Not only the lowlier ones are getting out, but even the prominent ones too. There are, or were recently, five vacant sees in the Church of England, the bishops of Lincoln, of Oxford, of Chester, of Truro, and of St. Albans having resigned.

NEED OF THE CHURCHES

Life offers a few thoughts on preachers:

"The great need of the churches is to get the clergy interested in religion, and to contrive that a larger proportion of them shall know something about it, and have more of it in them than they can comfortably contain. When people have so much religion in them that it keeps spilling over naturally into other people's minds, they are in about the right state to be preachers. But what usually happens is that the ministers, like other people, have to pump up religion for use as occasion requires. They know about organization, sanitation, legislation, penology, theology, how to raise money and how to spend it, but those that know the road across from the visible to the unseen are fairly scarce, and doubtless always were. So, probably, the most important thing that can be done for the churches is to get the ministers really interested in religion."

OUIJAMANIA is becoming quite prevalent, if we are to believe reports here and there. Only a few weeks back there was widely published a story of four cases of insanity from the use of the ouija board in one family. We quote from the Newark *Evening News*:

"After their arrest as insane suspects as the result of a twenty-four-hour séance with ouija boards, Adeline Bottini, her mother, Mrs. S. Bottini, Mrs. Joseph Holdavini, and Mrs. Edward Morro were committed to state hospitals for the insane by the Superior Court here [Martinez, Cal.] yesterday.

"The women were in a group of seven men and women arrested in a house at El Cerrito, near here.

"The three men of the party testified at the hearing that they had tried to induce the women to cease the ouija séances, but without effect. The men admitted that the last séance in which they participated had lasted for twenty-four hours and they were so devoted to the boards that they did not take time off to eat and sleep."

To this the New York *Evening World* adds:

"The village of El Cerrito [Cal.] is ready to-day for an alienist examination for 'ouijamania'. A mass meeting in the town hall last night decided that every one of the 1,200 citizens should be examined by mental experts to determine if the ouija board craze had got them. The meeting decided to bar the ouija board, as pernicious, from the city limits.

"El Cerrito's action followed the arrest of seven persons here on charges of insanity after they had become ouija fiends."

The danger of the ouija board is commented on by the editor of the Petersburg (Va.) *Evening Progress* thus:

"Sir Oliver Lodge, who is now in America lecturing on spiritism and the possibility of communicating with the spirits of the dead, warns against what may be termed 'dabbling' in this subject. He says that persons of weak mind may suffer lasting serious consequences as a result of 'fooling' and 'projecking' in this direction."

DESTRUCTIVENESS OF SPIRITISM

But even in most expert hands dynamite is not always safe. So thinks Dr. Hickson, of Chicago, as reported by the Chicago *Daily News*:

"You'd better tie a can to your ouija board and kiss your favorite spirit control good-bye—unless you want to end up in the psychopathic laboratory, struggling desperately to pass the moron test. Dr. William J. Hickson, director of the world's leading psychopathic laboratory, which is located right here in the city hall, is watching the ouija board craze with a keen interest. Dr. Hickson is considered the leading psychopathologist in America.

"'We've been getting dozens of spiritualists in here,' he explained, 'as well as ouija board fans and séance habitués. They are, of course, præco cases to begin with before they go in for listening to the ghost rattle the tambourine and watching him spell out the messages from the other world on the ouija board. If they weren't they wouldn't go in for such imbecilities.

"'It is not exactly inexplicable—the other-world craze. The world is continually full of præcox victims. A præcox is a person whose innate desire is to get away from the world of fact, to evade his material responsibilities. He resorts to curious devices for the fulfilling of this ambition. Hallucinations, obsessions and what not seize upon him. The ouija and the séance offer escape also.

"'The advertising spiritualism has received, is slowly turning the attention of all the præcox victims to it and if it keeps on we will find practically every demented, semi-demented, underdeveloped and præcox case in the country talking with the other world.'

"As Dr. Hickson was talking a woman came into the laboratory. She smiled and chatted for a moment and then broke suddenly into a singsong, apostrophising God and his angels and wailing lugubriously of the spirits beyond.

"'Made to order,' said Dr. Hickson, 'an advanced case—this one, however, has religious hallucinations. We get dozens of them.'"

"According to a general estimate hundreds of Chicagoans are daily losing their rationality if not their reason over the ouija board and spook craze.

"'People are not too solid mentally to experiment with such things in safety,' said Dr. Hickson. 'Ordinarily seemingly sane people will break under the strain and nervousness of the ouija board business. We have had dozens of cases of persons coming in here who have gone to pieces only in the last few months—through 'ouijaing'.'"

Affairs are not any better in England, it seems. The Richmond (Va.) *Times Dispatch* gives us material for thinking that they are fully as bad or worse, even though they do not have the same mongrel population as we have:

"One hundred thousand cases of insanity in Britain have been caused by spiritualism, according to Dr. A. T. Schofield, a prominent London physician."

Even Sir Oliver Lodge in his "Raymond" book says:

"Granting the existence of a spirit world, *it is necessary to be on our guard against the invasion of our will by a lower order of intelligence and morality.*"

Bernard Shaw thinks that spiritism adds new terrors to death:

"Fancy," says he, "the poor dead having to spend their time tilting tables for people in this world! and ringing bells and sending messages. Why, it adds new terror to death!"

PALESTINE rabbis met a short time back in conference in Jerusalem for the first time in fifteen hundred years. The Philadelphia *Press* has this item:

"For the first time in 1,500 years a conference of Palestine rabbis has just been held in Jerusalem. It was called together at the instance of the Jerusalem Rabbinical Office, with the support of the Zionist Commission. Its chief aim was the healing of the breach which the Zionist project has opened in the ranks of Palestine Jews. How successful it was remains to be seen."

MASS IMMIGRATION IMPENDING

The Des Moines *Register* gives us some further news about the prospects of immigration to Palestine:

"One hundred thousand Jewish families, averaging five persons to a family, are ready to emigrate from Poland to Palestine, it was announced to-day by the Zionist Organization of America in behalf of Dr. Jerzy Rosenblatt, a member of the Polish Diet, who is in New York conferring with Zionist leaders.

"Many Polish Jews have liquidated their property in order to move. The Zionist Organization is discouraging the movement until the Jewish state is established by the league of nations or the peace treaty with Turkey."

Evidently some of them are not heeding the entreaties to stay where they are until the political situation is more settled. Quite possibly the Lord knew that they would not heed them. We are indebted to the Ottawa (Can.) *Valley Journal* for this bit of news:

"A band of 564 Jews from Southern Russia, who pooled every cent of their life savings to charter a steamer at Odessa with the 3,000,000 roubles they raised, have landed at Jaffa, in Palestine, according to a despatch made public here today by the Zionist Organization of America. The immigrants broke through the governmental and Zionist restrictions holding them back until the land is opened to immigration by the signing of the treaty of peace with Turkey, the despatch said.

"The entire Jewish community of Jaffa greeted this, the first large group of Jews reported to have reached Palestine, as the advance guard of a 'world mass' of Jews to the Holy Land, it was stated."

LARGE SYNAGOGUE INCREASES

Zionist hopes, and nothing else, have been responsible for the increased activity in Jewish religious circles here. Jewish synagogues show a remarkable membership gain. We take the following from the Springfield (Mass.) *Daily News*:

"Jewish synagogues made a larger percentage of gain in members in Massachusetts for the ten years from 1906 to 1916 than all other religious organizations combined, according to the report on religious bodies of the federal census bureau, just made public. This has been discovered by comparisons drawn up and made public today by the Interchurch World Movement in preparing data bearing on its religious survey of Massachusetts now in progress.

"Here are the figures: Jewish synagogue members gained 781 percent, . . . Eastern Orthodox, 43 percent, . . . Roman Catholic, 30 percent, . . . Protestant, 11 percent."

"NOT AS THE WORLD GIVETH"

"Jehovah's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he compassed him about, he cared for him, he kept him as the apple of his eye. As an eagle that stirreth up her nest, that fluttereth over her young, he spread abroad his wings, he took them, he bore them on his pinions. Jehovah alone did lead him, and there was no foreign God with him."—Deuteronomy 32: 9-12, R. V.

THE venerable Moses, under the inspiration and guidance of the holy spirit, here gives us a picture of Jehovah's dealings with Israel, and, since Israel was "for a testimony of the things which were afterward to be spoken" (Hebrews 3: 5), we may well and profitably apply the lessons, herein illustrated, to ourselves as members of spiritual Israel, now on trial and trusting that we shall not "fall after the same example of disobedience" which fleshly Israel left us.—Hebrews 4: 11.

In verse 8 of the song Moses shows how God from the beginning had overruled the events of all nations in such a manner as to keep their expanse and growth subservient to the welfare of his coming people Israel. When the territories of the nations were divided by speech or climatic conditions, or whatever means the Lord employed therefor, Israel is described as falling to Jehovah, and as becoming his allotted portion.—Deuteronomy 7: 6.

Verses 10-12 show how Jehovah led and sustained the infant nation in its wilderness experiences, both literal and figurative. As in tracing the course of a river, the skilled topographer pays no heed to the vast morasses and the great stagnant pools which may stretch out over the lowlands, but only to the moving water; so the skilled discerner of God's purposes in and among the nations of earth pays little heed to the vast and imposing stretches of ancient Egypt, Assyria, Nineveh, and Babylonia, but does observe with keenest interest every move of Israel, the tiny rivulet of humanity which was to move on until it should fulfill the purposes of him who worketh all things according to the counsel of his own will.—Ephesians 1: 11.

THE CHURCH IN THE WILDERNESS

The experiences of the church in the wilderness (Acts 7: 38) were doubtless given that all the blessings might be seen to be from divine and not from human sources; for there they had no union with any part of the outside world, with a view to securing either food or learning—Jehovah furnished it all. No foreign god, such as Baal or Ashtaroth, lent any help.

Moses proceeded to use an illustration which must have been familiar to him, that of a mother eagle in her treatment of her young. In verses 10 and 11 two different phases of a mother eagle's activities are referred to. Jehovah is portrayed as the mother bird, first as warming, nourishing, and protecting his fledgling people, and second as taking that eaglet nation abroad, teaching it to fly, and guarding it against every mischance. It takes motherhood as well as fatherhood to illustrate Jehovah's relationship to his children; and this is one of the instances where that tender yet wise kinship is pictured.

Israel was *found* by Jehovah (compare the figure of the exposed child in Ezekiel 16: 3-6) at a time when he was homeless and might have perished from want; Israel was tenderly taken charge of by him, and eventually brought to a land abundantly provided for his needs.—Jeremiah 2: 6, 7.

The following clause depicts the perils of the wilderness—its barren desolation, and the howling beasts

which frequented it. (Deuteronomy 1:19) The word here rendered *waste* implies a wild and desolate expanse. (See Psalm 107:4) Furthermore the Lord surrounded or encompassed Israel; he encircled him with his protection (compare Psalm 32:10); as the apple, or pupil of his eye figurative of what is tenderest and dearest Jehovah guarded him with jealous care. Psalm 17:8.

TRAINING FOR FAITH

The word eagle in our common version Bibles is translated from the Hebrew word *nesher*, which really is not an eagle at all but a kind of vulture called the griffon vulture, which is very prevalent in Palestine, never being quite out of sight, whether on the mountains or on the plains. It is the largest and most magnificent of the vulture tribe, but since it is nearer to being an eagle than to being a vulture such as is generally known in the western hemisphere, the translators were probably justified in using the word eagle. It is the same bird, however, as mentioned by our Lord in Matthew 24:18; for an eagle is not a carrion bird.

The figure of Exodus 19:4 is here developed by Moses so as to illustrate Jehovah's paternal affection in training Israel to a faith that would not be dependent on any given set of circumstances, but on him alone. As a bird stirs up its nest, with the object of encouraging its young ones to flight, but at the same time hovers over them so as to be at hand to support them on its own wings, in case their strength fails and they are in danger of falling, so Jehovah had spread out his wings and borne Israel upon them until his infant people had its powers more matured, or at least had the opportunities for development.

The accuracy of this picture as it applies to either the vulture or the eagle is vouched for by several naturalists. One writer says: "When her young are old enough to fly, the eagle breaks her nest in pieces in order to compel [the young] to use their powers of flight, fluttering over them, that by imitation they may learn how to employ their wing; but, when unwilling to fly, spreading abroad her wings, she bears them upward in the air, and then shaking them off, compels them to use their own exertions".

THE EAGLE'S YOUNG

The naturalist, Davy, makes the following observations from the top of a mountain: "Two parent eagles on Ben Nevis were teaching their offspring, two young birds, the maneuvers of flight. They at first made small circles and the young imitated them; they paused on their wings, waiting until they had made their first flight, holding them on their expanded wings when they appeared exhausted, and then took a second and larger gyration, always rising toward the sun and enlarging their circle of flight, so as to make a great ascending spiral."

It will be noted that as there are four parts or courses in the elementary schooling of the Lord's people, (1) they are "found", (2) they are "encompassed", (3) they are "instructed" or cared for, and (4) "guarded", so there are four points in the more advanced course of instruction given; (1) the nest is stirred up, (2) the mother bird flutters over the young, (3) she spreads abroad her wings, and (4) she bears them on her wings So the Lord in training his nestling people to fly nourished them tenderly and fed them until they were able to undergo more strenuous methods of instruction, something more of the divine discipline of life.

EARTH'S DESERT SOCIETY

The term "desert land" is suggestive of barrenness, aridity, loneliness. A desert is a part of the earth which has been deprived of its water supply, and as the earth is a symbol of human society, so a desert is a symbol or picture of human society in its present state, with the refreshing and quickening waters of truth very hard to find. This barren and arid state is traceable to the influence of Satan in earth's affairs; for he "made the world as a wilderness" (Isaiah 14:17), by making it difficult for men to get hold on and to retain the truth

Somewhere in this condition of estrangement from God, somewhere among those who suffer a dearth of fellowship, especially between themselves and Jehovah, all of the Lord's people in all ages have been found. We know too well the sad story of sin and condemnation and sorrow and suffering and death. And as a result the whole world is a wilderness, "the whole world lieth in wickedness" (1 John 5:19), all come short of the glory of, and hence full fellowship with, God the Father.

Not only is it a wilderness, but it is a waste howling wilderness; so intense is the lack of divine fellowship that thousands, yes millions - all - are dying, while doing the best they can to live by bread alone. How our hearts rejoice when we learn of the glad message that this desert shall not always be; for it is the same desert from which streams shall gush forth, as the Prophet, in a burst of joyous anticipation, tells us. (Isaiah 35:6) The wilderness and the solitary place shall then be glad, and the desert shall rejoice and blossom as the rose. No more shall mankind wander about, famished for want of the water of truth and of the bread of life.

WISDOM AS INSTRUCTOR

The eagle is used in the Scriptures to represent the heavenly attribute of wisdom. (Revelation 4:7) So here it may be understood that the eagle represents God's providential dealings, which are directed and planned by his wisdom. As the wings emanate from the body of the bird, so there are special providential sustenances provided for us in times of greatest weakness.

The uniqueness of Jehovah's instructions on behalf of his people is clearly to be seen in his dealings with fleshly Israel. They were found in the desert land; they were compassed about; they were instructed and guarded, down in the Egyptian nest. There were pleasant and unpleasant experiences; there were feathers of divine favor and sticks of Egyptian persecution, but "the more they afflicted them, the more they multiplied and grew". (Exodus 1:12) And that was just the purpose of the Lord in having them in the nest. There they grew and developed nationally to a marvellous degree; in fact, the Scriptures intimate that their multiplication was well nigh miraculous.

Bye and bye divine wisdom saw that it was time for Israel to learn to fly, to cease to depend on the old set

of circumstances which surrounded them in Egypt, and to learn that Jehovah is God entirely apart from environment, circumstances, position of birth, or whatever. So the Egyptian nest was broken up and the infant nation pushed out, not with a view to injuring it, but that its faith might be developed to a point which would have been impossible while merely growing and expanding.

EGYPTIAN NEST BROKEN UP

Israel was led out under Moses, as described in Exodus 19:4: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself". The Psalmist records that they derived only temporary benefit from this miraculous deliverance and says that they did not allow it to work in them the needed faith; as it is written: "He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left. Then *believed* they his words; they sang his praise. [But] they soon forgot his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul."—Psalm 106:10-15.

By their conduct they said: We wish we were back in the Egyptian nest; we are tired of hopping about from one crag and one treetop to another. Why did God bring us up here, away from that homey nest, though it did have sticks in it? They leaned to their own understanding. They provoked God, and they became an example of murmuring and profitless eaglets. Israel never really learned the lesson of complete faith in Jehovah—and what an opportunity they lost! Time after time they were borne on eagle's wings; time after time divine protecting care was manifested on their behalf, until they developed a full suit of feathers in the glory of Solomon's reign. But the nation had more feathers than strength, more show than faith, so that they were eventually found unworthy of continuance under the tutelage and guidance of heavenly wisdom and unworthy of the chiefest prize.

SPIRITUAL ISRAEL INSTRUCTED

The figure undoubtedly applies to fleshly Israel, but let us look at the experiences of spiritual Israel, the church, and see whether they had such instructions and guidance. The eagle egg had long been laid, the divine plan had long been expressed in the Abrahamic promise, and its incubation waited merely for the proper time and conditions.

For many centuries the egg had lain apparently sterile, showing no signs of life. Finally the promise concerning the seed hatched out, it gave signs of life, as respects the body of that seed, at the time of Pentecost. Thereupon the fledgling church was fed and cared for and trained as only a tender mother might, and all this in the Jewish nest, even as fleshly Israel had been raised to size and strength in the nest of Egypt.

Jerusalem and Judæa and the Jewish customs all constituted the nest, or condition of moral support, throughout the tender youth-time of Israel after the spirit. How would the early church have been sustained had it not been for the general belief in one God, for the general acceptance of the prophets, and for the presence of the Messianic hope among the Jewish people? The house of sons could hardly have survived had it been cast at once on the bare and rocky crags of paganism. Not too rudely nor too soon was the eaglet church pushed out of its surroundings. The space of time from Pentecost to the desolation of Jerusalem and Judæa furnished a grand opportunity for the bringing of apostolic food to the open mouths of early believers, that the church might have the time to assimilate their teachings and to realize that an absolute change of dispensation had come. Possibly this was the very reason for the holding together of the Jewish polity many years after special favor to the nation and to individuals had expired.

But it was not designed that the eaglet church remain always in the nest. The time came for experiences more vast; and when it had become sufficiently strong and developed to enter into those experiences with safety, the nest was stirred up. As in the literal case, the nest itself was not specially valuable. It was valuable only as it related to its purpose, and that purpose was to sustain and to furnish a basis of operations for the little eagles of the gospel age.

CHURCH PREPARED FOR FLIGHT

Had Jerusalem remained, we may safely suppose that God's plan for the scattering of the gospel and for the activities of the church in western countries would have had to be fulfilled in some other way. When the nest was torn to pieces by the beak and talons of the Roman army, then all believers were compelled to look more steadfastly to the heavenly Father. Truly it was a crisis. But has the gospel-age church lost because it was compelled to forget the nest? Neither history nor the suggestion of our first text would indicate that it has.

The early church profited so fully by the words and spiritual assistance of the apostles that soon they were enabled to have the full use of their wings and to soar far above the dark clouds of turmoil and persecution and strife which covered the earth, and to reach into the pure ether of exceeding joy (1 Peter 1:8), like "an eagle in the air". (Proverbs 30:19) Later on, during the wilderness times of the church, during the dark ages, the church had use for these eagle wings, for the special emanations of divine wisdom; for on them she could be sustained and borne to safety to the extent that she had made them hers and knew how to use them.—Rev. 12:14.

Toward the latter end of the gospel age the church had forgotten her exalted mission; she had tired of soaring around in the pure air of spiritual hopes and aspirations, and had taken to roosting in the old nest of moralistic and humanitarian righteousness. She had and has been perching on the treetops and crags of "Christian citizenship"; and even walking boldly on the ground, having jazz music and vaudeville, in sore danger of the snare of the fowler. Again the true church has been pushed out and helped to develop her strength of wings—her faith.

OUR NATURAL-BORN STATE

But however aptly our text applies to the Lord's dealings with his people collectively, it seems to suit our individual experiences even more plainly. Every one of us has been found in this desert condition of earth,

under divine disfavor, without the moisture of truth, separated by "wicked works" from full fellowship with the Father. (Colossians 1:21) But while in this desert condition, we came to be out of harmony with it. The experiences of life so reacted upon us that we ceased to admire and approve the glittering toys of earth. We came to the point where we were seeking for springs of water (Acts 17:27) and for shelter from the burning sun of divine condemnation which came down upon us because we were members of Adam's race. Romans 5:18.

But, if the Lord is able to behold the evil and the good (Proverbs 15:3), and if there is no creature that is not manifest in his sight (Hebrews 4:13), how can it be said that he could ever *find* us? The answer is that we were not always there, as one of his people or even as those who were feeling after him. We were found very much as one might find a few heads of early ripe wheat. We pass through a field time after time on one day and find nothing, and on the next day find a few heads which in the meantime have turned. They were there as heads on the day before, but they were not there as *ripe* heads, and nothing but ripe heads were suited to our purpose. Because of the influences to which they had been subjected, they had been changed from the general unripe condition of the field to a condition in which they were attractive to us.

FOUND OF JEHOVAH

So Jehovah at one time looking over the earth may have seen us, but did not see that which he desired. Our hearts were not out of accord with the world and its ideals and in accord with righteousness. Subsequent influences and experiences changed this, however, and we committed ourselves to the Father's arrangements. Then he began to give us a series of blessed helps and lessons. He encompassed us with his benign arrangement for our justification in Christ Jesus; in fact, all of his kindnesses are extended to us through our Lord and Savior Jesus Christ. (1 Corinthians 8:6) We were sheltered in "the shadow of a great rock in a weary land" (Isaiah 32:2); and the little moisture of truth there was appreciated by us and increased to us because of our relationship to Christ Jesus, the Rock. In that moistened soil of the heart has fallen the good seed of the kingdom, from which the cheering and refreshing influences shall ultimately emanate for the blessing of the residue of men.

Oh, that we may do nothing to stunt the growth in this little oasis in the desert! Oh, that we may do everything to build one another up in the most holy faith, that we may not be found "springs without water"! 2 Peter 2:17.

INSTRUCTED AND GUARDED

Next the Lord in his goodness instructs us: he gives us enough knowledge to aid us in making a consecration, and then enough knowledge to enable us to be faithful in that consecration, even unto death. It is not likely he will give us much more, for knowledge is not dealt out merely to satisfy our curiosity.

He keeps, or guards, us as the apple of his eye. The pupil of the eye is most remarkably shielded, to be an exposed and sensitive organ. Through that little orifice filters all the light which stimulates the sense of sight. It is covered with the tough but transparent cornea, and surrounded by a bony framework, which is double-arched and very strong. If an object of size approaches the eye, it must break this bony outer guard before it can injure the eye. If a small object approaches the eye and comes within the line of vision, the eye will automatically shut, so that it is protected in that manner. Evidently the Lord would have us believe that no circumstance can form so swiftly, no exigency of life can arise so suddenly, but that divine wisdom and divine power can ably divert or direct it in such a manner that no injury will come to the eternal interests of the new creature. We are assured that no temptation shall befall us but such as we shall be able to bear (1 Corinthians 10:13); and further, that "all things work together for good to them that love God, to them who are the called according to his purpose". Romans 8:28.

STILL MORE LESSONS

Thus far the Lord leads us and schools us with a view to helping us grow and be able to undergo a more advanced course of instruction—the school of aviation.

As an eagle, in training her young nestlings to fly, first stirs them up or rouses them from the nest, so the Lord stirs up the nest of our old conditions, habits, hopes, and ambitions, and pushes us out of those accustomed surroundings for our own benefit and instruction. When the mother eagle stirs up the nest with her talons and tears the sticks apart, the little ones cry and look pitifully at their mother. Hitherto she has seemed to them to be the embodiment of tenderness and considerateness; but her heart is now apparently of stone and she is deaf to their appealing cries. The little ones are forced out and, not knowing how to use their pinions, they begin to fall. But the mother bird swoops down and under them, bearing them on her back to give them assurance; then lets them drop off again, until the little birds discover the use of their wings and learn how to fly for themselves.

There are times when the flesh quails before the providences of the Lord. It says, as the eagles say in action: Oh, you will hurt me; here is where I have been brought up; here is where I am acquainted; I do not want to leave these nice sticks and feathers. You can sing to me and feed me, but don't, don't stir up the nest! How little do they realize that the very purpose of all their feeding was that they might become strong enough to undergo and to experience this very nest-stirring episode. So all the food and all the primary lessons which the Lord gives us are with the single view of strengthening us to the point where we are able to leave the old conditions of the world, the old environments and tendencies of our minds.

VARIOUS NESTS STIRRED UP

Perhaps it was a nest of preconceived and long-entertained ideas; perhaps it was a denominational-church nest; perhaps it was special family ties, or a particular coterie of friends, which had to be stirred up in our case. Those of the Lord's spirit-begotten ones who have not

been pushed out by the Lord's love will, sooner or later, be pushed out by his power, but too late to develop their wings in full.

Perhaps the Lord had to push us out into some phase of his work. It may be that the circumstances were brought to our attention quite forcibly, and in such a manner as pleased the flesh not at all. The flesh registered its objections and refused to appreciate the project. But the young eagle quality, the new mind, the new will, gladly coöperates with the arrangements of divine wisdom.

At first we do not know how to live by faith, how to be sustained by the spirit of God's promises. We may feel ourselves falling. But specific promises are brought to our attention under the Lord's providence, and on these we rest until our assurance is restored. As we gain more and more of experience, the strength of the Word, its spirit, the truth, permeates our spiritual beings and our confidence grows stronger and stronger until it becomes customary and habitual with us, and we are not overcome with terror at any change that comes into our lives.

THE EVERLASTING ARMS

How would we ever know the full truth of his promises; how would we ever know that "underneath are the everlasting arms" (Deuteronomy 33:27) if we were never cast upon them to prove them; and how could we be cast upon them if we always abode in the nest, in a hazy, dreamy, lethargic state? Haze and dreams have their proper place, no doubt, but they have very small place in the mind of a footstep follower of the Lord. Thank God, there are enough glorious facts to dim the most untrammelled products of the imagination. How can we ever "mount up with wings as eagles" (Isaiah 40:31), how can we ever be delivered from "the snare of the fowler" (Psalm 91:3), if we cannot fly? How can we be gathered together where the carcase is (Matthew 24:28) if these nest-stirring, wing-developing experiences had not taken place, if the Lord had not at some time or in some manner pushed us out of the old ruts of thought, or out of the old surroundings?

LESSONS IN PART BY OBSERVATION

As we observe examples of the Lord's instructive providences for his people, can we not learn something by observation? Can we not see and appreciate to some extent the wisdom of administering hardship as a factor in the development of character? Surely we can. All these examples are given us for our admonition (1 Corinthians 10:11; 1 Peter 1:10-12), as the apostles assure us. So we may be sure that when such experiences come, divine wisdom will be hovering over us to watch and to encourage our timid efforts; divine power will receive us when drooping, and carry us to ease us when weary and exhausted with unusual strain.

Shall we be instructed in part by the examples which the Lord has given us, and shall we be prepared to coöperate with the nest-stirring experiences when they come; or shall we be obliged to learn altogether by experience some things which we might have learned by humbly accepting the testimony which these examples bring to our minds?

As Abraham was faithful and profited by his experiences, shall we do less who have so much more of encouragement? And if the Jews failed to profit by their lesson, if they failed to learn how to depend in full confidence on Jehovah, we can at least hold them in mind as a warning example. "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief."—Hebrews 4:11.

A NOBLE EXAMPLE

In the New Testament we have the inspiring figure of the Apostle Paul. To what heights of sublime faith and trust he was able to soar! for he says: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter) Nay, in all these things we are more than conquerers, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord".—Romans 8:35-39.

The Apostle was high above his daily experiences, though those experiences were such dramatic things as being imprisoned, being beaten with stripes, fighting with wild beasts, etc. Whether the incidents were pleasant to the flesh, he still had the same measure of faith and hope, of confidence and trust in the Lord. What a noble example!

What, then, shall we gather from all this? Manifestly this: That God expects us to be able to live under different and varying circumstances as he may see best for us, and expects that we learn to adhere to the glorious and basic principles to which he himself conforms, that we learn to be fastened to nothing save to that which is eternal. Thus and thus only can we be prepared for the greatest change of all, when we leave the earth in which we, as God's fledgling new creation, have been nurtured and fed, and when we shall be given a new and higher point of view from which we can know and minister to the needs of mankind.

FAITH VIEWING THE FUTURE

Only faith can grasp a vision of the grandeur of that time. What joy it will be when these rougher parts of our learning are over, and when we may join that resplendent pageant, that magnificent cavalcade, the most wonderful body that was ever assembled, surrounded, perhaps, by myriads of angels who have been watching the progress of each one with interest and love! And as that heavenly train—every one of them a miracle of grace, every one a radiant jewel to reflect the exceeding riches of God's favor throughout all ages—as that train wends its way up past angels, principalities, and powers, past moon, sun, and stars, to the far-fixed throne of God and Christ, we shall know the full lesson of the eagle's flight.

"Father, forgive the heart that clings,
Thus trembling, to the things of time:
And bid my soul, on soaring wings,
Ascend into a purer clime."

ELI AND HIS SONS

MAY 9 — 1 SAMUEL 4:5-18.

A CORRUPT PRIESTHOOD — A DEMORALIZED PEOPLE — ATTEMPT TO BRING GOD INTO THE WAR — THE ARK OF THE COVENANT CAPTURED — PUNISHMENT AT THE HANDS OF THEIR ENEMIES — TRAGIC DEATH OF ELI AND HIS SONS — ISRAEL RECOVERED

"The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." — Romans 6:23.

SOME twenty years after God's prediction of the calamities that would befall Eli and his family, the tragedy related in today's lesson occurred. In all those twenty years, apparently no reformation had taken place. The aged Eli, now ninety-eight years old, had not purged the servants or the service of the Lord. He had allowed matters to remain in the hands of his sons, notwithstanding their continual dishonesty in the things of God, and their immorality and pernicious example. Samuel may have been absent at the time of this lesson, and perhaps for years before. Wherever he was, we may be sure that he was a true servant of God, and more and more recognized as such by the people.

We are not to underestimate the moral and religious conditions of the people during those twenty years; but we may assume that the evil example of the priests, the sons of Eli, whom he had associated with him in the priestly office, had an injurious effect upon the people, a demoralizing effect. According to God's covenant with the nation, the Lord was bound to reprove them, to punish them. A fresh invasion of the Philistines took place. The Israelites went out to meet the enemy in battle, and were defeated. In their chagrin and in their groping after some help, they looked to God, just as all the nations of Europe looked to God for help during the world war, but prayed in vain.

The usual customs under such conditions today are the same as then; namely, an attempt to bring God into the war, an attempt to invoke the assistance of religious symbols, etc. Indeed, the Israelites had more ground for so doing than have the nations of today; for God had declared that he himself was the Keeper of Israel, and that they were his special nation. (Exodus 19:3-8) He had also promised to protect them as long as they remained loyal to him. On the other hand the kingdoms of this world have no such divine promise, have no ground for such expectations of divine aid. They are falsely styling themselves Christian kingdoms, Christendom; whereas they have neither part nor lot with the Lord. He recognizes no other nations than natural Israel of the past and spiritual Israel of the present. 1 Peter 2:9; Amos 3:2.

ISRAEL'S GREAT MISTAKE

Doubtless the Israelites had heard how the Ark went before them in the wilderness journey, how it was in the midst of the Jordan when the people crossed over dry-shod, and how it was in the procession that marched around Jericho when the walls fell. And so they determined to bring up the Ark of the Lord and put it in the battle with the people of Israel. Thus they thought to insure victory for themselves. Apparently they reasoned that God would not permit the Ark of the Covenant to be injured or to be captured, and that hence victory would be bound to come to Israel.

With our mental eye we see the pageant: Here come the Levites, bearing the holy Ark of God; then the two sons of Eli, arrayed as the priests of the Most High, the representatives of God's holiness; and the people followed, enthused with the thought of victory through the Ark of God, and shouting their usual battle-hymn—"Rise up, O Lord, and let thine enemies be scattered, and let them that hate thee flee before thee".—Numbers 10:35.

The people forgot that they had been living irreligiously, in violation of their covenant with God: and that their covenant called for punishment upon them at the hands of their enemies. They forgot that the two representative priests by no means represented divine righteousness, that the two were thieves and robbers garbed as the priests of God, that they were immoral, impure, posing as the representatives of the divine holiness. They forgot that God's blessing was not to be expected under such conditions.

A PRESENT-DAY PARALLEL

Alas! Although we are many centuries removed from that time, we see much of this same condition today—much sham, much pretense, much misrepresentation of God on the part of those who profess to be his people. Today, as in the days of Eli's sons, the people give a shout as they couple the cause of God with their national projects. Again they forget that the two are entirely separate, that God's cause is under divine direction, and that his cause will prosper best by the permission of a great defeat to all these systems of men, preparing incidentally for the establishment of Messiah's kingdom, after the Armageddon of the Bible shall have humbled the world and made men ready to acclaim the new King Immanuel and his kingdom, "the desire of all nations".

Calling upon the name of the Lord and having the Ark of God in the battle did not help the Israelites. There was a great slaughter and a scattering of their forces before their enemies. The two sons of Eli were slain. The Ark of God was captured. A swift runner from the army brought the sad intelligence to Shiloh, where Eli as judge sat upon his high seat in the gate, anxiously wondering, fearfully remembering the twenty-year-old prediction of disaster. The runner reported to Eli that the battle had gone against the Israelites, that his two sons were slain, and that the Ark of the Lord had been captured by the Philistines.

ISRAEL DIFFERENT FROM OTHER NATIONS

Eli heard all with equanimity until the last sentence. When he learned that his precious treasure, for which he was the guardian by divine appointment, had been taken by the Philistines, the poor old man fell in a faint, his chair toppled, his neck was broken. Although faithful at heart until death at ninety-eight, he nevertheless is not without reproof in that he neglected his family and neglected to see that the work intrusted to him was not interfered with by those of his own household. His loyalty to God was not sufficiently great to hinder him from shirking his responsibility. In his character was too much of the spirit of "peace at any price", not enough of that courage which is prepared to die for righteousness' sake.

The lesson having been taught to God's covenant people, the Israelites, the Lord next sent chastisements upon the Philistines, so that they were glad to return the Ark to the people of God. Some are inclined to make light of the declaration that the Philistines were plagued with mice and with hemorrhoids as long as they had the Ark of the Covenant with them, and that these plagues were removed when the Ark had been restored to the Israelites. We have no reason, however, to doubt that the Philistines had cause for the realization that these were special plagues; and the Scriptures seem to uphold the thought that they were of God.

This does not authorize us in supposing that every kind of plague today is of the Lord, is a special punishment of God. When considering this matter, we must remember that the nation of Israel, and everything pertaining to it, was in special covenant relationship with God and under divine supervision. Whoever touched Israel or any of the things pertaining to the typical system was to that extent adverse to the Lord, to his cause, to his interests; and this could be done only with the Lord's permission. Therefore when the Lord wished to bring back the Ark or to deliver his people from such circumstances, it was his to bring to pass conditions necessary to that end.

There is no such condition of things prevailing today. The nation of Israel is temporarily cut off from the divine protection which once was with them, and this separation is to last until the full number from the Gentiles shall have been brought into spiritual Israel. Then all Israel will be recovered from their blindness and from their alienation from God, as it is written: "This is my covenant with them when I shall take away their sins".—Romans 11:26-32.

VICTORY UNDER SAMUEL

— MAY 16 — 1 SAMUEL 7:2-17 —

SAMUEL PROPHET AND JUDGE — HIS INFLUENCE FOR GOOD — ISRAEL BECOMES PENITENT — A CONVENTION AT MOUNT MIZPEH — THE WATCH TOWER — FASTING AND PRAYER — GOD'S FAVOR RETURNED — PHILISTINES REBUKED — ISREAL BLESSED FOR FAITH.

"Direct your hearts unto Jehovah, and serve him only." — 1 Samuel 7:3.

SAMUEL the Prophet might serve Eli the Priest, but could not become his successor, because not of the priestly family. It is probable therefore that, as he reached maturity, he found other service; but there is a blank in the record of twenty years at least. The intimation, however, is that he was faithful to God and to the interests of his people, and that the people trusted him as a servant of God. We may be sure, therefore, that he was not idle, but engaged in some good work. Quite possibly he engaged himself in instructing the people respecting their wrong conditions, the permission of idolatry among them, their neglect of God, etc.

Our lesson introduces him to us as the leader of the hour, when the people had become thoroughly aroused to a sense of their unholiness, their need of God, and their need of mutual help if they would come back into relationship with God. Having brought the people to this proper condition of mind, the Prophet Samuel appointed a general meeting at a small mountain called Mizpeh; that is, Watch Tower. They came in considerable numbers and with hearts bowed down with grief in recognition that they were sinners, and that therefore they had been foreigners—out of divine favor. They came seeking God, and he was found of them—2 Chronicles 15:2.

A GREAT REFORMATION EFFECTED

The Prophet Samuel put the matter before the people in plain, distinct terms, saying, "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines". Samuel was warranted in telling the people that they would be delivered from the power of the Philistines; for this was God's standing agreement with them by the covenant he entered into with them; namely, that if they would obey his laws and be loyal to him, he would be their God and they should be his people, and he would guide their interests to their highest welfare, both as a nation and as individuals; but if they would not obey his statutes and be loyal to him, then he would deliver them into the hands of their enemies and punish them seven times. God was keeping his part of the covenant; it was Israel that had failed, and Samuel was properly bringing the matter to their attention and urging repentence.

Samuel prayed for the people of Israel; "And they drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord". The confession of sin was not only creditable to the people as a manifestation of their honesty and sincerity, but it was appropriate that they should do this when asking the God whom they had offended to receive them again into covenant relationship with himself. The poet has said that confession is good for the soul, and surely all have proven it so. It served to commit them. The humility which was necessary to the making of such confession would be profitable in respect to their character-building.

The water poured out may be viewed from various angles. One suggestion is that it represented the truth which they could not gainsay, could not take back, even as water spilled upon the ground cannot be recovered. Another suggestion is that as the water was drawn from the depths of the earth, so their confession came from the depths of their hearts. Another is that it represented their vows of faithfulness to the Lord, which would be as irrevocable as water poured out.

A LESSON FOR SPIRITUAL ISRAEL

"And Samuel judged the children of Israel in Mizpeh." That is to say, as a judge, a counselor, he gave advice, gave decision in respect to their affairs, disputes, proper course of conduct, right and wrong on any subject, etc. Thus the nation of Israel was making a new start; and as a people they were more drawn together than at any time in their history from the days of Joshua onward. But, as though it were a trial of their faith, at this very time, while they were resolving on the course of righteousness, their enemies, the Philistines, having heard of the gathering, sought to nip the rebellion in the bud, and came against them with an army of considerable size.

The Israelites had not come together for battle, but for prayer; nevertheless, they were probably more or less armed. But they felt themselves quite unprepared to meet the Philistine hosts. And they said unto Samuel: "Cease not to cry unto Jehovah our God for us, that he save us out of the hand of the Philistines". They were learning to look for help in the right direction. This cry coming to the Lord after they had abandoned their idols and had vowed to be loyal to Jehovah, put them in a very different attitude toward him from that of twenty years previous, when they called for the Ark of God to lead them in battling against the Philistines without any reformation of character, without repentence for sins.

Is there not a lesson here for all of God's people? Is it not as true today as it ever was that it is vain for the Lord's people to call upon the Lord for assistance and blessing while they are living in sin, in violation of their covenant and its obligations? The first lesson of all, then, for those who realize their being in sin is repentence, and definite vows to the Lord respecting faithfulness in petition to him for his mercy unto them. Those who thus come to the Lord now, as Christians, under the headship of our Lord Jesus Christ, are sure to have divine mercy and "grace to help in every time of need".

Our Philistines that come upon us and enslave us are our passions and weaknesses, and the oppositions of the world and the adversary. These are our foes, and against these only divine power can enable us to fight a good fight and come off victorious.

In response to the cry of the people, Samuel the Prophet offered to the Lord a sacrifice—a lamb of the first year. He knew it not; but it was a type of "the Lamb of God, which taketh away the sin of the world". Beside this typical sacrifice, Samuel cried to the Lord on behalf of his people, and the Lord heard him. So with all that stand beside the great antitypical Sacrifice, and in the name and merit of that Sacrifice, as people of God in covenant relationship with him —having put away sins and weaknesses to the best of our ability, we may be sure of divine help, deliverance.

SIGNAL MANIFESTATION OF DIVINE FAVOR

While yet the offering was upon the altar, the noise of the approaching hosts of the Philistines was heard. How would God assist his people? How could they hope for deliverance against the Philistine hosts? Would they in fear scatter or would God's power to help be manifest? The deliverance came in the shape of a great, violent, sudden storm. Going hastily, it swept down the hill Mizpeh, in the faces of the approaching hosts. They turned their backs against the violent storm; and the Israelites, perceiving the opportunity, rushed onward with the storm, pursuing the Philistines and driving them before them, and thus gaining a great victory. The place of the victory was the very spot where, twenty years before, the Ark of the Lord had been captured by the Philistines. Samuel there set a stone as a pillar and monument, and called it Ebenezer, saying, "Hitherto hath the Lord helped us".—Verse 12.

So with Christians in their victories under the Lord's assistance; when by the Lord's grace they gain victories they should set up memorials or monuments in their minds, in their hearts, and not pass these blessings by or forget that the victories were gained by help from on high. Every Christian, threfore, should have his Ebenezers, his monuments of victory, as it were, of divine assistance over his foes, the world, the flesh, and the adversary, and he should rejoice in these.

ISREAL'S FIRST KING

——MAY 23—1 SAMUEL 9:15-10:24——

THE PEOPLE'S DESIRE FOR A KING - AMBITION FOR OFFICE AND PROMINENCE AMONG MEN — SAUL ANOINTED TO BE KING — HIS NATURAL ENDOWMENT AND APPARENT MODESTY — WILLING CO-OPERATORS — OUR LOYALTY TO GOD AND NOT TO MEN

"Only fear Jehovah, and serve him in truth with all your heart."—1 Samuel 12:24.

ALTHOUGH the people of Israel were self-willed in the matter of desiring a king like the nations about them, it is to their credit that they desired the Lord, through his prophet Samuel, to make the selection of the one who should fill the office. Undoubtedly, however, men of the various tribes were ambitious for the office. To suppose otherwise would be to disregard our knowledge of and experience with human nature. If the petty offices of ward and town politics are eagerly sought and almost fought for at the primaries and polls today, what wire-pulling might we not expect if it were determined that a king should be chosen? We fear that a contrast between the people of Christendom and the Israelites on this subject would result unfavorably to the former. In all the countries constituting "Christendom" how few there are who, when choosing their officers, give any consideration whatever to the Lord's choice for the position! Even when we think of the choice of ministers in the denominations of the church nominal, we find the contrast rather unfavorable; for the choice of a bishop or minister is indeed, apparently, very rarely referred to the Lord exclusively, with the desire to have his will and his choice, and none other, selected.

SAUL DESIGNATED FOR OFFICE

Guided by the Lord, Saul, a young man from an influential family, of the tribe of Benjamin, was anointed to be king. He was brought to the prophet for the anointing by a peculiar train of circumstances. His father owned a valuable herd of asses which strayed away, and Saul, after seeking them in vain, appealed to the Prophet for assistance in locating them, and thus he showed his confidence in God, and in Samuel as his prophet. Nothing is recorded respecting the young man's interest in religious matters up to this time; but he is mentioned favorably as a "goodly" young man. After his anointing he kept the matter secret with becoming modesty, waiting for the Lord's plan to develop more fully and to bring him ultimately into prominence before the nation. It is quite probable that this secretiveness was at the instigation of Samuel.

In due time Samuel sent word to the Elders of Israel to meet him at Mizpeh (Watch Tower), and upon their arrival the matters of this lesson followed. Samuel rehearsed to them the Lord's favor as it had been with them during the previous centuries, beginning with their miraculous deliverance from Egypt. He impressed upon them the fact that all the Lord's care over them had been for their good; that no king could have done them better service than their great King; and that no government could have been more to their happiness than that which they had enjoyed and which they were now rejecting in their request for a king, which petition the Lord had determined to grant. In harmony with this they had assembled—not all the people, but representatives from all the tribes and from the various families of each tribe. Ignoring the anointing of Saul already accomplished, Samuel proceeded to cast lots, that the people might thus know that the choice to be made was the Lord's choice and not Samuel's

When the lot fell upon Saul, the elders of the various tribes began to look for him. Where is he? Finally they found him bashfully sitting among the stuff—the luggage that belonged to the parties that had come to the gathering. As he was brought forth, the young man in the prime of life—probably seven feet tall, of athletic build—he exactly filled the ideal of the people. They were pleased with God's choice, and God had already qualified Saul that he might be a successful king if he would prove loyal, faithful and obedient to him.

THE SUPERIOR ONE

As the men of Israel gave a shout when they recognized Saul's stateliness, so the world of mankind will shout for joy when they shall realize the presence of the Christ of God, the great King, their deliverer from Satan, from misrule, from every enemy—the Lord who "must reign till he hath put all enemies under his feet—the last enemy that shall be destroyed is death". Not only shall it be true that the Lord's Anointed One shall be head and shoulders above all others, the "Tower of the flock", "the chiefest among ten thousand, the one altogether lovely", but it should also be true to a considerable extent that all those who are intimately associated with the members of the body of Christ in the present life—before he is proclaimed King of the whole world—should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus, should see their largeness of heart, their moral heights, should discern in them the spirit of a sound mind.

SAUL'S BODYGUARD

The record is that a band of Israelites, a bodyguard, at once attached themselves to Saul—men "whose hearts God had touched". They were touched with the realization that the Lord had made this choice, and with the desire to be in accord with the Lord and to support the divine will as it concerned the chosen one, and to coöperate therewith. This is a proper lesson to all of the Lord's people now. It is because we see Jesus to be the Father's choice that we unite ourselves to him; because we see the Father's character manifested in him that we leave all to follow him. Similarly, if we lend our aid, our support to any human being in connection with the divine plan and service, it should be simply upon this ground—not merely a personal magnetism or favoritism, but because our hearts are touched by the Lord with a realization that the leader is of his appointment. Thus our loyalty will always be to God and not to men. Nevertheless, we shall find ourselves colaboring in a manner most useful and most helpful in the Lord's service; coworkers with God and coworkers with all who are his servants under his appointments. So, doubtless, it will be in the future when the great King complete has taken the reins of government; the best of mankind will flock to him, anxious to know and to do his will and to be in full accord with him as the representative of the heavenly Father and his kingdom

JONATHAN AND HIS ARMORBEARER

——MAY 30—1 SAMUEL 14:1-46——

THE ISRAELITES DOMINATED BY PHILISTINES — A GREAT TEST OF FAITH — SAUL'S FAILURE TO AWAIT DIRECTIONS — THE DYNASTY REMOVED FROM SAUL'S FAMILY — SAUL'S APOLOGY — JONATHAN A FAVORED SON — JONATHAN'S VICTORY OVER PHILISTINES

"Be strong and of good courage."—Joshua 1:6

THE army which gathered to Saul and which accomplished the victory recorded in 1 Samuel 11 was disbanded; and subsequently the king had a standing army of three thousand men. One thousand of these were under command of his son Jonathan. The remainder constituted a royal guard and were immediately under Saul's own directions. Apparently the land of Israel was completely dominated by the Philistines, who here and there had garrisons. These were content to take a certain amount of tax from the people, much as the British govern India.

The Israelites were poorly armed; for the Philistines would not permit them to have weapons of war lest they

should rebel. Similarly, the British prevent war munitions from going to India for the same reason. When therefore Jonathan made an attack upon the garrison of the Philistines and wiped it out, it raised no small commotion, much as such a circumstance would do if the people of India were to rise against the British garrisons there. It meant war. The Hebrews trembled at what might be the result.

THE FEW BECOME FEWER

The Philistines increased their army of occupation; and the Israelites—unarmed, except with agricultural implements, etc.—were terrorized by the warlike Philistines. Saul's army of three thousand dwindled to six hundred; yet the word which reached him from the Prophet Samuel was, to wait seven days for his arrival, apparently with the intention that the people should thoroughly feel their impotence, and cry unto the Lord for succor. King Saul did as directed to the extent of waiting seven days; and with the expiration of the time, seeing how his army was dwindling and that Samuel had not returned, he on the seventh day undertook to be his own priest. He offered up sacrifices to God without authority.

Just as he had finished the sacrifices, the Prophet Samuel appeared, reproved him sharply, and told him that because of his failure to obey the Lord in full, his family should not be continued as the Lord's representatives in the kingdom of Israel. The king apologized, explained the circumstances—thought it necessary to do something, and what he did was the only thing he could think of. Very few kings or generals of our day would be prepared to do any nearer the will of the Lord than did King Saul. Very few would have waited seven days at all, or would have paid any attention to the Prophet. Very few would have apologized to the Prophet afterwards, and explained why they attempted to offer sacrifice to God.

We do well to note why King Saul's sacrifice of burnt offerings to the Lord was condemned as a sin. This was because God had made a specific law to the effect that only the priests might offer national sacrifices. Then comes the question, Why should God limit the offering of sacrifices to the priestly tribe? The answer is that that tribe typically represented the church—fully consecrated to God and accepted by him. These the Apostle styled the antitypes, not only of Israel's kings, but also of Israel's priests. St. Peter says of the church in general, and not of the clergy in particular, "Ye are a royal priesthood".

LIFE'S LESSONS IN RETROSPECT

How many of the human family have felt, when they reached their death-beds, that if they had life to live over again their lessons of experience would be precious and enable them to do much better! The man or the woman who has not had some experiences along this line of failures and endeavored to surmount them and to do better, has lived his life very much in vain. Let us therefore encourage one another to strive for high ideals, and not to be discouraged by our unintentional failures.

Beset by our own weaknesses with which we were born, surrounded by others who similarly have weaknesses of mind, body, and morals, and assaulted, as the Scriptures assure us we are, by Satan and the fallen angels, who seek to ensnare us and divert us from God and from righteousness, is it any wonder that we fail to come up to our own highest ideals, and therefore fail still more seriously to come up to the perfect standards of God's Word?

The very simplest statement of God's law is the golden rule. Yet how many who understand that golden rule and its spirit perfectly could claim that they live up to its requirements every hour, every day? "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind; and thou shalt love thy neighbor as thyself." All that any of us can do is to be honest with ourselves, to confess our delinquencies, to strive daily to overcome these and to attain more and more to the divine standards in thought, in word, in deed.

King Saul in our lesson had no such experiences; the Savior had not yet died; he had not yet appeared in the presence of God, to offer an atonement or to open up a new way to life. Saul, therefore, had only the arrangement which was common to all Jews—the typical Day of Atonement, once every year, to atone for the sins of the whole people for one year, including the typical priesthood, through whom the message of God was communicated to them. And being himself partly a type, King Saul was necessarily dealt with along the lines of strict justice, and the kingdom was declared to be forfeited by his family because of his offering to the Lord a sacrifice not authorized.

SAUL AND JONATHAN

Jonathan, the eldest son of King Saul, was the natural heir to his throne, and doubtless would have succeeded his father had Saul not incurred the divine displeasure and so forfeited that privilege for his posterity and cut short his own career. (1 Samuel 13:13) Jonathan was a devoted son to his father and a devoted and energetic servant of God and of his people. The deep attachment of father and son is manifest from several facts: Jonathan could undertake his dangerous expedition against the Philistines only by keeping his project a secret from his father. (1 Samuel 14:1) The effect of Saul's strange vow was emphasized by his affection for his son. (1 Samuel 14:39-44) That dearest object he declared he would sacrifice, if need be, in fulfillment of his vow. But the people rescued him, declared the Lord to be on the side of Jonathan. There was very marked and intimate confidence between the father and the son. (1 Samuel 20:2) "Behold, my father will do nothing, either great or small, but that he will show it me." And Jonathan had great influence with his father (1 Samuel 19:6), and was very active in coöperation with him in the defense of the Lord's people against their foes and oppressors.

Jonathan loved the Lord and his people, and had strong faith in the power of God on their behalf. Like David before Goliath, with faith in God he and his armorbearer approached the garrison of the Philistines, saying, "It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few".—1 Samuel 14:6.

Our lesson proceeds to tell the story of how Jonathan and his armorbearer, blessed of the Lord, were victorious over the enemies; and how the Philistines, divided into three parties, mistook each other for Hebrews and slaughtered one another.

CROWDS TO HEAR MESSAGE AT NEW YORK HIPPODROME

NEW YORK HIPPODROME MEETING

SUNDAY, March 21, witnessed one of the most successful meetings ever held by International Bible Students, viewed from the standpoint of attendance, attention, and overflow. Indeed, some who are well experienced in judging proclaim it the largest crowd ever assembled for any of our meetings, when the number who sought to gain admittance is taken into consideration. We trust that much good was done and that many hearts were comforted by the good message of God's Word to the effect that the long night of sin and death is about over and that the glorious light of the Millennial morning is about to usher in the Sun of Righteousness with healing in his beams, that all flesh will not be destroyed, even in the fiercest phase of the time of trouble, but that some flesh will be saved and that, hence, "Millions Now Living Will Never Die".

The friends of present truth in Greater New York and also those residing within a radius of some two hundred miles had given much prayer, thought and effort in preparation for the meeting. About three hundred and twenty thousand extra copies of THE GOLDEN AGE, containing a two-page advertisement of the Hippodrome meeting, had been carefully distributed in the English-speaking sections of the city. Large posters were extensively employed on the billboards, as well as smaller ones in the underground and elevated railway stations. Full- or half-page announcements were run in all of the larger metropolitan papers. In short, the meeting was thoroughly advertised, no stone being left unturned which might contribute toward letting the people know that a meeting was expected to be held in New York's capacious and world-famous playhouse.

MANY STRIVE TO ENTER IN

At two o'clock the doors were opened and by half past two all the house was filled, except the topmost gallery. From two to three volunteer musicians of recognized talent rendered very appropriate selections, some with string and brass instruments, some with pipe organ. Before three every seat was filled and near eight hundred people were standing. About fifty-five hundred were inside and the police closed the doors in the face of thousands who wished to gain admittance. Competent and disinterested judges placed the number of those turned away as high as seven thousand. As late as twenty minutes to four, people were still coming in the hope that some would leave and that they could take their places—but almost no one left.

The Lord had put it into the hearts of some of his dear children to supply and to arrange a small Eden of flowers on the great stage, all of which lent an eminently appropriate atmosphere to the place as well as to the message itself.

After a song and a brief prayer for divine guidance on the meeting Brother Rutherford stepped out onto the stage and began his address. For nearly two hours the vast audience listened with closest attention and gave frequent indications of approval of what was being said. Some of the remarks made were:

"This meeting is held under the auspices of the International Bible Students Association, of which I have the privilege to be President. In the name of the Association, therefore, I bid you all a welcome. This meeting is but one of thousands that are being held throughout the world, having a similar purpose. The I. B. S. A. is not a sect within the usual meaning of that word. It is made up of Christian people who come from all denominations and outside of all. As an association it does not seek membership, believing that those who catch the spirit of the hour and are controlled by the principles that should govern all Christian people will be glad to join with us in spreading the glorious glad tidings that are now due to the world.

"The Association is organized for the purpose of doing one thing. It believes it has a message from the Lord and that its mission is to announce to the people the incoming of Messiah's kingdom, that we have reached a period in the world's history when the people shall have a blessing far beyond their dreams.

"To many of you it may sound presumptuous for me to announce with boldness, as we have done in this case, that millions of people now living on this earth will never die; but when you have heard the evidence and carefully considered it, I do not believe you will call me presumptuous.

HOPE LONG DEFERRED

"For nineteen centuries Christians have been looking forward to a time in which life everlasting would be offered to mankind. The question with us then is: Have we reached that period in the world's history? If so, then without regard to creed or denomination we should be heralding it with gladness of heart. More than four thousand years ago God made promise to Abraham, saying, "In thy seed shall all the families of the earth be blest". Based upon that promise, which was subsequently repeated to others of prophetic times, the Jews have looked forward to the fulfillment of that promise, to the time of blessing of the people. The conclusion therefore that we have reached the time is based upon the combined testimony of the twenty-four inspired prophets of Jehovah, upon the testimony of Jesus of Nazareth, the greatest of all teachers, and upon the testimony of those disciples whom he inspired.

"Today, while the Jews do not accept Jesus as the Messiah (and we are not here to ask them to do that now), yet the orthodox and devout Jews of the world have their faces turned toward Jerusalem, looking for the time, and that shortly, when they shall find there a home for their people and the blessings for which they have been looking, lo, these many centuries.

"So, then, dear friends, our message is not in the interests of any order or any denomination or society, Jewish or Gentile, but is of the most vital interest to every man and every woman. . . .

"Every student recognizes the fact that Jehovah made a covenant with the nation of Israel and after he had taken the dominion from this nation he provided that the Gentile kingdoms of this earth should have sway for a specific period of time. That period of time, clearly set forth in Biblical chronology, began 606 years before Christ. It was 2520 years in duration. Of necessity, therefore, it must end in 1914. What do the Scriptures say would happen when that time should come? The prophet, the greatest that ever wrote or spoke, said that when that time should come the nations would be angry and God's wrath would come. It is a remarkable fact that the testimony of all the prophets of old is in harmony with this prophecy of Jesus and with other prophecies of his apostles on this subject. . . .

OUTSTANDING DATES — 1914 AND 1925

"Now I am going to give you another date. The year 1914 stands out today emblazoned on the escutcheon of history as a date that can no longer be questioned by any one. And just so sure as we are here this afternoon you will see that another date will stand out just as prominently. And what date is that? I am not a prophet, but I reach this conclusion from a careful examination of the prophecies, and my only purpose in calling it to your attention today is that in this hour of stress, in this hour of suffering, in this hour of turmoil on the earth the people might turn their minds with hope to a day in the near future in which all the ills of humankind shall begin to be treated with divine remedy—and that date if you please is nineteen hundred twenty-five."

Although the meeting was easily the largest single news item in the city for that day there was no report of it in any of the New York papers. This, of course, is no occasion for surprise under the circumstances. The world has certain policies of its own to follow, and if its policies are indeterminate, its policy is to keep silence. Just now the ecclesiastico-political policies of the country are in a state of flux. No political party knows just what it is going to stand for in the oncoming elections. Anything they might do or say, therefore, concerning an unpopular class of people might turn out to work for their detriment in the end. Not knowing what is grist and what not, they decided to shut down the mill.

International Bible Students Association Class

Lectures and Studies by Traveling Brethren

BROTHER W A. BAKER

Quincy, Ill	May 2	Burlington, Ia.	May 9
Warren, Mo.	" 3	Muscatine, Ia.	" 10
Linneus, Mo.	" 4	Davenport, Ia.	" 11
Moulton, Ia.	" 5	Clinton, Ia.	" 12
Medill, Mo.	" 6	Dubuque, Ia.	" 13
Rutledge, Mo.	" 7	Waterloo, Ia	" 14

BROTHER R. H. BARBER

Appleton, Minn.	May 1	Cherokee, Ia	May 9
Willmar, Minn.	" 2	Inwood, Ia.	" 10
Jasper, Minn.	" 4	Alton, Ia.	" 11
Worthington, Minn.	" 5	Sioux City, Ia.	" 12
Superior, Ia.	" 6	Little Sioux, Ia.	" 13
Estherville, Ia.	" 7	Kirkman, Ia	" 14

BROTHER T. E. BARKER

New London, Conn.	May 2	Brooklyn, N. Y	May 9
New Haven, Conn.	" 3	Easton, Pa.	" 10
Bridgeport, Conn.	" 4	Pen Argyl, Pa.	" 11
Waterbury, Conn.	" 5	East Stroudsburg, Pa.	" 12
South Norwalk, Conn.	" 6	Allentown, Pa.	" 13
Port Chester, N. Y.	" 7	Northampton, Pa	" 14

BROTHER J A. BOHNET

Sulphur, Okla.	May 2	Konawa, Okla	May 10
Wynnewood, Okla	" 3	Ada, Okla.	" 11
Elmore, Okla.	" 4	McLoud, Okla	" 12
Tribby, Okla.	" 5	Harrah, Okla.	" 14
Tecumseh, Okla.	" 7	Oklahoma City, Okla.	" 16
Shawnee, Okla.	" 9	Edmond, Okla	" 17

BROTHER B H. BOYD

Lima, Ohio	May 5	Sparksville, Ind	May 12
Piqua, Ohio	" 6	Mitchell, Ind.	" 13
Dayton, Ohio	" 7	Bedford, Ind	" 14
Ohio	" 9	New Albany, Ind	" 16
Madison, Ind.	" 10	Louisville, Ky	" 17
Columbus, Ind	" 11	Salem, Ind	" 18

BROTHER E F CRIST

Denver, Colo.	May 2	Haxtun, Colo	May 9
Boulder, Colo.	" 3	Pueblo, Colo.	" 12
Berthoud, Colo.	" 4	Basalt, Colo	" 13
Cheyenne, Wyo.	" 5	Silt, Colo.	" 15
Sterling, Colo.	" 6	Grand Junction, Colo.	" 17
Holyoke, Colo.	" 7	Durango, Colo	" 20

BROTHER A J ESHLEMAN

Perry, N. Y	May 2	Buffalo, N. Y	May 9
Batavia, N. Y.	" 3	Olean, N Y	" 10
Tonawanda, N. Y.	" 4	Bolivar, N. Y.	" 11
Lockport, N. Y.	" 5	Allentown, N. Y.	" 12
Niagara Falls, N. Y.	" 6	Salamanca, N. Y.	" 13
Niagara Falls, Ont.	" 7	Onoville, N Y	" 14

BROTHER A. M. GRAHAM

Suffolk, Va.	May 1	Charlottesville, Va.	May 11
Norfolk, Va.	" 2	Lynchburg, Va.	" 12
Newport News, Va.	" 4	Danville, Va.	" 13
Richmond, Va.	" 5	Leaksville, N. C.	" 14
Washington, D. C.	" 6	Greensboro, N. C.	" 15
Baltimore, Md.	" 7-9	Winston Salem, N C.	" 16

BROTHER M. L. HERR

Stockton, Cal.	May 2	San Jose, Cal.	May 10
Oakland, Cal.	" 3	Petaluma, Cal.	" 11
Berkeley, Cal.	" 4	Santa Rosa, Cal.	" 12
Richmond, Cal.	" 5	Eureka, Cal.	" 14
San Rafael, Cal.	" 7	Sacramento, Cal.	" 16
San Francisco, Cal.	" 9	Chico, Cal.	" 17

BROTHER G S. KENDALL

Hutchinson, Kan.	May 2	St. Joseph, Mo.	May 9
Wichita, Kan.	" 3	Des Moines, Ia.	" 10
Newton, Kan.	" 4	Rock Island, Ill.	" 11
Emporia, Kan.	" 5	Kewanee, Ill.	" 12
Ottawa, Kan.	" 6	Peoria, Ill	" 13
Kansas City, Mo.	" 7	Joliet, Ill.	" 14

BROTHER O MAGNUSON

Parsons, Kan	May 2, 3	Claremore, Okla	May 15, 16
Chetopa, Kan	" 4, 5	Tulsa, Okla	" 17, 18
Caney, Kan	" 6, 7	Sapulpa, Okla	19 20
Coffeyville, Kan	" 8, 9	Chandler, Okla	21
Independence, Kan.	" 10, 11	Oklahoma City Okla	" 23
Nowata, Okla.	" 12, 13	Edmond Okla	" 24

BROTHER S MORTON

San Antonio, Tex	May 2	Comfort Tex	May 10
Kingsville, Tex.	" 3	Kerrville, Tex	" 12
Harlingen, Tex.	" 4	Tarpley, Tex	" 13
McAllen, Tex.	" 5	San Marcos, Tex	" 15
Mathis, Tex.	" 7	Austin, Tex	" 16
Corpus Christi, Tex	" 9	Rockdale Tex	" 17

BROTHER W H PICKERING

Altoona, Pa.	May 2	M'Ch Lake Park, Md	May 8
Coles Summit, Pa.	" 3	Oakland, Md	" 9
Cumberland, Md.	" 4	Morgantown, W Va	" 10
Frostburg, Md.	" 5	Brandonville, W. Va.	" 11, 12
Lonaconing, Md.	" 6	Fairmont, W Va	" 13
Westernport, Md	" 7	Burton W Va	" 14

BROTHER V C. RICE

Kennebunk, Me.	Apr. 30	Pittsfield, Me.	
Springvale, Me.	May 1	Bangor, Me.	
Portland, Me.	" 2	Blaine, Me.	
Auburn, Me.	" 3	Belfast, Me.	
Canton, Me.	" 4	Hallowell, Me.	
Wilton, Me.	" 5	Wiscasset, Me.	

BROTHER W J. THORN

Worcester, Mass.	May 2	Providence, R. I.	May
Milford, Mass.	" 3	Fall River, Mass.	" 10
Franklin, Mass.	" 4	Newport, R. I.	" 11
Attleboro, Mass.	" 5	New Bedford, Mass.	" 12
Woonsocket, R. I.	" 6	Taunton, Mass.	" 13
Pawtucket, R. I.	" 7	Brockton, Mass.	" 14

BROTHER T H THORNTON

Apple Creek, Ohio	May 1	Hudson, Ohio	May 7
Canton, Ohio	" 2	Cleveland, Ohio	" 9
N. Canton, Ohio	" 3	Painesville, Ohio	" 10
Akron, Ohio	" 4	Ashtabula, Ohio	" 11
Wadsworth, Ohio	" 5	Warren, Ohio	" 12
Wooster, Ohio	" 6	Mantua, Ohio	" 13

BROTHER D TOOLE

Portland, Ore.	May 2	Marshfield, Ore.	May 7
Vancouver, Wash.	" 3	Roseburg, Ore.	" 9
Salem, Ore.	" 4	Tiller, Ore.	" 11
Dallas, Ore.	" 5	Rogue River, Ore.	" 13
Eugene, Ore.	" 6	Medford, Ore.	" 14

BROTHER S H TOUTJIAN

Fargo, N. Dak.	May 1, 2	Outlook, Mont.	May 15, 16
Surrey, N. Dak.	" 3, 4	Scobey, Mont.	" 17
Bonetrail, N. Dak.	" 6, 7	Belfield, N. Dak.	" 19
Zahl, N. Dak.	" 8, 9	Butte, Mont.	" 21, 22
Bainville, Mont.	" 11, 12	Deer Lodge, Mont.	" 22
Reserve, Mont.	" 13, 14	Missoula, Mont.	" 24, 25

BROTHER J A BAEUERLEIN

Dover, N J	Apr 18	Norristown, Pa.	Apr. 25

BROTHER L T. COHEN

Paterson, N. J.	Apr. 18	Mt. Vernon, N. Y.	Apr 25

BROTHER E J COWARD

Brooklyn, N Y	Apr 18	Hartford, Conn.	Apr 25

BROTHER E L DOCKEY

Gloversville, N. Y.	Apr. 18	Boonton, N. J.	Apr 25

BROTHER A DONALD

Millville, N. J.	Apr 18	Kingston, N. Y.	Apr 25

BROTHER G H FISHER

Fall River, Mass.	Apr. 18	Linfield, Pa.	Apr 25

BROTHER A. R. GOUX

Elmsford, N. Y	Apr. 18	Long Branch, N. J.	Apr 25

BROTHER H E. HAZLETT

Washington, D. C.	Apr 18	Bridgeport, Conn.	Apr 25

BROTHER W F. HUDGINGS

Harrisburg, Pa.	Apr. 18	York, Pa.	Apr 18

BROTHER J H HOEVELER

Wilmington, Del.	Apr. 18	Baltimore, Md.	Apr 25

BROTHER R J. MARTIN

Pittsfield, Mass	Apr 18	Allentown, Pa.	Apr 25

BROTHER C E. MYERS

Boyertown, Pa	Apr 18	Chester, Pa	Apr 25

BROTHER H H. RIEMER

New Britain, Conn	Apr 18	Scranton, Pa.	Apr 25

BROTHER F H ROBISON

Deep River, Conn	Apr 18	Pottsville, Pa	Apr 25

BROTHER H A SEKLEMIAN

North Bergen, N. J	Apr 18	Hamburg, N. J.	Apr 25

BROTHER W E VAN AMBURGH

Bayonne, N. J.	Apr 18	Atlantic City, N. J.	Apr 25

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Study XVI: "Present Inheritance of New Creation"

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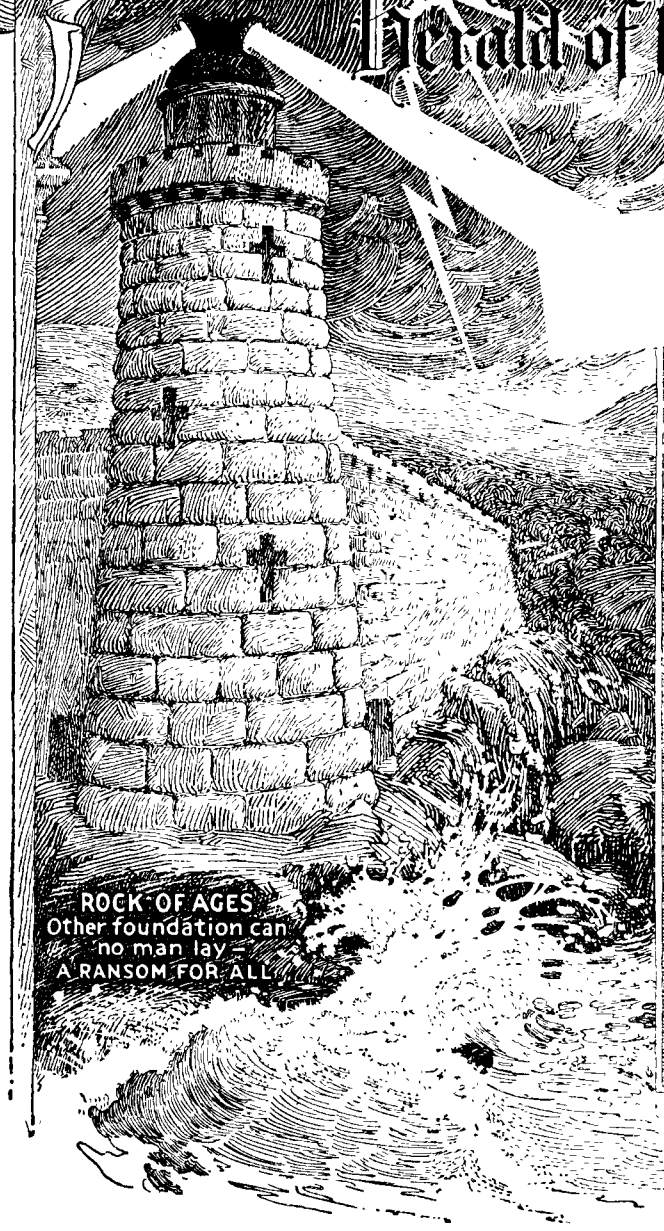

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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YEAR TEXT CARD AT REDUCED PRICES

We still have some of the year text motto cards which we are willing to let go at a reduced figure, to clear out our stock. 15 cents each, postpaid. See fuller description in December 15, 1919, WATCH TOWER, page 382

LOCAL CONVENTIONS

Several local conventions have been planned for May 29-31. For further information correspond with the class secretaries listed below:

AUGUSTA, GA.: H. M. Frost, 956 Broad St
ROCKFORD, ILL.: Miss Beulah Bemis, 224 N. Day Ave
EVANSVILLE, IND.: Mrs. H. Forstmeyer 210 Read St
CLIFTONDALE, MASS.: Dr. Horace D. Moore, Odd Fellows Bldg
NIAGARA FALLS, N. Y.: Alfred Fosbraey, 1137 Pierce Ave
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DENISON, TEX.: J. R. May, 525 W. Murry St
SAN ANTONIO, TEX.: J. M. Kimport, 801 Essex St
WICHITA FALLS, TEX.: Miss Loula Simmons, 400 Adams St

A local convention has also been arranged for BALTIMORE, MD., May 7-9. Communicate with Dr. Chas. A. Schaefer, 53 South Fulton Ave., Baltimore, Md., for all details.

THE WATCH TOWER IN CZECHO-SLOVAK

A new translation of THE WATCH TOWER is now appearing in the Czecho-Slovak language. It is issued once each month and the subscription price is $1.00 per year for North America, and $1.50 per year for Europe. Address: Straznica, 1289 Warren Avenue, Detroit, Mich.

Speakers' Appointments for Local Classes

BROTHER J. A. BAEUERLEIN

Newburgh, N. Y.	May 9	Beacon, N. Y.	May 9

BROTHER E. W. BETLER

Clinton, N. J.	May 9	New Britain, Conn	May 16

BROTHER L. T. COHEN

Chester, Pa.	May 9	Millville, N. J.	May 16

BROTHER E. L. DOCKEY

New Brunswick, N. J.	May 9	Port Chester, N. Y.	May 16

BROTHER A. DONALD

Albany, N. Y.	May 9	Johnstown, N. Y.	May 16
Schenectady, N. Y.	" 9	Gloversville, N. Y.	" 16

BROTHER A. D. ESHLEMAN

Waterbury, Conn.	May 9	Wilmington, Del.	May 16

BROTHER A. R. GOUX

Bangor, Pa.	May 9	Pen Argyl, Pa.	May 9

BROTHER H. E. HAZLETT

Binghamton, N. Y.	May 9	Elmira, N. Y.	May 9

BROTHER J. H. HOEVELER

Newport, R. I.	May 16	Fall River, Mass.	May 16

BROTHER W. P. HUDGINGS

Newark, N. J.	May 9	Boyertown, Pa.	May 16
Bloomfield, N. J.	" 9	Pottstown, Pa.	" 16

BROTHER C. E. MYERS

North Bergen, N. J.	May 9	Deep River, Conn.	May 16

BROTHER H. H. RIEMER

Camden, N. J.	May 9	Pittsfield, Mass.	May 16

BROTHER F. H. ROBISON

Tarrytown, N. Y.	May 9	Washington, D. C.	May 16
Yonkers, N. Y.	" 9	Baltimore, Md.	" 16

BROTHER H. A. SEKLEMIAN

Syracuse, N. Y.	May 9	Rochester, N. Y.	May 9

BROTHER W. E. VAN AMBURGH

Passaic, N. J.	May 16	Paterson, N. J.	May 16

BROTHER C. H. ZOOK

Harrisburg, Pa.	May 16	York, Pa.	May 16

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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AMBASSADORS OF PEACE

"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.

STANDING today upon a sea of glass mingled with fire, the Christian, who has no sympathy with the wrongful methods of the beast, but who has gotten the victory over the beast, his image and the number of his name, is witnessing a spectacle the like of which has never before been actually seen. Higher and higher the waves of restless humanity are tossing, and wilder and wilder grows the storm as the waves beat against the more stable parts of the governments of earth. The sea symbolically represents the restless, discontented element of humanity; the fire pictures destruction. The spirit of fear has taken hold of the hearts of the peoples of all nations, kindreds, and tongues. We are witnessing literally the fulfillment of Jesus' words: "Upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear". No one but the consecrated Christian understands and appreciates the real meaning of these events; and because of his understanding there rests upon him a great responsibility. It is his privilege to perform a work that comes to none other on earth

AN UNHOLY TRINITY

There is a combination between the financial powers, the political forces in control, and the nominal ecclesiastical element, which combination is formed for the purpose of trying to preserve the existence of each and to stay the onrushing of the storm. Their various suggested remedies for the condition show how bewildered they are; and with frankness of speech their official organs give utterance to the confusion prevailing throughout the earth. The New York *Times*, of April 1, says:

"The month of April is likely to be a critical period in the development of European labor problems. Germany draws ever nearer to a decision between the forces of organized government and perhaps no less organized revolution. In England the labor sky is clouded, though no big storm is actually raging. France has minor strikes in many districts and a big central strike in the war-wrecked Lille-Roubaix-Turcoing area.

"The situation in Italy is of the utmost gravity. Factory Soviets have so grown in power and daring that on more than one occasion they have seized factories and attempted to run them in defiance of the proprietors for their own benefit. Against the first such attempt in Naples, Premier Nitti had enough resolution to send troops, who forced the workers to yield by bloodshed. In Turin, Mazzoni Brothers, big cotton spinners, preferred to shut down to acceding to the workers' demands. Despite pressure from local authorities, they stood firm, but to avert trouble the Government requisitioned the factory over the proprietors' heads and put in its own representatives to run it, who gave the workers practically everything they asked.

"Through the industrial area of northern Italy the workers have refused to recognize the legal Summer time, and private owners and even municipalities have had to give way, although the railroads run on a Government time schedule.

"The Extremist newspaper *Avanti* openly preaches revolution, and the labor leaders openly admit that the existing workers' Soviets—which have a system of representation in a grand central Soviet on the Russian model—are simply 'tryouts' in preparation for governing the country when the revolution comes. Last year the Italian Bolsheviki planned a great demonstration for Lenin's birthday in the second week of April. At that time the country was being swept by a blaze of nationalism, and the nationalist opponents of Bolshevism met the labor demonstrators in the streets of the northern cities and smashed the whole movement by force. Will they dare or be able to repeat the performance this year if the Reds again throw down the challenge?

"In Austria, Hungary, and Poland starvation, approaching bankruptcy and disease are making the path smooth for revolution. And behind the Red movement, inspiring it, directing it along ten thousand channels, stands the Bolshevist group in Moscow, very clever, very determined and quite unscrupulous as to how it achieves its purpose, which is avowedly the establishment of a proletariat dictatorship throughout the world.

"An English labor leader, George Lansbury, just back from Moscow, writes in his newspaper, The London *Daily Herald*:

" 'Lenine and his friends are convinced that the capitalist system can only be removed by violent revolution. The Russians ask just one thing: 'Do you want to establish Socialism? Is the aim and goal of your efforts the destruction of the capitalist power of exploitation?' They think their partisans in every country ought to work together for the realization of this object by every means possible.'

"Nothing could be clearer or more explicit. Every big labor movement in every country has its inspiration from Moscow, is backed by Moscow's money, Moscow's advice and Moscow's propaganda. America has had proof enough in her own labor troubles, and yet the Atlantic is a wide barrier, and it is far harder to land men and documents from an ocean-liner than to slip them across a European land frontier, loosely guarded save at the high roads and railroads. . . .

"At the end of April comes May Day, that has grown more and more since 1900 the occasion for proletariat demonstrations. Last year blood flowed even in the streets of nationalist Paris. This year may well see decisive happenings in Italy, Germany, Austria, and Poland. Whether the blow falls then or later, plans are being made for it everywhere, and the governments of Europe seem inactive or helpless before the threatened storm."

STRIKES AND DIFFICULTIES WIDESPREAD

Another New York daily of March 30th says:

"Consular agents from all over the world are reporting

to the State Department here general strikes and uprisings. . . . Recent reports from England, France, Germany, Spain, Italy, Japan, the countries of South America all point to a general labor unrest and indicate the workers themselves, despite these similar activities of governments, soon will be running things.

"Said M. Bidegaray, general secretary of the Federation of Railwaymen, . . . addressing the congress: 'You must execute the orders of the Federation of Labor and collaborate, should it take place, in a general revolution which must be realized for the benefit of the proletariat, and not result in favor of the bourgeoisie as previous revolutions have done.' This statement was made in connection with a discussion of the May Day celebration.

"All indications point to a general strike in England, the present strikes being called there being merely 'feelers' of strength.

"Even in Japan the uprising of the workers has begun. A report from Japan by way of Moscow and London reached here today declaring 'the strike situation acute. Workers are killing landowners.'

"From Rio de Janeiro today came the announcement that the 'first' general strike in the history of the city had come to an end after five days of tying up the normal activities and the port."

MAN-MADE REMEDIES

The various political parties have proposed remedies for the present disorder, but all these must fail for two reasons at least: First, because these plans are formulated by selfish, imperfect men, and the efforts of such for many centuries have proved futile. And for the second reason that God's due time has come for the disintegration of the old order and the establishment of the new order of righteousness under the great Messiah.

The statesmen of earth, fearing another great world war, and with an expressed desire to prevent it, met together and formed a League of Nations. This has been heralded abroad as the great emancipator of mankind from the present conditions. But of necessity it must fail. In the United States the League has been violently opposed by many strong men and it has been defeated in the Senate. But even had the United States adopted the League of Nations, joining with the other countries of the world, it could not have accomplished the purpose expressed, for the reason that it is man-made, formulated by selfish men; and for the further reason that it is contrary to God's way.

Jehovah foreseeing the conditions that would prevail at this time foretold them through the mouth of his prophets of old. He foretold the formation of the League of Nations and what would be its ultimate result. (Isaiah 8:9; Zephaniah 3:8) The Protestant churches nominal have united themselves together in what they designate the Interchurch World Movement, which organization comes forward declaring its purpose to bring about the desire of humankind. It has gathered together a great sum of money and enlisted the influence of strong financial princes and political rulers; but it will prove absolutely abortive. In its announced purposes, this Interchurch World Movement says:

"We believe the time is fully ripe for such unity of action on the part of united Protestantism, that, without attempting to solve the problems arising from divergent and conscientiously held points of view on matters of doctrine and policy, the churches are ready for a common program of activity."

A POLITICO-ECCLESIASTICAL MOVEMENT

In other words, this great movement is organized more for political purposes than otherwise, although assuming the name of Christ. The Prophet, uttering the divine prophecy centuries ago, said: "Take counsel together and it shall come to naught; speak the word and it shall not stand". (Isaiah 8:10) Why will not this Interchurch World Movement succeed? The reason is because it is utterly contrary to the way marked out by Jesus Christ, the Head of the church, and is therefore contrary to the divine plan. God through his Prophet said to all such: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:8, 9.

Verily we are living in the day of the Lord, in the day of his vengeance upon the unrighteous systems of earth. This day, according to the divine foreknowledge and foretestimony, has come upon the church nominal and the world in general as a thief in the night; and now such organizations vainly attempt to extricate themselves from the dilemma. St. Peter wrote concerning this time: "The day of the Lord will come as a thief in the night, in which the heavens [ecclesiastical systems] shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth [organized society] also and the works that are therein shall be burned up [destroyed]". The Interchurch World Movement is making a great deal of noise and its power and influence are passing away amidst the noise, as the Apostle foretold.—2 Peter 3:10.

Indeed the entire world is stirred from center to circumference with strife of tongues, controversies, tumult and confusion. Every element—social, political, financial, industrial, and ecclesiastical—is melting with fervent heat. The old social order is passing away. The powers that be are using repressive measures, seeking to compel all elements out of harmony with them to yield to their influence and power. This is but adding fuel to the flames, and wilder and wilder grows the storm. This condition of turmoil, of strife, confusion and destruction, is what St. John on the isle of Patmos saw in vision and he saw a class of the followers of the Lamb, Christ Jesus, standing above this disorder and rejoicing. Every fully consecrated Christian who is performing his duties and privileges belongs to this class thus described by the Revelator.

In this hour of distress, then, the Lord has laid upon his ambassadors a duty which they cannot shirk and at the same time prove faithful and loyal to him.

THE CHRISTIAN'S DUTY

The common people of earth, in fact, the great mass of humankind, desire peace, quietude, liberty, prosperity, happiness. They have become too wise to believe that the man-made remedies offered will solve their difficulties. In the various church denominations there are millions of good, order-loving people, who are anxious to know what to do that an ideal condition might be established amongst the human family. They are ignorant of God's arrangement. The consecrated child of God who has an understanding of the divine plan, then, in

proportion to his opportunities, can bring comfort to the hearts of the sad and bind up those hearts that are broken. Such consecrated Christians are the only ones who at this time can understand and declare the real peace that will bring the desire of all nations. These have the mind of the Lord and they follow the Lamb whithersoever he leads. Their business, their occupation, their all, is for him and his cause of righteousness. They cannot participate in the controversy by taking sides with any of the contending elements. They are ambassadors of the King of kings and Lord of lords, and their privilege and duty is to make proclamation, to those who have a hearing ear, of the message, pointing them to the Prince of Peace who will bring order out of chaos and establish a rule of righteousness in all the earth. These are they who constitute the feet members of the body of Christ; and the Prophet represents them as the feet of him, the great Prince of Peace, standing aloof from the kingdoms of this earth and proclaiming to those who have a hearing ear the message of salvation, the message of peace, the good tidings of good. Of these the Prophet wrote: "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) Never did Christians on this earth have a more desirable position and opportunity of announcing to the world that there is just ahead a time of unparalleled peace, prosperity and happiness, and that it will be brought about only through the ministrations of Messiah's kingdom; and that the trouble now upon the world is but the forerunner of the establishment of that ideal condition.

THE DUTY OF THE SAINTS

More than thirty years ago that wise and faithful servant to the Laodicean church, whom the Lord made ruler over all of his household, wrote concerning the time in which we are now living, setting forth the duties and privileges of the saintly class:

"An important question arises regarding the duty of the saints during this trouble, and their proper attitude toward the two opposing classes now coming into prominence. That some of the saints will still be in the flesh during at least a part of this burning time seems possible. Their position in it, however, will differ from that of others, not so much in that they will be miraculously preserved (though it is distinctly promised that their bread and water shall be sure) but in the fact that, being instructed from God's Word, they will not feel the same anxiety and hopeless dread that will overspread the world. They will recognize the trouble as the preparation, according to God's plan, for blessing the whole world, and they will be cheered and comforted through it all. This is forcefully stated in Psalm 91; Isaiah 33:2-24.

"Thus comforted and blessed by the divine assurance, the first duty of the saints is to let the world see that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful, cheerful and always rejoicing in view of the glorious outcome foretold in God's Word. . . .

"But the saint should take no part in that struggle. His consecration vow was that he would strive and grasp and run for a higher, a heavenly prize, and hence he is weaned from earthly ambitions, and labors not for earthly things, except to provide things *decent* and *needful*; for he is giving heed to the course and example of the Master and the apostles . . .

ENSAMPLES OF CONTENTMENT

"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 the 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 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.

"The poor world groans, not only under its real, but also under its fancied ills, and especially under the discontent of selfishness, pride and ambitions which fret and worry men because they cannot fully satisfy them. Hence, while we can see both sides of the question, let us counsel those willing to hear to contentment with what they have, and to patient waiting until God in his due time and way brings to them the many blessings which his love and wisdom have provided.

" . . . But by fulfilling our mission, preaching the good tidings of the *ransom* given for ALL, and the consequent *blessings* to come to ALL, we shall be true heralds of the kingdom—its abassadors of peace. . . .

"The troubles of this 'Day of Jehovah' will give opportunity for preaching the good tidings of coming 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. . . .

" . . . the Lord's children should have no sympathy with the arrogant, insatiate desires and endeavors of any class. Their utterances should be calm and moderate, and always for peace where principle is not at stake."—A 338-342.

AMBASSADORS, ATTENTION!

Let every one, then, who is an ambassador of Christ take heed to these words of wisdom spoken under the direction of the Lord of the harvest. Let every one engaged in the Pilgrim service take courage in this hour of the world's dire perplexity and with the spirit of the Prince of Peace go forth with renewed energy, giving proclamation to his glorious message. Let every such an one refrain from harsh language against any one, but let our speech be as becometh the saints of God. Let the truth do the smiting, remembering that "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) We urge the dear friends everywhere to arrange for public meetings whenever possible, that a public proclamation of the message of comfort and peace may be delivered to the people now. We have no selfish purpose to accomplish. Our purpose alone is to bring the glad tidings to others that they may be relieved of their sufferings and of their burdens and may look forward to the glorious kingdom of Messiah which is just at the door.

Not every one can engage in an oral proclamation of the message of peace, of good cheer and good will; nor is this the most effective way. The ambassador of Christ who bears the message in the nature of the printed page often does much more lasting good than one who speaks it orally. The Lord has graciously provided for the colporteur work and there are none who occupy a position of greater honor than the colporteurs. Let each one remember as he (or she) goes forth each day that he, in bearing this message of peace, is an ambassador of

Christ, and having the spirit of Christ and being of the feet members he (or she) is of that class that stands above the turmoil of this earth, above the disorder of the present kingdoms, and declares the message of salvation, of peace and comfort, to those who have a hearing ear.

We are now in the time of which Brother Russell wrote more than thirty years ago, as above quoted. Let us appreciate the fact, then, of the importance of this hour and the privileges that lie before us. He then foresaw, as he said, that this day "will give opportunity for preaching the good tidings of coming 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." Blessed is the portion of the one who engages in the colporteur service!

AMPLE SUPPLY OF BOOKS

Many of the dear brethren who were engaged in the colporteur service have been forced out of it in recent months because of our inability to furnish them with the books; and this inability was due to the fact that the printers and manufacturers were unable to furnish to the Society the books. Disturbed conditions have affected the work. But now we are happy to announce that after much laborious effort we have on hand and in stock many thousands of volumes and many more thousands will be ready in a short while. There has been a great shortage of Scenarios; but we now have available 55,000 copies and another 55,000 will be ready within thirty days. In addition to this, in the first edition of the "Talking with the Dead" booklet we issued 250,000 copies. Then there is the opportunity of soliciting subscriptions for THE GOLDEN AGE and putting out the "Talking with the Dead" booklet as a premium, thus giving further opportunity of testifying to the truth.

We should keep in mind that the months of April, May, and June will be much more favorable to the colporteur service than the summer months. Additionally, most of the people now have money to buy, and the opportunity seems to be unusual for the placing of these volumes in the hands of those desiring a message of comfort and wishing to know of God's arrangement. We may expect stringency in the finances of the people later in the year, about the time of the fall election. We may meet with more repressive measures from those who are blinded by the adversary and those opposed to the truth. Let us, therefore, be up and doing. We urge every brother and sister who can find the opportunity to do so, to engage in the colporteur service, putting out the STUDIES IN THE SCRIPTURES, Scenarios, or else engage in the GOLDEN AGE work, or working them all together.

We know the meaning of the present strife and trouble upon earth. We know from the Scriptures what will be the result; and we know from the Lord's Word that the only remedy for these ills is the kingdom of Messiah. Therefore it is our privilege to bear to the people the only message that is stabilizing, comforting, and that will pour oil on the troubled waters, enabling many to avoid strife and controversy, that will calm their hearts and help them to wait patiently and bear the present conditions until the kingdom of righteousness of the great Messiah is fully established. Should all the people turn to the Lord and accept the message of truth as set forth in the divine plan there would be no more strikes, there would be no Bolshevist movements, there would be no anarchistic troubles. Love being the motive power, every one would seek to dwell in peace and render good unto his neighbor. It is our solemn duty and privilege, therefore, as Christians, to bear this message to every one of the world that has the hearing ear, that all who desire to be comforted, stabilized and helped, may thus be helped. Appreciating, then, the duties and privileges before us, let each ambassador of the Prince of Peace grasp the opportunity of service as it comes; and such faithful service to the Lord will bring that peace and joy which passeth all human understanding.

We suggest that the colporteurs everywhere replenish their stock quickly, so that they will have on hand ample supply in case transportation should be interrupted. We urgently request every one not engaged in the colporteur service, who can find time to do it, to have a part therein, thus being an active ambassador of peace, a comforter to those who need comfort. Nothing in the world can bring this comfort to the people except the message concerning Messiah's kingdom. The STUDIES IN THE SCRIPTURES and kindred publications are the only ones on earth that contain the message explaining the Bible. Let each of us, then, realize and appreciate our privilege of bearing this message of salvation and peace to the world and saying at the same time to nominal Zion, "Thy God reigneth!"—You have looked forward to the coming of Messiah. He is here! He is now setting up his kingdom!

THE MASTER'S MEAT

"I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me, and to finish his work."—John 4:34, 36.

AT THE close of our Lord's conversation with the Samaritan woman at Jacob's well his disciples, who had gone into the adjoining city of Sychar to purchase provisions, came to him saying, "Master, eat". Jesus' reply was to the effect that he had food to eat which they did not know about. Their natural conclusion was that someone had visited him during their absence and had brought a lunch, bodily refreshments.

They did not understand the deep import of his words, for they could not understand them, being yet but natural men. It must be borne in mind that the Master was speaking as a spirit-begotten new creature. "I [the spirit-begotten new man] have meat to eat that ye [yet unbegotten of the spirit and hence not illuminated by it] know not of." On other occasions our Lord called attention to the inability of his disciples to understand much that he had to tell them. On one occasion he said: "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the spirit of truth, is come, it shall guide you into all truth". At the time of

this incident the spirit "was not yet given; because that Jesus was not yet glorified".—John 16:12, 13; 7:39.

INSIGHT A BLESSING AND PRIVILEGE

It is a privilege to understand any part of God's counsels and purposes; it cannot properly be looked upon as a *right*. Jehovah has therefore made an understanding of his will dependent not merely upon mental astuteness nor upon human sagacity, but rather upon a willingness to be taught by the Lord in his own time and by such agencies as he may choose to employ. The wise men of the world have not known God's counsels; for "they have rejected the word of the Lord; and what wisdom is in them?"—Jeremiah 8:9; Psalm 25:9.

Though the disciples did not at that time understand the significance of the Master's words, yet there was nothing about his remark to indicate that they never would understand it. Quite to the contrary, we note that when he had finished his sacrificial work, had been raised from the dead a glorious new creature, and had ascended on high to appear in the presence of God on behalf of believers, then the heavenly Father shed forth upon the faithful disciples, waiting in Jerusalem for his guidance, a greater capacity for insight into spiritual matters. Acts 2:18.

When Jesus said to the disciples that he had meat to eat we must remember that the old English word meat does not have special reference to flesh meat, as it does in present-day usage. The word means merely food; and food is that which is taken into the system to nourish it, to keep it active, and to sustain it. Translating the Master's remark out of the figurative language into which it was put, it would signify: 'I have that which nourishes me as a new creature, that which keeps me active, that which sustains my life as a new creature which you are not yet able to appreciate'.

The disciples mumbled something in response, but it only served to emphasize their ignorance of what he had said. The Master then ventured the further statement: 'That which nourishes me, that which keeps me active, that which sustains me as a new creature is to do the will of him that sent me and to finish his work'. It was not knowledge which sustained his life as a new creature, it was not an understanding of the divine purposes, though both of these things were tremendous helps: it was harmony with and conformity to God's will or purpose for him under the special circumstances involved.

DEDICATION TO EXTRAORDINARY SERVICE

Jehovah's will was the thing most prominent in Jesus' mind throughout the three and one-half years of his special trial time. Many centuries before his special consecration at Jordan the Prophet had spoken for him, saying, "Behold, I come; (in the volume of a book it is written respecting me) to perform, O my God, thy will". (Psalm 40:7, 8 *Septuagint*) Dedication to Jehovah's special will or determination concerning the redemption of mankind was thus shown to be the very essence of our Lord's special consecration. He had always done the Father's will; he had always been in perfect harmony therewith. But God's will under normal circumstances does not involve sacrifice. Sacrifice is an abnormal thing, an unusual thing in the universe. And for this reason opportunity was extended to Jesus to dedicate himself to a special work, requiring special hazards and offering special rewards.

In the Spanish-American War one part of the naval force of the United States was outside the harbor of Santiago, and opportunity for a specially hazardous service was extended. Every man on board those ships had sworn to perform any service necessary in fighting for his country; but for this unusual service volunteers were called for. So it was with our Lord Jesus. He entered into a special contract willingly, knowing that it had extraordinary dangers and also an extraordinary recompense. It is *this* will to which he refers more especially as being his meat or food as a new creature.

That Jehovah's will or purpose for himself and for the human family was uppermost in his mind throughout his ministry seems apparent from remarks which he occasionally let fall. At one time he said: "I seek not mine own will, but the will of the Father which hath sent me". (John 5:30) Again: "I came down from heaven, not to do mine own will, but the will of him that sent me". (John 6:38) And at the most crucial hour of his testing in the Garden of Gethsemane, he was faithful to this principle when he prayed: "Nevertheless, not my will, but thine, be done". (Luke 22:42) He had a will, a very strong preference, and he was not abashed to mention it, but he made it plain that if this preference of his in any manner interfered with the divine purpose as bound up in the special contract of sacrifice, then he was desirous that his own preferences be ignored.

NO HAPPINESS IN SELF-WILL

We cannot know *all* that this will of God, with its course of self-sacrifice, cost our dear Lord; but in proportion as we are faithful footstep followers of his we should be able to appreciate *some* of the things which it cost him, or at least some of the opportunities which were presented to him to do other than the Father's way. For instance, about the middle of his ministry, when he was at the height of his popularity there occurred a little incident which is very significant, though barely mentioned. After our Lord had sent forth the twelve into various parts of Judea and Galilee, and after they had returned to him at Bethsaida he desired to have opportunity for hearing reports of their experiences and for fellowship with them. The great number of callers, coming and going, made it impossible to have any private meeting in the village, so the Master and his disciples set sail across the sea toward a little stretch of table land near the southeast corner of the lake. Apparently the winds were adverse; for the crowd, perceiving the direction of their course, ran around the southern end of the lake and apparently arrived on the spot as soon as or sooner than our Lord did. It was on this occasion that he miraculously fed the five thousand and more.—Mark 6:30-44.

Three of the evangelists say little about the attitude of the people, but John, whose gospel was written quite late and partly with the object of mentioning matters largely overlooked by the others, gives us a few suggestive words. He says: "When Jesus therefore perceived that they would come and take him by force, *to make him a king*, he departed again into a mountain himself alone".

(John 6:15) Our Lord was at the crest of the wave. Had he had the least desire to turn aside from Jehovah's method of blessing mankind that would have been the psychological moment. There was sedition brewing at that time against Rome. The Jewish Nationalists were looking over the country for a man capable of being their leader. There was no one else who stood out in a non-partisan way with anything like the prominence which our Lord enjoyed. The high priest and members of the Sanhedrin at Jerusalem were mostly opportunists, who, while not liking the Roman yoke, thought it better than running the risk of rebellion. They could not be trusted as leaders against Rome. The people knew Jesus' unpopularity with the ecclesiastical functionaries and probably figured that he could be induced to take charge of a politico-military movement. How little did they understand our Lord's real mission! Instead of appreciating him as an instructor; instead of coming to him to be taught concerning the divine will, they came to him with brazen audacity to insist upon his coöperation with their own petty schemes and ideas.

JEHOVAH'S WAY THE BEST

But could not Jesus have succeeded in casting off the Roman yoke, is it asked? Yes: but for one thing. With that barrier removed he with his superior knowledge of human weaknesses and human needs could, doubtless, have conducted a bloodless revolution against the Romans, overthrown that vast empire, set Israel at the pinnacle of glory in earth's affairs, himself at the head of that nation, and brought blessing to mankind. He could have taught men how to eat and how to cultivate the ground to their advantage. He could have made such life as they possessed much more enjoyable and much more happy. But he could not have given them everlasting life; and the improvement in their conditions of life would have but whetted their desire for a continuance of it.

The one thing which stood in the way (aside from his own will to do God's way, of course) was the edict of Jehovah in setting aside 2520 years for the supremacy of Gentile world dominion, the fourth of which world empires, the Roman, was still in power.

But there was no attractiveness whatever in the appeal made to Jesus to become their king. On the other hand, it must have been unspeakably discouraging to find them so utterly unresponsive after some eighteen months of preaching, to find them so utterly ignorant of God's real purposes for them. Instead of acceding to their clamorous requests the account says: "He departed into a mountain to pray". From that day his favor with the common people began to wane, only flaring up a little just before his crucifixion when they thought that he was finally going to conduct their hoped-for political coup.

Another incident is given us which shows how thoroughly our Lord was out of accord with popular sentiment. It was near the close of his trial time. The time for celebrating the Feast of Tabernacles was at hand. Other members of his own household in Capernaum urged him to go into Judea and to attend the Feast in Jerusalem. His reply was: "I go not up," but at the same time urging them to go. Later on in the week he did go down, evidently having waited for some indication of the divine will in respect to his own attendance. The account says: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink".—John 7:37.

"IF ANY MAN THIRST"

The Feast of Tabernacles was held just following the observance of the Atonement Day, and commemorated partly their wanderings in the wilderness, but more especially God's preserving power while they were thus wandering. During those forty years their sandals waxed not old, neither their garments. Jehovah was their sole means of instruction and support. This deeper thought, however, was largely lost sight of by the Jews and they remembered merely the temporary dwelling places which their forebears had had in the wilderness. During the week of this Feast they did not dwell in their usual habitations, but moved onto the roofs of their houses, where they lived in tents or booths. The last day and the great day of the Feast fell on the Sabbath. Jewish history tells us that on that day it was customary to spend the afternoon in the singing of psalms calculated to inspire their national hopes. For such purposes there was a trained chorus often aggregating five thousand voices. It is just possible that on this particular occasion they had been singing some such psalm as the forty-second, which says: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Psalm 42:1, 2) At all events, at some appropriate juncture, our Lord stood up in the midst of the vast concourse of people which was doubtless assembled in the courts of the Temple and said: "If any man thirst, let him come unto me and drink".

Jesus was offering them the very thing which they were in need of—refreshment of heart and mind, individually and nationally. Had they been honest in recognizing the real situation, some at least, would have come to Jesus and said: We are interested in what you had to say and we would like to have you explain how it is possible for us to get the blessing implied in your words. What is there for us that we can do to start the divine providences to operating in our favor? But apparently not one of all that vast throng was sufficiently interested to do as much as inquire.

The Feast of Tabernacles was one of the two important social events in the year, with the Jewish people. The Feast of Passover in the spring and the Feast of Tabernacles in the fall stood out as prominent points in the year's calendar and even moderately circumstanced Jews tried to attend one of these feasts, or, if living at a great distance, to send one or more representatives from their community. It is not unreasonable to suppose that there were Jews within the sound of our Lord's voice who represented all of the Jewish nation in all the world. At the Pentecostal period of the following spring the representative character of the audience is clearly shown. (Acts 2:8-11) Practically speaking, all of Jewry was within the range of Jesus' voice, and all of Jewry was too preoccupied with its own ideas to give ear to him who "spake as never man spake".

It could not have been encouraging to our Lord, but must have been discouraging, to find his three years of

labor so utterly fruitless as regards gratitude and appreciation from the nation which was peculiarly his own. At the close of that important day we can imagine our Lord out under the open sky contemplating the stars which he, as the honored agent of Jehovah, had had the privilege of creating millenniums ago. He could hardly be oblivious to the great disparity between the glory which he had with the Father before the world was and the dearth of honor or recognition which he was having on earth. With a view to blessing mankind he had left the ivory palaces of glory, had left the richer and more exalted state of being and had come down to earth. It might reasonably be expected that as an envoy from the heavenly court he should be received on earth with all the honors and acclamations which it would be possible for human beings to give. But earth was the one rebellious province in God's happy universe. So far from being acclaimed and honored here, "he was despised and rejected of men".—Isaiah 53:3.

JESUS' CONTRACT WITH THE FATHER

No one could blame our Lord had he thought to himself: I have labored faithfully for three years to convey to this people some more accurate conception of Jehovah's character. I have been met with almost universal disesteem and disregard for my message. Even if I go ahead and redeem this race what will be the use? They do not know what life is, and they show no disposition to be blessed. How do I know that any benefit will derive from this course of sacrifice?

But if such thoughts occurred to our Lord's mind they were not attractive to him; they had no power to move him from the contract which he had made. His contract was not with the Jewish people, but with Jehovah. It was not made dependent upon appreciation or gratitude or responsiveness in the minds of the Jews, but was voluntarily entered into with a view to giving them something that they could not otherwise have. His "meat" was not to please either the Jews or the Gentiles, but 'to do the will of his Father which is in heaven, and to finish his work'.

Another test came to Jesus when, at the very close of his trial time, a bosom friend failed to support him. When Peter denied his Lord, Jesus might with some degree of justice have said: Here is Peter, one of the three most favored apostles, the one above all the twelve to whom one might look for dependable qualities; the three have been the most favored among the twelve; the twelve have had the most advantages of any in the Jewish nation; the Jewish nation has had more advantages than any other nation on earth; if Peter could do such a thing with all the advantages he has had, what would the rest do even if they were redeemed? But though Peter's deflection was a source of keen pain to our Lord it in no wise turned him aside from proceeding with the accomplishment of the Father's will. "My meat [that which nourishes me, that which sustains me, that which keeps me active as a new creature] is to do the will of him that sent me, and to finish his work."

THE FOOD WHICH FED

Has this celestial food proven to be sustaining to our Lord Jesus? Beyond any question it has. It has been so successful that it was possible for his life to be not only perpetuated but for him to receive a most glorious body and all the powers which go with it. So successful was it that the Apostle could truthfully say of him that because of his extraordinary fidelity "God also hath highly exalted him, and given him a name which is above every name". (Philippians 2:9) So successful was it that it was possible for the Scriptures to say that Jesus is now exalted "far above all 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". (Ephesians 1:21) So successful was it that it was possible for the writer of the Hebrew letter to say of Jesus: "Whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they".—Hebrews 1:2-4.

The Apostle Peter tells us that our Lord has left us an example 'that we should follow his steps'. (1 Peter 2:21) Again the Master advises us: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you". (John 6:27) Again our Lord encourages us by saying: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself". (John 7:17) In another place the Master identified his followers with him in this matter of doing God's will, God's special will, when he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he *that doeth the will of my Father which is in heaven*". (Matthew 7:21) A further identification of his followers was made by our Lord Jesus when he said: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother".—Matthew 12:50.

This last statement was made on the occasion when Jesus was giving instructions to his disciples and to other listeners who were standing about. Jesus' mother and other members of his family appeared on the outside of the circle and the apostles, some of whom were also related by blood to Jesus, thinking more of the social amenities of the time than they did of the eternal truths which Jesus was explaining, blurted out an interruption, saying: "Behold, thy mother and thy brethren stand without, desiring to speak with thee". Rather than rebuking the thoughtlessness of the disciples who thus broke his line of teaching, Jesus turned the incident to good account by asking the question: "Who is my mother? and who are my brethren?" The disciples did not know what he meant, even as they usually did not know. They were too taken aback to attempt an answer: so Jesus answered the question in the manner above quoted. What did he mean? He evidently meant this: the relationship of a brother is a *close* relation; that of a sister, in addition to being close, has an added quality of *tenderness;* the relationship of mother, in addition to being very close and tender, is also a *vital* relationship. The Master would say then: 'He that doeth the will of my Father which is in heaven, the same stands

to me in a relationship which is at once close and tender and vital'—more vital, more tender, more close than any earthly relationship can be.

MEAT WHICH PERISHETH NOT

The New Testament is sprinkled with references to our recognition of, acquaintanceship with, and conformity to the Lord's will. The Apostle Paul says that we should "be not unwise, but understanding what the will of the Lord is". (Ephesians 5:17) Again he tells us that we should conform ourselves "not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart". (Ephesians 6:6) God's will for the church during the gospel age is of such a nature that it is impossible to do it acceptably by mere outward conformity to certain rituals. It is of such a searching nature that it cannot be done without the heart's coöperation, indeed without the heart's stimulus and impulse back of it. The Apostle again prayed for some of the brethren that 'they might be filled with a knowledge of God's will'.- Colossians 1:9.

In the fifth chapter of Hebrews the Apostle uses a general figure of food, saying: "Every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil". (Hebrews 5:13, 14) Milk belongeth unto babes, or is appropriate for babes, not merely because it is convenient, but because there is a close chemical analogy between milk and human blood. This fact makes it possible for milk to be assimilated with the expense of a small amount of vital energy. Strong meat, or in modern English solid food, on the other hand requires the expense of a considerable amount of vital energy in order to digest it, but there are larger returns. One must have, however, a margin of energy before it can be invested in such heavy digestive processes without detriment to the organism as a whole. This an infant does not have, for it needs its energy to build muscle and nerve cells and tissue.

MILK AND SOLID FOOD

There is a similar situation with us as new creatures in Christ. The Lord's designated will, his determination for sacrifice during this gospel age, is as necessary for our life when we are babes in Christ as when we have made more progress. Conformity to his will is a vital thing for us at all times. But that will is less complex at the beginning of our Christian experience than later on. It takes less faith for us to respond to the Lord's instructions at the beginning of our course than at the end of it, though it may not take less faith in proportion to what we have. At the beginning, when we are babes in Christ, God's will is largely theory to us. If we see an adverse experience coming our way we have no memory of previous experiences as new creatures which will serve to convey to our perceptions just what the experience is to mean. It may take about all the faith we have to face the experience but we do not have much faith to spare. As we go on, and experience after experience passes us we have the memory of the pain, the chagrin, the humiliation caused to the flesh by those experiences as a sort of *impedimenta*, or baggage, of the virtue produced. If another trial is confronting us we must have faith enough to overcome the memory of all previous similar experiences in order to face the oncoming one with fortitude. But there is a compensation in this matter whereby the Lord provides us with increasing spiritual vitality, increasing faith, through those very experiences. Thereby we learn the truth of the Scripture promises that the Lord will not leave us nor forsake us, but that he will sustain us.—Hebrews 13:5.

In physical life a man who is in good health, strong and virile, does not have to worry about his digestion. When he is hungry the prospects of a meal are pleasant, the act of eating is enjoyable and the after effects are happifying. But one who is in a bad way as to health, very dyspeptic and run down, may look with a good deal of anxiety on all of his needs for food. The thoughts of eating are not attractive to him. While eating he must be so careful that most of the pleasure of appetite is removed; and after he has eaten the effects are anything but stimulating.

HEALTHY AND DYSPEPTIC CHRISTIANS

Counterparts to both of these cases can be found in the spiritual world. Some followers of the Lord are in good spiritual condition. They look forward to the apportionments of divine providence with appreciation, even though the flesh may not *voluntarily* coöperate with the determination of the new mind. They rejoice in the tribulation *knowing* that it works patience, experience, hope. The after-effects are pleasant to them as new creatures. They look back on given experiences or trials and verily feel that they would not have missed those tests for anything. Looking back they remember how near the Lord was to them and how thoroughly he fulfilled his promise to be with them. But the one who is spiritually dyspeptic, who recognizes conformity to the divine will to be the only means of perpetuating his existence as a new creature, but who constantly quails before the divine apportionments, is in a pitiable state. He sees the Lord's will in a given experience ahead of him and wishes that there were some way out of it, or over it, or around it—any way but right through it. While in the experience he has fears that the Lord is not taking proper care of his interests. When it is over he moans in retrospect at the terrible time he had. Such a one is bound to be lean and scrawny as a new creature in Christ. Such a one should pray for greater faith, for the ability to view all the experiences of the flesh as Jehovah views them, as valuable and indispensable strengthening agencies.

People will do almost anything to secure food. In times of famine and siege human beings have eaten almost unbelievable things. Many years ago a prospector was separated from the rest of his party in the great Ungava district of Canada. As is the usual course when one is lost in the woods, he described a large circle and came back in about two days to a place where the party had formerly made camp. On deserting the site the camp cook had left a bone of venison, scraped ordinarily clean. After two days wandering in the woods with nothing to eat but a few pine shoots, that discarded bone of venison looked very attractive to the wanderer. He boiled and scraped the bone and got much nourish-

ment from it. Another attempt was made to find his way but he returned in about two days more to the same spot. The bone which had twice been discarded still looked good to him. He boiled it, broke it up into pieces, sucked the pieces, and thus derived much more nourishment. The man finally came to such straits that he ate his own rawhide moccasins. Now a moccasin is not usually looked upon as a table delicacy, but this man did not find fault with them. There was some nourishment there and he recognized his need of it.

NO COST TOO GREAT

If a man would go to such extremes to preserve his imperfect life under imperfect conditions for a few hours, or days, or weeks, or years at most, and that accompanied with much sorrow and disappointment, what ought we not to be willing to do in the shape of conformity to the Lord's will for us, since thereby we not only nourish and strengthen our new lives but actually sustain them so that we may have their full powers, not under imperfect conditions but on the most glorious plane and filled with all the fullness of him that filleth all in all? Certainly there is no comparison.

"I love thy will, O God!
Thy blessed, perfect will,
In which this once rebellious heart
Lies satisfied and still.

"I love thy will, O God!
It is my joy, my rest;
It glorifies my common task,
It makes each trial blest

"I love thy will, O God!
The sunshine or the rain.
Some days are bright with praise, and some
Sweet with accepted pain."

SAUL'S FAILURE

JUNE 6—1 SAMUEL 15

"Thou hast rejected the word of Jehovah, and Jehovah hath rejected thee." 1 Samuel 15:26.

THE PERIODS IN SAUL'S LIFE—TWO PROMINENT TESTINGS—THE DIVINE DECREE AGAINST THE AMALEKITES AND THE REASONS FOR IT—JEHOVAH'S COMMAND TOO CARELESSLY OBSERVED—KING SAUL'S THREE FAILINGS—CUTTING TESTS OF CHARACTER.

OUR lesson tells of the testing of King Saul, of his failure to stand the tests, and of the consequent rejection of his family and himself from the kingdom. His history may be divided into four parts: (1) The favorable opportunities of his youth—energetic, fine-looking, modest, his choice as the king of Israel was generally conceded to be an excellent one. (2) In the earlier years of his reign he was a successful general and an able organizer of his kingdom. (3) In his testing time he failed and was rejected, partially at first, more thoroughly subsequently. (4) The decline of his manhood, his near loss of reason, and finally the tragic death of himself and his sons. Today's lesson deals specially with the third of these epochs—his testing in regard to obedience to the divine will.

Evidently quite a number of years intervened between the testing of King Saul in the matter of sacrifice and his second test discussed in today's lesson. In the interim Israel had grown strong as a nation; and the time had come for the carrying out of a divine declaration made long before; namely, that the Amalekites should be utterly destroyed. As one branch of Esau's family, they were related to the Israelites and to the Arabs of today. Like the latter they were horsemen, who flourished by pillaging their neighbors. Not strong enough themselves to injure the Israelites, they associated themselves with others of the enemies of Israel, either directly participating in war or indirectly, following after battles to gather up the spoils. It will be remembered that they fought against the Israelites in the wilderness when on their way toward Canaan. (Exodus 17:8-16) It will be remembered also that they again opposed the Israelites in conquering the land of promise; and that the Lord had declared through Moses that these should be utterly destroyed, and had given Israel this command. -Deuteronomy 25:17-19.

PARTIAL OBEDIENCE UNSATISFACTORY

That King Saul had made good use of his opportunities as an organizer of the kingdom is evidenced by the fact that a large army was assembled in harmony with the Lord's command to the Prophet: "Two hundred thousand footmen and ten thousand men of Judah". This army was evidently so disposed of as to intercept any of the Amalekites who might flee. Meantime word was sent to the Kenites, who dwelt among the Amalekites, advising them to leave that they might not suffer in the punishment of the Amalekites, and the explanation made was that as the Kenites had favored the Lord's people, they were spared in recognition of this fact; for the destruction of the Amalekites was in harmony with the divine decree, because of their opposition to Israel.—Deuteronomy 25:17-19.

The people were all slaughtered except the king, whom King Saul spared, keeping him as a kind of trophy. The animals also were all destroyed, except the choicest of the flocks and herds, which additionally was contrary to the divine command.

When the Prophet Samuel came to the king, the latter saluted him as God's representative and reported that he had done according to the divine command. Then came the inquiry, "If so, what means the bleating of the sheep and the lowing of the cattle?" Saul's answer was probably a prevarication: that these were kept in order to be offered to the Lord in sacrifice. Then Samuel reproved him, pointing out that he had violated the command of the Lord in preserving any of them. The king, however, protested that the people had kept them; that Israel had desired them; and we can readily suppose that there would have been among the Israelites quite an opposition to the waste of the good things of the Amalekites, so accustomed were people of that time, as well as of today, to desire valuables. Saul might have indeed complied with the divine decree by rendering obedience to the Lord and thus putting himself in disfavor with the people: but he would have maintained the divine approval thereby. As it was, the Prophet expressed the divine disapproval, saying: "Hath the Lord as great delight in burnt-offerings and sacrifice as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken [better] than the fat of rams."

Here, then, is our lesson. 'Obedience is better than sacrifice' in God's sight. He will neither approve nor reward carelessness on our part in this matter. On the contrary, inattention to his direct will would mark us as proportionately unfit for his direct service, either here or hereafter. This implies on our part such a loyalty to the Lord, such a carefulness in respect to his service, such a recognition of each other in respect to the Lord and his service, that we would go about very carefully in our endeavors to serve his cause. So the Apostle exhorts: "Let us walk circumspectly," carefully, scrutinizingly.—Eph. 5:15.

TESTS OF THE ROYAL PRIESTHOOD

Frequently tests come to the royal priesthood after they have been a long while in the school of Christ. Speaking to

some such, the Apostle says: "For when for the time ye ought to be teachers ye have need that one teach you again what be the first principles of the oracles of God," the doctrines, or teachings of Christ. (Hebrews 5:12) We are sometimes surprised at others, sometimes at ourselves, that we have been so slow in making progress; that we have apparently gained so little victory in character-building and appreciation of the principles which should govern among those who are the Lord's anointed and in preparation for the throne. Saul's difficulty and tests may represent some of our own:

(1) A selfish spirit, a desire for some of the best of the things which the Lord has condemned; a willingness to spare these because they appeal to us from a selfish viewpoint, the fleshly viewpoint.

(2) A man-fearing spirit. As Saul feared to bring upon himself the reproaches of the people, fearing to be thought too narrow on the one hand and too wasteful on the other, so a temptation comes to the Lord's people to guide their course not entirely by the Word of the Lord, but with a deference to the sentiments of others. This is the fear of man that brings a snare. (Proverbs 29:25) We are ensnared by the spirit of the world. Of such the Lord says: "How can ye believe [be in proper discipleship] which receive honor one of another, and seek not the honor that cometh from God only?"—John 5:44.

(3) Saul's third difficulty was that he had too slack an appreciation of the Lord's Word: and this is the difficulty which specially besets nearly every one of the Lord's followers who stray into error of doctrine or of conduct. With what care ought we to guard ourselves, lest having become partakers of so great a blessing as our anointing implies, any of us should seem to come short of its glorious realization in the kingdom. Let us see to it that we put away all love of sin in its every form, and that we esteem the Lord's favor so highly that the consideration of human friendships would not have a particle of weight of influence with us, except as the same should be in full accord with the divine program; and in order to the maintenance of these proper relationships, let us take heed to his Word.

Let us remember the Apostle's words that we wrestle not with flesh and blood, but with wicked spirits in high positions. (Ephesians 6:12) Let us remember that these wicked spirits have the power in some degree to favor in us wrong sentiments; that in proportion as we would give our minds into any selfish, sinful, or ignoble channel, in that same proportion these unseen adversaries of the saints would have power over them. Let us remember, on the contrary, that in proportion as our hearts are loyal to the Lord and his Word and to the spirit of the truth, the spirit of love, in that same proportion we are surrounded by a halo of influence which would protect us, so that of such it may be written, "The wicked one toucheth him not".—John 5:18.

TROUBLES OF WORLD AND CHURCH

If the test of character approved of God is love—perfect love for God, for the brethren, yea, also for our enemies—then let that thought be continually before all of our minds to the intent that we be not overtaken, that we be not deceived by the great adversary, who still would fain put darkness for light and light for darkness. Are we prepared for the tests, of which we read that they would deceive, if it were possible, even the elect? We still believe that these tests will be along the lines of perfect love. Love and selfishness are the two great powers that are moving the world and each individual therein. We have already seen that the selfishness, which will overwhelm the world shortly, will mean lovelessness to the extent that the Scriptures declare, "Every man's hand shall be against his neighbor, and no peace to him that goeth out nor to him that cometh in". (Zechariah 8:10; 11:16) Is that same condition of things to be expected in the church—every man's hand against his neighbor, the tongue of every brother against every other brother in the Lord? Are anger, malice, hatred, envy, and strife to be permitted to overwhelm the church of Christ? Could such things have any place or power or influence against those who have knowledge of the truth? We are of the opinion that some taste of this is what we may expect.

We are in the habit of supposing that our Lord's words, "Brother shall deliver up brother to death," applied merely to our Lord's time and during the Dark Ages. Do we forget that similar conditions may be expected in the end of this age? The delivering up may not be physical, however; the crucifying, the scourging and the roasting may not be literal; but we believe that very much the same things may be expected with only such limits as our civilization will compel. Apparently it is not enough of a test to us to be "hated of all men for my name's sake". We must be tested by the hatred, the malice, the evil speaking and evil surmising of those who dipped with us in the dish, of those who partook with us of the present things of divine bounty at the table of the Lord, the spiritual food. Ah! If this be so then we may indeed expect for the closing days of the church, the body of Christ, experiences not dissimilar to those which came to the Master in Gethsemane, one of the most trying of which must have been the Judas kiss.

GODLY SORROW WORKETH REPENTANCE

When some of those who heard the apostles on the Pentecost Day came to an understanding of what was the real situation of affairs, and of how that they and their rulers had crucified the Prince of life—some of them actually and some of them by failing to protest—those who were right-minded were cut to the heart and cried out, "What must we do?" The Apostle assured them of forgiveness because they did it ignorantly. And so with us. If any of us find that under any snare or delusion of the adversary we have been entrapped into wrongdoing toward a brother, we should immediately feel cut to the heart, and should go to the Lord for divine forgiveness and to those whom we have wronged, for their part of it, that thus we might turn defeat at the hands of the adversary to victory.

Undoubtedly just such a storm is coming; and as the prophet expresses it, the question is not, Who shall fall, but "Who shall be able to stand?" (Malachi 3:2) A thousand shall fall to one who will stand. The elect will not be deceived, but the question is, Are we of the elect? and our answer must be that the Lord will decide this matter according to the manner in which we decide when under the test. It is impossible for us to surmise what may be the various apparent grounds for unbrotherliness, for the loss of a brother's love. If we give heed to the adversary, he will make us think it proper to break away from the regular rule of procedure, and, if we are willing, make us to feel that we are fully justified in violating all the various directions which the Lord our God has given us. It will require of all of us loving faithfulness to the Lord and to the brethren to enable us to withstand the trials of this day; and we cannot at this point refrain from reminding the dear followers of the Lord afresh of what has already been amplified in STUDIES IN THE SCRIPTURES, Volume VI, Chapter 9, the course which the new creature should take in every matter in which he feels that a brother has offended him, outlined by our Lord in Matthew 18:15-17.

Let us be sure that the adversary will use every means to turn us aside from this plainly stated rule of love; that he will endeavor to make us think that it cannot be applicable to the difficulty which troubles us. Let our answer to all such suggestions of Satan be: "Get thee behind me". We write thus pointedly, because here and there intimations come from brethren of misunderstandings and in some instances the manifestation of a hypercritical spirit, an unbrotherly spirit, a spirit in direct opposition to the golden rule and to the Lord's instructions, to go to him alone, to seek to win the brother, and not to cast him off nor excommunicate him. On the contrary, it is appropriate to be ready to die for him. "We ought also to lay down our lives for the brethren."—1 John 3:16.

A SHEPHERD BOY CHOSEN KING

— — JUNE 13 — 1 SAMUEL 16:1-13 — —

"The spirit of Jehovah came mightily upon David from that day forward."—1 Samuel 16:13.

SAMUEL'S MINISTRATIONS TO SAUL CEASE WITH THE LATTER'S REJECTION — SAMUEL INSTRUCTED TO VISIT JESSE TO ANOINT ONE OF HIS SONS — MISREPRESENTATIONS AND PARTIAL REPRESENTATIONS — GOD'S SPIRIT OR POWER UPON THE LAD DAVID.

THE record is, "Samuel came no more to see Saul until the day of his death". That is to say, God having cut off Saul from special guidance and relationship, it was no longer Samuel's province as God's representative to go frequently to him to give direction respecting the interests of the kingdom. The record, however, implies that Samuel had great sympathy for Saul and mourned for him. So it is sometimes with the Lord's children of this gospel dispensation. We feel a deep interest in matters and persons of our intimate association, and at times might almost be tempted to think that the Lord had made some mistake in his dealings with them—especially if they be near and dear to us by the ties of blood or fellowship. It is for us to learn, as did Saul, not to question the ways of the Lord, but to rely upon his unerring wisdom in the management of his own cause. With a slight reproof the Lord sent Samuel to anoint Saul's successor, saying, "Fill thine horn with oil and go; I will send thee to Jesse, the Bethlehemite, for I have provided me a king among his sons".

Samuel was a wise man, and knew instinctively that while Saul had been ready enough to receive the anointing himself he would never consent to have another anointed as his successor in the kingdom, but would desire to retain the authority, the position, for the members of his own family. He therefore replied to the Lord: "How can I go?" Will not my mission be interrupted if Saul learns of my intentions, and I shall not even have the opportunity to carry it out, for he will kill me, and justify his action under the plea that I was a traitor to the king. The Lord replied: "Take an heifer with thee, and say, I am come to sacrifice unto the Lord".

MORALISTIC RIGHTEOUSNESS OFTEN A HINDRANCE

Should any of the Lord's dear people, lacking a proper balance of mind on this subject, be inclined to repudiate such an avowal as being a lie, an untruth, and say Samuel's real purpose and the Lord's was that he should anoint a king, and the offering by sacrifice was merely a subterfuge and misrepresentation, a falsehood out of the whole cloth, and they hesitate to brand such a course as both speaking and acting a lie merely because it was the Lord who gave this direction and his inspired Prophet who carried it out, we would reply that the principle involved is the same whoever may be the ones carrying it out. If the course had been wrong for Samuel or for any other man, it would have been still more wrong for the Almighty God. But if, as we claim, it was right and proper for the Almighty, it would be an equally proper course for any one to take.

It would not have been proper to say that he was going to sacrifice if there had been no intention to sacrifice, but merely to anoint! As a matter of fact, the sacrifice was the purpose of the visit, so far as the people of Bethlehem were concerned, the matter of anointing being purely the Lord's business and that of Jesse and his family. As the anointing was none of the business of the people of Bethlehem, it was entirely proper that it should not be mentioned to them. Our Lord frequently followed the same course during his ministry, telling only those things which his hearers could "bear". Sometimes he spake in parables, that the multitude might hear and not understand the true import of his message, and this he explained to the apostles, saying, "To you it is given to know the mystery of the kingdom of God: but unto outsiders these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand". (Mark 4:11, 12) Again he said to the disciples: "I have many things to tell you, but ye cannot bear them now".—John 16:12.

No one could be in relation with the Lord at all who is not honest at heart: but this does not mean that he must tell everything he knows to everybody.

SEVEN SONS DECLINED

The account is evidently not a complete one. We may suppose that after all who wished to draw near unto the Lord through the sacrifice had attended, and the matter and the feast were entirely at an end, Samuel went with Jesse to his home and there looked over his sons, waiting for guidance from the Lord as to which of them should be anointed Apparently Jesse had been asked to send his sons one by one to the Prophet, and they came, the eldest first. So seven of Jesse's sons passed before Samuel, and the Lord rejected all of them; there was some unfitness at the core, at the heart, which was not apparent to the outward observer, who like Samuel would have concluded otherwise. Then Samuel, evidently surprised, said to Jesse, "Are here all thy children?" and he replied, "There remaineth yet the youngest, and, behold, he keepeth the sheep". And Samuel said: "Send and fetch him, for we will not sit down until he come hither, and he sent and brought him". The youngest son was David, and we read: "He was ruddy, and withal of beautiful countenance and goodly to look upon". The description is thought to indicate that David was fair-complexioned and of auburn hair. It is supposed that he was in his eighteenth year. The Lord said to Samuel: "Arise, and anoint him, for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren."

God looked for the same characteristics in David that he now seeks in those whom in this age he calls to be anointed for the kingdom. He found in him faith, meekness, courage, energy, and loving obedience. Yet he was young and inexperienced and untrained and unskilled in the duties of the high office to which he was called. This latter condition, which, in the estimation of men, would have been an unsurmountable barrier, was no obstacle in God's sight; for God is able to inspire his called ones with his spirit and to arm them with his might. So he did with David, and so he does with the Christ—our Lord Jesus and his body, the church. In the Psalms of David his typical character is very clearly indicated, sometimes personifying Jesus our Head, and sometimes the whole body of Christ. Thus, for instance, when he says: "They part my garments among them, and cast lots upon my vesture," the reference is only to our Head; while in other cases, as in Psalm 23, the application is to the whole body, whose Shepherd is the Lord Jehovah.

"FROM THAT DAY FORWARD"

"And the spirit of the Lord came mightily upon David from that day forward." We are not to understand from this that David was begotten of the holy spirit, as are members of the body of Christ, the church, during this gospel age. No; ours is a special and peculiar blessing from the Lord, the like of which never came before Pentecost, except in the one case of our Lord's baptism of the spirit at Jordan, when he received the holy spirit without measure. The spirit, influence, power of God upon David was similar in its operation and effect to what it had been upon Samuel and the prophets. Undoubtedly it gave him wisdom, strength, and courage and enabled him wisely to appropriate to himself the various opportunities for the learning of the imperfect lessons in connection with his daily experiences, all of which were a schooling or preparation for his future work as king.

David when anointed was but a youth. He was not one, however, who wasted the precious springtime of life in sowing "wild oats". He was a bud of promise, a noble youth—meek, modest, gentle, faithful, courageous in the line of duty, and brave to face danger and to endure hardness in any good work, especially wherever the interests of God's people were at stake. Seeing in him this sterling stamp of character, God called him to higher service.

A FRIEND AS ADVERSARY

Question: What did our Lord mean by referring to the Apostle Peter as an adversary? See Matthew 16:22, 23.

Answer: This occurred just after Peter had openly confessed his belief in Jesus as the Messiah and after Jesus' declaration that his church would be founded on that confession. Following this conversation with the disciples our Lord charged them particularly not to make his Messiahship generally known to the people. This suggests the thought that neither the disciples nor our Lord had previously been enunciating his Messiahship, but rather preaching that the kingdom of heaven was at hand, without saying precisely who was to be the king. The command not to make the matter known was evidently because the result of such a program would have been to rouse at least a party spirit among the people, some of whom accepted his miracles, etc., and would have espoused his cause, while others with the Pharisees would have opposed, and thus an insurrection would naturally have followed. Besides, it would have interfered considerably with the program which our Lord saw marked out for him in the divine Word—his death as the sin offering. He did not need to proclaim his Messiahship; for he already knew, as he had stated, that whosoever the Father would draw would come; and that those not drawn of the Father, and not disposed to become his disciples, should not be especially drawn by the proclamation of his Messiahship and the prospects of the kingdom.

PETER A STUMBLING-STONE, AN ADVERSARY

Having prepared the minds of the disciples by the declaration that hades, death, would not be permitted to triumph over his church, our Lord began from that time onward to break gradually to them information respecting his own decease and his resurrection from the dead. It was then that the same noble Peter forgot himself, as we would say, and undertook to correct our Lord and to outline for him other things. He was moved to this, not merely by selfish motives of prejudice and by hopes of sharing in the kingdom and of avoiding the ignominy, but doubtless also by his love for our Lord and by his desire to see the Master honored and exalted, rather than set at nought and killed. But as on another occasion this noble Apostle said things, "not knowing what he said," so now he evidently did not realize the import of his language and how, if it were followed, it would mean to our Lord the rejection of the Father's plan and the substitution therefor of a plan more agreeable to the flesh.

The text says that "Peter took him"; and this we may understand to signify that Peter took our Lord apart from the others. It was a private interview and exhortation; and no doubt Peter intended to bring in various supporting arguments; for instance, that the disciples would be discouraged with such talk, etc. However, he only "began", and did not get to finish his argument; for the Master was so full of the spirit of loyalty to the Father and his plan that he could not endure even a suggestion to the contrary, and must needs hasten to repudiate such disloyal suggestion. His answer was a severe rebuke to Peter, yet doubtless was a blessing to him as long as he lived, and probably helped him afterward to be much more modest.

When our Lord said: "Get thee behind me, Satan", he did not mean that he considered Peter possessed by the devil. Rather, in the original the word Satan is "adversary", and was properly used in respect to any person taking a position adverse or in opposition to another. The great adversary of God and man is called Satan, that word being used for him as a proper name. At this time our Lord turned to Peter, and addressed his words so that all the apostles might hear him, in order that the matter might be the more impressive and all the more a valuable lesson to them, that they might all know that their Master never compromised his Father's will in any sense or degree. "Get thee behind me, adversary: thou savorest [partakest] not the things that be of God, but the things that be of men"—you are viewing matters not from God's standpoint, but from that of fallible, fallen men.

So it is today, and ever has been with the church, the body of Christ. If they are intent upon following the footsteps of the Lord they must expect adversaries to arise who will seek to turn them away from the path of sacrifice and duty, to make the path seem too difficult or to attract their attention to other plans or methods less costly, more in harmony with the fleshly mind. We should remember the Master's course and take a similar one, and point out to these, if they be friends and in the truth (and such they frequently are, as was Peter), and their influence is being exercised in a wrong direction, against the truth, against our best interests, against the divine plan, and hence that they are adversaries not only to us, but also to the Lord. We should thus seek to reclaim them and to help them to walk in the same way with us, instead of leaving the narrow way to follow their kindly meant but pernicious influence.

The word here rendered "offence" would more properly be translated, as in the Revised Version, "a stumbling block", or a stone of stumbling. Thus we see that it was the same Peter whose noble confession had so refreshed the Lord and blessed the other disciples and Peter himself, and who on this account was designated a stone, indicative of strong character, that was now, by reason of the same strength of character, strong-mindedness, strong will, in danger of becoming, not a stone in the Lord's temple, but a stumbling stone. And should some of the Lord's people, strong in character, become stumbling stones to us, we have here our Lord's illustration of our proper course—to turn from them, refusing to be stumbled, refused to be led away.

THE TERMS OF DISCIPLESHIP

Our Lord took this occasion to lay pointedly before his disciples the fact that if they loved the present life, with its advantages, more than the future one with its present disadvantages, they had no business being among his disciples; that any one who would be his disciple should reckon self-denial, self-negation, absolutely necessary to discipleship, and should be prepared with no uncertainty of mind or of purpose to follow after Jesus with a cross—not a literal cross, but the crossing of human self-will with the divine will.

"SAINTS IN CHRIST JESUS"

Question: Is it advisable to apply the Bible term "saints" to those who are merely probationary members of Christ; might it not lead to confusion?

Answer. The word "saints" is one of particular attractiveness. It signifies holy ones, those believers who are being sanctified in Christ Jesus. There is much opposition to the use of the word today, attributable, apparently, to two reasons: one is that the vast majority of professing Christians know that they are not saints, not being made holy, not living as near to the Lord as they could live, not separate, even in heart, from the world, the flesh, and the devil. Such persons have strong reasons for disliking the word "saints". They realize that it would exclude them and nearly all of their friends and special associates in religious work. Another reason for opposition to the word "saints" is that in the dark ages it became the custom for the Roman and Greek Catholic Churches, and in some measure the Armenian and Anglican Catholic bodies, to *canonize* or legally set apart as objects of reverence, certain persons respecting whom, after several centuries had elapsed, nothing specially evil was remembered, but only things esteemed as honorable and praiseworthy. The word *saints* thus became separated from living saints; indeed, this may have been because there were few Christians really so much alive toward God as to be representative of saintship.

Another reason why some people dislike this term, saints, is that they consider it to be rather boastful. Some would even say that it is hypocritical; because, having lost sight of "justification by faith" and its effect upon the stand of the believer before the throne of divine grace, they have

become accustomed to think of and to pray for all Christians as "miserable sinners", overlooking the fact that there are some in whom "the righteousness of the law is fulfilled", because they are "walking not after the flesh, but after the spirit". The merit of Christ covers all their unwilling shortcomings.—Romans 8:4

It must be borne in mind that the word *saint* does not signify actual perfection, merely, as it did in our Lord's case, but also those who are *made* holy through him. The apostles were saints and classed themselves with the saints of God, declaring respecting this, "we also are men of like passions with you".—Acts 14:15

REQUESTS FOR PILGRIM VISITS

In order to facilitate the annual revision of our lists containing requests for Pilgrim visits, THE WATCH TOWER urges those classes desiring a resumption of the periodical visits by the Society's lecturers to answer at once the questions appended to this notice. Postcards should be used in making applications. The questions need not be repeated, but the answers should be given consecutively after a, b, c, etc. Please write plainly; use a typwriter, if possible. We wish to emphasize the necessity of advising us promptly of any changes in the information submitted. Failure to do so is frequently the cause of considerable expense to the Society, loss of time for the Pilgrim brethren, and disappointment for the class

It is quite probable that there is not a class of the International Bible Students Association in the United States that was not on our list of requests for Pilgrim visits during the past year, and we presume that all will decide, in harmony with the reasonable requirements herein set forth, to renew their requests for the ensuing year.

Now that the world-war is over, there is developing an increasing number of requests for public meetings. This is due, no doubt, to the fact that the public mind is quickened by the perilous times that have come and desires to learn what the Scriptures have to say respecting the outcome of present world-wide troubles

These lecturers are in a special sense the representatives of the WATCH TOWER BIBLE AND TRACT SOCIETY, as it represents the Lord. They thus represent the kingdom now close at hand, and are prepared to serve at two meetings each day—preferably afternoon and evening, the morning frequently being devoted to travel and study.

In the matter of entertainment of these Pilgrim brethren, nothing luxurious is expected—merely a clean and comfortable room and plain and wholesome food. The Society pays their expenses, and thus they represent its interests only. The Society uses great care in the selection of these brethren, to the intent that their presentations of the truth may be clear and helpful to the pure, the sincere in heart —upbuilding in the most holy faith.

As the kingdom draws nigh there is no wonder that the requests for Pilgrim visits increase in number. Who can tell how much longer will tarry the time "called day" before the night fully settles down, during which the Pilgrim visits will necessarily cease! Following are the questions which need immediate answers for guidance in fulfilling our part:

(a) How many Bible Students in your class who accept the complete series of STUDIES IN THE SCRIPTURES?
(b) Are weekly meetings held?
(c) Where do you now meet on Sunday? (Give full street address and name of auditorium, hall, or home, notify us of changes).
(d) At what hours are the Sunday meetings held?
(e) Was a vote taken on the Pilgrim invitation?
(f) Do you desire Sunday for special public lectures, and how frequently?
(g) Have the members of your class chosen leaders in accordance with Volume VI, chapters 5 and 6?
(h) Give name and address of one member of class (other than Secretary) whom we may notify in re Pilgrim visits
(i) If your town is not a railroad station give the name of proper railroad station at which to stop.
(j) How many miles from station is meeting place?
(k) Give full name and address of Class Secretary (always notify us of changes).
(l) Any additional remarks

ONE AIM AND ONE PURPOSE

MY DEAR BROTHER RUTHERFORD

After such a sweet season of fellowship at the Memorial Convention, followed by a brief though very profitable visit at the Bethel, I feel that a fitting climax was reached by the reading of the very helpful article in the April First TOWER on the Society's position and purpose. I refer to the first article in the issue

To me this article seems not only to be guided by the Lord but also it must appeal to even those who do not see eye to eye with the Society on every point as most consistent and showing the spirit of the Master. His careful reading has been of great comfort to me

As the Lord's people we all have one aim and purpose, and surely there is too little time left for us to quarrel over non-essentials when the great Prize is so near at hand How I do long to be with you all at that great Convention, dear Brother. . .

I took a Vow some years ago, a clause of which was to always remember the dear ones at the Bethel. I have tried to keep that ever since, and while I have been somewhat slow to take resolutions, realizing my many weaknesses, still I have taken another, which, by the Lord's grace, I intend to keep. That is that since I am sure that I agree perfectly on all doctrinal points with the Society, and since there are no essentials on which I am at the slightest variance, I shall refuse to discuss or argue non-essentials, and use my feeble efforts to build up and not tear down.

Will you please take this letter from me, using it as you choose, as an expression of my warmest love, and most ardent desire to be of any possible cheer and assistance to you and the other dear ones there who are seeking daily to lay down their lives for the brethren?

By His grace, your devoted brother in the Lord,

WALTER H. BUNDY, *N. Y.*

DEAR BROTHER RUTHERFORD:

For some weeks Sister Baker and I have been once more meeting with the I. B. S. A. class here, and are realizing more and more the wrong position we have been in. There is one thing yet to be done, however, before the missteps will have been fully retraced, and that is to ask your forgiveness for belittling and criticising you and other prominent brethren.

Had we been actuated by Christ's spirit instead of seeking points of criticism we would have been endeavoring to support with prayer and sympathy in the trying times through which we have passed. Dear Brother, we do ask your forgiveness.

Probably the one thing more than all else that aroused and startled us was to find a sour and suspicious spirit filling us and to realize that this was the natural and logical result of the things on which we were feeding.

We realize that the Standfast movement had its inception in "unteachableness", and it will retain its grasp on each one, except as they learn of Jesus—meek and lowly in heart.

We are determined to use our remaining strength in proclaiming the "Kingdom at Hand".

Yours by his grace,

Brother and Sister E. J. BAKER, *Wash.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Shellsburg, Ia.	May 15	Knoxville, Ill.	May 21
Cedar Rapids, Ia.	" 16	Canton, Ill.	" 23
Iowa City, Ia.	" 17	Peoria, Ill.	" 24
Moline, Ill.	" 18	Kewanee, Ill.	" 25
Rock Island, Ill.	" 19	Rochelle, Ill.	" 26
Keithsburg, Ill.	" 20	Ashton, Ill.	" 27

BROTHER R. H. BARBER

Omaha, Neb.	May 16	Kansas City, Mo.	May 23
Lincoln, Neb.	" 17	Sedalia, Mo.	" 24
Jansen, Neb.	" 18	Jefferson City, Mo.	" 25
Auburn, Neb.	" 19	St. Louis, Mo.	" 26
Falls City, Neb.	" 20	Vandalia, Ill.	" 27
St. Joseph, Mo.	" 21	Martinsville, Ill.	" 28

BROTHER T. E. BARKER

Kunkletown, Pa.	May 16	Carbondale, Pa.	May 23
Palmerton, Pa.	" 17	Scranton, Pa.	" 23
Lehighton, Pa.	" 18	Maplewood, Pa.	" 24
White Haven, Pa.	" 19	Benton, Pa.	" 25
Wilkes Barre, Pa.	" 20	Mahanoy City, Pa.	" 27
Peckville, Pa.	" 21	Hazleton, Pa.	" 28

BROTHER W. W. BLACK

Inverness, N. S.	May 19	Port Hood, N. S.	May 24
Mabou, N. S.	" 20	Truro, N. S.	" 26
Brook Village, N. S.	" 21	Brookfield, N. S.	" 28
Glendyer, N. S.	" 23	Halifax, N. S.	" 30

BROTHER J. A. BOHNET

Oklahoma City, Okla.	May 16	Red Rock, Okla.	May 24
Edmond, Okla.	" 17	Tonkawa, Okla.	" 25
Stillwater, Okla.	" 18	Enid, Okla.	" 26
Drumright, Okla.	" 19	Watonga, Okla.	" 27
Pawhuska, Okla.	" 21	Custer, Okla.	" 28
Arkansas City, Kan.	" 23	Hobart, Okla.	" 30

BROTHER B. H. BOYD

Louisville, Ky.	May 17	Wadesville, Ind.	May 24
Salem, Ind.	" 18	Vincennes, Ind.	" 25
Palmyra, Ind.	" 20	Washington, Ind.	" 26
De Pauw, Ind.	" 21	Alfordsville, Ind.	" 28
Boonville, Ind.	" 22	Evansville, Ind.	May 29, 30

BROTHER E. F. CRIST

Silt, Colo.	May 16	Florence, Colo.	May 26
Grand Junction, Colo.	" 18	Colorado Springs, Colo.	" 27
Durango, Colo.	" 20	Trinidad, Colo.	" 28
Aztec, N. M.	" 21	Rocky Ford, Colo.	" 30
Farmington, N. M.	" 23	Lamar, Colo.	" 31

BROTHER A. J. ESHLEMAN

Jamestown, N. Y.	May 16	Butler, Pa.	May 23
Westfield, N. Y.	" 17	New Brighton, Pa.	" 24
Warren, Pa.	" 18	Ellwood City, Pa.	" 25
Titusville, Pa.	" 19	New Castle, Pa.	" 26
Oil City, Pa.	" 20	Sharon, Pa.	" 27
Kittanning, Pa.	" 21	Meadville, Pa.	" 28

BROTHER A. M. GRAHAM

Greensboro, N. C.	May 16	Gastonia, N. C.	May 23
High Point, N. C.	" 17	Charlotte, N. C.	" 24
Welcome, N. C.	" 18	Shelby, N. C.	" 25
Winston-Salem, N. C.	" 19	Westminister, S. C.	" 26
Salisbury, N. C.	" 20	Greenville, S. C.	" 27
Hickory, N. C.	" 21	Greer, S. C.	" 28

BROTHER M. L. HERR

Sacramento, Cal.	May 16	Roseburg, Ore.	May 23
Chico, Cal.	" 17	Tiller, Ore.	" 25
Paradise, Cal.	" 18	Eugene, Ore.	" 27
Ashland, Ore.	" 19	Eastside, Ore.	" 28
Medford, Ore.	" 20	Salem, Ore.	" 30
Rogue River, Ore.	" 21	Dallas, Ore.	June 1

BROTHER M. A. HOWLETT

Toronto, Ont.	May 16	Bracebridge, Ont.	May 24
Oshawa, Ont.	" 18	North Bay, Ont.	" 26
Barrie, Ont.	" 21	Haileybury, Ont.	" 27
Orillia, Ont.	" 23	New Liskeard, Ont.	" 30

BROTHER O. MAGNUSON

Claremore, Okla.	May 16	Chickasha, Okla.	May 25
Tulsa, Okla.	" 18	Lawton, Okla.	" 27
Sapulpa, Okla.	" 20	Bowie, Tex.	" 28
Chandler, Okla.	" 21	Wichita Falls, Tex.	" 30
Oklahoma City, Okla.	" 23	Denison, Tex.	" 31
Edmond, Okla.	" 24	Paris, Tex.	June 1

BROTHER S. MORTON

San Marcos, Tex.	May 15	Temple, Tex.	May 23
Austin, Tex.	" 16	Belton, Tex.	" 24
Rockdale, Tex.	" 17	Lampasas, Tex.	" 26
Waco, Tex.	" 18	San Antonio, Tex.	May 29-31
Gustine, Tex.	" 20	Normangee, Tex.	June 1
Purmela, Tex.	" 21	Mexia, Tex.	" 2

BROTHER W. H. PICKERING

Mannington, W. Va.	May 15	Nitro, W. Va.	May 21
Clarksburg, W. Va.	" 16	Huntington, W. Va.	" 23
Brown, W. Va.	" 17	Charleston, W. Va.	" 24
Wheeling, W. Va.	" 18	Coco, W. Va.	" 25
Parkersburg, W. Va.	" 19	Jodie, W. Va.	" 27
Pliny, W. Va.	" 20	Springdale, W. Va.	" 29

BROTHER V. C. RICE

Wiscasset, Me.	May 15	Concord Jn., Mass.	May 21
Portland, Me.	" 16	Worcester, Mass.	" 23
Beverly, Mass.	" 17	Springfield, Mass.	" 24
Lynn, Mass.	" 18	Hartford, Conn.	" 25
Melrose, Mass.	" 19	Cromwell, Conn.	" 26
Boston, Mass.	" 20	New Britain, Conn.	" 27

BROTHER C. ROBERTS

Grandview, Man.	May 12	Darlingford, Man.	May 19
Gilbert Plains, Man.	" 14	Morris, Man.	" 20
Portage La Prairie, Man.	" 16	Winnipeg, Man.	May 22-24
Winkler, Man.	" 18	Neveton, Man.	May 26

BROTHER R. L. ROBIE

Arredondo, Fla.	May 16	Marianna, Fla.	May 25
Waldo, Fla.	" 17	Altha, Fla.	" 26
Williston, Fla.	" 18	Ponce de Leon, Fla.	" 28
Monticello, Fla.	" 20	Florala, Ala.	" 30
Thomasville, Ga.	" 21	Opp, Ala.	" 31
Bainbridge, Ga.	" 23	Geneva, Ala.	June 1

BROTHER T. H. THORNTON

Youngstown, Ohio	May 16	E. Liverpool, Ohio	" 23
Columbiana, Ohio	" 17	Negley, Ohio	" 24
Salem, Ohio	" 18	Wellsville, Ohio	" 25
Alliance, Ohio	" 19	Toronto, Ohio	" 26
E. Palestine, Ohio	" 20	Bellaire, Ohio	" 27
Lisbon, Ohio	" 21	Wheeling, W. Va.	" 28

BROTHER W. A. THRUTCHLEY

Stirling, Ont.	May 20	Flower Sta., Ont.	May 26
Trenton, Ont.	" 21	Smiths Falls, Ont.	" 27
Belleville, Ont.	" 23	Brockville, Ont.	" 28
Kingston, Ont.	" 25	Ottawa, Ont.	" 30

BROTHER D. TOOLE

Ashland, Ore.	May 16	Berkeley, Cal.	May 24
Sacramento, Cal.	" 18	Richmond, Cal.	" 25
Oakdale, Cal.	" 19	San Rafael, Cal.	" 26
Modesto, Cal.	" 20	Petaluma, Cal.	" 27
Turlock, Cal.	" 21	Santa Rosa, Cal.	" 28
Stockton, Cal.	" 23	San Francisco, Cal.	" 30

BROTHER S. H. TOUTJIAN

Outlook, Mont.	May 16	Great Falls, Mont.	May 26
Scobey, Mont.	" 17	Shelby, Mont.	" 27
Belfield, N. Dak.	" 19	Virgelle, Mont.	" 29
Deer Lodge, Mont.	" 22	Lewistown, Mont.	" 31
Butte, Mont.	" 23	Sheridan, Wyo.	June 2
Missoula, Mont.	" 25	Arvada, Wyo.	" 4

BROTHER J. E. WILLIAMS

Shoal Lake, Man.	May 11	Neveton, Man.	May 18
Birtle, Man.	" 12	Winnipeg, Man.	May 22-24
Portage La Prairie, Man.	" 14	Oxdrift, Man.	May 27
Winnipeg, Man.	" 16	Kenora, Man.	" 30

(For local appointments see page 2, column 2)

BETHEL HYMNS FOR JULY

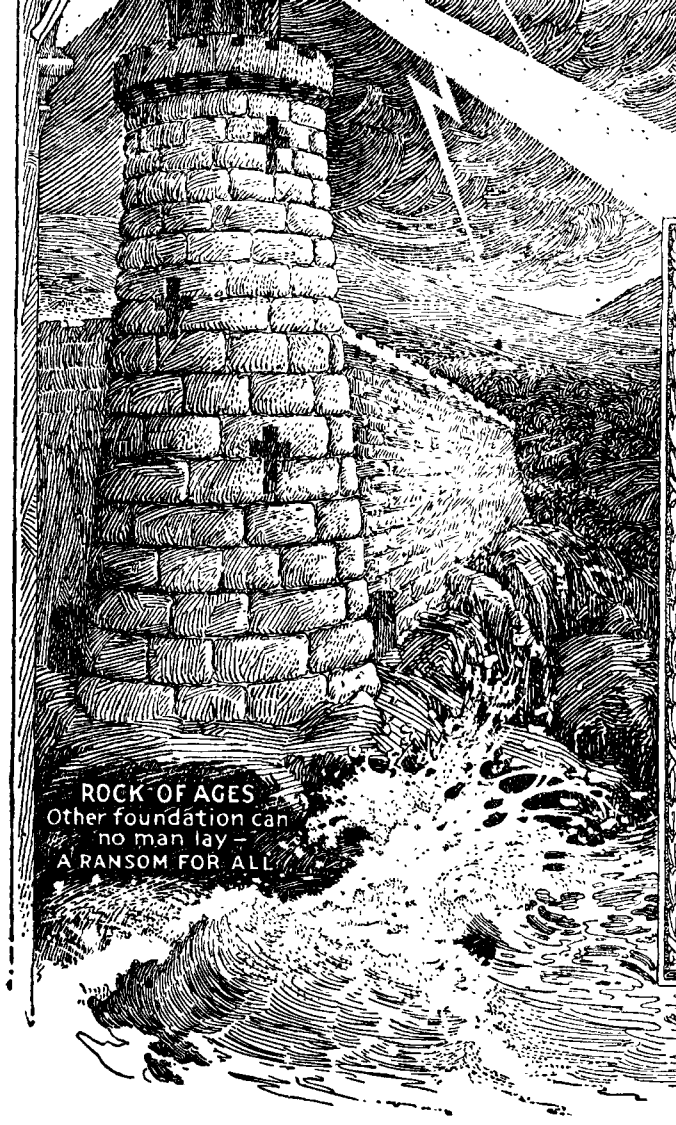
After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

(1) 160; (2) 95; (3) 45; (4) 197; (5) 114; (6) 12; (7) 224; (8) 322; (9) 284; (10) 147; (11) 119; (12) 54, (13) 313; (14) 267, (15) 240; (16) 1; (17) 128; (18) 304; (19) 229, (20) 186; (21) 261; (22) 43; (23) 208, (24) 239; (25) Vow, (26) 196; (27) 136; (28) 258, (29) 233; (30) 8, (31) 312

The Watch Tower

and

Herald of Christ's Presence



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

VOL. XLI SEMI-MONTHLY No. 10

Anno Mundi 6048—May 15, 1920

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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, what answer I shall make to them that oppose me".—Habakkuk 2:1.

WTB&TS

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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IN RE CONVENTIONS

Many of the dear friends are anxious to know about convention dates for the summer in order that they might make arrangements for their vacations. Our Convention Committee has decided that it will not attempt a big convention such as was held at Cedar Point last year. Such entails a great deal of expense, both in transportation and hotels, besides the long travel. It seems to be the consensus of opinion that it would be much better for the friends this year to have a number of conventions than to attempt one large general convention.

It is the present purpose to hold a convention at DENVER, COLO., for three days, June 11-13. This convention would serve the friends in Colorado, Kansas, Texas, Nebraska, Wyoming, and other points.

At SAN FRANCISCO (or Oakland), CALIF., June 25-27; LOS ANGELES, CALIF., July 3-5.

At TACOMA, WASH., July 8-11. The purpose is to make this the convention for all the Northwest; and all classes in this territory will have the privilege of joining with the Tacoma friends for a big public meeting. At MINNEAPOLIS, MINN., July 16-18. This convention will serve the friends for Northern Central States.

At each one of these conventions it is expected that Brother Rutherford will be present and address both the friends and the public, and a number of the Pilgrim brethren will also be there. A more detailed statement will probably appear in our next issue. We may be able then to announce another convention for the Middle West or East for the first week in August.

At each one of the conventions at least a portion of one day will be devoted specially to the GOLDEN AGE, Colporteur, and other field workers.

Other local conventions, May 29-31, as follows: ST. LOUIS and ST. JOSEPH, MO., and COLUMBUS, OHIO.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

SERIES I, *"The Divine Plan of the Ages,"* giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendixes. 75c. Magazine edition 15c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, *"The Time is at Hand,"* treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 366 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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

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

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

No foreign editions in the pocket size.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI MAY 15, 1920 No. 10

VIEWS FROM THE WATCH TOWER

IT IS not the business of the Lord's people to feed on the carrion of the dead and decomposing world that was. Their food is more akin to the 'feast of fat things and wines on the lees' which Jehovah has prepared for the strengthening and enthusing of the world under Messiah's kingdom of peace and plenty. But while the Lord's people do not feed upon the current affairs of the world, they are deeply interested in watching and in observing them, because in them they see fulfillment of prophecy and signs of the activities of their Lord and Head.

The Reverend William Allan, Pastor of the Metropolitan Tabernacle in New York, in asking the question, "Is the Lord among us or not?" is reported by the New York *American* as saying in reply:

"'You will observe that the question is not, 'Are the rich among us or not?' The value of riches we would not dispute, especially when, in the same person, you have gold wedded to grace. Neither is it, 'Are the talented among us or not?' although when talent is laid at the feet of Christ a valuable asset is added to the power of the gospel. However, if the Lord is not among us, none of these—riches, talents, or anything else—can take his place or do what he alone can do.

"'To have him among us we must be prepared to pay the price. There must be no half-measures; no compromise with the enemy; no flirting with the world. Christ must be master; and the key-note of our lives, 'He must increase; I must decrease'.

"'When the Lord is among us the spiritually dead will be quickened into newness of life; the near-sighted will have length and breadth of spiritual vision; the fearful be made bold as lions, fearing not the frown of man, but courting only the favor of God. . . .

"'One reason why there is so much cause for complaint about poor attendance at most churches is because the Lord is not among us. In too many cases Christ is on the outside seeking to get in, while we are proud of the large sums of money we are able to raise by our great mass movements, acting all the time as if silver and gold could take the place of spiritual power and the grace of God, both of which only come when the Lord is among us. When he is among us 'it will be noised abroad that he is in the house' and the world will once more flock to the place where Jesus is.

"'Oh, for a return of the old days, with the Lord in the midst of the assembly of his people, directing and dominating the manifold activities of the church!'"

They are missing the voice of the Bridegroom

THE WORLD IN THE CHURCH

The Interchurch World Movement, alluded to in the above quotation, is having a great deal of publicity these days. Indeed the movement publishes a paper of its own. If the support of the great and mighty and astute ones of the world could bring success, this World Movement would surely be crowned with glory. But we fear that the movement is too nearly just what its name implies the world moving among the churches, a movement on the part of the world in and among the professed church of Christ to dominate its policies and to determine its course in harmony with worldly wisdom.

In Canada it is called the Interchurch Forward Movement and for the first time in the history of that country the Anglicans have joined with four other large denominations—the Baptist, the Methodist, the Presbyterian, and the Congregationalist—in a simultaneous drive. There have been two sets of objectives, spiritual and financial. The results, financial of course, have been much to the gratification of the participants, and the rejoicing of the leaders is great.

But all the denominations do not look with equal approval upon the Interchurch World Movement as being a panacea for all the church's ills. Some of them seem to think that it is an added ill. The Southern Baptists have rejected its approaches kindly but firmly. The Shreveport (La.) *Times* reports the action of seven local churches, endorsing action previously taken by the Southern Baptists in Louisville, as follows:

"'Inasmuch as the Interchurch World Movement is seeking to superintend and direct the energies of all evangelical denominations;

"'And inasmuch as pastors and churches are being called upon to join in plans and programs for promoting this superchurch organization:

"'We, the pastors, deacons, and members of the seven Baptist churches of Shreveport, Louisiana, in mass meeting assembled, deem it wise to faithfully, frankly and fraternally state our position upon this movement.

"'First of all, we would declare our sincere Christian affection for all peoples of whatever name or faith who love our Lord Jesus Christ in sincerity and would give grateful thanks for that spiritual unity which can neither be made nor marred by mere mechanical union;

"'We rejoice also in the privilege of coöperating with those of any [faith] or of Christian faith, in the promotion of such humanitarian interests as do not impinge upon the fundamental principles of conscience and conviction:

"'And we hereby affirm as the supreme standard of our conduct, not sentiment, nor efficiency, nor the united powers of divergent organizations, but the law of the Lord Jesus as expressed in the New Testament;

"'We cannot look with favor nor coöperate in conscience with this interchurch movement.'"

AN INTERPRETATION DESIRED

The Cincinnati *Christian Standard*, a Disciple organ, wishes that someone would be so kind as to come along and interpret the movement. It says:

"When men organize a stock company, they work out the details of their enterprise and give the public definite information concerning it. A religious movement, in which the public is asked to invest sentiment and time and money, should operate upon a like basis. Information respecting an enterprise is the nugget of gold greatly desired.

"The Interchurch World Movement is an enterprise, speedily launched, with trumpets at its lips and bells on its fingers. No other religious movement in the history of the church has ever made so much noise in such a short time as has the Interchurch Movement. On borrowed capital, it has hired a thousand and one brass bands which have been sent marching down the various streets—all the musicians playing on their instruments until they are red in the face. The attention of the public has been enlisted—a noise always attracts attention. And when the public looks it sees the extraordinary—if the extraordinary is in sight. Conventions, conferences, state 'set-ups' (each affair costing a fortune), an army of high-salaried men on Pullman trains and in first-class hotels, a rental of $350,000 per annum for office space in New York, and other odds and ends of glint and glare too numerous to mention—it is all passing in bold relief before the astonished gaze of the world. Naturally, people everywhere are asking: What's it all about?

"A sympathetic editor answers: 'It is God's after-the-war program.' Another editor avers that it is Christian union in active operation—union that has unexpectedly and spontaneously appeared just at the psychological moment when all the denominations are ready to drop their differences and join hands in the task of saving the world. On the other hand, platform men (especially at the Atlantic City Convention) have gone out of their way to explain that the Interchurch World Movement is not endeavoring to promote Christian union, and that it exists primarily to strengthen denominationalism. Again, bulletins and other official literature have encouraged federation, even to the extent of announcing it as a part of the program, and at the same time Interchurch leaders are on record as having insisted that the movement is minus the very suspicion of federation. And so it goes—official interpretations of the Interchurch Movement are cross-wired, evasive, noncommittal, and, as a whole, they are about as clear as a London fog."

It cannot be gainsaid by the most ardent friend of the movement that commercial and financial interests are strong therein and that these are much more pronounced than any spiritual phase of the matter. There is of course *quasi*-spiritual work for those who are spiritually inclined; but that does not stand out prominently. The New York *News* rather implies that besides being a financial movement in the name of Christ it also has a strong political coloring, when it states:

"Directors of the Interchurch World Movement announced today that 'Big Business' and 'Wall Street' are behind the nationwide movement to combat bolshevism and the 'Reds', and that various multi-millionaires are pledged to support the campaign of education and relief directed against radicalism."

COMMERCIAL INTEREST IN HEATHENDOM

From the *Interchurch Bulletin* we take the following paragraphs which are intended to impress upon the mind of the reader the fact that missionaries have been a real aid to commerce in pagan lands:

"To the missionary China owes her expertness in printing, as well as cotton and fruit agriculture.

"Siam has become proficient in tanning leather through the scientific aid of missionaries.

"Brazil and India have increased the food production of their soils through the guidance of men of the missions.

"Japan is richer through the introduction of American fruit trees by the advance agents of Christianity and progress.

"Natives of South Africa, formerly unemployed, now earn wages in sugar plantations and in the cultivation of cocoa beans, introduced by missionaries."

Christianity would seem to be but another name for good business, as another extract from the same paper tends to show. At all events it shows that Christianity, as is, goes hand in hand with big business:

"George W. Wickersham, formerly United States attorney general, says in an interview that there is nothing incompatible between Christianity and modern business methods. A leading lay official of the Episcopal Church declares that what the churches need more than anything else is a strong injection of business methods into their management."

The Bible strongly suggests that there are several things more needed in the church than modern business methods, useful though those might be. A paragraph from the Cincinnati *Christian Leader* on "The Coming of Our Lord" is willing to go half way and admit that some other things are at least *as* important:

"Disciples generally do not wish to see him come; seldom if ever, mention his coming, and never, as Paul and John did, pray for him to come. No subject is given greater prominence in the sacred Oracles than the coming of our Lord, and no other subject is as sadly neglected, unless it be 'the subject of 'church finance'. This statement is based upon and measured by our deportment and our speech, our teaching and preaching, and our prayers, both privately and publicly."

A VOICE IN PROTEST

The *Leader*, however, is far from being in favor of the Interchurch World Movement. Editorially it says on that subject:

"The Interchurch World Movement seems to be one with jingling bells on its neck and loud-sounding trumpets in its mouth. While it proposes great things (?) it is yet to appear that it proposes Scriptural unity and organization among the denominations taking a part in it. It is not being received everywhere with open arms, even among those named as the ones to form the merger. *The Journal and Messenger*, a Baptist paper, says editorially:

"'It is coming more and more to look as though the Baptists, the Congregationalists and a section of the Disciples are to be the principal supporters of the Interchurch World Movement. At least three of the Presbyterian papers are either lukewarm or positively arrayed against it. The Episcopalians have asked to be counted out. The Southern Baptists are positively against it. The Methodists put their own church interests before it, and many of the Disciples are quite indifferent to it. Some of the smaller sects, with possibly the Lutherans, may be counted on to support it, but so far as now appears, the Baptists have the laboring oar, and are expected to do a very large proportion of the work. Mr. John D. Rockefeller, Jr., and a few wealthy men in New York, are standing by, financially, and so long as they are willing to foot the bills, the machinery, at least, will be kept in motion.'

"In all that we have read thus far concerning it and what is proposed to be accomplished by it, we have yet to see the Bible teaching on the question of becoming a Christian and living the Christian life mentioned as the standard by which all faiths and practices are to be tried and measured. The policy seems to be, 'We'll be as you are, and you be as we are: we'll say nothing about your teaching and practice, however absurd and un-Scriptural it may be, and you are to say nothing about our faith and practice, be it ever so carnal and un-Scriptural'."

"Any effort to secure apparent unity in sentiment and organization apart from the *doctrine of Christ* is wholly unworthy of the indorsement of any one who professes to acknowledge the sovereignty of our Lord and Savior. Neither the unity for which he so fervently prayed, nor the organization which meets his approval, nor the spirit of his life, can be obtained by rejecting the doctrine of Christ. The spirit and life of the Christ can not be manifest in the individual or in the organization of individuals unless there first be the doctrine of Christ. All talk therefore about accomplishing a union in spirit and organization without appealing to all to obey the gospel of Christ, is a cheat, a fraud, a deception, a device of Satan to deceive the unwary. It is a conglomerate farcical union for the purpose, chiefly, to bring the church of Christ into a compromising position and thus break the force of the distinctive gospel which she

preaches, or to make her so odious in the sight of all denominationalists for not uniting in the Movement that all will shun her."

"Shortsightedness, or the inability to 'see afar off, but only the things that are near,' may lead to a failure to see the proper model and will lead to 'measuring ourselves by ourselves, and comparing ourselves with ourselves,' which is not recommended as a wise thing to do. The proper model is pointed out to us.

"The beloved Apostle John, in his first epistle, says: 'That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld concerning the Word of life, that which we have seen and heard declare we unto you also, *that ye also may have fellowship with us;* yea, and our fellowship is with the Father, and with his Son Jesus Christ'.—1 John 1:1-3."

WHISTLE STOPS BOAT

The *Continent,* a leading Presbyterian journal, contains some significant words:

"What is the matter, anyway? Never did we have so much money. Never so many great secretaries! Never so much talk, and a 28,000 slump in membership. Has it taken all our strength to keep the machine going? I fear we are in the position of Lincoln's steamboat that had such a small engine and big whistle that every time it blew the whistle the boat had to stop."

The Aberdeen (Scot.) *Daily Journal* in giving an editorial review of an address by a Scottish missionary to China reveals the fact that the commercial tinge of "*Christ*-ianity" and of "Christian" activities is by no means limited to this side of the Atlantic or of the Pacific. Some of its paragraphs read:

"When we say that the address delivered by Dr. Dugald Christie on China yesterday to the members of the Aberdeen Chamber of Commerce is the most interesting that the members have yet heard we are not detracting in any way from the high standard maintained since these luncheon-address gatherings were instituted. The subject cannot be regarded as a particularly absorbing one, yet Dr. Christie convinced those present that China has trade possibilities in directions which are worth the attention of the whole British commercial community, and also closely touch Aberdeen itself, which has already a Chinese tradition built up by the famous Aberdeen-Line clippers.

"Dr. Christie is the head of the Moukden Medical College, Manchuria, and he is proving himself during his visit to this country to be a missioner in two ways. He desires the development of the Manchuria College, with which he has been connected for thirty-eight years, but he also pleads for the extension of our commercial relations with that vast tableland of Eastern Asia over which there are spread four hundred million people."

There is no doubt at all that missionaries have aided commercial advancement in heathen countries. Neither is there any doubt that such commercial or industrial advancement has sometimes worked for the benefit of the natives. That is not the question: the question is whether these things should be flouted as visible and tangible fruits of Christianity with a view to cajoling shekels from the reticent and retiring pockets of the man of affairs.

The China manager of the Standard Oil Company, for instance, is, or was recently, an ex-missionary who had learned the language and the people. All the evidence goes to show that the Doctor is a very capable manager and that he has more statistical information on the Chinese Empire than the Pekin government itself has. But what has that to do with missions? Nothing at all; unless the missions themselves be, as many people suspect them to be, really commercial missions instead of Christian missions. They have not, as a rule, been established as commercial missions. There are doubtless many earnest and honest missionary workers, but they are just as often indebted to commercial or semi-religious powers for protection or favors, and this fact tends to minimize their influence for good.

MESSIAH THE ONLY CAPABLE COMMISSION

A special issue of *Babson's Reports,* devoted to the interchurch cause, suggests how nice it would be if everything were only nice in the world:

"The question arose as to how to interest the wage-workers of the country in the church. Also how to re-create in these wage-workers a desire to produce and take joy in service. I stated that this could be done only when we Christian business men, who could afford it, would make a real demonstration of public service from the employer's standpoint. I suggested that we could operate our industries as a public trust the same as we do our library associations, hospital boards and charitable institutions.

"The answer was made that if any one business man did this at the present time he would be severely criticized by his associates and perhaps would be misunderstood by his wife and children. This probably is true, *but would it be true if a large group did it?* If a thousand manufacturers and merchants, with a gross business of a billion dollars a year, should agree to use their profits as some impartial commission might deem best for the community, I am sure that none of these thousand men would be criticized. Instead, I believe that they would go down into history like the signers of the Declaration of Independence. They would do for industry what our forefathers did for democracy."

And who would constitute such an "impartial commission"? Impartial means, naturally, that the members of such a commission would be of known sympathy with the donors and not partial to some lower element of society. If any other stratum of society even intimates the desirability of the very thing Mr. Babson has here suggested, that stratum of society at once becomes dangerously radical, red, bolshevistic, etc., etc. But Mr Babson is perfectly safe in his offer; for no thousand business men are going to resign their holdings in favor of an impartial commission.

The Reverend Colonel David Carnegie in an article in the Toronto *Globe* remarks:

"All organized Christianity, which I regard as the 'Church', is involved in the great industrial issues of today. The way out of the present industrial tangle is the problem. The increasing difficulty of living decently and with reasonable comfort, is a disturbing element in the consideration of plans for procuring and maintaining industrial peace. Few people are normal. Some despair of reaching any just and equitable settlement. Others are bent on revolution, considering it inevitable. Well-balanced judgment, courage and common sense are at a premium. Never before has been such a sense of insecurity in the plans of men."

"The Church, on this side of the Atlantic, at any rate, has taken sides with the employing and governing classes because of self-interest. She has been disloyal and faithless to the charge committed to her, but, in spite of all, she remains the one great avenue through which all that Christianity stands for is expressed. She alone has the spiritual message for the regeneration of industry.

"How can the Church discover and use the secret of her power? She has to discover that society and industry are inseparably linked together, that underlying both are fundamental principles of which she is the exponent.

"She has Scriptural warrant for taking her place in industry, and she holds the only 'rules of the game' in commerce

and manufacture which matter. She cannot escape from her rightful place in industry."

THEOLOGICAL SCHOOLS AND HIGHER CRITICISM

The Chicago *Herald and Examiner* reports an address by a Methodist minister thus:

"Methodist ministers were told yesterday that the theological schools of America are drifting away from the teachings of Christ, and that the Bible is no longer regarded by many preachers as the standard of faith.

"Dr. Henry Paul Sloan of the New Jersey annual conference of the Methodist Episcopal Church spoke at the ministers' meeting held at First Church, Clark and Washington Sts., on the course of study required by the church for every minister. He said twenty-five annual conferences had sent a petition to the coming general conference to be held at Des Moines next May, demanding the course be revised.

"'Many Methodist ministers disbelieve some of the fundamental conceptions of Christianity and teach the higher criticism, which is destructive of the foundations of evangelical belief,' said the speaker."

At least one preacher had more religion than he could comfortably hold, according to the statement in the Hamilton (Ont.) *Herald* of the Reverend Mr. F. W. Hollinrake upon resigning his pastorate of twenty-six years:

"'Inasmuch as many friends are asking why I have decided to withdraw from the pastorate of Barton street church this coming conference, it seems only fair that I should make some explanation. This local action became a necessity because of my decision to withdraw from the Methodist church, and this latter decision has been reached after much conflict of soul, because I find myself out of harmony with the polity and teachings of the church in which I was brought up, and with which I have been connected as a student and minister for 29 years.

"'My acceptance, teaching and preaching of the premillennial view of Christ's coming kingdom is the primary reason for my action. Since Jesus and his apostles all taught that he was coming for his church and then afterwards for the purpose of establishing the kingdom of God on earth, I cannot do otherwise than believe this. The acceptance of this teaching brings joy to my soul and is the main inspiration of my preachings.

"'On the other hand the teaching and preaching of this premillennial truth the Methodist church repudiates and will have none of it. While individuals in other communions do not hesitate to combat this interpretation of Scripture, yet Methodism acts as though it were commissioned with the divine task of rooting out premillennialism as a noxious growth from the theological field. Interpreting the Scriptures as I do, I am forced to two conclusions:

"'(1) That present-day church agencies are not intended in the plan of God to bring about the conversion of the world, but rather the evangelization of the world that a people may be called out from all nations to form the church which is his body.

"'(2) That this age of grace will end in judgment as other former dispensations, because of the sin of the world and the apostasy of the professing church. Taking this position and accepting the Scriptures just as they read, I find myself out of harmony with my church on the question of the inspiration and divine authority of the Word of God.'"

"'Implicitly do I believe that holy men of old wrote as they were moved by the Holy Ghost, and when they say that Jesus is coming again I cannot do otherwise than believe, teach and preach it, even though the position created be so uncomfortable as to lead to my going out of my church. The whole question of the supernatural stands or falls with the acceptance or rejection of the words of Jesus and Paul as being inspired of the Holy Ghost.

"'Coincident with this all but general challenging of the inspiration and authority of the Word of God, there has come to pass a decided doctrinal declension in the church. The deity of our Lord is being denied. The substitutionary sacrifice of Jesus on the cross for our sins through the shedding of his precious blood is relegated to the heap as a worn-out doctrine. . . .

"'This doctrinal declension is becoming so marked today that it would seem impossible to hope for improvement by remaining in the denomination.

"'The blessed hope as bound up in the premillennial position accentuating, as it does, the spiritual in all my inner life and outward activity, forces me to pronounce the stress laid on social service by my church a mistake.'"

"'Since preaching boldly the truth, as God has given me to see it, means constant friction, locally as well as in wider circles, resulting in breaking of fellowship, life is thus robbed of much of its real joy. I must now seek fellowship among those who sympathize with my views.'"

"AND BE YE THANKFUL"

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thessalonians 5:18.

THANKFULNESS is here described as being a part of God's will for us. In another place the same Apostle impresses upon our minds the importance of gratitude by saying, "Let the peace of God rule in your hearts, to the which also ye are called in one body; *and be ye thankful*". (Colossians 3:15) One of the most reprehensible things in the world is ingratitude. Indeed, ingratitude stands out as a most prominent factor in human experience. The Apostle says as much in describing the causes which have contributed so largely to human depravity. Concerning the Gentiles he says: "When they knew God, they glorified him not as God, *neither were thankful;* but became vain in their imaginations, and their foolish heart was darkened".–Rom. 1:21.

Gratitude is like a box of ointment which blesses not only the possessor but fills the room and the whole house with its pleasing aroma. It is suggestive of the finer things of life. Gratitude is a humble recognition and heart acknowledgment of benefactions received or of benevolent intentions exercised on our behalf. We find it springing forth (1) when we are not expecting such good deeds or good wishes, (2) when we have no legal claim to them, or (3) when we had expected bare justice and got mercy or clemency instead. Gratitude is a special affection which seems to combine kindly feeling with some sort of emotional recognition of superiority, in one act at least.

GOD'S GOODNESS APPRECIATED

Gratitude begins with *appreciation*. We come to appreciate God's goodness, as revealed in his Word. Our minds grasp some of the facts involved; we con them over; we reflect upon and admire them; we appreciate God's wisdom and God's interest in mankind as manifested in his wonderful provision for their blessing. If this mental appreciation of God's qualities finds

response in our hearts, then appreciation sinks down into and takes hold of our inmost affections. Appreciation thus grows into gratitude, and gratitude is merely a modern word for thankfulness.

If the heart be full of gratitude it will seek avenues of expression. At every appropriate opportunity, at every reasonable opening, the grateful heart will seek to call attention to the goodness of God as it shines in the face of Jesus Christ. The thankful person will not be among those who "give not God the glory".

We find our gratitude going out first toward God Jehovah. Thankfulness is a part of our devotional attitude toward him. As the Apostle expresses it: "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God". Philippians 4:6.

"Fountain of mercy, whose pervading eye
Can look within and see what passes there,
Accept my thoughts for thanks; I have no words –
My soul, o'erfraught with gratitude,
Rejects the use of language; Lord, behold my heart!"

Secondly, our gratitude goes out not only to Jehovah and to his Son Jesus, who are vastly our superior in every respect, but also toward our equals, toward those on the same plane of being, for deeds of benefaction and sympathy. Thirdly, it is not an unknown thing that our gratitude go out to inferiors. It is hard to imagine ourselves being grateful to a hog, but we might under certain circumstances be very grateful to a dog or to a horse.

In respect to those on the same plane of being as ourselves, the Apostle gives us a recipe whereby appreciation and gratitude may develop. He says: "Let each esteem other better than themselves". (Philippians 2:3) If we have a true appreciation of our own shortcomings and an equally true appreciation of the points of virtue in other members of the body of Christ we can honestly look about us and say to ourselves: I wish that I had the fortitude of that sister, the courage of that brother, the generosity of mind of this one, or the kindness of heart of that one. If we are unable to see some admirable fruit of the spirit in other members of the body of Christ it is an unfavorable sign as respects our own spiritual health. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20

FOUNTAIN AND CHANNEL OF MERCY

But though there are continually occasions for gratitude toward our brethren, toward members of the human race, or toward lower orders of animal life, there can be no question that the chief recipients of our thankfulness are Jehovah God and his Son Jesus Christ our Savior. As the author and source of every bounty Jehovah deserves all the gratitude we can muster. As the channel for conveying those blessings to us our Lord Jesus should be likewise honored. This is not a mere matter of court etiquette or set form. It is not an unpleasant duty to perform in any perfunctory manner. It is a genuine attitude of heart toward God for his goodness toward us, or it is nothing at all. Doubtless one of the reasons why Jehovah so approved of King David, lay in the fact that he was grateful, thankful, filled with appreciation of his own unworthiness and of God's great kindness. On one occasion he said: "Bless the Lord, O my soul, and forget not all his benefits". (Psalm 103:2) Divine benefits, heavenly boons, are so numerous and ever present that we are sure to forget some of them, but it is a matter wholly without excuse if we forget them all. Some go much further than this and say, "There is no God" (Psalm 53:1), even while subsisting on the very benefits which God has provided, even while employing the very breath and the very power of speech which his wisdom made possible for man.

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise."

The tendency to ingratitude is attributable to Satan, the father of it. When he was set as the covering cherub in Eden, instead of using his extraordinary opportunities for glorifying God and for strengthening in man the tendency toward thankfulness, he misused his powers and succeeded in impressing on Mother Eve's mind an ungrateful thought. This thought was to the effect that God was trying to keep some blessing from them and that he was doing so with jealousy as a motive.

INGRATITUDE AND ISRAEL

Ingratitude lay at the base of the sins of fleshly Israel. In Deuteronomy 8; 9:5, 6, and in other places, the Lord through Moses strove to impress upon the minds of the Israelites the blessings of gratitude and the baneful results of unthankfulness. He says: "Beware lest thou forget Jehovah thy God, . . . [and] thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, and out of the house of bondage; who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end: and lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth."

The Psalmist David in a burst of gratitude devotes the whole thirty-third Psalm to reviewing the benefactions of Jehovah. Among other things he says: "The earth is full of the loving kindness of Jehovah. . . . Let all the earth fear Jehovah; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. Jehovah bringeth the counsel of the nations to naught; he maketh the thoughts of the peoples to be of no effect. [But] the counsel of Jehovah standeth fast for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance. . . . Our soul hath waited for Jehovah; he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy loving kindness, O Jehovah, be upon us, according as we have hoped in thee."

There are many occasions for our gratitude toward

Jehovah. Some of them may be profitably mentioned:

We can and should be thankful for the support of our being—for life, even fragmentary life.

"Lord, I am glad for the great gift of living:
Glad for life's day of bright sun and of rain;
Grateful for toil, with an endless thanksgiving;
Grateful for laughter, and grateful for pain."

What if the life which we now have is beset with all manner of imperfections and difficulties? It is the only life we have; and it behooves us to make use of this much of divine favor. Surely we cannot be ungrateful toward him who "holdeth our soul in life, and suffereth not our feet to be moved".—Psalm 66:9.

FOOD, RAIMENT, SHELTER, SENSE

As contributing to the support of our being, and as making possible a continuance of the lessons and experiences which the Lord would have us learn as new creatures, we have the divine provision for food, for raiment, and for shelter for the natural body. Without Jehovah's wonderful provision for productiveness of the earth's surface we could not have any of these things, unless special miracles were worked on our behalf. Bible history shows us that even when as marvelous a thing as bread from heaven was given the Jews the time came when their appreciation lagged and even died. There is great danger of overlooking God's provision for our daily needs and of thinking or saying that our own astuteness and energy have brought us these things.

Again, we can and should be thankful to the Lord for the delight of our senses—for the privilege of seeing, hearing, tasting, touching, and smelling. These are the only avenues by which sense perception can reach us. If all of these things were suddenly removed from us we would be in a veritable living death. Indeed, it is doubtful whether the body would continue to function for any length of time. All of these senses have been used of the Lord as figures of speech to convey to our all-too-dulled perceptions some idea of the truth which he wished to bring to us. Even the natural and daily exercise of these senses becomes a delight to the thankful heart.

"There is something in the sunlight
Which I never saw before;
There's a note within the robin's song
I did not hear of yore."

And again:

"Sweet prospects, sweet birds, and sweet flowers,
Have all gained new sweetness to me."

Another occasion for gratitude is the privilege of agreeable exercise of our rational faculties. We are invited to do this by none less than Jehovah himself: "Come now, and let us reason together". (Isaiah 1:18) All the sublime subjects, all the exalted prospects brought to our attention in the Lord's Word could not be considered by us if the human organism had not been endowed with such faculties as make it possible for us to think in some degree from God's standpoint.

EARTHLY HOME AND FRIENDS

We can be grateful for earthly home and friends. Not all of the Lord's people have an earthly home; but all of them have friends. Nearly, if not quite all, have had some kind of home in their lifetime. They can be thankful for this because it furnishes a basis of comparison with the heavenly home, the home that is to be, and where no difficulties and no imperfections, no death, no unhappiness shall enter. The highest form of friendship is that which exists between those of similar characters; and since all the Lord's people are striving to please the same Lord and have more in common than any other group of people on earth they have a basis for the truest, most lasting, and most fruitful friendship. This friendship is sorely tried; it is constantly put to the test because of imperfections in the organisms of those whom the Master has called friends. But there is unspeakably valuable practice in it all, to say nothing of the joys of gratitude toward God that he has not left us alone in the narrow way.

We will not overlook nor fail to be thankful for the privilege of having responded to the high, the heavenly calling.

"Not alone hath grace redeemed me,
Bought me with Christ's precious blood,
Sought me out when I a stranger
Wandered from the fold of God;
But beyond this great salvation
God hath shown me wondrous grace,
Called me with a heavenly calling
Ever to behold his face."

In running for the prize of this high calling we have many privileges of divine service. In the first place we have the incomparable honor of being brought into the divine family through Jesus, the only means of access to God. Then we have the privilege of practicing with certain possessions. None of the Lord's people has vast possessions; but each has something. And with that something we can demonstrate either our faithfulness or unfaithfulness so thoroughly that the King of kings and the Lord of lords will determine our destiny in harmony with our conduct. Suppose we had absolutely nothing, not even a pocket knife or a watch or a lead pencil: how would we practice? We can surely be grateful for possessions, though they do increase our responsibility. Likewise, we all have some time, some personal influence, some education, some experience, some power of utterance with which we can practice and demonstrate to the Lord our good intentions and the honesty of our desire to serve him.

DIVINE INSTRUCTIVE METHODS

Perhaps we are not always grateful enough for the methods which the Lord uses in instructing us. Surely we should be thankful for the freedom he allows us in our consecrated way. He deals with us in such a manner as not to make automatons out of us, but rather in such a way as to enable us to worship God in spirit and in truth. The instructive providences which he gives us are with a view to convincing us of the desirability of his way, and of the inferiority of our own. Sometimes this end is best accomplished in us by letting us have our way, just to show us how miserable our judgment or our taste is, just to let us see how unutterably better it had been to have followed more carefully the Lord's instructions. If we try long enough and hard enough to have our own way very likely he will let us have it, but there will be corresponding leanness of soul.—Psa. 106:15.

The grateful, thankful heart may go on from grace to

grace, from strength to strength, from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we will find ourselves growing cold spiritually; and with unthankfulness will come unholiness, spiritual conceit and pride, and all of this will lead to spiritual dearth, and, if persisted in, to spiritual death.

It is plain, therefore, that in the cultivation of the spirit of praise, thanksgiving, and loving appreciation of the manifest goodness of God, is the Christian's secret of a happy life. And in order to the cultivation of such a spirit it is necessary that we continually call to mind Jehovah's acts of mercy and of grace; that in our prayers we frequently tell him how all his goodness is remembered, how every fresh evidence of his love and care causes faith to take deeper root and makes the sense of his presence and favor more fully realized.

Thankfulness will make every trial and sacrifice on our part seem small and proportionately easy to be offered; and it will make all of God's mercies and favors toward us proportionately grand and great and inspiring.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."—Psalm 72:18, 19.

"Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise.

"Give me a calm, a thankful heart
From every murmur free;
The blessings of thy grace impart,
And make me live to thee.

"Let the sweet thought that thou art mine
My every hour attend;
Thy presence through my journey shine,
And crown my journey's end."

MEMORIAL REPORTS

AFTER sundown on the evening of April 2, A.D. 33, our blessed Lord Jesus instituted a Memorial of his antitypical fulfillment of the Jewish Passover Supper. To his followers he said: "This do in remembrance of me". After sundown on the evening of April 2, A. D. 1920, brethren and followers of the Lord who appreciate the significance of the antitype met in scattered groups in many parts of the earth to obey the Master's behest and to remind themselves by symbols of some of the most precious and intimate facts relating to their Christian experiences.

At the time of going to press we have heard from only part of the classes, but such as have reported we list below—all those whose attendance was thirty or over:

Brooklyn, N. Y.	1200	Akron, Ohio	107	New Brighton, Pa.	55
London, Eng.	914	Oldham, Eng.	107	Springfield, Mass.	55
Chicago, Ill.	714	Louisville, Ky.	101	Watertown, N. Y.	55
Glasgow, Scot.	683	Erie, Pa.	100	Flint, Mich.	54
Los Angeles, Calif.	568	St. Joseph, Mo.	100	Jackson, Mich.	54
Cleveland, Ohio	468	Oklahoma, City, Okla.	99	Paris, France	54
Pittsburgh, Pa.	454	Duluth, Minn.	98	Aurora, Ill.	53
Helsingfors, Finland	451	San Diego, Calif.	90	Dallas, Tex.	53
Boston, Mass.	439	Jacksonville, Fla.	88	Long Beach, Calif.	53
Detroit, Mich.	370	Victoria, B. C.	87	Lynn, Mass.	53
Liverpool, Eng.	343	Belfast, Ire.	84	Topeka, Kans.	53
Vancouver, B. C.	332	Leicester, Eng.	83	Altrincham, Eng.	52
St. Louis, Mo.	308	Lancaster, Pa.	82	Atlanta, Ga.	52
Philadelphia, Pa.	300	Worcester, Mass.	82	Norfolk, Va.	52
Toronto, Ont.	258	Binghamton, N. Y.	80	Omaha, Neb.	52
Port of Spain, Trin.	247	Chicago, Ill. (Lithuanian)	80	San Jose, Calif.	52
Winnipeg, Man.	235	Everett, Wash.	78	East St. Louis, Ill.	50
Baltimore, Md.	231	Bridgetown, Barbados	77	Lincoln, Eng.	50
Stockholm, Sweden	226	Richmond, Va.	77	Schenectady, N. Y.	49
Washington, D. C.	215	Youngstown, Ohio	75	Mattoon, Ill.	48
Manchester, Eng.	208	Santa Ana, Calif.	73	Lima, Ohio	47
Seattle, Wash.	205	Nottingham, Eng.	71	Niagara Falls, N. Y.	47
Roseland, Ill.	198	Paterson, N. J.	70	Saskatoon, Sask.	47
Columbus, Ohio	191	Duquesne, Pa.	69	Cumberland, Md.	46
Buffalo, N. Y.	189	East Kirkby, Eng.	69	Montreal, Que.	46
Denver, Colo.	183	Rochester, N. Y.	69	Scranton, Pa.	46
Dayton, Ohio	182	London, Ont.	68	Tulsa, Okla.	46
Copenhagen, Denmark	175	Wichita, Kans.	68	Elizabeth, N. J.	45
Indianapolis, Ind.	173	Edmonton, Alta	67	Ft. Worth, Tex.	45
San Francisco, Calif.	171	Bridgeport, Conn.	65	Kalamazoo, Mich.	45
Cincinnati, Ohio	167	Allentown, Pa.	64	Rockford, Ill.	45
Oakland, Calif.	164	Pasadena, Cal.	64	Auburn, Ind.	44
Manor Park, (Lon. E.) Eng.	158	York, Pa.	64	Kingston, Jamaica	44
Edinburgh, Scot.	154	Bay City, Mich.	61	Iola, Kan.	42
San Antonio, Tex.	149	Panama, R. P.	61	Springfield, Mo.	42
Spokane, Wash.	140	Fresno, Calif.	60	Clydach, Eng.	41
Tacoma, Wash.	140	Croydon, Eng.	58	Colon, R. P.	41
Toledo, Ohio	139	Hull, Eng.	58	Sacramento, Calif.	41
Minneapolis, Minn.	132	Sharon, Pa.	58	Syracuse, N. Y.	41
Milwaukee, Wis.	121	Southend-on-Sea, Eng.	58	Warren, Ohio	41
Leeds, Eng.	118	Denain, France	57	East Liverpool, Ohio	40
Bristol, Eng.	113	Hamilton, Ont.	56	Fall River, Mass.	40
Georgetown, B. G.	112	Wallasey, Eng.	56	Nashville, Tenn.	40

St. Petersburg, Fla.	40	Elgin, Ill.	31
Bloomfield, N. J.	39	Springfield, Ill.	31
Burlington, Wash.	39	Stockton, Calif.	31
Canton, Ohio	39	Airdrie, Scot.	30
Elizabeth, N. J.	38	Kingston, N. Y.	30
Port Huron, Mich.	38	Mansfield, Eng.	30
Brockton, Mass.	37	Paso Robles, Calif.	30
Champaign, Ill.	37	Tiffin, Ohio	30
Cromwell, Conn.	37		
Hartford, Conn.	37		
Brazil, Ind.	36		
Calmar, Alta.	36		
Camden, N. J.	36		
Easton, Pa.	36		
New Haven, Conn.	36		
Wilmington, Del.	36		
Barnoldswick, Eng.	35		
Chatham, Ont.	35		
Newark, N. J.	35		
Newcastle-on-Tyne, Eng.	35		
Portsmouth, Ohio	35		
South Bend, Ind.	35		
Ft. Smith, Ark.	34		
Lawrence, Mass.	34		
Crooksville, Ohio	33		
Dubuque, Iowa	33		
Knoxville, Tenn.	33		
Oxford, Eng.	33		
Quincy, Mass.	33		
Tonawanda, N. Y.	33		
Wolverhampton, Eng.	33		
Danville, Ill.	32		
Lincoln, Neb.	32		
Saginaw, Mich.	32		
Abilene, Kans.	31		

BROTHER GILLESPIE'S COURSE ENDED

MANY of our readers have known Pilgrim Brother J. A. Gillespie, as he has travelled from town to town and from city to city with words of comfort and cheer from God's Word. We are just informed that he has finished his course of sacrifice, faithful in embracing opportunities for service of the truth till the last.

He died in sleep at Akron, Ohio, Friday evening, at 6 o'clock, April 23. The immediate cause of death was described as being high blood pressure and exhaustion. Up to within a few days of his demise Brother Gillespie was serving both friends and public with the truth in both the oral and the mute languages. The following brief information was found in his pocket:

"John A. Gillespie, born in Pennsylvania, June 5, 1845; educated in Iowa State University; enlisted and served in the 20th Iowa Cavalry in the Civil War two years and three months; taught public school two terms; taught six years in the Iowa School for the Deaf; served nineteen years as Superintendent of the Nebraska School for the Deaf at Omaha, Neb.; author of "The Auricular Method of Teaching the Semi-Deaf"; found the truth, God's plan, about 1910; served as a Pilgrim under auspices of I. B. S. A. from 1912—"

SOUL SENSE

[Some earnest and clear-sighted student of the Scriptures has written the following interesting treatise on the soul. It came to us as sheets from a magazine, with no page headings. It is so fully in harmony with our own understanding on the subject that we offer the major portion of it in reproduction.—Ed. Com.]

THE only possible way to understand correctly the meaning of an individual's statement is by what he says. To assume any other meaning than what is said, is sheer nonsense. This is preëminently true of the soul question, which, in the light of Holy Scripture alone, is as plain as A B C. But when a person accepts absurd and ridiculous human interpretations about the soul, in place of the sensible teachings of the Bible, he becomes almost case-hardened against the fundamental truths of the gospel.

The first one to assume that man by nature is immortal was Satan. In Genesis 3:4 may be found that sentence sermon in which the wily foe injected a "not" into the very words of God, making them read, "Ye shall *not* surely die". So the author of the popular theory that all men are immortal is the one whom Jesus declared to be "a liar from the beginning". Yet in spite of all the world's cemeteries, life insurance corporations, wills, hearses, undertakers, tombstones, etc., the devil's first lie to man is insistently, persistently, but not consistently, peddled to-day, particularly in the general run of funeral discourses.

Said a little fellow to his widowed mother, at his father's grave: "Why did our pastor say that papa went to heaven, when he *knows* we put him in the grave? Mamma, why do you look up? Isn't papa in the *ground?*"

"Of course, the body is in the ground," says one; "but what about the soul?" As though a supposed conscious entity could live on independent of the body! If such were the case, why the need of a resurrection to saddle a material body on a supposedly conscious, invisible, happy spirit? And where are such invisible butterflies before the birth of the body? He who assumes, as Satan suggested, that man has an immortal something which lives on after death, independent of the body, has also created the need of supposed intermediate states for such supposed conscious spirits.

PAVES THE ROAD TO NONSENSE

Such a theory not only discounts and muddles the plain Scriptural truth concerning certain parables, visions, the resurrection, the judgment, the second advent, rewards and punishments, and not only paves the way for spiritualism—the devil's masterpiece in deception—but such a nonsensical and un-Scriptural assumption most logically and inevitably leads one to believe in an eternally burning lake of fire and everlasting punishing, instead of "everlasting punish-*ment*". As if the wages of sin were eternal life! As if the devil himself were the Lord's trusty immortal (?) servant and ally, instead of being a lying, deceiving, wonder-performing adversary, who is himself doomed for destruction, and who well knows it, too.—Revelation 12:12.

Spirit and soul are mentioned in the Bible over 870 times; but not once are they said to be immortal or never dying. But we do read, in Ezekiel 18:4, 20, "The soul that sinneth, it shall die". Please note: "*It* shall die". "It *shall* die." "It shall *die*."

But what is the soul?

First, I desire to say, I am no hair-splitting theologian. I have no pet theories of my own to present. I shall not go beyond nor above what is written, but shall endeavor to call attention to what the Word of God says about the soul, and how the word "soul" is generally used in the Bible, from Genesis to Revelation.

God is the "fountain of life". (Psalm 36:9) He has given life and breath to all. (Acts 17:25) All creatures have breath. They could not live without it. Furthermore, all creatures have "one breath". (Ecclesiastes 3:19) Let no one assume that the breath of life is an immortal, conscious entity; for that would inevitably tie one to the logical conclusion that every creature that crawls, jumps, runs, swims, or flies, likewise has an immortal soul of such conception. Of all creatures, man only was made in the image and likeness of God. As an accountable being, he alone has hope beyond the grave, yet only through Jesus Christ, who holds the keys.

But how was man created, and what is the soul?

LIKE A "DEAD" LOCOMOTIVE

Genesis 2:7 explains all. And remember, this is the first place in the Bible where the soul is mentioned. Now in all simplicity, please note what it says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath of life* [not an immortal soul]; and man became a living soul". Though formed in the image and likeness of God, man was lifeless until he received "the breath of life". As the result of receiving "the breath of life", the formed man *became* a living soul. The bodily organs were then active. There was function. There were thoughts. The whole living, throbbing man is the living soul.

But when man loses that same "breath of life", bodily functions have ceased entirely, and man is still in death. Without the "breath of life" man can no more be active than can a "dead" locomotive pull a train of cars. And on the other hand, "the breath of life" can no more live on, and think and act, independently of the body, than can coal, water, and fire, without the locomotive, pull a train of cars.

The *whole living man* is the living soul, but not an immortal soul. His eternal life was conditioned on obedience. After the fall, he was shut away from the guarded "tree of life", lest he partake of it, *after* he had sinned, and live forever. Sinners are never to be immortalized. The unbeliever is to perish.—John 3:16.

EASY MARKS FOR PURGATORY

I have before me a catechism entitled, "Catechism for the Catholic Parochial Schools of the United States," by W. Færber. On page 11 the question is asked:

"How did God make man?"

Then the question is answered thus:

"God made the body of Adam out of earth, and breathed an immortal soul into it."

Yet all the time, the Roman Catholic Douay version of the Bible truthfully says, "God formed man from the

slime of the earth, and breathed into his face the breath of life, and man became a living soul". When people accept the dogmatic, superstitious fables of human catechisms in place of the sensible truths of Holy Scripture, they are thus led on to a blind belief in intermediate states, saint worship, prayers for the dead, masses; and they become easy marks for purgatorial exploiters.

I repeat, The entire living man is the living soul. The breath of life and the spirit of life are one and the same. See Job 27:3; 33:4; Psalm 104:29; and James 2:26, margin. Genesis 7:21, 22, margin, speaks explicitly of "the breath of the spirit of life".

When we read, in the daily press, headlines to the effect that so many souls were drowned, burned, or otherwise killed, everybody knows at once that so many persons were killed; and that is strictly the soul sense of the Bible. But when the same word is used by theologians in religious circles, especially in the general funeral service, too many imagine that it means a sort of invisible, immortal, conscious butterfly something altogether apart from the body; and that is solely nonsense.

A HANDCUFFED SOUL

Quoting Genesis 2:7, Paul declares, in 1 Corinthians 15:45, that "Adam was *made* a living soul"—not that an immortal soul was given him, but he was *made* a living soul. Since then, souls are "born", as we read in Genesis 46:15, 18, 22, 25. Souls have ears, lips, and hands, Leviticus 5:1-4 informs us; and have blood, according to Jeremiah 2:34. We read, in Leviticus 7:27 and Luke 12:19, that souls eat; and in Proverbs 25:25, that they drink. In Genesis 46:27 and Exodus 1:5, we read of seventy souls going down into Egypt; and Deuteronomy 10:22 says they were persons. Persons, in turn, are souls, we are informed in Gen. 14:21, margin.

Joseph's soul was "laid in irons". (Psalm 105:18) Imagine the constable going down the street with an invisible butterfly soul securely handcuffed.

Souls can be bought. (Leviticus 22:11) Imagine a slave buyer having the popular conception of a soul "knocked down" to him for a few thousand dollars, and then have the satisfying task of walking off with it. You know that slaves are bought to work; but in Proverbs 19:15, 16, we read that souls can be idle.

Psalm 63:9 says that Saul sought for David's soul. Could any one have convinced Saul that he had it, until he had the man David himself?

Acts 27:37 tells about 276 souls being shipwrecked; and 1 Peter 3:20 with Genesis 7:21, 22 tells of souls being drowned. Isaiah 47:14, margin, informs us that they can be burned. So concerning this first death, souls can be put to death by man; but concerning the second death, only the Lord can administer that. (Matthew 10:28 and Luke 12:4, 5) Joshua, with his sword, "utterly destroyed" souls. "Every man they smote, . . . neither left they any to breathe." (Joshua 10:28, 30, 32, 35, 37, 39, 40; 11:11, 14) So living souls breathe, but dead souls do not. When the breath of the spirit of life permanently leaves the man, he is dead; he is absolutely unconscious, and soon molders away in the tomb. See Ecclesiastes 12:7; Psalm 104:29; James 2:26, margin; Psalm 146:3, 4; and Ecclesiastes 9:5, 6, 10.

* * *

Why will professedly Protestant Christian ministers persist in serving the chaff of the "immortal soul" theory, "trimmed" with the red-hot sauce of "everlasting torment", when the world is fairly starving for the soul-satisfying truths of the Word of God? Life only through Christ, to the individual believer, is the sensible teaching of the Book.

THE DEVIL'S BANYAN TREE

In that first lie to man, the devil planted the seed of the "immortal soul tree". Like the banyan tree, it has dipped down into the carnal heart, and has grown to monstrous proportions, cursing the entire world with all its heavily loaded and baleful fruit. Yet that old tree must come down; for the Word says, "Every plant which my heavenly Father hath not planted shall be rooted up". (Matthew 15:13) Its branches are not a safe place in which to roost. Those who humble themselves to come down out of that old Babylonian tree, and build safely upon the Word of God, will have access to the tree of life.

After partaking of the following symposium, mark these important texts in your own Bible. God is "immortal" (1 Timothy 1:17) God "*only* hath immortality". (1 Timothy 6:16) Christ "hath brought life and immortality to light through the gospel". (2 Timothy 1:10) Man is "mortal" (Job 4:17), and must "by patient continuance in well-doing *seek* for glory and honor and immortality, eternal life". (Romans 2:7) Such are to be "clothed upon", "swallowed up of life" (2 Corinthians 5:1-4) -not unclothed, as though some invisible butterfly spirit were to be released from the body; but clothed upon. Who ever saw an overcoat [walking] around without a person in it? The breathless Punch and Judy talk only when the breathing ventriloquist is on duty.

Mortal believers are to "put on immortality" at Christ's second coming. (1 Corinthians 15:51-53; 1 Thessalonians 4:16-18; Revelation 20:5, 6) Thus eternal life is a "gift of God" through Jesus Christ, but only to the individual believer. (Romans 6:23; John 3:16; Revelation 22:11) "He that hath the Son hath life." (1 John 5:11, 12) Like Abraham's promised seed and the inheritance, God "calleth those things which be not as though they were" (Romans 4:17), because of the certainty of it all. By faith, the individual believer has eternal life, even as a man receives a bank check. But the "eternal life" check will not be actually cashed until the second coming of Christ; "for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory". -Colossians 3:3, 4.

Take God at his word. He means what he says, and has said just what he means. Anti-biblical teaching is nonsense. What is the chaff to the wheat?

WHERE ARE OUR DEAD LOVED ONES?

[We reprint the following article from the *Christian Leader*, of Cincinnati, because of its notable faithfulness to the Bible teaching. It will be recalled by some of our readers that it was the *Leader* which supported Elder White in his debate with Brother Russell in 1908. It is gratifying to know that most of the points for which Brother Russell contended in that debate are now published on the first page of an opposing paper. Our interest is in the spread of the truth; and if some do not see the particular work which is ours because of our understanding of the second presence of Christ, we can at least rejoice to the extent that the good news is being spread by any one. The italics are not ours.]

IN A recent issue of the *Leader* some brother was asking that someone give him some information as to the punishment of the dead, and as yet I have seen nothing in the *Leader* columns [in reply] to this inquiry. Brethren, when we consider the importance of this question, it should not pass unnoticed; for since death is pronounced on all men, why should not we be willing to "search the Scriptures, for in them ye think ye have everlasting life, and they are they that testify of me"?

Now for a few Scriptures for our consideration. First, let us go to the beginning, yea, before death was abroad in the land. The God that made "all things", including man, told the "highest" of his earthly creation to "dress and keep the garden", and that he could eat of all the fruit of the garden except of the tree in the midst, which was the tree of knowledge of "good and evil", and if he ate of it "that day he should surely *die*". Dear reader, look again at this word, *die;* this means nothing else but cease to live. Webster says, "Die—to expire, perish". Then if Adam's curse, which the Lord that made him told him "he should surely die", then he perished, not living on earth or elsewhere, but is dead. For God, who cannot lie, pronounced this sentence upon him, and if it were not for our adversary appearing on the scene and making an opposite statement, that Eve (and a great majority of her children still believe, and take it in preference of the blessed Lord's statement) would not die. Remember he is the *father* of lies. He did not tell the truth to Mother Eve, for she did die as God said she would, so she and Father Adam brought death on the earth. "For as in Adam all *die,* even so in Christ shall *all* be made *alive.*" (1 Corinthians 15:22) So we see, dear reader, we shall not remain dead, for Christ bought us with his own blood. "For since by man came death, by [one] man came also the resurrection of the dead." (1 Corinthians 15:21) Then remember, "Ye are not your own, for ye are bought with a price". (1 Corinthians 6:19) (Christ's life the price.) Again we see that Jehovah, God, did not let the human race remain dead, but that he "gave his only begotten Son, that whosoever believeth in him should not perish [die] but have everlasting life". (John 3:16) It took this perfect life (man), dear reader, to restore or purchase us back from the dead state. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) Again: "Christ came to minister, and to give his life a ransom for many". —Matthew 20:28.

We have seen that it was the sin of our parents that brought death into the world. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23) Let us note the above quotation of Saint Paul. He did not say that the "wages of sin is" eternal, everlasting tortures, nor that it was life on some other plane; but it was death. So we see here that neither God nor Saint Paul agree with Satan that Eve "did not die". And, too, there is nothing in the Holy Bible, in speaking of the departure of the people, that would indicate that they were more alive after they left this world than before, but to the contrary we read: "And they slept with their fathers," "They were laid to sleep," "Sleep the sleep of death," "Sleep in the dust". While there are many more kindred remarks, let this suffice.

Now we have seen somewhat at length that our loved ones really die, not living in torture, nor elsewhere; now let's see where they go. We will consult the wisest man that has ever lived, first: "Whatsoever thy hands find to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest". (Ecclesiastes 9:10) Now, to the fairminded this would be sufficient proof that everybody went to their graves at death, but let us hear "the man after God's own heart": "O Lord, thou hast *brought up my soul from the grave*". (Psalm 30:3) Another, the most patient man, testifies in these words: "His *soul* draweth near unto the grave". (Job 33:22) The great old Prophet said that the good and the bad went to the same place. The perfect man, Christ, "made his grave with the wicked".—Isaiah 53:9.

But, thank God, he will not always allow them to remain in their graves; they shall be brought forth. The grave [shall be] destroyed. "O grave, I will be thy destruction." (Hosea 13:14) The grave shall lose its victory. "O grave, where is thy victory?"—1 Cor. 15:55.

Now, in conclusion, let us hear what God will do with those that have not lived after his ordinances. "I will restore thy judges as at the first, and thy counselors as at the beginning." (Isaiah 1:26) He has also spoken by the mouth of all his holy prophets, that there would be a time that he would 'restore all things'.—Acts 3:21.

This is submitted that the inquiring brother might see more of the love of the Father in dealing with the fallen race, which is 'groaning and travailing in pain together . . . waiting for the adoption, to wit, the redemption of our body'. (Romans 8:22, 23) May he, with all the rest that read the scriptures above referred to, have a better knowledge of God's way of dealing with his creatures. May this be taken in love, as it is given from a sincere desire to help someone.

PARENTAL RESPONSIBILITY

A DEAR brother, who we are sure has the interests of the Lord's people at heart, writes us thus: "There is a lamentable indifference on the part of many respecting the religious instruction of their children. This is evidenced by the manifest lack of parental control over the children and by the disorder and confusion caused by children in homes where parlor meetings are held. Evidently the tendency is for children to lose respect for parents who are giving time and study to their own spiritual welfare but neglecting to do this for their children, who are allowed to run at large and not receive any religious instruction. Some of the friends are much concerned about the matter and make inquiries and I try to show them the advantages of the Juvenile Bible Study lessons in THE GOLDEN AGE Others allow their children to go to the nominal Sunday Schools, to imbibe the multitudinous errors taught there, and feel that they are discharging their proper responsibility toward their offspring. Brother Russell's oft-repeated suggestion, that the Word of God makes the parent responsible for the religious training of the child, has too often fallen on deaf ears.

"I think many of the truth friends *underestimate* the importance and value of those questions, as well as their object. Some seem to think that they are designed for the children of the world. Others think the questions are 'too old' or 'too deep' for children as young as five or six years. Still others think that, since they are designated as 'juvenile questions', they are of no value to grownups. I understand that all of these suggestions are erroneous; but rather that the questions are to serve the world and *especially* the truth friends—the questions being asked and proof texts quoted for the convenience of parents who are lacking in time or ability to do this themselves. This makes instruction very simple and easy. It is a mistake to consider these questions too old for children old enough to go to school, or too young for anybody under a hundred years, at least. Truth parents can get much profit out of these studies in the instructing of their children, the thought as well as the text becoming more and more definitely fixed in the mind.

ONE QUESTION EACH DAY

"The suggestion that the parent use one question each day, helping the child to a correct understanding of the text cited, is an excellent one. And in addition it would seem to be an excellent idea that the classes which have two or more children either of consecrated or unconsecrated parents choose some tactful sister (or brother) to review the seven questions of the week in a thirty-minute study, *as a class study*, on Sunday. This study might follow or precede one of the regular class studies."

We heartily approve the suggestions contained in the above communication and we are reminded of the Bible instance of the High Priest Eli, who failed in dealing with his children, while in the same land and at the same time the parents of young Samuel were faithful and had the blessing of the God of Israel. While, under the divine arrangement of things in the world, man is the head of the woman, it must be observed that both man and woman constitute the head of the home, as far as the minor children are concerned. "Children, obey your *parents* in the Lord." (Ephesians 6:1) The relationship of the mother to the child is masculine (in point of authority, but not necessarily in manner of dealing) even as, conversely, the relationship of both man and woman toward Christ Jesus is feminine—he "is the Head over all things to the church which is his body". These are broad and basic facts, but a proper application of them bears directly on the question of parental responsibility. If the child's idea of its parents is that they are partly convenience and partly nuisance, it will be missing some of the most valuable lessons of life.

RESPONSIBILITY A BLESSING

Our observation is that there is no more common mistake made by parents than that of supposing their children to be unable properly to appreciate religious things at an early age—say twelve years. Samuel's experience and the experiences of many others assure us that some of the deepest religious sentiments may be experienced as early as twelve years of age. This should be watched for by the parents and should be cultivated with much more care than that bestowed upon the tenderest flowers in their gardens. The blossoms of veneration, spirituality, hope, faith, trust, in the child-mind need and should have the tenderest care, watering, weeding and assistance. The parent, by nature and by divine direction occupying a responsible position as gardener to these, must appreciate flowers in the hearts of his own family. If he neglect his responsibilities in this direction, he is culpable, and will surely suffer, not only disappointment in respect to his children in the future, but will also lose certain blessings in his own heart, for it is part of the divine arrangement that he that watereth others shall himself be watered.—Proverbs 11:25.

Public responsibilities and duties, and efforts to save other people's children, can never excuse any Christian parent from his responsibilities toward his own children; nor can he shift his responsibilities upon Sunday School teachers. His neglect of duty will surely work to his own disadvantage as well as to that of his offspring; and if in the past he has been negligent in this matter he cannot rectify matters too soon, though he will need to pray for and to seek to exercise greater wisdom in order to overcome his past neglect.

TWO KINDS OF UNFAITHFUL PARENTS

There are two kinds of parental unfaithfulness:

(1) The harsh, cruel, wicked parents, who not only inbreed an evil disposition, but inculcate the same by precept and example. If both parents be of this stripe, the child's condition is almost a hopeless one for the present life. The restitution conditions of the Millennium will be needed to eradicate the taint. Yet where one parent belongs to God, the result may, under divine providence, be the reverse. The child may not only be better born, but discerning the evil of his parent's course be thereby repelled and prepared to take the opposite course.

(2) Some "kind and indulgent parents" are very unfaithful to their trust. With our children partakers of the general weaknesses of the race, a kindness and indulgence which allows noxious weeds to develop in their characters is gross unkindness, very reprehensible in the sight of God and of those in accord with his Word. Indeed, it is possible that this term, "kind and indulgent parents," is frequently used very inappropriately. In many instances it would be more truthful if less polite, to say: "A weak and incompetent parent".

Surely all proper parents from the divine viewpoint will be kind to their children; and all such should be glad to be indulgent also, to the extent that the best interests of their children will permit and not one inch further. But while the correcting rod must not be spared when necessary, nor too severely used, yet the best rule where possible, where the disposition of the child will permit, is the rule of love. Beginning early, the parental love combined with firmness should so mould the child's mind that it would have absolute confidence in the parents' love and in their loyalty to God's regulations in all of life's interests. To such a child the look of sadness and regret or the tear of sorrow on the parent's face will be more efficacious than many blows and much violent language.

THE LORD OUR SHEPHERD

— — JUNE 20 — PSALM 23 —

A FREQUENT AND SIGNIFICANT PICTURE — PROMINENT CHARACTERISTICS OF SHEEP — THE VOICE OF THE SHEPHERD — THE SHEPHERD'S GUIDANCE AND TENDER WATCHCARE OVER THE SHEEP — REST, REFRESHMENT AND FEARLESSNESS—THE CUP OF DIVINE APPORTIONMENT.

"Jehovah is my shepherd; I shall not want."—Psalm 23:1.

THE Lord, in calling his people his sheep, chose a very significant emblem of the character he would have manifested in them. The most noticeable characteristics of the sheep are meekness, docility, and obedience to the shepherd to whose care they fully entrust themselves. They are very true to the shepherd: they study his voice, watch for the indications of his will, and trustfully obey him. When they hear his voice, quickly, and without the slightest hesitation or faltering, they run to obey it. But the voice of a stranger they will not follow, for they know not the voice of strangers.

What a lesson is here for the Lord's "little flock", over whom he is the good Shepherd. The weakest lamb in the flock knows his voice and hears him say: "This is the way: walk ye in it". And while there are thousands of voices calling, now in this direction and now in that, the Lord's sheep, acquainted with his spirit and his Word, turn away from all save the well-known voice of the Shepherd. In various ways our Shepherd speaks to his flock of sheep and lambs. His written words treasured up in the heart mark the way of truth continually; his special providences further shape the peculiar course of each individual; and the abiding presence of his holy spirit makes manifest every intrusion of any other spirit which seeks to beguile and to lead astray. The true sheep will carefully listen for the faintest accents of the voice of the Shepherd—i. e., they will treasure up his words in their heart; they will study his providences; and they will cultivate that communion and personal fellowship with the Lord which are their privilege. Those who thus abide in him can never go astray.

"They can never, never lose their way."

The wealth of their relationship to the 'Great Shepherd" and his Son increases in their appreciation in proportion as they grow in knowledge. As our Redeemer said: "This is life eternal, that they might know thee and Jesus Christ, whom thou has sent".—John 17:3.

NO GOOD THING WITHHELD

"I shall not want" may be applied to the necessities of the present life. We are assured that 'no good thing will he withhold from us'; but he specially means that we shall not want, not lack the disciplines, the trials, the instructions, the encouragements, the reproofs, and the assistance necessary to our attainment to all 'the glorious things that God hath in reservation for those that love him'. The only condition connected with the promise is that we shall abide in his love, abide in his flock, continue to hearken to his voice and to follow his directions. How dangerous then to all of the true sheep would be any measure of worldly ambition, pride, or self-esteem! How necessary that the heart should be right, desirous of knowing and obeying the Shepherd's voice! With what care should the sheep scrutinize the motives which actuate their daily conduct, their words, and the thoughts of their hearts!

To lie down is to be at rest, to be happy. This is the privilege of all the Lord's true sheep. Outwardly they may be distressed and "on the run", assailed by the world, the flesh, and the adversary, but as "new creatures" they may be at rest, at peace, because of their nearness to the Lord, the Shepherd, and because of their faith in his overruling providence, which is able to make "all things work together for good". "Great peace have they that love thy law, and nothing shall offend [stumble] them." These let the "peace of God rule in their hearts . . . and are thankful." It is to these that our Lord's words apply: "My peace I give unto you. . . . Let not your hearts be troubled, neither let them be afraid."

This rest, this peace of heart, is absolutely essential to our development as "new creatures", even as the crystals are deposited from the liquids when they are quiet and not when they are in agitation. So the crystalline character which God is developing in us absolutely demands that a condition of rest, peace, quietness of heart, shall be attained: and to the attainment of this condition patience, faith, and love, the chief graces of the spirit, are necessary.

RESTORED AND LED ARIGHT

He who carefully follows the Master, experiences the truth of the declaration, "He restoreth my soul". Some find their spiritual strength refreshed as they walk in the paths of righteousness in which the Lord leads. He leads them "for his name's sake". This is one of the considerations. Our Lord, the Shepherd, has undertaken to do a shepherding work; to gather a flock. His promise is involved; his honor is at stake! We may be sure that not only because of his love for us will he guide us aright, but because it would be a dishonor to him to make the slightest mistake in respect to our guidance. He is the Faithful Shepherd. The angelic hosts are watching and learning lessons in respect to all this shepherding of the flock in the narrow way—"Which things the angels desired to look into".—1 Peter 1:12.

"The valley of the shadow of death" was entered by our race because of our first parents' disobedience. We have been in the valley more than six thousand years. The shadow of death has been over the human family, and its accompaniments of sickness, pain, and sorrow have extended to every creature. Our text represents the true sheep as saying, "I will fear no evil". How appropriate; how true! Weak and poor and insufficient and surrounded by foes, we nevertheless need not fear, and the developed sheep does not fear what the evil men or evil angels may seek to do, knowing that "all power in heaven and earth" is in the hands of our Shepherd King, and that he is directing our ways, and has guaranteed that our every experience shall work out a blessing, and that in permitting trials he merely designs our correction and instruction in righteousness and seeks to draw us nearer to himself and make us copies of his Son, to the intent that by the first resurrection change he may take us to himself and give us a share in the Millennial kingdom.

The shepherd's rod or club was of hard wood, sometimes open and preferably of the shape of a golf stick, except that it was shorter and much heavier. With it the shepherd was prepared to defend the flock, combatting every foe. The staff was lighter and more like a cane and longer, with a crook at the end. With its point the shepherd at times prodded the sheep that were careless, and with the hook he sometimes helped out one that had stumbled into the ditch, by putting the crook under its forelegs. Our Shepherd, too, has a rod for our enemies and a staff for his sheep—the one for our protection, the other for our relief and assistance and correction.

THE CUP OF BLESSING

The picture of the shepherd and the sheep has been gradually fading, and now is in the past. Instead of pastures and the water-brooks we now have the table and the cup. In harmony with the promise of the Scriptures contained in verse 5, to all who open their hearts to receive the Lord he comes in and sympathizes with them. Yea, he girds himself as a servant and comes in and serves us—things new and old. Under this service all the old truths become fresh and appetizing, refreshing and strengthening. And new truths are ours, fitting to the peculiar time in which we are living and the special trials and tests now due to come upon the Lord's faithful brethren.

Let us not spoil this beautiful picture with any thought of anointing a sheep's head, but rather take the grander and

nobler view that our Lord Jesus is the Christ, the Anointed; and that his anointing was typified by the anointing of Aaron with precious oil (which typified the holy spirit), which ran down his beard and unto the skirts of his garment. Let us think of this as the holy spirit of Pentecost, which has anointed all the sheep which have come into the fold and the body of Christ. Let us appreciate this anointing and abide under it, allowing it more and more to be what the Apostle terms an unction from the Holy One, affecting our every talent and power and bringing them all into subjection to the divine law of love.

"My cup runneth over." Our Master's cup was one of suffering, ignominy, shame, and death. We partake of it. It becomes our cup also; but he promises us a new cup of joy and rejoicing, which he will share with us fully in the kingdom. That cup of joy and peace and divine favor and blessing our Master partook of by faith. And we now also have the same cup full to overflowing; but we cannot appreciate it fully until we shall be changed and made like our Head and share his glory. By faith we can enjoy it now and realize that it is full to overflowing. And our joys in the eternal future will be exceedingly and abundantly more than we could have asked or thought.

"Surely goodness and mercy shall pursue me all the days of my life." This appears to be the stricter translation and it contains a beautiful thought. These sheep of the Lord's "little flock"—these "new creatures" of Christ Jesus, instead of being pursued by fears and terrors and trapped and ensnared, are following the Good Shepherd and hearkening to his voice; and, according to his promise, God's goodness and mercy are pursuing them, keeping after them, watching over them, assisting them, caring for them, upholding them in trials. These are doubtless included in the statement of the Apostle: "Are they not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation?"

The conclusion of the whole matter—the end of the journey, is what? To occupy a place in the heavenly mansions of our Father's house! What a glorious consummation to the grandest of all hopes! Why should we murmur or complain at the roughness of the journey which will bring us to such a glorious goal?

THE NOBLE LIFE OF SAMUEL

——JUNE 27—1 SAMUEL 12:1-5, 13-25——

THE TIME FOR KING SAUL'S CORONATION — A PUBLIC RENDERING OF SAMUEL'S ACCOUNTS AS JUDGE OF THE PEOPLE — HEARTY TESTIMONY TO HIS FAITHFULNESS — AN INDICATION OF DIVINE DISAPPROVAL OF THE PEOPLE'S CHOICE — SAMUEL'S DUTIFULNESS AND LOVE FOR THE PEOPLE.

"I will instruct you in the good and the right way."—1 Samuel 12:23.

SAMUEL the Prophet stands out on the pages of sacred history a very noble character—very similar in many respects to Moses. He had served the Lord and the people faithfully for a long period, and then, at the urgent request of the people and with God's assent, he had anointed Saul their king. The latter had been received rather half-heartedly, but the battle with the Ammonites and the great victory which the Lord granted to his people on that occasion united their hearts to him who had been the visible leader in that victory, and Samuel perceived that the right time had come for a public coronation of the king, and the formal transfer of allegiance to him as the Lord's representative in the temporal affairs of the nation. Accordingly, a general convocation of the people was called to meet at Gilgal—one of the several prominent places for public gatherings—one of the places at which Samuel was in the habit of holding court when, as a kind of supreme judge, he went at different seasons of the year to various parts of the territory of Israel to hear and to decide causes and differences which the elders of the tribes could not adjudicate satisfactorily.

Samuel chose this occasion for a public rendering up of his own accounts. As God's servant, he had occupied the place of a chief justice to the nation, but the choice of a king relieved the Prophet of political influence and responsibility. He called upon them as a whole people to declare whether or not he had ever taken from them aught that could be construed as a bribe, aught that in any sense of the word could be said to influence his judgment or decision of their matters. With one voice, the people declared that he had been faithful; and he in turn called upon the king and upon the Almighty Sovereign to witness this declaration of the people as a safeguard against anything that could ever be said against him in the future.

GREAT RESPONSIBILITIES OF KINGSHIP

From verses 13-18, the Prophet reviews the present situation of the people. They had rejected the Lord from being their King, but he had not rejected them and would not do so. They had not chosen the best, but the Lord did not cross them in this matter. He, therefore, had anointed their king as his representative, and their future blessings would depend now upon how truly they and their king would remain in accord with the Lord. Under the new arrangement, the king of their choice represented them; and a sin on his part, a deflection from obedience to the Lord would mean a national sin, for which the people as well as the king would be punishable; whereas, before, under the judges whom the Lord had raised up, if the judge was faulty, he was the Lord's agent and was punished as such; and, if the people were faulty, the punishment was theirs. Thus they had run a great risk in choosing a representative, in placing power in his hands, because the weakness and selfishness of humanity is such that the one thus exalted would be the more liable to transgress the divine statutes. In harmony with this, note how the sin of David was esteemed a national sin and brought a national penalty. —1 Chronicles 21:12-27.

In summing up by the Lord's direction, Samuel gave a sign to corroborate his declaration that their calling for a king was a rejection of the Lord as their King, and a sin on the part of the people. There should be a thunderstorm in the midst of their harvest-time, an occurrence said to be very rare in southern Palestine. Coming promptly as a fulfillment of Samuel's prediction, it appealed to the people, convincing them for the first time that their course was a reprehensible one and a sin of gross ingratitude. They said to Samuel: "Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king".

PRAYER FOR THE PEOPLE

After assuring the Israelites that they need not fear the Lord, that he is gracious, and that if they should follow him faithfully under a king or otherwise, he would surely never forsake them, the Prophet proceeds to answer their query respecting his praying for them. He said: "As for me, God forbid that I should sin against the Lord in ceasing to pray for you". What a sublime character is thus brought to our view! It is the more remarkable when we note that Samuel did not belong to the spirit dispensation; that he therefore had not all the advantages which we, the Lord's people of this gospel age since Pentecost, enjoy, and yet, alas! how few of the spirit-begotten ones manifest this spirit, this same degree of likeness to the Lord's character and spirit! In how many would the natural mind rise up and say, You have a king now, I have foretold you that it was a sin of ingratitude against the Almighty and against me, now go your way and see if what I have told you does not come true, and observe that you will be worse off.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Belvidere, Ill.	June 1	Joliet, Ill.	June 8
Marengo, Ill.	" 2	Blue Island, Ill.	" 9
Elgin, Ill.	" 3	Hegewisch, Ill.	" 10
Geneva, Ill.	" 4	Roseland, Ill.	" 11
Batavia, Ill.	" 5	Chicago, Ill	" 13
Aurora, Ill.	" 6	Des Plaines, Ill.	" 14

BROTHER R. H. BARBER

Centralia, Ill.	June 1	Rinard, Ill.	June 8
Marion, Ill.	" 2	Iola, Ill.	" 9
Mounds, Ill.	" 3	Vandalia, Ill.	" 10
Thebes, Ill.	" 4	Patoka, Ill.	" 11
Anna, Ill.	" 6	Pana, Ill	" 13
Flora, Ill.	" 7	Taylorville, Ill	" 14

BROTHER T. E. BARKER

Titusville, Pa.	June 1	New Brighton, Pa	June 7
Oil City, Pa.	" 2	Canonsburg, Pa.	" 8
Meadville, Pa	" 3	Waynesburg, Pa.	" 9
Sharon, Pa.	" 4	Duquesne Pa	" 10
New Castle, Pa.	" 5	Buena Vista, Pa	" 11
Ellwood City, Pa.	" 6	McKeesport, Pa	" 13

BROTHER J. A. BOHNET

Roosevelt, Okla	June 1	Comanche, Okla	June 10
Blair, Okla	" 3	Bowie, Tex.	" 12
Lawton, Okla	" 5	Wichita Falls, Tex	" 13
Chickasha, Okla.	" 6	Woodward, Okla	" 15
Minco, Okla.	" 7	Shattuck, Okla	" 16
Marlow, Okla	" 9	Ivanhoe Okla	" 18

BROTHER B. H. BOYD

Bellmont, Ill	June 1	Brazil, Ind	June 9
Lawrenceville, Ill.	" 3	Martinsville, Ill	" 10
Bicknell, Ind.	" 4	Mattoon, Ill	" 11
Linton, Ind.	" 6	Broadlands, Ill	" 13
Dugger, Ind.	" 7	Danville Ill	" 14
Sullivan, Ind	" 8	Champaign, Ill	" 15

BROTHER E. F. CRIST

Lamar, Colo.	June 1	Boulder, Colo	June 8
Holly, Colo	" 2	Denver, Colo.	June 10 13
Rocky Ford, Colo.	" 3	Laramie, Wyo.	June 14
Florence, Colo.	" 4	Ogden, Utah	" 16
Pueblo, Colo.	" 5	Salt Lake City, Utah	" 17
Colorado Springs, Colo.	" 6	Twin Falls, Idaho	" 18

BROTHER A. J. ESHLEMAN

Ashtabula, Ohio	June 1	Wellington, Ohio	June 8
Painesville, Ohio	" 2	Mansfield, Ohio	" 9
Lorain, Ohio	" 3	Shelby, Ohio	" 10
Vermilion, Ohio	" 4	Attica, Ohio	" 11
Cleveland, Ohio	" 6	Tiffin, Ohio	" 13
Elyria, Ohio	" 7	Fostoria, Ohio	" 14

BROTHER A. M. GRAHAM

Thomson, Ga.	June 1	Eastman, Ga.	June 8
Macon, Ga.	" 2	Fitzgerald, Ga.	" 9
Irwinton, Ga.	" 3	Bronwood, Ga	" 10
Davidsboro, Ga.	" 4	Fort Gaines, Ga.	" 11
Savannah, Ga.	" 6	Columbus, Ga.	" 13
McRae, Ga.	" 7	Barnesville, Ga.	" 14

BROTHER M. L. HERR

Dallas, Ore.	June 2	Tacoma, Wash.	June 10
Vancouver, Wash.	" 4	Enumclaw, Wash.	" 11
Portland, Ore.	" 6	Puyallup, Wash.	" 12
Centralia, Wash.	" 7	Seattle, Wash.	" 13
Aberdeen, Wash.	" 8	Townsend, Wash.	" 14
Olympia, Wash.	" 9	Ellensburg, Wash	" 15

BROTHER O. MAGNUSON

Paris, Tex.	June 1	Helena, Ark.	June 11
Texarkana, Tex	" 2	Memphis, Tenn.	" 13
Prescott, Ark.	" 3	Gadsden, Tenn.	" 14
Donaldson, Ark.	" 4	Big Sandy, Tenn.	" 15
Little Rock, Ark.	June 6, 7	Guthrie, Ky.	" 17
Vanburg, Ark	" 9	Hopkinsville, Ky	" 18

BROTHER S. MORTON

Normangee, Tex.	June 1	Big Sandy, Tex.	June 10
Mexia, Tex.	" 2	Elkton, Tex.	" 11
Groesbeck, Tex.	" 3	Clawson, Tex.	" 13
Hillsboro, Tex.	" 5	Apple Springs, Tex.	" 14
Athens, Tex.	" 6	Helmic, Tex.	" 15
Murchison, Tex.	" 8	Joaquin Tex.	" 17

BROTHER W. H. PICKERING

Wickham, W. Va.	June 1	Honaker, Va.	June 8
Macdonald, W. Va.	" 2	Coeburn, Va.	" 9
Sun, W. Va.	" 3	Bristol, Penn.	" 10
Rock, W. Va.	" 4	East Radford, Va.	" 11
Princeton, W. Va.	" 6	Roanoke, Va.	" 13
Bluefield, W. Va.	" 7	Hurt, Va.	" 14

BROTHER V. C. RICE

Jamestown, N. Y.	June 1	Blairsville, Pa.	June 8
Warren, Pa.	" 2	Punxsutawney, Pa.	" 10
De Young, Pa.	" 4	Mahaffey, Pa.	" 11
Butler, Pa	" 6	Altoona, Pa.	" 13
New Kensington, Pa.	" 7	Alexandria, Pa	" 14
Vandergrift, Pa.	" 8	Cumberland, Md.	" 16

BROTHER R. L. ROBIE

Geneva, Ala.	June 1	Bay Minette, Ala.	June 10
Dothan, Ala.	" 2	Robertsdale, Ala.	" 11
Elba, Ala	" 4	Mobile, Ala.	" 13
Andalusia, Ala	" 6	Deer Park, Ala	" 14
Brewton, Ala	" 7	Waynesboro, Miss.	" 15
Flomaton, Ala	" 8	Silas, Ala	" 17

BROTHER W. J. THORN

Buffalo, N. Y.	June 1	Mt. Clemens, Mich	June 7
Simcoe, Ont	" 2	Port Huron, Mich.	" 8
St Thomas, Ont.	" 3	Sarnia, Ont.	" 9
Chatham, Ont.	" 4	Akins, Mich	" 10
Windsor, Ont.	" 5	Flint, Mich	June 12, 13
Detroit, Mich	" 6	Holly, Mich	June 14

BROTHER D. TOOLE

Eureka, Cal	June 2	Tulare, Cal	June 11
Santa Rosa, Cal	" 3	Reedley Cal	" 13
Vallejo, Cal.	" 4	Porterville, Cal.	" 15
San Jose, Cal	" 6	Orosi, Cal	" 16
Shatter, Cal	" 8	Fresno Cal	" 17
Bakersfield, Cal	" 9	San Francisco, Cal.	June 18 20

BROTHER J. A. BAEUERLEIN

Newark, N J	May 30	Glens Falls, N Y	June 6

BROTHER E. W. BETLER

Elmsford, N Y	May 30	Elizabeth, N. J	June 6

BROTHER L. T. COHEN

Vineland, N J	June 6	Bridgeton, N. J.	June 6

BROTHER E. J. COWARD

Lynn Mass	May 30	Rome, N Y	June 6

BROTHER E. L. DOCKEY

Newburgh, N Y.	May 30	Beacon, N. Y	May 30

BROTHER A. DONALD

Dover, N J	May 30	Newark N J	June 6

BROTHER A. D. ESHLEMAN

Watervliet, N Y	June 6	Troy, N. Y.	June 6

BROTHER H. E. HAZLETT

New Brunswick N J	May 30	Easton, Pa	June 6

BROTHER J. H. HOEVELER

Millville, N. J.	May 30	Bayonne, N. J	June 6

BROTHER W. F. HUDGINGS

Tamaqua, Pa	May 30	Pottsville, Pa.	May 31

BROTHER F. H. ROBISON

Pawtucket, R I	June 6	Woonsocket, R. I.	June 6

BROTHER H. A. SEKLEMIAN

Erie, Pa	May 30	Poughkeepsie, N. Y.	June 6

BROTHER W. E. VAN AMBURGH

Washington, D. C.	May 30	Baltimore, Md.	May 30

Conventions to be Addressed by Brother J. F. Rutherford

Cincinnati, Ohio	May 16	St. Louis, Mo	May 30
Philadelphia, Pa	" 23	St Joseph, Mo.	" 31

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "STUDIES IN THE SCRIPTURES"

Questions from MANUAL on VOLUME SIX

Study XVI: "Present Inheritance of New Creation"

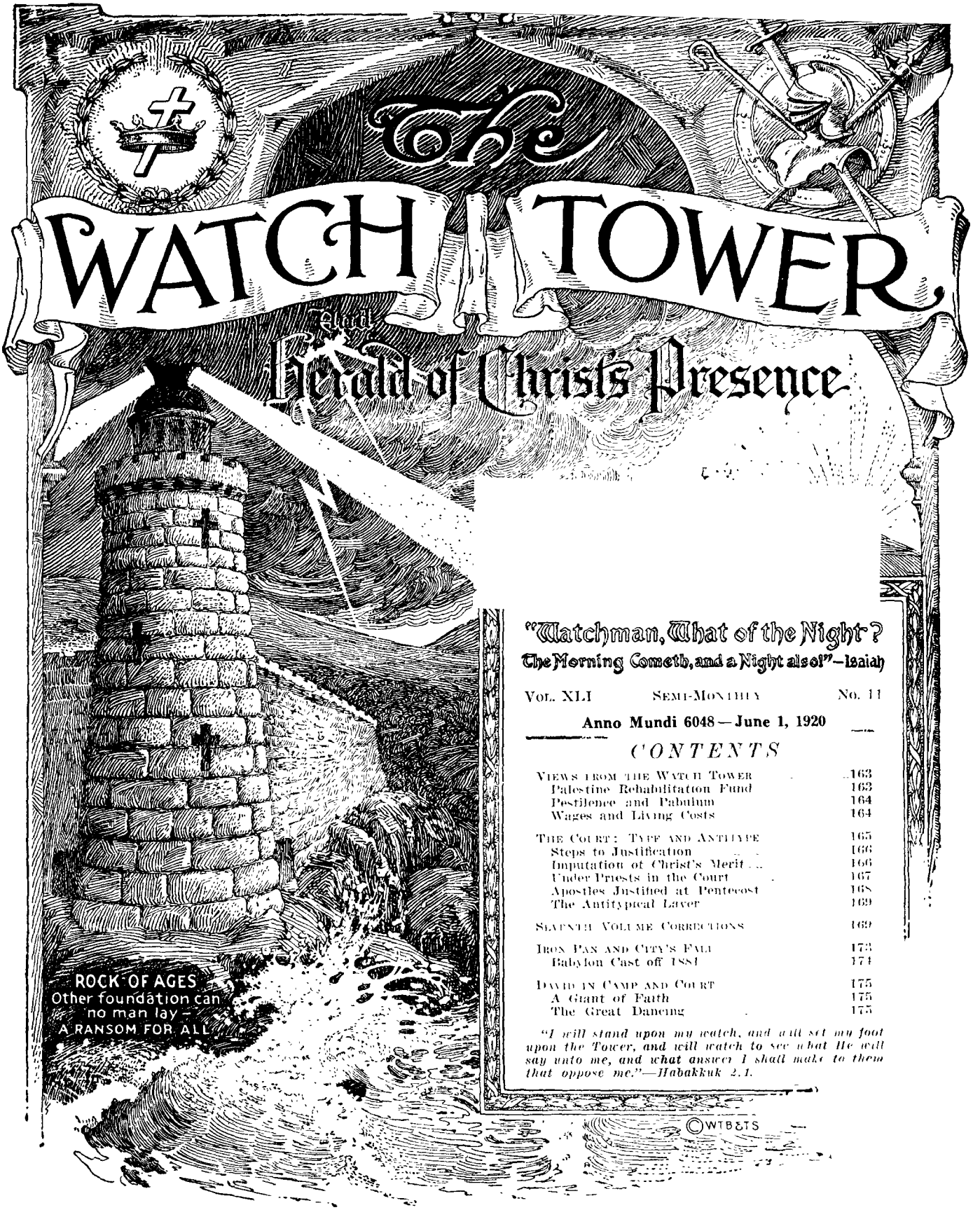
Week of July 4	**Q. 23-28**	**Week of July 18**	**Q. 36-43**
Week of July 11	**Q. 29-35**	**Week of July 25**	**Q. 44-52**

Question Manuals on Vol. VI, Studies in the Scriptures, 15c each, postpaid

The WATCH TOWER

and

Herald of Christ's Presence



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

VOL. XLI SEMI-MONTHLY No. 11

Anno Mundi 6048—June 1, 1920

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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.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society): for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come, to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24.33; 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 presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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THE PROSECUTION ENDED

For two years past the following brethren have been either in prison or under bond: J. F. Rutherford, W. E. VanAmburgh, R. J. Martin, F. H. Robison, G. H. Fisher, C. J. Woodworth, A. H. Macmillan and G. DeCecca. The indictment was returned May 6, 1918. On May 5, 1920, on motion of the United States District Attorney for Brooklyn, New York, a *nolle prosequi* of all the indictments against these brethren was entered and they were discharged.

Their trial on the indictment began the first week in June, 1918, and lasted for three weeks; and on the 21st day of June of that year, Judge Harland B. Howe sentenced the seven first named to twenty years on four separate counts, or an aggregate of eighty years, in the United States Penitentiary at Atlanta, Georgia. Brother De Cecca was sentenced for ten years on each of the counts. They applied for bail, pending appeal, which was denied. They were held in jail for nine months without bail.

Friends circulated a petition for their release, and 700,000 people signed that petition inside of two weeks, and a great many letters were written to the Department of Justice. They were released the latter part of March, 1919, on bail, and in May of the same year the Circuit Court of Appeals reversed the judgment of the District Court, announcing that a fair trial was not given to them. They were still held under the original indictment to appear in the District Court. Five times thereafter they were required to appear until the 5th of May, 1920, when the cases were dismissed.

During the course of this trial Brother W. F. Hudgings was committed to jail for contempt of court for being unable to answer a question in the manner that the trial Judge thought he should answer. At the same time the trial Judge ordered his indictment for perjury for saying that he could not answer a certain question. After six months in jail the Supreme Court of the United States reversed the judgment of the trial court, discharging Brother Hudgings, but he was still held under the indictment for perjury. His case was also dismissed May 5.

During the past few months we are advised that there has been a strenuous effort on the part of our enemies to have the case retried; while a large number of people throughout the United States, many of whom make no pretense of being interested in the Bible with us, asked that the case be dismissed. To all of our friends who have thus manifested an interest in our behalf we express the deepest gratitude and appreciation.

The trial was unfair and illegal. Imprisonment for nine months was illegal, as the Appellate Court decided. Dismissal of the case on motion of District Attorney is an exoneration of the brethren.

Since the prosecution is ended, we hope to proceed with the Lord's work with renewed zeal and energy, looking always for opportunities to do good, even to those who are our persecutors.

DEATH OF BROTHER W. HOPE HAY

Word has reached us of the demise of former Pilgrim Brother W. Hope Hay, well known to many of the older friends in the truth as an earnest and zealous worker on the mystic walls of Zion. Brother Hay came to a knowledge of Bible truth as we see it in 1894 while residing in Manitoba, Canada, and very quickly became active in witnessing to others within his reach.

In 1896 his affairs were so shaped that he found it possible to give all of his time to the service of the truth, and accordingly entered the Pilgrim work, in which he continued until 1906, at which time he became very ill with nervous and mental disorders and was placed in a hospital in Hamilton, Ontario, where he continued to be until his death April 26. Brother Hay was born and reared in England; his earlier religious training was Episcopal.

CAUTION RE. TELEGRAPHIC MESSAGES

Class secretaries or other friends who find it necessary to send us night letter telegrams often add their addresses after the signature, even though the fifty words allowed by the minimum are not used up. An address so written costs, often, as much extra as the message itself cost. If it is your usual address, it is not necessary to add it to message; but if you must send address, it is usually possible to be included before signature at no extra cost.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI JUNE 1, 1920 No. 11

VIEWS FROM THE WATCH TOWER

GUILDS, SOCIETIES, REFORMERS

ROMAN Catholic newspaper writers have formed a guild, according to a report in the New York *American*:

"Five hundred Catholic writers connected with the newspaper and periodical press in New York and vicinity have been invited to a meeting in the Hotel Biltmore this evening to form a Catholic Writers' Guild of New York.

"It is understood that the meeting is called at the instance of Archbishop Hayes, who has consented to accept the honorary presidency of the organization, and that the guild is intended to be an important unit in the reconstruction work of the Catholic Church in this country."

Another society is organized to fight the Catholics, as we are informed by an item in the New York *Times*:

"Speaking before the Sons and Daughters of Washington, a recently formed 'militant, fighting organization for Protestantism,' at the Pennsylvania Hotel yesterday afternoon, J. W. Forrest, a lawyer of Albany and a descendant of Colonel Thomas Forest of the Revolutionary War, made a bitter arraignment of the Catholic Church and of those of that faith. The Catholic Church is a wheel, the hub of which is the Pope, the rim is political control and the spokes are the Knights of Columbus and the various other Catholic societies and organizations, he said. More than 300 persons attended the meeting.

"He declared that 75 percent of the people in the government service were Catholics, from Joseph Tumulty, Secretary to President Wilson, down to the man who delivers the mail, although there are in the United States, according to the Catholic Directory, only 17,000,000 Catholics, while there are 89,000,000 Protestants. In New York State, he said, 90 percent of the officials and employés are Catholics, headed by Governor Alfred E. Smith, while the remaining 10 percent are distributed among the other religious beliefs."

The New York Civic League has been trying to legislate Christianity onto an unappreciative public. It finds the task very difficult and discouraging, according to a recent number of *The Reform Bulletin*:

"These are anxious times here at Albany and also in many other legislatures. Everything seems to be going against us. We fear many bad bills are going to be passed and no important good bills will be enacted. Perhaps we have all trusted too much in human efforts and in human organization and failed to 'look unto the hills from whence cometh our help. Our help cometh from the Lord.' We should never forget that fact. 'Except the Lord keep the city, the watchman waketh but in vain.'"

They are particularly downcast over the Dickstein Bill, which is a bill to legalize Jewish business on Sunday. The bill has already passed the House and gives some evidence of passing the Senate. As long as the erroneous idea prevails in these good peoples' minds that this or any other country is a Christian land, there is nothing but discouragement ahead for them. The Constitution of this country specifically says: "Congress shall make no law respecting an establishment of religion"; and the New Testament, the constitution of the church, just as specifically says that the followers of Christ shall 'do their own business', and not try to meddle in earthly politics and reform the world ahead of God's time for real and lasting, not reform but, renovation and restitution.

PALESTINE REHABILITATION FUND

Seeing the general tendency among religious bodies to make drives for financial objectives, the Jews are falling in line and are having a campaign for funds for the restoration of Palestine. The sum aimed at is modest in contrast with some of the other great sums—it is only ten million dollars. Upon this "drive" we can surely ask God's blessing. The Appleton (Wis.) *Post-Crescent* has this to say regarding the local quota:

"Appleton is to do its full share in helping to raise the $10,000,000 fund for the restoration of Palestine. Monday, the executive committee of the Appleton District of the American Zionist movement, headed by I. Kiss, chairman, will meet to formulate plans for raising $3,000, which is the allotment for this city.

"Mr. Kiss states that many Wisconsin cities are already at work raising funds, and mentions especially Green Bay, where the total sum of $10,000 is to be collected. The Jewish people themselves have pledged $5,000, and the bankers of the lower valley city have set out to raise the balance, among the non-Jewish people."

"It is pointed out by experts that the climate and soil of Palestine greatly resemble that of California. Due to Turkish misrule the country has been devastated, but with proper drainage and reforestation it can once more be made 'a land of milk and honey'. The money now being collected is to be used to make the land fertile and to eradicate malaria and other diseases which are now prevalent."

Another similar item we take from the Washington *Times*:

"Inaugurating the campaign for Washington's quota of $80,000 of the proposed $10,000,000 Palestine restoration fund, leading Hebrews of the city at a meeting held in the Eighth Street Temple last evening raised over $42,000.

"Work of securing subscriptions to complete the quota will be continued daily and it is expected that the sum desired will be secured before the scheduled campaign of three weeks has been expended."

"One subscription amounting to $24,000 it is announced has been made by a man prominent in Washington official life, while Mr. Berliner gave $10,000."

The moving picture is about to be used for Zionistic purposes, according to a clipping from the Oklahoma *News*:

"Two directors of the Cosmo Film corporation, John Ezra and Joseph J. Calder, have sailed for Palestine and Egypt, where important scenes in some new movies will be located.

"They are working on an eight-reel feature, visualizing the age-old dream of Israel, the redemption of Palestine from servitude and her creation as an independent state and power among nations.

"American players of the Jewish race will join directors in New York to make up the cast of the play, which will probably be called 'Judarael', and the mass scenes will be taken in the Holy Land, composed of types chosen from the natives.

"Elaine Sonia, who played star parts in foreign films before the war, will join the company in France."

PALESTINE BOUNDARY LINE

Another test of faith is before the Zionists; for the Versailles treaty has disclosed as the latest example of diplomatic ineptitude an arrangement for an arbitrary line to separate the French sphere of influence in Syria from the British in Palestine. This boundary, stipulated by representatives of the powers involved, is so drawn as to deprive Palestine of the control of the head waters of the Jordan and Litani Rivers. This involves the jeopardizing of Palestine's economic future; for these waters are a potential source of engineering power.

But these difficulties cannot interfere with the Lord's purposes, that we may be sure. If necessary the Sykes-Picot Line, with all of its attendant arrangements, may, like the hosts of Sennacherib, be smitten on the very eve of victory. There it transpired that

> . . . "the might of the Gentile, unsmote by the sword,
> Hath melted like snow in the glance of the Lord."

A bit of news in the New York *American* shows that some Jews, otherwise unable to get to the Holy Land, have marched thither on foot:

"After a 1500-mile journey on foot a group of Jewish mountaineers have just reached Jerusalem from Persia, according to a report received yesterday by the Zionist Organization of America. A group of 120 Jews from Casablanca, intent upon making the Holy City their future home, are marching in that direction."

PESTILENCE AND PABULUM

Some of the highly favored sections of this country are being threatened with serious loss, according to an Associated Press dispatch of recent date:

"Millions of army worms, reported traveling toward the green fields of Imperial Valley from the desert west of Dixie Land, . . . were met and fought by ranchers who were prepared today to place poison on the bridges across the irrigation ditches and prevent the entry of the worms.

"Where the worms came from is not known. The desert is reported covered with them over an area of several square miles. They are moving in what those who have seen them declare seems a never ending migration to the growing crops of the valley.

"Where the worms have crossed paved highways automobiles skid as on a greasy pavement."

There is nothing new in the following item. It has been known as a matter of course that poorly nourished people, either old or young, are less happy, if not directly troublesome. But the state of Pennsylvania is trying experiments in this connection which are interesting, as reported by the Chicago *Daily News*:

"'Bad children,' according to the theory of the Henry Phipps Institute in Philadelphia, 'may be only underfed children or improperly fed children. Maybe young Adam isn't stupid and mischievous at all. Perhaps he is only hungry.'

"It looks as though the theory were proving true on trial. The state of Pennsylvania is paying the cost of upholstering a group of small children and the Henry Phipps Institute is contributing the know-how. It is possible that the plan may be enlarged to take in the entire state. It has been suggested that the worst little boy in Philadelphia can be converted into one of the best little boys by a proper course of feeding."

"It would be a shame to give the names of youngsters who have been fattened into good behavior at Phipps. Those interested can go direct to the record. But the books show that many fifty pounders have been made over into fifty-three and four pounders in a little more than a week. At fifty pounds the child was a peril to the community and a net loss in school. Four pounds added made it quiet and happy and well behaved. It became a good scholar instead of a bad one."

WAGES AND LIVING COSTS

But economic conditions do not encourage the thought that all the world will be made happy at once by proper feeding. The Chicago *Daily News* has another bit of information on the relation of wages to living costs:

"Chicago men who have been working under the direction of E. O. Griffenhagen, of Arthur Young & Co., in the reclassification of salaries of government employés in the District of Columbia have concluded their work and their report is now in the hands of the congressional joint committee on reclassification.

"Their work, which has consumed a year's time, is similar to that undertaken for Canada—namely, to investigate the rates of compensation paid to civilian employés of the government and the various executive departments other than the navy yard and postal service."

"They discovered that while the payroll had grown from some 14,000 in 1893 to more than 100,000 in 1919, the average wage increase was only 40 percent while the cost of living had increased 159 percent during the same period."

Added to this burden are the rapidly increasing taxes and the seeming need for more. The Greensboro (N. C.) *Daily News* devotes some space to the condition as summed up by Senator Freylinghausen:

"Senator Freylinghausen declares that whereas the estimates of government expenditures from June 30, next, to June 30, 1921, are a little over $9,000,000,000, the highest estimate of government income for the same period is a trifle over $6,000,000,000. In other words, the United States is proposing to spend 50 percent more than it can possibly receive.

"It is enough to appall the least observant to reflect that the government is proposing to spend $9,000,000,000, not in time of war, but in the second year of peace. Outside loans to the allies, the two years of war with Germany increased our national debt less than $15,000,000,000. Five years of such peace expenditures as the government is proposing would plunge us more deeply into debt than our greatest war.

"The United States is enormously rich, but it cannot stand that drain. It can stand it the less in view of the fact that an enormous percentage of this colossal sum is pure waste. We have no budget, we have no purchasing department, we have no national system of accounting. We keep no books worthy of the name. For years unavailing efforts have been made to get a law through Congress requiring the construction of a budget to cover the government's expenditures through the year, but political considerations have hitherto always succeeded in defeating the measure.

"But now the time is at hand when we must act, or go bankrupt. The people who have the enormous taxes to pay must take a hand. The politicians, left to themselves, will never work out any better system. The people must compel them to do something. The orgy of spending will go on unchecked until the moment when the taxpayers rise in wrath and demand that it be stopped."

The Carnegie Endowment has spent considerable time and money in getting out facts relative to the total cost

of the great world war. They place the total outlay at 337 billions of dollars. The economic loss from death of men is very high, and the value of land property destroyed comes next. The New York *Times* has published a statement which reads in part as follows:

"All the wars of the nineteenth century, from the Napoleonic down to the Balkan wars of 1912-1913, show a loss of life of 4,449,300, according to the report, while the known and presumed dead of the world war reached 9,998,771. The monetary value of the individuals lost to each country is estimated, the highest value on human life being given in the United States, where each individual's economic worth is placed at $4720, with England next at $4140; Germany third, at $3380; France and Belgium, each $2900; Austria-Hungary, at $2720; and Russia, Italy, Serbia, Greece, and the other countries at $2020. With a loss of more than 4,000,000 the estimate puts Russia in the lead in human economic loss, the total being more than $8,000,000,000; Germany is next with $6,750,000,000; France, $4,800,000,000; England, $3,500,000,000; Austria-Hungary, $3,000,000,000; Italy, $2,384,000,000; Serbia, $1,500,000,000; Turkey, almost $1,000,000,000; Roumania, $800,000,000; Belgium, almost $800,000,000; the United States slightly more than $500,000,000; Bulgaria a little more than $200,000,000; Greece, $75,000,000; Portugal $8,300,000, and Japan $600,000. On this basis the total in human life lost cost the world $33,551,276,280, and the loss to the world in civilian population is placed at an equal figure."

GENERAL INCREASE IN CRIME

One of the New York papers recently carried a contribution by Mr. Harry V. Dougherty, Chief of the New York City Detective Agency, regarding the increase of crime in Europe. We quote a few of his remarks:

"Crime is on the increase. There is no doubt of that. There is a wave of lawlessness sweeping over the world which at present we seem powerless to combat. It seems universal. I have been in the principal cities of the western world during the past year and the record is the same.

"At various times in a decade some alarmist looms up and tells us that a wave of crime is passing over the city or country, whichever it may be. Sometimes these calamity howlers are right; again, it is a sort of hysterical cry of the chronic kicker. However, considering the numerous serious crimes that I have seen described in the London papers since my visit here [London], it appears that violent crime is spreading rapidly."

This country has nothing to boast of in this connection; for the *Pathfinder* gives us the following data on crime in the United States, claiming that this country leads the world in criminal acts:

"Crime statistics show that in thirty years crime has increased 500 percent in the United States, four times the increase in population. There were as many murders in Omaha last year as in London, with its five million people. Kansas City, with a 300,000 population, had more murders than the English capital. Murders in Kansas average one every other day. Authorities often fail to get the criminals, and many are acquitted even when witnesses of the crime are found."

The Albany *Journal* thinks that if the world is to be made better the Almighty will have to do it, although between the lines its comments seem to imply that the present world suits its purpose fairly well. It says:

"Do those who are declaiming about the creation of a 'new order of the world' by human agency never stop to think that if there were to be a new order the Supreme Power which created the old world would bring it into being?"

THE COURT: TYPE AND ANTITYPE

QUESTION: On the typical day of atonement what did the court of the Tabernacle and its furnishings represent, or picture?

In answering this question some statements herein may apparently be at variance with "Tabernacle Shadows", but are in fact in full harmony with the main teachings of that book and THE WATCH TOWER. God has promised that the pathway of the righteous shall shine brighter and brighter as we come near to the day of perfection. (Proverbs 4:18) We are daily drawing nearer to that time. While we fully recognize and appreciate the fact that at the end of the age the Lord was pleased through his wise and faithful servant to grant the church a clearer vision of his plan, yet we find that even that wise and faithful servant progressed and made some changes in what he had to say with reference to the divine program; and therefore, instead of our argument being in contradiction of anything he has written, rather the purpose is to amplify and harmonize (and we hope these statements will so do) some of his teachings in the progressing light of the new day.

CONDITION TYPED BY COURT

At one time we were taught that justification must precede consecration. Now we find that exactly the reverse is the order. This clearer light on justification and consecration has made it necessary to reëxamine and harmonize some of the statements relating to this question as set forth in "Tabernacle Shadows".

We are not to use a type or shadow at any time for the purpose of establishing a doctrine; but rather, we should use definitely settled and determined doctrines to show the harmonious beauty between type and antitype. With this general observation, then, let us proceed to the question at issue.

Reasoning from antitype back to type sometimes gives us a clearer vision of a picture and its meaning. In considering what the court pictures, we cannot overlook the fact that inside the enclosure was the Tabernacle proper—the Holy and Most Holy. This at once suggests the thought that the enclosure forming the court must represent a condition of righteousness. The Most Holy pictures heaven itself, the condition of the glorified Christ; and of this we are not left in doubt, for St. Paul states: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us". (Hebrews 9:24) Neither is there doubt as to what the Holy pictured: viz., the condition experienced by our Lord as a new creature, after his consecration and until Calvary, during which period the divine creature was being perfected. The members of his body — new creatures in Christ Jesus — are identified with Jesus in that condition, being there made to "sit together

in heavenly places in Christ Jesus", as St. Paul sets forth in Ephesians 2:6. The Holy is described as a place where sanctification is in progress, "For both he that sanctifieth and they who are sanctified [*Greek*, those being sanctified] are all from one: for which cause he [the Lord] is not ashamed to call them brethren". (Hebrews 2:11) It is a condition in which the followers of Jesus are being transformed, or made meet for the inheritance of the saints in light.

We define, then, the Holy and Most Holy in order to get a clearer understanding of what the court must represent. Clearly these places represented conditions of divine favor, the Most Holy particularly the condition of divine *approval*. The court is so vitally connected with the Holy and the Most Holy that it must picture a condition of divine favor leading to divine approval. God enters into relationship with no one except the righteous—either in the inherent or in the reckoned sense. If God, then, is in relationship with those in the court on the antitypical day of atonement, it must mean that the court in the type pictured that which is perfect from some viewpoint.

THE ANTITYPICAL CAMP

The court, as we remember, was a place wherein the animals for the sin-offering were sacrificed, picturing the sacrifice of Jesus and his body members; and since God accepts nothing short of a perfect sacrifice, the court of necessity must represent a condition of perfection or righteousness.

Justification means to be made right. The Scriptural meaning of that term relating to man means "made right with God". Jesus was always right with God. At the age of thirty he is pictured as standing in the court; and he immediately went forward to the door of the Holy, surrendering himself, and was by the Father accepted as a perfect sacrifice for the purpose of taking away the sin of the world. For three and one-half years his humanity remained on the altar in the court, there being consumed in sacrifice.

The Law Covenant made at Mt. Sinai was broken immediately after being made, for the reason that the house of Israel (one of the contracting parties) was unable to keep and perform it. God provided that once each year this covenant relationship should be reëstablished. The sacrifices on the typical atonement day were for that purpose and for the greater purpose of establishing a picture foreshadowing the great sin-offering to be made on behalf of all mankind.

The nation of Israel, encamped around the Tabernacle, really desired to be in harmony with God—feeling after God, if haply they might find him and come again into relationship with him, as they had been at the institution of the Law Covenant. Therefore the camp would more particularly represent in antitype nominal churchianity, having the spirit of the world and yet a form of godliness, and expecting, in some measure at least, to come into harmony with God. Outside the camp of Israel were the Gentiles, and all who were wholly without God and without hope in the world; and these would picture, we believe, those who have no present desire to come into harmony with God, or at least those who do not expect benefit from Christ's work.

STEPS TO JUSTIFICATION

Let us, then, trace the course one would take from the time of leaving the world until he reaches the condition of holiness, taking the antitypical side of the question (and this will illuminate, we believe, the type and definitely settle the proposition as to what the type pictured); and for convenience we designate the one pursuing this course as Honest Heart.

The first essential God requires before he can deal with one is an honest heart. Surrounded by sin and its baneful influence, weary and sick of the world, Honest Heart hungers and thirsts for righteousness. Conscious that he is a sinner and out of harmony with God, he begins to seek the Lord and to feel after him, if haply he might find him. (Acts 17:27) He hears of Jesus and would like to know him. Of such Jesus said: "No man can come to me, except the Father which hath sent me draw him". (John 6:44) God then draws Honest Heart to Jesus; and how? He draws him by giving him some knowledge of his great love, of what he has done for him. Honest Heart now begins to draw nigh to God and God draws nigh to him. (James 4:8) As he journeys on, Honest Heart is heavy and sighs for relief from his burden. Then he hears the sweet and consoling words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest". (Matthew 11:28) Then Honest Heart comes to Jesus, desiring to be in harmony with God; and to him Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father but by me". (John 14:6) In other words Jesus states to him, I am the way of entrance; there is no other.

A gate is a way of entrance and in this instance the gate of the court pictures the Lord Jesus, the gateway that leads to life and back to harmony with Jehovah. Jesus says in substance, if not in terms: 'Honest Heart, I was never out in the camp where you are. I began here (in the court) and I trod the path alone and opened the way for those who will follow and who will ultimately come into full harmony with God, according to his purpose. If any one would be my disciple he must deny himself and take up his cross and follow me.' (Matthew 16:24)—thereby meaning, of course, that Honest Heart must make a consecration.

IMPUTATION OF CHRIST'S MERIT

Learning something of the sacrificial life of the man Christ Jesus, and believing the words he hears Honest Heart in substance responds: 'I have *faith* in Jesus, and I gladly surrender my will to the will of God'. This, then, is his consecration. He here takes the step through the gate. He cannot be accepted on his own merit, but some one must stand sponsor for him. Then Jesus, as the antitypical high priest, receives Honest Heart and presents him to God, which presentation is pictured by the goat's being presented at the door of the Tabernacle. In substance Jesus says to Jehovah: 'I impute my merit to this one because of his faith in my sacrificial work, that he may be made holy'. Before that God could not accept Honest Heart at all, but now he may accept him by reason of the imputed merit of Christ Jesus; and so doing, justifies him. He is thus made right with Jeh-

vah, justified and accepted as a part of the sacrifice of Jesus, to be made a part of the sin-offering in behalf of mankind.

Aaron's work on the typical atonement day exactly agrees with this, as we read in Leviticus 16:7-9: "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats [thus indicating that the Lord has made no arbitrary choice as to which shall sacrifice, but all are called in one hope of their calling—every one now presented and accepted is justified and made an acceptable sacrifice, but casting the lots indicates a class that will make a voluntary sacrifice]. . . . And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering."

PROGRESS OF NEW CREATURE

Since all sacrifices must be holy, no sacrifice being acceptable save that which is holy, right with God; and since the animals for the sacrifice were slain in the court, this is further proof that the court represented perfect humanity—actual or counted so—resulting from the imputed merit of Christ Jesus, actual in the case of Jesus himself, and subsequently counted so to others by virtue of his merit imputed to all of his joint-sacrificers.

The Lord's goat was killed and the blood taken into the Holy, thus picturing that, from the time of acceptance as a member of the body of Christ, Honest Heart is from God's viewpoint a new creature, the humanity, first perfected by the imputed merit, now being counted dead. The Holy pictured the new creature, or spirit-begotten, condition. "Now are we the sons of God." (1 John 3:2) "Therefore if any man be in Christ, he is a new creature."—2 Corinthians 5:17.

These are the steps, in the order named, taken by one who seeks the Lord and progresses to sonship, being begotten to that place. And he proceeds from there to divine approval, at which time he is born to sonship. Scripturally, it is definitely settled that consecration precedes or goes before justification, the order being thus: (1) seeking harmony with God; (2) being drawn to Jesus; (3) consecration; (4) imputation of the merit of Christ and the presentation by the high priest to Jehovah, pictured at the door of the Tabernacle; (5) acceptance and justification by Jehovah; (6) spirit-begetting to sonship; (7) spirit-birth.

The consecration of Honest Heart, therefore, in this illustration is pictured at the gate of the court; presentation and justification, at the door of the Tabernacle.

The antitype being thus clearly shown by the Scriptures, this definitely settles the question as to the type; for type and antitype must always be harmonious. Hence the conclusion is that on the typical day of atonement the court pictured the *perfect human condition*, made so on the antitypical day of atonement by the imputation of the merit of Christ Jesus. During the antitypical day of atonement, no one remains in the court except the justified, spirit-begotten ones. Some may seek to get in there and their consecration be not accepted and they would not be justified, as was the case with Simon Magus. If once justified, they must finish their course in one of three ways: by passing into the (1) second death, (2) great company, or (3) little flock. There is no other alternative. This seems to be in exact harmony with statements made in "Tabernacle Shadows". We know that from time to time some apparently conflicting statements have been made.

On page nineteen we read, "The court represented the condition of justification entered through faith in Christ—the gate". On page fifty-four: "The bullock was slain in the court, which we have seen typified the condition of faith in and harmony with God, the highest attainment of the flesh, the human nature". In the explanation appearing immediately beneath the chart of the tabernacle on the chart of the ages in Volume I, STUDIES IN THE SCRIPTURES, we read: "The entire ground of the Tabernacle enclosure was called 'holy'. Outside the court all was unholy. . . . The court enclosure parallels the justified or perfect human plane."

UNDER-PRIESTS IN THE COURT

This question is apropos to another one closely related: Who was in the court on the day of atonement?—in the type, as well as in the antitype. The word Levite as used herein refers to those of the tribe of Levi aside from those composing the priesthood. The priests were selected from the tribe of Levi and, of course, they were Levites, but we use the term Levites in this connection to distinguish a certain class from the priesthood. There is no Scriptural proof that the Levites were in the court on the typical day of atonement. The teaching of the Scripture is to the contrary. That Aaron, the high priest, was there is admitted without question. Who was there with him? This question can be definitely answered by reference to the eighth chapter of Leviticus, which deals with the consecration and inauguration of the priesthood. Anointing is the authoritative designation to official position. When one is officially elected and duly installed into office the presumption must follow that he performs the duties of that office, unless positive proof to the contrary is produced.

In the inauguration of the Levitical priesthood, the Lord instructed Moses thus: "And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread. . . . And he [Moses] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses." (Leviticus 8:1, 2, 12, 13) If God anointed some man to perform the duties of a certain office, the presumption must be indulged that he performed those duties, unless there is positive proof to the contrary; and that being true, it would definitely settle the question as to who was in the court on the typical day of atonement. The mere fact that the Lord was dealing with the sons of Aaron in connection with Aaron in the inauguration of the priesthood would definitely show that they were being used together with Aaron in some official capacity. Aaron, being the head of the priesthood, clothed in the garments of glory and beauty, pictured the high priest, Christ Jesus, including, of course, his body members in

antitype. The anointing oil poured on the head of Aaron and running down upon his garments, as set forth in Psalm 133:2, showed that the under-priests receive their anointing through the high priest, their head. Their wearing bonnets pictures that they have for a head another than themselves.

JUSTIFIED HUMANITY ON THE ALTAR

In antitype, then, it would show that all who come into Christ Jesus receive their anointing through the Head, Christ Jesus, who himself received the anointing without measure. In other words, looking back to the type we would see that Aaron had the oil poured upon his head and it ran down upon his garments, and through him his sons were anointed also as priests; and being anointed as priests, we must indulge the presumption that they performed some official duties as under-priests with Aaron.

The court represented those in harmony with God, pictured by the priesthood. Aaron and his sons alone were in the court on the day of atonement. This shows that during the antitypical day of atonement none are in the court except the justified, spirit-begotten ones. Their justified humanity remains on the altar in the court until consumed, the new nature being shown elsewhere, of course, as we shall see presently.

On the typical day of atonement there was no one in *the Holy* except the high priest; and this shows that on the antitypical day of atonement only the high priest, Christ Jesus, is in the Holy, and the members of his body are shown in him, because each one loses his individual identity (viewed from an official standpoint) as soon as he is immersed into the body of Christ. He is no longer treated as John Smith or William Jones, but he is shown as in Christ; therefore it is the high priest that is in the Holy. The under-priests, still having the new creature treasure in an earthen vessel, remain in the court, assisting the high priest to the extent of presenting their bodies a living sacrifice, as admonished by the Apostle in Romans 12:1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is another proof that the court did not picture "tentative" justification, but real justification—"in harmony with God". There is no such thing taught in the Scriptures as "tentative" justification. It is either justification or it is not. This, then, would definitely show that on the atonement day in the type Aaron and his sons (the two sons who remained faithful) were together in the court, Aaron himself going into the Holy and the Most Holy, the sons remaining in the court to help perform the sacrifice.

The humanity of Jesus was in the court condition for three and one-half years. The members of his body are there so long as they are being offered up as a part of his sacrificial body, and none but the justified can be there because the place is holy.

APOSTLES JUSTIFIED AT PENTECOST

Since consecration takes place at the gate and justification at the door of the Tabernacle, this shows that one may be consecrated for some time before being presented to Jehovah by Jesus and accepted and justified by Jehovah. On this point confusion has arisen in many instances. We once thought that one stands in a justified condition *before* he consecrates. The very reverse is the order. This is proven by the experiences of the disciples of Jesus. For three and one-half years, or from the time they left all to follow the Master, they were consecrated as fully as anybody could be; but they could not be justified nor accepted until the presentation of the merit of Christ in heaven. Hence their justification took place at Pentecost and not before. This proves that it is the imputation of the merit of Christ that makes justification possible, and no one has been justified since Pentecost otherwise than by the imputed merit of Christ.

Cornelius was another example. Being consecrated, he waited outside the gate until it was opened for him.

Since the age of sacrifice began, no one has been accepted, approved, or justified for any purpose other than as a part of the sacrifice for the sin-offering. Of course that is the purpose of accepting one in the first instance. The scapegoat pictured another phase of the matter, which developed later.

Everything in the court must be in harmony; hence every part of the furnishings must picture that which is in harmony with God. The linen curtains, forming the wall for the court, were white, picturing the righteousness of Christ furnished to the members of his body while on earth; "for the fine linen is the righteousness of saints".—Revelation 19:8.

The posts supporting the curtains were of wood, set in copper sockets. The wood pictured the imperfection of our humanity, but standing in copper sockets pictured or foreshadowed the fact that we have a justified standing, or are counted whole by virtue of our standing in the merit of Christ; therefore "right with God". The hooks of the posts were of silver. Silver is a symbol of truth or verity. Seemingly, then, this represents the justified one as saying, 'This righteousness which I have is not a camouflage, not a subterfuge; but in truth and in fact, in verity, it is the real thing. I possess the robe of Christ's righteousness, which makes me acceptable to God.'

The altar, being entirely covered with copper, pictured the perfect human being—fully so. It pictured the perfect man Jesus at the age of thirty years. The total lineal measurements of the four sides equal thirty feet, indicating the age in years required of a priest, and the age at which Jesus consecrated. Nothing could be sacrificed upon that altar except a perfect animal, picturing that nothing is accepted for sacrifice except the justified—perfect in fact, or perfect by virtue of the imputed merit of Christ; therefore, this is another proof that the court represents the perfect human condition and not a "tentative" one.

The laver was made of polished copper and contained water for the *cleansing of the priest;* and would properly represent Jesus holding forth and magnifying the Word of God, which serves to cleanse the child of God. The fact that the priests cleansed themselves at the laver after they were consecrated and installed into the priestly office, shows that the laver is used by the fully justified, spirit-begotten ones, for cleansing from all filthiness of

the flesh and spirit, perfecting holiness in the fear of God. (Exodus 38:8) Being of highly polished copper, it served as a mirror to all who gazed into it, to wit, the priests; for no one else gazed upon it on the day of atonement. Standing before it, the priest would see reflected his own imperfections from the natural viewpoint, and at the same time the mirrored effect would show to him the vault of heaven above and the pillar of cloud nearby, all these latter bespeaking the glory of Jehovah.

THE ANTITYPICAL LAVER

Referring, then, to the antitype, the spirit-begotten one having his mind illuminated, his face is open, i. e., he is enabled to understand, see, perceive, and grasp spiritual things. St. Paul seems to have had this thought in mind when he wrote: "We all, with open face beholding as in a glass [really *mirror*] the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord". That is what we do when we note his majesty, power, love, and justice, by looking into his Word; beholding this, we are changed by that image that which we see in the mirror—from glory to glory, even as by the spirit of the Lord. And thus the laver would picture perfection.

Again the words of the Apostle indicate that he had in mind the laver when he wrote: "When the goodness of God our Savior, and his love to man, dawned upon us, not in consequence of things we, as righteous men, had done, but as the result of his own mercy he saved us by means of the washing of the regeneration and renewal of our natures by the holy spirit, which he poured out on us richly through Jesus Christ our Savior." Titus 3:4, 5, *Weymouth*.

Thus he pictures the new creature, dwelling in the organism of flesh, the organism being in the court condition (and there by virtue of the covering of Christ's righteousness), undergoing the transforming influence which results from imbibing or appropriating to himself the Word of God.

In conclusion we would say, then, that on the typical day of atonement no one was in the court except the priests — high priest and under-priests — justified human beings begotten to the divine nature, in antitype. All things in the court must be in harmony with this; therefore the court and its furnishings on the typical day of atonement represented justification actual, or by virtue of the imputed merit of Christ.

With reference to the three fires: In the Holy the incense was being burned by the high priest; in the court, the fat was burned upon the altar; and outside the camp were burned the hide, flesh, etc. That which was burned outside sent up a detestable stench, and shows how the world views the sacrifice of Jesus and his body members. To them it is a distasteful thing. Inside the court, the burning fat gave forth a sweet savor, picturing how beautiful it is to those in that condition to see others sacrificing to the glory of God. Inside the Holy the incense on the golden altar yielded a sweet fragrance unto the Lord, which passed beyond the vail into the Most Holy, showing how Jehovah views that sacrifice.

In harmony with the foregoing, we quote the following from the pen of Brother Russell, appearing in THE WATCH TOWER of 1916, page 281:

"The justification of the gospel church is an instantaneous work. 'It is God that justifieth.' But the basis of this justification is the sacrifice accomplished by Jesus, finished at Calvary. Before the Savior will impute to us the merit of his sacrifice we must know *of* him and trust him and accept his terms of discipleship and consecrate ourselves fully as his disciples, even unto death. The moment he imputes the merit of his sacrifice to us, covering our blemishes, we are acceptable to the Father, received into his family by the begetting of the holy spirit, and thus, thereafter, members of the church of the firstborns, whose names are written in heaven."

SEVENTH VOLUME CORRECTIONS

BIBLE students believe that the infallible Word of God is an inexhaustible storehouse, always yielding more and more food and treasure for the truth-hungry. They believe that the path of the just shines brighter and brighter unto the perfect day. They believe it is our privilege now to see more clearly than a year ago or ten years ago or a hundred years ago, and that a year from now we shall see more clearly than now.

During the past three years we have been studying together the books of Revelation, Canticles, and Ezekiel. These studies have brought us great blessings. We have seen many treasures in our Father's Word that we did not know were there. We have found the explanations of the Seventh Volume helpful, and are convinced that they contain meat now due to the household of faith, and that this meat came from the Father's storehouse. However, this food was arranged and placed upon the table by imperfect servants and contains some blemishes which it is the purpose of the following notes to correct. None of the corrections are vital, few of them are important, and many of them will be regarded by our readers as unnecessary, but we give them all, all that we have been able to ascertain as having any merit, and those who wish to alter their textbooks to suit are invited to do so.

We trust that none will be stumbled by these notes. We feel sure that the humble and the honest-hearted will be glad—glad that we are not afraid to walk in the light, and glad that they have a like privilege.

Page 12, line 13: Insert "Herein and" before "Previously".

Page 12, line 33: After "Singular" add "The Elijah class".

Page 26, line 48: After "Z. '16-346" add "Christ is the tree of life here specifically indicated".

Page 44, line 40: Instead of "October 31, 1517, end Oct. 31, 1917", insert "Luther's time are just now ending".

Page 58, line 8: Instead of "have" insert "has".

Page 58, line 23: Instead of "Zion's" insert "The".

Page 58, line 33: After "1874" insert "to the demise of the last spirit-begotten one. One by one the last members of the body are now passing" instead of remainder of sentence.

Page 60, line 24: Omit "Foreshown".

Page 62, line 6: Instead of "prove" insert "suggest".

Page 62, line 12: After "glory" insert "See pages 594, 595".

Page 63, line 3: After "comes" insert in brackets "The birth of the body of Christ had its beginning with the inauguration of the first resurrection in 1878, before the trouble on Christendom began in 1914. Likewise the birth of the body will be completed before the end of the trouble on Christendom."

Page 64, line 9: Instead of "seven years from 1914 to 1921" insert "seven literal days or seven years".

Page 64, line 14: Before "would" insert "The great company class may be cut off at its end. If we see the first half of this week distinctly marked, it" instead of preceding words.

Page 71, line 33: After "Z '04-124" insert sentence now occupying lines 34-37.

Page 71, line 34: After "VOICE.—" insert "Recognize my message".

Page 72, line 47: After "epochs" insert "described in the two preceding chapters".

Page 113, line 7: Instead of "voice" insert "message".

Page 125, line 10: After "VOICE" insert "With an emphatic message".

Page 125, line 11: Instead of "voice" insert "mouthpiece".

Page 127, line 40: After "is" insert "about".

Page 129, line 26: After "draw" insert "See argument on pages 61-64" and omit next sentence.

Page 136, line 20: After "winter" insert in brackets "the time for the burning of the tares" instead of matter now in brackets.

Page 145, line 35: Instead of "never" insert "seldom".

Page 154, line 26: Before "(Matt. 24:28)" insert "Pastor Russell's humble followers, as a class," instead of preceding words.

Page 154, line 27: After "woes" insert "See comments on Rev.8:2 and 9:12 as to why this statement is appropriate in this place. This verse is a parenthesis, as is also Rev. 8: 3-5, which is synchronous with it. Both were seen by the Revelator after the opening of the seventh seal."

Page 163, line 24: After "VOICE" insert "The message through".

Page 167, line 30: After "VOICE" insert "With an emphatic message".

Page 167, line 31: Instead of "voice" insert "mouthpiece".

Page 167, line 39: Instead of "Were" insert "Gave out their messages;".

Page 169, line 16: After "ANGEL" insert "Our Lord, by his servant Pastor Russell" instead of the remainder of the line.

Page 172, line 11: Insert period after "wilderness" and omit balance of sentence.

Page 177, line 17: Omit matter in brackets.

Page 177, line 24: Instead of last sentence in paragraph insert "But it is well to remember that prophecy is not given with a view to satisfying curiosity but with a view to enabling the Lord's people to identify events as they transpire. For this reason any advance view of dates is liable to be blurred, and the experience of the church has abundantly shown this to be so. But this fact would be no adequate reason for indifference toward chronology."

Page 178, line 43: Instead of "occur" insert "begin".

Page 179, line 2: After "will" insert "follow in due course" instead of remainder of sentence.

Page 197, line 42: Before "see" insert "Some students of prophecy expect to" instead of the preceding words.

Page 226, line 35: After "himself" insert "at the closing time of the harvest period" instead of "after the harvesting of the saints was finished".

Page 228, line 47: Insert "After the fall of Babylon" instead of "In the spring of 1918".

Page 229, line 8: After "WINEPRESS" insert "The facts on which the Seventh Volume of Scripture Studies is founded, which bring to light the spirit of ecclesiasticism" instead of the sentence now in place.

Page 230: Instead of paragraph 4 insert "Official Railway Guide time table distance Scranton to Hoboken Terminal, 133.0".

Page 230: Instead of paragraphs 5 to 8 insert "New York City Engineer's Official distance Hoboken to the Bethel via Barclay Street Ferry, Fulton Street and Fulton Ferry, 8,850, 4,950, 2,540, and 1,460 feet respectively, or a total of 3.4".

Page 230: After last paragraph insert, "The treading, be it remembered, is a mental process. As rapidly as the erroneous doctrines and practices which have been the life-blood of Christendom are recognized in their relationship to the true kingdom of Christ, and as rapidly as those ideas are discarded by the individual, just so rapidly is the blood trodden out of Christendom's false systems. This book is the result of such laborious treading, and is a means to enable others, in their turn, to do some treading."

Page 237, line 2: Instead of "voice of the Lord", insert "message-bearer".

Page 237, line 12: Instead of "on many occasions" insert "in 1916 in answer to a question".

Page 247, line 18: After "described" (and thence on down to the bottom of page 253) insert the following:

as race hatred—in reality murder, the spirit of the very Devil. (1 John 3:15.) It is this last and crowning feature of Satan's work that is mentioned first. The other two errors are the direct cause of this one. The wars of the Old Testament were all intended to illustrate the battlings of the New Creature against the weaknesses of the flesh, and are not in any sense of the word justification for the human butchery practiced during the Christian era in the name of religion, exemplified by the events of St. Bartholomew's Day and by the wicked Inquisition. Nowhere in the New Testament is hatred of other peoples encouraged. Everywhere and always it is forbidden: and yet, under one guise or another it has been encouraged for centuries by the clergy class who should have been teaching the people the message given them by the Prince of Peace.

AND OUT OF THE MOUTH OF THE BEAST.—The Antichrist doctrine of the Divine right of the clergy was the direct cause of the great war. This frog has been coming out of the mouth of the Papal beast for sixteen centuries. "These false doctrines of the Dark Ages are bearing a terrible fruitage at the present time. Similarly the teaching of eternal torment, misrepresenting and blaspheming God's character, is bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as His Message by the most monstrous blasphemies of the Dark Ages. I charge the responsibility of all this against the sects and creeds of Christendom. I charge that the ministers, whose eyes are now open to a saner comprehension, have neglected the Bible, have neglected the people, and, instead of helping them out of the darkness, are now leading them into darkness in an opposite direction—into Evolution and Higher Criticism and everything contrary to the Word of God. God is still misrepresented in the world. The creeds of the Dark Ages are still hugged to the bosom in outward pretense, while inwardly they are loathed. A great fraud, a great hypocrisy, you say? I answer, Yes: the most astounding the world has ever known. Two hundred thousand professed ministers of God and of Christ are standing before the world today telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people's money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping of them in darkness, deserve a great punishment, and is it not nigh?"—B. S. M.

AND OUT OF THE MOUTH OF THE FALSE PROPHET.—The one cardinal error upon which all protestant (false prophet) sects agree is the doctrine of human immortality, the original lie told in Eden. (Gen. 2:17; 3:4.) In speaking of it our Lord says, "When he speaketh *the* lie, he speaketh of his own." (John 8:44, Diaglott.) Speaking of it again, the Apostle Paul says, of the worshipers of the beast and his image, "They admitted not the love of the Truth that they might be saved. And on this account God will send to them an energy of delusion, to their believing the falsehood." (2 Thes. 2:10, 11.) In each case the Greek gives the definite article. The frog issuing from the false prophet (the image of the beast) is the doctrine of human immortality. These deluded souls actually believe this error, and will be able to prove it to the satisfaction of the dragon, without a doubt. This error lies at the bottom of the doctrines of eternal torment and of the trinity. There is a hint in 1 John 4:1-3 that the cardinal error on which the false prophet will insist is that when Jesus came from the Father He was more than flesh, i.e., had

at least an immortal soul.—Rev. 13:11, 13, 14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:10; Matt. 24:24.

"All Christian people credit the book of Revelation to our Lord, as St. John does. (Rev. 1:1.) Therefore we are not responsible for the symbolism used in that book. There are so many ways in which one might be misunderstood, even by good Christian people, that we naturally feel a delicacy about expressing our views. As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting people. We discuss PRINCIPLES, DOCTRINES, ALWAYS: individuals, NEVER! God has not commissioned us to discuss *people*; it is ours to discuss *His Word*.

"Throughout the Bible, a Beast is the symbol used to represent a government. In Daniel's prophecy the great universal empires of the earth are thus symbolized. Babylon was the Lion, Medo-Persia the Bear, Greece the Leopard, and *Rome* the *Dragon*. (Dan. 7:1-8) The Roman Empire still persists. The Dragon, then, symbolizes the Roman power, represented by the civil power in the world. The Beast is the Papal system of government. The third symbol, the False Prophet, remains to be interpreted. This, we believe, is another name for the system elsewhere called 'the Image of the Beast.' (Rev. 13:14.) According to the Scriptures, this image is a very exact representation of the Beast. The False Prophet, or Image of the Beast, we understand to mean the Protestant Federation of Churches.

"'Three unclean spirits like frogs came out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet.' In this passage, the spirit is a doctrine—an unclean doctrine—a false doctrine. Each of these systems will utter the same things, and these utterances will have the effect of gathering the kingdoms of earth together to the Battle of Armageddon.

"The symbolisms of Scripture, rightly understood, are very forceful, and there is always a close resemblance between the symbol itself and the thing symbolized. When the Holy Spirit uses a frog to represent certain doctrines or teachings, we may be sure that the application will fit well. While a frog is a small creature, yet it puffs itself up until it almost bursts with the effort to be somebody. A frog has a very wise look, even though it does not know very much. Then a frog *croaks* whenever it utters a sound.

"The three most prominent characteristics of a frog, then, are pomposity, an air of superior wisdom and knowledge, and a continual croaking. Applying these characteristics to the picture given in the Divine Word, we learn that from kingly power, from the Catholic Church and from the Federation of Protestant Churches, will go forth the same teachings. The spirit of all will be boastful; an air of superior knowledge and wisdom will be assumed; all will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or investigated, or repudiated.

"The boasted Divine authority of the Church, and the Divine right of kings aside from the Church, will not be allowed to conflict; for both will be indorsed. Any persons or teachings in conflict with these boastful, unscriptural claims will be branded as everything vile, at the mouths of the frogs, croaking from pulpits and platforms, and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and Divine, to be rid of Jesus and His teachings, so this frog-like spirit will approve of any and every violation of principle necessary to self-protection.

"Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of God and justice, and in the name of our Lord Jesus. We are not to think for a moment that these frog spirits, or doctrines, are all bad, but rather that they are doctrines of bombast and pomposity, representing themselves to be very wise and great, and having the backing of centuries. Out of the mouth of the Dragon comes the doctrine of the Divine right of Kings: 'Do not look back of the curtain of history to see where the kings got that right. Accept the doctrine; for if you do not, and if men look into the matter, there will be a terrible revolution and everything will go down!'

"The Beast and the False Prophet have similar croakings. The Catholic Church says, 'Do not look behind! Do not question anything about the Church!' Protestantism says, also, 'We are great, we are wise, we know a great deal. Keep quiet! No one will then know that you know nothing.' All say (croaking), 'We tell you that if you say anything against present arrangements, terrible things will come to pass.'

"Political parties are figuring in this. All declare, 'If any change should come, it will mean terrible disaster!' Some have the backbone and some have the civil power behind them, but unitedly they croak to the people that if any change is made, it will mean ruin to the present order. In the language of our day, 'Stand pat!' is the order in Church and in State; but the people are being moved by fear. It is this croaking of the Beast, the Dragon and the False Prophet that will arouse the kings of earth and gather them together to the Armageddon Battle.

"The ecclesiastical kings and princes, with their retinue of clergy and faithful adherents, will be gathered in solid phalanx—Protestant and Catholic. The political kings and kaisers, princes, and all in high places, with their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. They do not realize, however, that they are coming to Armageddon; yet strange to say, this is a part of their very cry, 'Come together to Armageddon!'

"Speaking of our day, our Lord declared, 'Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.' (Luke 21:26.) The kings of Europe know not what to do. All sectarianism is being shaken.

"The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial, into one great army. The spirit of fear, inspired by the croaking, will scourge the passions of otherwise good and reasonable men to fury—desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on what they mistakenly suppose is the altar of Justice, Truth and Righteousness under a Divine arrangement.

"Many noble people in this great army will assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward, and mediæval restraints will be considered necessary for self-preservation—for the maintenance of the present order of things and for the prevention of the new order which God has decreed, the due time for which is at hand. Even those who may be God's people do not stop to consider whether it is His will that things should continue as they have been for the past six thousand years. The Bible says that such is not God's will, but that there is to be a great overturning, that a new order is coming in.

"For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off on the plea of *necessity*, the glory of God, the commands of the Church, etc. The safety-valve will be sat upon, and thus will cease to annoy earth's kings with the sound of escaping steam; and all will seem to be serene—until the great social explosion described in the Revelation as an *earthquake* will take place. In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred. (Rev. 16:18, 19.) Our Lord refers to it in Matthew 24:21.

"At this juncture, the Scriptures show, Divine Power will step forward, and God will gather the marshaled hosts to

Armageddon—to the Mount of Destruction. (Rev. 16:16.) The very thing which they sought to avert by their union, federation, etc., will be the very thing that they will hasten. Other Scriptures tell us that God will be represented by Messiah, and that He will be on the side of the masses. 'At that time shall Michael [the Godlike One—Messiah] stand up.' (Dan. 12:1.) He will assume authority. He will take possession of His kingdom in a manner little looked for by many of those who erroneously have been claiming to be His Kingdom, and authorized by Him to reign in His name and in His stead.

"Our Lord Jesus declared, 'His servants ye are unto whom ye render service.' Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some may serve ignorantly, as did Saul of Tarsus, who 'verily thought that he did God service,' in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights his battles, so the Lord does not vouch for the moral character of all who enlist and fight on His side of any question. His servants they are to whom they render service, whatever the motive prompting them.

"The same principle will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side; and that very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. He who has any knowledge of army life knows that a great army is composed of all classes.

"The masses will be restless under their restraints, but will be conscious of their weakness as compared with the kings and princes, financial, social, religious and political, who will then hold sway. The masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and the peaceful readjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of people for the public good. The crisis will be reached when the hitherto upholders of the law shall become violators of the law and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well-meaning masses to desperation, and anarchy will result when Socialism fails.

"The Lord's saints are not to be in this battle at all. God's consecrated people, longing at heart for Messiah's Kingdom and the glorious Year of Jubilee and Restitution which it will inaugurate, will patiently abide the Lord's time, and wait unmurmuringly for it. Their lamps trimmed and burning, they will not be in darkness respecting the momentous events of the impending battle: but they will be of good courage, knowing the outcome portrayed in the 'more sure word of prophecy,' to which they have done well to 'take heed, as unto a light that shineth in a dark place, until the Day dawn.'—2 Pet. 1:19.

"The question now arises, Why did not God send His Kingdom sooner? Why is Armageddon necessary? We answer that God has His own times and seasons, and that He has appointed the Great Seventh Thousand-Year Day for the reign of Christ. Divine Wisdom has withheld until our day the great knowledge and skill which is breeding at the same time millionaires and discontents. Had God lifted the veil of ignorance a thousand years sooner, the world would have lined up for Armageddon a thousand years sooner. God did not bring these things before the present time because His Plan has various parts, all of which are converging at the same time. In kindness God veiled the eyes of mankind until the gathering of Armageddon would immediately precede Messiah's taking to Himself His great power and beginning His reign. (Rev. 11:17, 18.)—D v-xvi.

Page 256, line 25: Before "While" insert "The 3 days of terrible darkness over the land of Egypt represents the 3 years of mental obscurity respecting the cause (influence of the demons) of the world war, ending with the publication of this book in 1917" and omit the preceding sentence.

Page 258, line 5: Instead of "fall of 1920" insert "time of anarchy".

Page 258, line 30: Instead of "from 1917 to 1920" insert "preceding the time of anarchy".

Page 258, line 32: Instead of "anarchy" insert "angry humanity".

Page 259, line 37: Instead of "Pagan Rome and its successors" insert "Rule by violence, the support of spiritual harlotry all through the centuries".

Page 263, line 14: Instead of "Pagan Rome" insert "The dominion of violence".

Page 268, line 22: Omit last sentence.

Page 268, line 24: Omit first sentence.

Page 268, line 29: After "BEAST" insert ".—Rule by violence in an attempt to exercise dominion over conscience. THAT"

Page 270, line 3: Instead of "stop the European war" insert "bring about peace on earth".

Page 273, line 24: After "VOICE" insert "With a powerful message. So modestly are Pastor Russell's works written that the author is nowhere manifest, but attention is always and everywhere drawn to the Lord, his purposes, his message", instead of present sentence.

Page 276, line 13: Before "The" insert "Another heavenly message by".

Page 280, line 46: After "DAY" insert "In one year" and omit remainder of line.

Page 282, line 16: After "COME" insert "In one year" and omit remainder of sentence.

Page 285, line 46: Omit "1917-1918".

Page 286, line 18: After "HEAD" insert "Expressed their grief by dust-throwing" and omit remainder of sentence.

Page 307, line 43: Add in text after "BATTLE": "THE NUMBER OF WHOM IS AS THE SAND OF THE SEA".

Page 313, line 9: After "severity" insert "in the end of the time of trouble" and omit remainder of sentence.

Page 332, line 26: Insert brackets about the words "AND HONOR".

Page 334, line 16: After "last" insert "of the little flock" and omit remainder of sentence.

Page 346, line 37: Insert "AMONG" before "LILIES".

Page 348, line 34: After "rest" change period to comma.

Page 354, line 30: After "provided" insert "Z '19-365".

Page 367, line 17: Instead of "In the early seventies" insert "In his thirtieth year".

Page 394, line 32: Instead of "war" insert "year".

Page 396, line 1: After the word "end" insert "with the downfall of Babylon" and omit remainder of sentence.

Page 397, line 6: Change "stones" to "stoves".

Page 398, line 20: Instead of "in 1914 to 1918 A. D." insert "in the era since 1914".

Page 406, line 14: After "respond" add "in the perplexing and depressing conditions then prevailing" and omit the succeeding sentence.

Page 422, line 17: After "glorious" insert "bright-shining true church of God", and omit remainder of sentence.

Page 463, line 14: After "established" insert "in its counterfeit form" and omit remainder of sentence.

Page 465, line 5: Change "sighed" to "sighedst".

Page 474, line 25: Change "unchase" to "unchaste".

Page 481, line 6: Change "seven" to "six".

Page 484, line 21: Change "in 1918" to "shortly".

Page 485, line 19: Change "destroys the churches wholesale" to "begins to destroy the churches" and insert footnote "This began in Russia in 1918".

Page 486, line 4: After "revolution" insert "beginning".

Page 488, line 16: Change "Christianity" to "churchianity".

Page 489, line 16: Change "(Jerusalem) falls" to "begins to fall".

Page 491, line 7: Change "BE" to "HE".

Page 494, line 28: Before "ecclesiasticism" insert "The workers for the belong-to-a-church or go-to-hell idea (Zidon meant 'fishery', and is the member-getting branch of" and omit the preceding words.

Page 503, line 13: Before "doctrine" insert "Zidon meant 'fishery' and the fishing of churchianity since the third century A. D. has been by the" and omit the preceding words.

Page 505, line 43: After "COUNTRIES" insert "—Either 40 years, or a period of judgment in which former worldlings may not enjoy kingdom blessings", and omit remainder of sentence.

Page 505, line 47: Change "forty years" to "this period".

Page 513, line 15: Change "go down as a system" to "begin to go down".

Page 515, line 19: Change "shall put out Christendom's" to "begins to put out her".

Page 523, line 5: Change "1699" to "1669".

Page 530, line 22: Change "is smitten by the onslaughts of" to "has begun to be smitten by the".

Page 530, line 24: After "about" insert *.

Page 530, line 39: Change "downfall" to "smiting".

Page 530, line 40: After "the" insert "Seventh Volume, in completion of his admonition for the church and for Christendom".

Page 530, bottom of page, footnote: Add "* A cablegram to this effect, dated 'Moscow, April 27, 1918' was published in the newspapers. [Publisher]".

Page 542, line 48: After "anarchy" insert "in the end of the time of trouble".

Page 569, line 1: Change "established theocratic" to "embryonic and established".

Page 569, line 8: After "anarchy" insert "of the time of trouble have passed" and omit the remainder of sentence.

Page 570, line 3: Change "about 18 inches, or of a 15-inch cubit and a" to "18 inches or of a 14.4-inch cubit and a 3.6-inch".

Page 570, line 27: After "Three" insert "A divine number" and omit remainder of sentence.

Page 579, line 21: After "up" insert "to it is 10 (Septuagint), a combination of 7 (perfection) and 3 (divine)" and omit remainder of sentence.

Page 579, line 25: Change "glorious condition" to "begotten and born conditions".

Page 579, line 41: Change "bake and boil the" to "boil the many".

Page 580, line 12: Change "brazen"to "great".

Page 580, line 31: After "plane" insert "of being of the persons, or of the activities typed by the things done on that plane".

Page 581, line 22: Change "Divine immortal nature" to "holy sacrificial work".

Page 582, line 5: Before "memory" insert "The Temple types God's work in progress and finished. The Holy types first the spirit-begotten condition and then the", and omit preceding words.

Page 582, line 2: After "9" insert "The vessels are doctrines on three planes".

Page 582, line 14: After "altar" insert "but they are implied by the priests serving there".

Page 582, line 37: After "such" insert "classes as great company and" and omit "a class of beings as the".

Page 583, line 28: Before "may" insert "Further activities by the Priests and the Levites of thirty kinds in behalf of the people then," and omit the preceding words.

Page 583, line 37: After "outer" insert "court is pictured the entrance of those that will have to do with the cleansing of the people from sin" and omit remainder of clause.

Page 584, line 2: After "shut" and before "their" insert "gate shall be shut (Z '05-267), and no one shall be in it except the ancient worthies who entered", and omit all previous words in that space.

Page 584, line 13: After "therein" insert "This is the gate of spirit-begetting for all begotten classes" and omit remainder of sentence.

Page 584, line 16: Change "gate" to "porch".

Page 584, line 26: Change "inner or outer courts" to "inner court".

Page 584, line 28: Before "gate" insert "inner".

Page 584, line 33: Change "The gate looking toward" to "The outer gate facing".

Page 584, line 36: Change "the people and the prince entering the" to "people and prince entering the outer".

Page 585, line 8: Before "three" insert "The hall will be flanked by six little chambers, each with a marked-off space projecting one cubit into the hall" and omit the preceding words.

Page 585, line 18: Change "type six" to "type the".

Page 585, line 26: Before "In the outer" insert "The porches of the gates represent the life attained in each way. The Temple porch represents the anointed condition." Omit the preceding sentence.

Page 585, line 32: After "person" insert "first has the spirit poured on him and then is developed. In connection with Temple and porch there will be no little chambers, but the conditions are indicated by the pictures of the cherubim and palm trees." Omit the remainder of the paragraph.

Page 586, line 8: Change "brazen" to "central".

Page 586, line 23: Change "the completed work of" to "Christ's humanity in".

Page 588, lines 25-34: Change to read, "the gospel age this little flock may occasionally be in contact with defiling and death-dealing error in some with whom they are intimately connected, like heeding the errors or evil surmisings of some going out of the truth; such priests become defiled, as by touching a dead person, are suspended from the priestly work, and must follow the prescribed method the full time required for cleansing from defilement (1 John 1:9). (Ezekiel 44:25-27) Offerings to cleanse the altar with blood type the fact that the altar class—the body of Christ—are cleansed by".

Page 589, line 38: Change "honored position" to "place and hope".

Page 589, line 43: Change "court east gate" to "east gate porch".

Page 590, line 10: Change "at all" to "proper".

Page 590, line 17: Change "not come near to God nor" to "see God but they shall not".

Page 591, line 5: Change "various" to "lesser".

Page 591, line 12: Change "applying the merit of Christ to the people" to "Cleansing the consecrated people from sin".

Page 591, line 20: Change "the place of rulership" to "like that proceeding from".

IRON PAN AND CITY'S FALL

[We publish the following letter as an interesting suggestion worthy of consideration. The year 1528 *was* a year of crisis, in which the Protestant princes united their forces to save themselves in an immediate and impending danger. It was this very crisis which must have urged them to the formation of the League, which was accomplished three years later. These facts may suggest that a crisis existed in the affairs of organized Protestantism in 1918 (390 years after 1528) and that the force of the League would end in 1921—390 years after 1531. Or it may be that the falling of the iron pan and of the city (really two occurrences) are thus dissociated by three years. At all events we publish the letter for what it may be worth.]

Dear Brother Rutherford:

I feel impelled to send you a few lines regarding a matter which, I trust, will interest you as much as it does me.

In making a repeated study of the Seventh Volume, particularly of the prophecies of Ezekiel, I could not help noticing several chronological features which I would like to bring to your attention.

In interpreting Ezekiel 4:5, 6 the commentator make the 390-year period begin with 1528 and end with 1918; while the 40-year period appears to begin with the year 1878, also ending with 1918. It is my thought that the matter here referred to involves chronological features of very great importance. It seems to me that in this chapter it is our heavenly Father's purpose to show us the exact time of the beginning of the culminating of the great time of trouble and the fall of the beast and the false prophet, i.e., "Babylon".

(1) I call your attention to the fact that the chronological statements of the Seventh Volume, as contained in Ezekiel, chapter 4, are not wholly free from objection. Having previously served as minister of the Methodis

Episcopal Church, and thereby possessing an accurate knowledge of ecclesiastical history pertaining to Germany and of the great Reformation movement in particular, I could not help noticing at once that the Seventh Volume makes the 390-year period begin with the year 1528.

To begin with, the year 1528 plays no important part at all in the German Reformation movement. The historical events, as narrated by the Seventh Volume Ezekiel 4:5, did not occur in 1528, but in April, 1529, though it would not even be proper to say that the year 1529 would mark the beginning of the 390-year period.

Lest we make a mistake in this matter Ezekiel 4:3 mentions an "iron pan", a very proper symbol of the "wall of iron", wall of protection, established between beleaguered Roman ecclesiasticism and the antitypical reformer class —Luther and his co-reformers.

The "iron pan" is nothing else than the League of Schmalkald, by which all Protestant princes formed, as a protective measure on behalf of Protestantism, a combination or union, in order to make a stand against Emperor Charles V and against Papacy, since these planned to exterminate Protestantism by fire and by sword. This defensive and offensive Alliance of Schmalkald, as formed by the Protestant princes, made such a powerful impression upon the Emperor that he gave up his design of exterminating the Protestant heretics. The *League of Schmalkald*, an accomplished historical fact, represents the *"iron pan"* in Ezekiel 4:3. When did this League come into existence? The answer is: Between December, 1530, and April, 1531.

Here we are clearly shown the beginning of the 390-year period. These 390 years, therefore, do not begin with the year 1528, but with April, 1531 (when the League of Schmalkald was formed), and end in the spring (April) of 1921.

And again, the Seventh Volume, in Ezekiel 4:5, makes the break between England (Henry VIII) and Papacy also to begin with 1528. But it is not the beginning of this break which enters into this matter, but the completed break. The Seventh Volume, in Revelation 13:11, par. 2, makes the following statement: "In 1531, owing to a dispute between her king, Henry VIII, and the Pope, England withdrew from allegiance to Papacy". The "iron pan", that is, the political governmental power, was established at the same time in England as in Germany—in the year 1531.

(II) The Seventh Volume, in Ezekiel 4:6, makes the 40-year period begin with 1878 and end with 1918. Now, it is known that the 390-year period makes it, among other things, apparent how long Roman ecclesiasticism has been cast off by God, during which time the antitypical Ezekiel class is to bear its unrighteousness and at the same time make warfare against it. In the main, however, we are shown when it will come to an end. Thus it is also with respect to the 40-year period. These 40 years make it evident that Protestantism has also been cast off in the last 40 years of this 390-year period, and that God had chosen out a watchman, a new mouthpiece, in the person of Brother Russell.

This 40-year period, during which time Protestantism has been cast off and yet is suffered to be, is therefore to have its beginning 40 years prior to 1921; that is, in 1881. This is substantiated by the Seventh Volume itself by way of several proofs, to wit:

(1) In Revelation 10:3 it is stated that in 1881 the first great cry went out to Christendom by means of the distribution of "Food for Thinking Christians".

(2) In Revelation 10:7 it is stated that in the autumn of 1881, when "Food for Thinking Christians" was being circulated, the sounding began.

(3) In the comment on Ezekiel 3:16 the year 1881 is stated as having been of very particular importance in the life of Brother Russell. In the same year he published "Tabernacle Shadows", and in the same year 1881, it is stated, God's favor was finally withdrawn from the churches. Kindly read Seventh Volume comments on Ezekiel 3:16.

(4) In comment on Ezekiel 3:17 it is stated: "The function of watchmanship was not given until 1881".

(5) The tract entitled, "The Near Restoration of the People of Israel," contains on the second cover page a chronological table which states, under VI, "Jewish Twofold Parallels," as follows:

BABYLON CAST OFF 1881

The "iron pan"—the League of Schmalkald—was established as a wall of protection on behalf of the reformer class in the year	1531
Duration of being cast off and of besiegement, that is, warfare against Roman ecclesiasticism	390 years
Fall of Roman ecclesiasticism in the year	1921
Casting off of Protestantism and setting up of the new watchman (Brother Russell) in	1881
Duration of his watchmanship	40 years
Fall of Protestantism in the year	1921

This prophecy, however, applies more to European Christendom than to countries outside of Europe.

What events will occur, beginning with the spring of 1921, we are shown in a most wonderfully accurate manner in Ezekiel 5:2. Chapter 5 is closely connected with Chapter 4. In verse 2 of Chapter 5 it is stated that all of Christendom will perish in three parts and in a threefold way. The key as to the time when these events are to begin is found in these words: "When the days of the siege are fulfilled".

Hence when the 390-year and the 40-year period, respectively, are ended in the spring of 1921, then Babylon will fall in Europe:

(1) By fire, that is, anarchy, hunger and pestilence. (See Ezekiel 5:12, 13) It will fall: in the midst of the city —that is, anarchy will begin in Germany (seat and centre of Protestantism) and in Italy (seat and centre of Catholicism and Papacy), and from there spread to the neighboring countries. The midst of the city (Germany and Italy) is particularly pointed out.

(2) By the sword, meaning that a new war will break out, and that outside of Europe and Germany, "round about thee", probably a war between Japan and America. It is to be presumed that anarchy will come to America later than to Europe.

(3) Slaughter of the Europeans by colored races in the countries outside of Europe and spread of anarchy. "A [the third] part I will scatter into all the winds, and I will draw out a sword after them."

These, my dear Brother Rutherford, are the thoughts that came into my mind when studying the Seventh Volume, and I thought it might afford you pleasure if I should make them known to you.

I was formerly, for a period of fourteen years, a minister of the Methodist Episcopal Church. I was privileged to come to a knowledge of the truth in the fall of 1917; and thereafter, in 1918, I had to resign my ministry, amid many and severe trials. But praise be to the Lord for his grace, which has blessed me so richly with spiritual gifts through our Lord Jesus Christ.

We are eagerly longing for the establishment of the kingdom; for conditions here in Germany are exceedingly sad and distressing. The ever increasing terrible famine is causing us much suffering, there being a great scarcity of the most-needed provisions, such as milk, flour, potatoes and sugar, as well as fats. A pound of rice, for instance, now costs twenty times as much as it did under the scale of prices in times of peace. All this is a great hardship for people like myself, afflicted with stomach troubles. How well off you are in America! To be sure, however, in the next year, 1921, the trouble will also visit you.

In conclusion, we invoke upon you and all the dear ones in the Bible House the Lord's richest blessings for the New Year.—Deuteronomy 31:8.

With much love and hearty greetings, I am

Your brother, ——— ———, *Germany.*

DAVID IN CAMP AND COURT

— — JULY 4 — 1 SAMUEL 17:1–18:9 — —

A MIGHTY AND BOASTFUL ENEMY OF GOD — A CONTINUED CHALLENGE TO FIGHT — DAVID, THE YOUTH, ACCEPTS THE CHALLENGE IN THE NAME OF THE GOD OF ISRAEL — GOD IS WITH HIM — JEHOVAH'S IS THE VICTORY — PRAISE FOR DAVID AND THE JEALOUSY OF KING SAUL.

"David behaved himself wisely in all his ways; and Jehovah was with him."—1 Samuel 18:14.

OUR lesson shows us another invasion of Israel's borders by the Philistines, Saul at this time being king, though David had already been privately anointed but not publicly proclaimed as his successor. The Philistine hosts had advanced a considerable distance into the territory of the Israelites, and had reached the more mountainous country, where Saul gathered the army of Israel to meet them. A valley lay between the two hosts, and in the center of this valley there was a ditch about ten feet deep, cut through the rock by a mountain stream. The place was favorable for a battle of the kind usually fought at that day. Neither army seemed to be anxious to attempt to cross the steep banks of the brook in the face of its opponent, for under such conditions the attacking party would be considered disadvantaged. Besides, the Philistines —knowing that Israel's king stood head and shoulders above his fellow-Israelites—had pitted against him a giant Philistine, Goliath, still taller, about ten feet high and probably strong in proportion, as indicated by the weight of his armor, spear and sword. The challenge set forth that the disputes between the two nations, of many years' standing, should be settled, not by a general battle, but by a duel between the Philistine giant and the most competent Israelite who could be found to come against him—who undoubtedly would have been Saul, the king.

For forty days this challenge was made every morning, and the king of Israel and his chief mighty men practically confessed that they feared the giant and would not respond to his challenge. It was at this juncture that David, a young man of about twenty-one, was sent by his father to his brethren in the army of Israel to see how they fared, to take them some delicacies from home, and to bring back word respecting the prosperity of the Lord's hosts. The infidel is prone to twit the Lord's people upon the statement of Scripture that David was a man after God's own heart—referring to some of his weaknesses and shortcomings; but in this lesson we see clearly the feature of David's character which God so highly esteemed, and which he has always esteemed in everyone to the extent that each possesses and manifests it. This quality which God esteemed in David was his faith — the same quality that he esteemed in Abraham and in all the faithful of the past. Of all who had "this testimony that they pleased God", it is written that by faith they did thus and so, "and it was counted unto them for righteousness".—*Galatians* 3:6.

A GIANT OF FAITH

David's faith in the Lord being great, he was surprised to learn when he came to the army that the Philistine had been boasting himself for forty days against Israel and Israel's God, and that no one of his nation had possessed sufficient faith in God to accept the challenge. He at once proposed that he would accept it himself and asked to be taken to the king that he might be thus commissioned. Those who mentioned him to the king spoke of him as a "mighty, valiant man", yet when Saul looked upon him he perceived that he was but a youth and was physically no match for the giant. However, he was the only champion who had arisen, and he was full of confidence in his own success as an instrument in the Lord's hands for delivering Israel from the boastful heathen. Saul finally consented, and proposed to lend Israel's champion his own armor; but, unused to such accoutrements, David found when he had donned them that he could not feel properly at home in them. It would require considerable time to learn how to use such armor and implements advantageously and without discomfort, and he decided to go in his usual garb as a shepherd, armed only with his shepherd's club and sling and the scrip or leather bag in which to carry the stones which he selected from the bed of the brook as he passed.

The story of the conflict is quickly told. The Philistine was indignant that he should be asked to fight with a boy unarmored, and he cursed David in the name of his gods, saying: "Come to me, and I will give thy flesh unto the fowls of the air and unto the beasts of the field". David's reply was characteristic—full of that faith in God which marks his entire history from first to last, and on account of which the Lord speaks of him as a man after his own heart. He said to Goliath: "Thou comest to me with sword and spear and with javelin: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee and take thy head from thee; and I will give the carcasses of the hosts of the Philistines this day to the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands." Thus the issue was seen by both Philistines and Israelites to be as between the Lord, his people and their enemies. Hastening forward David threw his first stone, which struck the giant in the forehead and caused him to fall senseless. Directly David finished the conflict with Goliath's own sword, beheading him while the Israelites, their faith reviving, attacked the Philistines, whose courage fled.

THE GREAT DANCING

The first nine verses of the eighteenth chapter of 1 Samuel, the remainder of our lesson, have to do with the great rejoicing which was evinced when the victorious army of Israel passed back through the cities. We read: "The women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said:

> "Saul hath slain his thousands,
> And David his ten thousands."

It was for Israel what it was for this country and England when the armistice was signed in November, 1918 —so great was the outburst of popular feeling. Only for Israel the joy meant much more: for the immediate danger was much greater and the rejoicings were deeper and more sacred. Those rejoicings are embalmed, so to speak, with the word *mahalath*, "the great dancing," which is used as a sub-scription to Psalm 52.

The direct sequence to this great dancing was Saul's anger, the flight of David, and his coming to the house of Ahimelech. With Goliath's sword in one hand, figuratively speaking, and his pen in the other, David wrote the fifty-second Psalm. The spirit of it is the same as that commemorating his battle with Goliath (Psalm 8): *all glory is ascribed to God.* If this Psalm be read in the light of the facts it becomes living and vibrant before us. Afterward it was formally handed over to the chief musician for liturgical use, because there was instruction in it for the people of God—that they should give God the glory: for whatever may be the goodness and mercy of God which he has manifested toward us, we too can say today:

> "I will praise thee for ever,
> Because thou hast done it:
> I will wait on thy name;
> For it is good before thy saints."

BETHEL HYMNS FOR AUGUST

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

(1) 277; (2) 276; (3) 322; (4) 95; (5) 67; (6) 184; (7) 208; (8) 44; (9) 183; (10) 23; (11) 186; (12) 145; (13) 191; (14) 118; (15) 267; (16) 324; (17) 166; (18) 48; (19) 193; (20) 79; (21) 325; (22) 8; (23) 194; (24) 99; (25) 92; (26) 60; (27) 130; (28) 116; (29) 218; (30) 196; (31) 333.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Waukegan, Ill.	June 15	Mishawaka, Ind.	June 22
Zion City, Ill.	" 16	Elkhart, Ind.	" 23
Hammond, Ind.	" 17	Garrett, Ind.	" 24
Michigan City, Ind.	" 18	Auburn, Ind.	" 25
La Porte, Ind.	" 20	Fort Wayne, Ind.	" 27
South Bend, Ind.	" 21	Warsaw, Ind.	" 28

BROTHER R. H. BARBER

Decatur, Ill.	June 15	Bunker Hill, Ill.	June 22
Springfield, Ill.	" 16	Gillespie, Ill.	" 23
Palmyra, Ill.	" 17	Granite City, Ill.	" 24
Greenfield, Ill.	" 18	Belleville, Ill	" 25
Jacksonville, Ill.	" 20	E. St. Louis, Ill.	" 27
Upper Alton, Ill.	" 21	Quincy, Ill	" 28

BROTHER T. E. BARKER

Monessen, Pa.	June 15	Greensburg, Pa.	June 21
Brownsville, Pa.	" 16	Johnstown, Pa.	" 22
Rice's Landing, Pa.	" 17	Lewistown, Pa.	" 23
Pt. Marion, Pa.	" 18	McClure, Pa.	" 24
Scottdale, Pa.	" 19	Northumberland, Pa.	" 25
Pittsburgh, Pa.	" 20	Shamokin, Pa.	" 27

BROTHER W. W. BLACK

Centreville, N. S.	June 13	Kentville, N. S.	June 20
Smith's Cove, N. S.	" 14	Cambridge, N. S.	" 21
Deep Brook, N. S.	" 15	Port Williams, N. S.	" 23
Middleton, N. S.	" 16	E. Halls Harbor, N.S.	June 25-27
Margaretsville, N. S.	" 17	Windsor, N. S.	June 29
Berwick, N. S.	" 18	Truro, N. S.	" 30

BROTHER J. A. BOHNET

Woodward, Okla.	June 15	Arlington, Kan.	June 24
Shattuck, Okla.	" 16	Hutchinson, Kan.	" 25
Ivanhoe, Okla.	" 18	Garden City, Kan.	" 27
Dalhart, Tex.	" 20	Syracuse, Kan.	" 28
Hooker, Okla.	" 21	Friend, Kan.	" 30
Cullison, Kan.	" 23	Healy, Kan.	July 1

BROTHER B. H. BOYD

Champaign, Ill.	June 15	Green Bay, Wis.	June 22
Kankakee, Ill.	" 16	Marinette, Wis.	" 23
Des Plaines, Ill.	" 17	Bonduel, Wis.	" 25
Racine, Wis.	" 18	Clintonville, Wis.	" 27
Milwaukee, Wis.	" 20	Marion, Wis.	" 29
Sheboygan Falls, Wis.	" 21	Shiocton, Wis.	" 30

BROTHER E. F. CRISP

Ogden, Utah	June 15	Emmett, Ida.	June 26
Salt Lake City, Utah	" 17	Ontario, Ida.	" 28
Twin Falls, Ida.	" 19	Weiser, Ida.	" 29
Glenns Ferry, Ida.	" 20	Pendleton, Ore.	" 30
Boise, Ida.	" 22	Hermiston, Ore.	July 1
Nampa, Ida.	" 24	Weston, Ore.	" 2

BROTHER A. J. ESHLEMAN

Findlay, Ohio	June 15	Alvordton, Ohio	June 22
Fremont, Ohio	" 16	Pioneer, Ohio	" 23
Bellevue, Ohio	" 17	Bryan, Ohio	" 24
Sandusky, Ohio	" 18	Van Wert, Ohio	" 25
Port Clinton, Ohio	" 20	Piqua, Ohio	" 27
Toledo, Ohio	" 21	Covington, Ohio	" 28

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Athens, Ga.	" 17	Tallapoosa, Ga.	" 25
Demorest, Ga.	" 18	Rome, Ga.	" 27
Atlanta, Ga.	" 20	Rock Springs, Ga.	" 28
Dallas, Ga.	" 22	Chattanooga, Tenn.	" 29
Rockmart, Ga.	" 23	Knoxville, Tenn.	July 1

BROTHER M. L. HERR

Ellensburg, Wash.	June 15	Stanwood, Wash.	June 24
Yakima, Wash.	" 16	Burlington, Wash.	" 25
Bremerton, Wash.	" 18	Sedro Woolley, Wash.	" 26
Everett, Wash.	" 20	Bellingham, Wash.	" 27
Snohomish, Wash.	" 21	Everson, Wash.	" 28
Sultan, Wash.	" 22	Vancouver, B. C.	" 30

BROTHER W. M. HERSEE

Wiarton, Ont.	June 8	Orillia, Ont.	June 21, 22
Owen Sound, Ont.	June 10, 13	Lindsay, Ont.	June 24
Chatsworth, Ont.	June 11	Cameron, Ont.	June 25-27
Meaford, Ont.	June 14, 15	Bancroft, Ont.	June 29
Collingwood, Ont.	" 16, 17	Highland Grove, Ont.	" 30
Barrie, Ont.	June 20	Haliburton, Ont.	July 3, 4

BROTHER M. A. HOWLETT

Spring Bay, Ont.	June 9	Sault Ste. Marie, Ont.	June 20
Sault Ste. Marie, Ont.	June 12, 13	Oxdrift, Ont.	June 22, 23
MacLennan, Ont.	" 14, 15	Kenora, Ont.	June 24
Searchmont, Ont.	" 17, 18	Winnipeg, Man.	June 27, 30

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Guthrie, Ky.	" 17	Huntington, W. Va.	" 24
Hopkinsville, Ky.	" 18	Marietta, Ohio	" 25
Louisville, Ky.	" 20	Parkersburg, W. Va.	" 27
Frankfort, Ky.	" 21	Wheeling, W. Va.	" 28
Lexington, Ky.	" 22	Akron, Ohio	" 29

BROTHER S. MORTON

Helmic, Tex.	June 15	Paris, Tex.	June 24
Joaquin, Tex.	" 17	Sherman, Tex.	" 25
Center, Tex.	" 18	Denison, Tex.	" 26
Shreveport, La.	" 20	Dallas, Tex.	" 27
Winnsboro, Tex.	" 21	Ennis, Tex.	" 29
Birthright, Tex.	" 22	McKinney, Tex.	" 30

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Java, Va.	" 17	Newport News, Va.	" 25
Danville, Va.	" 20	Richmond, Va.	" 27
Baskerville, Va.	" 21	Petersburg, Va.	" 29
Emporia, Va.	" 22	Keysville, Va.	July 1
Suffolk, Va.	" 23	Lynchburg, Va.	July 3, 4

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Cumberland, Md	June 16	Pt. Marion, Pa.	June 22
Frostburg, Md.	" 17	Brandonville, W. Va.	" 24
Lonaconing, Md.	" 18	Fairmont, W. Va.	" 25
Westernport, Md.	" 19	Clarksburg, W. Va.	" 27
Oakland, Md.	" 20	Brown, W. Va.	" 28
Morgantown, W. Va.	" 21	Mannington, W. Va.	" 29

BROTHER C. ROBERTS

Hume, Sask.	June 9	Regina, Sask.	June 20, 21
Weyburn, Sask.	June 10, 11	Moose Jaw, Sask.	" 22, 23
Luella, Sask.	June 12-14	Chaplin, Sask.	" 24, 25
Willows, Sask.	June 15	Herbert, Sask.	" 26, 27
Assiniboia, Sask.	" 16	Swift Current, Sask.	June 28
Mossbank, Sask.	June 17, 18	Cabri, Sask.	" 30

BROTHER R. L. ROBIE

Waynesboro, Miss.	June 15	Union Springs, Ala.	June 26, 27
Silas, Ala.	" 17	Clayton, Ala.	" 28, 29
Selma, Ala.	June 19, 20	Columbus, Ga.	July 1
Camden, Ala.	" 21, 22	Opelika, Ala.	July 3, 4
Randolph, Ala.	June 23	Stroud, Ala.	" 5, 6
Montgomery, Ala.	June 24, 25	Roanoke, Ala.	" 7, 8

BROTHER W. J. THORN

Fenton, Mich.	June 15	Midland, Mich.	June 22
Durand, Mich.	" 16	Alma, Mich.	" 23
Saginaw, Mich.	" 17	Wheeler, Mich.	" 24
Burch Run, Mich.	" 18	Reeds, Mich.	" 25
Bay City, Mich.	" 20	Grand Rapids, Mich.	" 27
Caro, Mich.	" 21	Muskegon, Mich	" 28

BROTHER W. A. THRUTCHLEY

Granby, Que.	June 8	Chatham, N. B.	June 18
Sherbrooke, Que.	" 10	Moncton, N. B.	" 20
Piercemont, N. B.	" 12	Canaan, N. B.	" 22
Woodstock, N. B.	" 14	St John, N. B.	June 24, 27
Fredericton, N. B.	" 15	Evandale, N. B.	June 25
Nashwaak Bridge, N. B.	" 16	Centreville, N. S.	" 30

BROTHER D. TOOLE

Porterville, Cal.	June 15	Atascadero, Cal.	June 23
Orosi, Cal.	" 16	Santa Maria, Cal.	" 25
Fresno, Cal.	" 17	Santa Barbara, Cal.	" 27
San Francisco, Cal.	June 18-20	Lawndale, Cal.	" 28
Santa Cruz, Cal.	June 21	Redondo Beach, Cal.	" 29
Paso Robles, Cal.	" 22	Long Beach, Cal.	" 30

BROTHER J. B. WILLIAMS

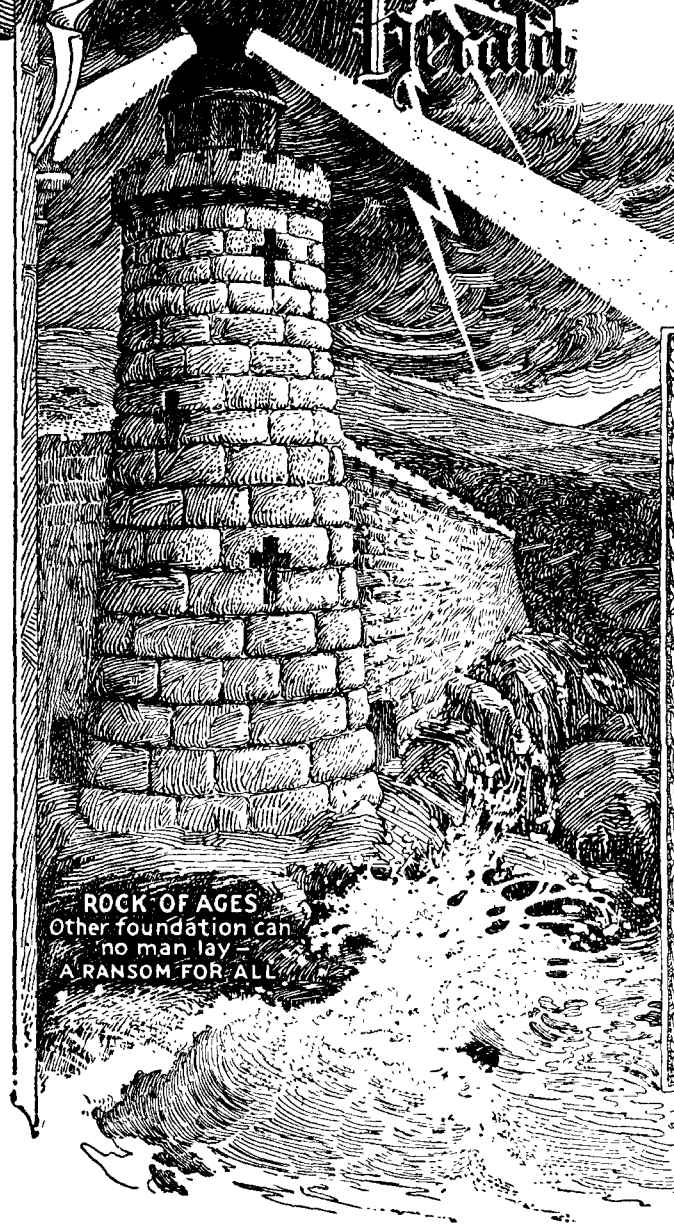
Yorkton, Sask.	June 13	Renown, Sask.	June 23
Bredenburg, Sask.	June 14, 15	Saskatoon, Sask.	" 25
Earl Grey, Sask.	June 17	Humbolt, Sask.	" 27
Saskatoon, Sask.	" 20	Clair, Sask.	June 28, 29
Viscount, Sask.	" 22	Quill Lake, Sask.	June 30

Conventions to be Addressed by Brother J. F. Rutherford

Pittsburgh, Pa.	June 6	Portland, Ore.	July 8
Denver, Colo.	" 13	Tacoma, Wash.	" 8-11
Salt Lake City, Utah	" 14	Spokane, Wash.	" 12
San Francisco, Calif.	June 18-20	Fargo, N. D.	" 14
Los Angeles, Calif.	July 3-5	Minneapolis, Minn.	" 15-18

The Watch Tower

and Herald



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

VOL. XLI SEMI-MONTHLY No. 12

Anno Mundi 6048—June 15, 1920

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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LOCAL CONVENTIONS

BUFFALO, N. Y., July 3-5: Communicate with H. W. Drumm, Secretary, 514 West Ave., Buffalo, N. Y.

BATTLE CREEK, MICH., July 3-5: Communicate with W. J. L. Smith, 66 Massachusetts Ave., Battle Creek, Mich.

MESSAGES OF CONGRATULATION APPRECIATED

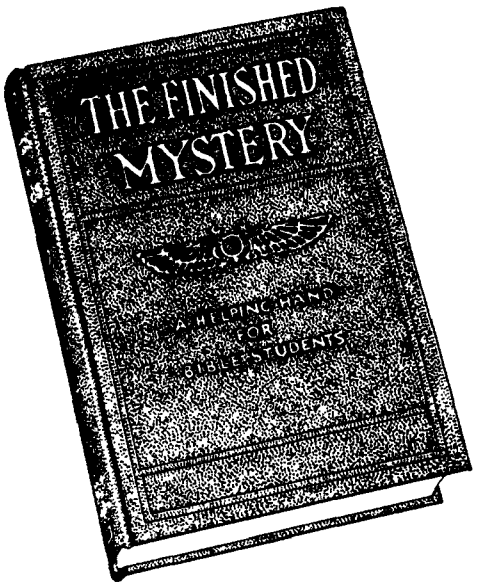
From far and wide have come letters, cards, and telegrams congratulating the brethren at this office whose indictments were recently dismissed by the Federal officers for this district. The general interests of the work make it impracticable for each one to reply to all these messages; it is therefore asked that the friends will kindly accept this as an acknowledgment of all such indications of their interest and love.

TO BRITISH AND CANADIAN FRIENDS

Kindly remember that neither British nor Canadian Postal Orders (or Postal Notes) have any negotiable value whatever outside of the British Empire. They are not payable in the United States. *International* Postal Money Orders are the proper ones to procure. Local personal checks are not cashable here.

SWEDISH CONVENTION FOR NEW ENGLAND

Plans are under way for a three-day Swedish convention to be held in West Chelmsford, Mass., in Marshall's Hall, July 3-5. Inquiries concerning accomodations, etc., may be addressed to Mr P. V. Lundberg, Lock Box 12, West Chelmsford, Mass.



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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI JUNE 15, 1920 No. 12

RANSOM AND SIN-OFFERING

"The man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:5, 6) "Thou shalt make his soul an offering for sin." (Isaiah 53:10) "He is the propitiation [expiation—satisfaction] for our sins; and not for ours only, but also for the sins of the whole world."—1 John 2:2.

WITH the unfolding of the divine program students of his Word have had a clearer vision of the great ransom sacrifice. The distinction between the ransom and the sin-offering has puzzled Bible students. Much discussion has resulted from a consideration of these great questions because they have to do with the deep things of God's plan. Many have stumbled over these subjects, as indeed St. Peter foretold they would. (1 Peter 2:8) But each one who has kept his heart in the right condition has in due time been granted by the Lord a clearer understanding of the subjects. It is to be expected that the adversary would try to confuse all on these points, because they deal with the vital truths concerning man's salvation. While a clear understanding thereof is not necessarily essential to salvation, yet the better we understand, the more we can appreciate the diversified wisdom and the loving-kindness of our heavenly Father.

In the study of the deeper things of God's Word two things are absolutely essential: (1) The possession of a teachable mind; and (2) a prayerful and thoughtful consideration of the subject. No one ever acquires so much knowledge that he cannot get more. We should not expect while this side the vail to acquire all knowledge. Indeed, the Scriptures indicate that the church will continue to acquire knowledge through all the ages to come. In the examination of the subject here under consideration it is deemed profitable first to ask and answer the following relative questions:

(1) Was the ransom paid at Calvary, or when Jesus ascended into heaven? Or is its payment still future?

(2) What is the difference between the ransom and the sin-offering? And does the church, the body of Christ, participate in one or both?

(3) What constitutes satisfaction of justice? When and how is justice satisfied?

DEFINITIONS

The language we speak is imperfect, of course; and using this imperfect language in a loose manner is often the cause of misunderstanding and leads to a confusion of mind. It is therefore well to define some of the more important words used in this argument before we begin a specific examination of the subject; and this we do:

RANSOM means, literally, something to loosen with; a redemptive price. Stated in other phrase it means the price or value which can be used in loosening or releasing something that is in bondage, restraint or imprisonment. Necessarily the ransom price must be equivalent to, or exactly corresponding with that which justice requires of the thing or being in bondage.

MERIT means value gained. By the merit of Christ Jesus we mean the perfect humanity of Jesus and all the rights incident thereto converted into value or an asset, which is legal tender for the payment of man's debt.

LEGAL TENDER means currency, money, measure of value, which the law requires and receives in satisfaction of debts or obligations.

TO PAY means to discharge an obligation or debt by giving that which the law requires into the hands of the one entitled to receive it. The payor must part with the right to, possession and control of the thing with which he pays; and the payee must receive the possession and control of the same.

DEPOSIT means to place something of value for safe-keeping in the custody of another. The depositor does not part with the right to, constructive possession and control of the thing deposited.

SIN-OFFERING means the presentation and use of the merit or ransom price.

ATONEMENT means reconciliation; restoration of friendly relationship; satisfaction; propitiation; appeasement.

NECESSITY FOR RANSOM

Properly we first determine whether a necessity for the ransom existed before we proceed to the specific consideration of the questions here to be determined.

The perfect man Adam had the legal right to life. The perpetual enjoyment of that right depended upon his full obedience to God's law. The law of God is his expressed will. The man Adam violated God's law and thereby forfeited his right to life. God's judgment of condemnation was entered and enforced against him. The judgment demanded the life of Adam, and its enforcement deprived him of his life. His disobedience therefore resulted in the forfeiture of life and its rights.

Adam had been granted by Jehovah the power to transmit life. This power he did not exercise while in a perfect condition. He still possessed the power after his condemnation, but having forfeited the right to life himself, all to whom he would transmit the germ or life principle would be imperfect, having no legal right to life. None of the offspring of Adam had the right to life for these reasons: (1) Because their father had no legal right to life and was undergoing the judgment of death when he begat his offspring; hence could not transmit the perfect life principle; and (2) because

these, as his offspring, being born imperfect, were therefore unrighteous and could not have a right to life while unrighteous. Only righteous creatures possess the right to life according to the divine law. Had a child been born with a legal right to life, then his death could occur only by reason of his own wrongful act, thereby forfeiting that right. Children are not responsible for their birth. All children are born sinners because of Adam's original sin. (Romans 5:12; Psalm 51:5) Herein is another manifestation of the wisdom and goodness of Jehovah in that he brought all the offspring of Adam under the effects of the judgment of death, in order that one ransom price might in his own due time be used to remove this disability from all. Adam and all of his offspring being under the disabilities arising from the judgment of death, life could never be had by any of them without the removing of these disabilities, which can be done only according to the divine arrangement, viz., the providing, application and use of the ransom price.

WHO IS ABLE?

Since it was a perfect man that violated the law, and thereby forfeited his human life together with the rights incident thereto, therefore nothing short of a perfect human life of another could meet the requirements of the law as a substitute for the wrongdoer, which substitution would result in the judicial release of the wrongdoer and his offspring from the judgment and its effects. Who could be found able to meet these requirements? "None of them can by any means redeem his brother, nor give to God a ransom for him." (Psalm 49:7) There are two potent reasons why this statement is true, viz.: (1) Because in all the earth there was no perfect human being who could provide a ransom price, all the men of earth being the descendants of Adam and all being born sinners, imperfect and unrighteous; and (2) because the judgment was entered against Adam in the divine court and it follows that the ransom price must be presented to divine justice in the court of heaven, and the one presenting it must have access to heaven. God provided the perfect man Jesus by transferring his life from the spirit to the human plane; and in order for him to become the ransomer, he (Jesus) must first lay down his perfect humanity in death and afterward be raised from the dead as a spirit being and ascend into heaven and there present the value of his sacrifice to Jehovah in order that those under disability might be released from the bondage of sin and death. To this end Christ Jesus was "put to death in the flesh, but made alive in the spirit". (1 Peter 3:18) Having been made a perfect man, he was qualified to meet the requirements of the divine law; therefore he is able to save to the uttermost.—Hebrews 7:25.

Foreknowing what would be man's course, God provided from the beginning for the redemption and deliverance of the human race from the judgment of death and its effects. His plan is set forth in his Word and is his expressed will. It was the expressed will of God that man should be redeemed and delivered from the judgment of death. Hence he promised: "I will ransom them from the power of the grave; I will redeem them from death".—Hosea 13:14.

THE MAN JESUS

Jesus was made flesh. He took upon himself the form and nature of man. He was made perfect, holy, harmless, and without sin. (John 1:14; Hebrews 2:14; 7:26) At the age of thirty years Jesus was in every respect the equal of the perfect man Adam. For what purpose had Jesus come into the world? He answered: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God". (Psalm 40:7, 8) Salvation of man from the judgment of death is the expressed will of God. (1 Timothy 2:4) Jesus came to do the will of God; therefore, to redeem man and provide everlasting life for all who will accept the benefits of the ransom sacrifice upon the terms offered.

Was the perfect man Jesus the ransom price? No, because as long as the perfect man remained alive Adam and his race could not be ransomed. The perfect man Jesus must die in order to provide the ransom price. Such was God's will, as he time and again showed forth in the types and shadows. Jesus said: "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) Since he came to do God's will, then it was the will of God that he should give his life a ransom. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:8) Herein is proven that he willingly submitted to death because it was the will of God for him thus to do and thereby provide the ransom price. As a perfect man, Jesus had the right to live forever on the earth, provided he kept the law of God. He did keep the divine law perfectly. That entitled him to life. Why, then, must he die? Because Jesus could not provide the ransom or redemptive price while he remained in the flesh. His humanity God had provided for the purpose of making a sacrifice of it. (Hebrews 10:5) Jesus now must convert this perfect human life into an asset of value, which asset is to be used for the releasing of man from the judgment of condemnation; and to do this he must lay down his human life and afterward, as a creature divine, take up the legal right thereto and use it as such asset, merit or value, in harmony with the divine purposes.

To illustrate this point we take a man whom we call John for convenience, who is languishing in prison to satisfy a fine of a hundred dollars because of his inability to pay that fine. John's brother Charles is willing to pay the fine but he has no money with which to pay. Charles is strong and vigorous, has time to work, is willing to work; but his strength and time and willingness will not pay the debt for his brother John. Smith desires some one to work for him and has the money with which to pay. Charles engages himself to work for Smith and earns a hundred dollars in cash and receives it. Thereby Charles has reduced his time, strength and vigor into a money value, which has purchasing power, and which is legal tender for the purpose of the payment of John's obligation. Charles then appears before the court which entered the judgment against his brother and offers to pay the hundred dollars which the law demands of John. The court officer accepts the hundred dollars and releases John. John is thereby judicially

released from the judgment and his brother Charles has become his ransomer or redeemer.

Adam was the son of God. It was judicially determined by Jehovah that Adam should forfeit his life in death, which judgment would mean the eternal death of Adam and all of his offspring unless he and they should be redeemed. Possessing the power to beget children before this judicial determination, all of his offspring came under the effects of the judgment. He is now held in the prison house of death to meet the requirements of the law. The entire human race is in the same condition, resulting from the original sin of Adam. Jesus, the perfect man, the Son of God, was designated by the Lord as "the Son of the man", this title implying that he, being the only perfect man that has lived on earth since Adam, was entitled to everything that belonged to Adam, life and all the blessings incident thereto. Jesus had the power to produce a perfect race of people; therefore in every respect he was the exact equal of Adam before Adam sinned. It was the will of God that Jesus should redeem Adam and his offspring. Jesus was willing to pay Adam's debt and redeem him, but the perfect, righteous, human being Jesus could not accomplish that purpose while living in the flesh, for the same reason that Charles could not use his strength, time and energy to pay the debt of his brother John, but must first reduce that to a money value. Jesus must reduce his perfect humanity to a measure of value (which measure of value we call merit), which value or merit constitutes legal tender for the payment of the debt of Adam and his offspring, furnishing the price sufficient to release them all judicially. To provide this ransom price Jesus must die. But to present the value of it before Jehovah he must be alive and have access to the court of Jehovah.

At the Jordan the perfect man Jesus presented himself in consecration to do the will of Jehovah and it was God's will that Jesus should lay down his life in death, but *not part with the legal right to life as a man.* It was the will of God that Christ Jesus should arise out of death a divine creature, and as such should take up that merit or right or value of a perfect human life and use it as an asset or legal tender in harmony with the divine will, viz., to release mankind judicially and to provide life for the human race. We often use the term "legally released". The Lord could not provide for an illegal release of the human race, because God is and must be just. We here use the term *"judicially released"* because that means the release is done in a judicial capacity or manner by the one having authority to release.

This argument is in harmony with the statement of Jesus: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they [the people, the human race] might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. . . . As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . . Therefore doth my Father love me, because *I lay down my life*, that *I might take it again.* No man taketh it from me, but I lay it down of myself [willingly]. I have *power to lay it down*, and *I have power to take it again.* This commandment have I received of my Father."—John 10: 10, 11, 15, 17, 18.

Otherwise stated, Jesus here says: "It is the will of God that I lay down my life and that I take it again. As a man, therefore, I lay down my life in death, and when I arise from the dead as a new creature divine I still possess the legal right to this perfect human life, and this I will take up again." That which Jesus laid down was his human life, and as a divine creature arising from the dead he took it up; and that human life, with the right to it is still his, never having been forfeited; it is this which constitutes a valuable asset or merit in his hand, and which is the ransom price for the purpose of releasing mankind from death and providing life everlasting for the race.

At Calvary Jesus ceased to experience his human life, but the *right thereto* he retained. When he arose from the dead, that perfect human life and the right thereto constituted the valuable thing or asset, which is the merit to be used according to the will of God.–Rev. 1:18.

AT CALVARY

Did Jesus pay the ransom price at Calvary? Or did he apply it at that time for the benefit of any one? He *did neither* for the following reasons:

To pay a debt for another means that the payor must part with the right to, possession and control of the price, asset or measure of value which is used to make payment. When one pays over an asset it cannot be taken back nor used for any other purpose, for the reason that the control of it has passed out of his hands. To illustrate: Suppose the bank holds your brother's note for a thousand dollars. You have a thousand dollars and you go into the bank and say to the banker: Here is a thousand dollars which I want to pay or apply to that note my brother owes you. The bank accepts the money on the terms offered and your right to and control over it ceases. Jesus laid down his human life at Calvary. Had it been possible for him there to pay the ransom price he would have surrendered control over it and could not have used it thereafter. While he laid it down he did not part with the right to it, however. When he arose from the dead he had the right to two lives—the right to a perfect human life which he had laid down and now taken up, and the right to a divine life to which Jehovah had resurrected him.

If you lay down a dollar on the table you do not part with the legal right to it merely because you lay it down, even though it has passed out of your actual possession. And if some one takes it away, your legal right to it still remains the same. Jesus stated that no one could take his life from him, but that he laid it down according to the Father's will that he might take it again; i. e., he laid down his human life, retaining *the legal right to* it, and when he arose from the dead he had the legal right to life as a human being, but being then a divine creature he had no *individual* use for the human life, his purpose then being to use it as an asset in harmony with the Father's will for the benefit of mankind.

What life did he lay down? The Scriptures answer: "He poured out his soul [being] unto death". He died as a man. What Jesus did at Calvary was to provide

the ransom price by laying down his life. At the Jordan he began to lay down his life and at Calvary he finished that work. All this he did on earth.

SIN-OFFERING

Is there a difference between the ransom and the sin-offering; and if so, what is it? There is a difference and that difference may be defined briefly thus: Ransom is the full redemptive price provided. Sin-offering is the presentation and use of that ransom price or merit. The ransom work is the disposition of the price, the application of it and the deliverance of the race from the prison house of death, and the restoration of mankind to life. The ransom price was provided on earth. The sin-offering, begun on earth, is completed in heaven. The ransom work follows the presentation or completion of the sin-offering.

THE TYPES

Types and shadows enable us to have a clearer understanding of realities and for this cause were they given. There does not appear to be a type of the ransom set forth in the Scriptures; and indeed it seems that it would be almost impossible so to do. There is an illustration of the ransom price being provided in the passover lamb which was slain. This took place in the spring of the year. The Lord Jesus is referred to in the Scriptures as "the Lamb of God which taketh away the sin of the world". (John 1:29) The sin-offering is shown in the type of Israel's annual atonement day sacrifices. These were always performed in the autumn season of the year. These two pictures, then, were as far removed from each other as they could be with reference to time, within one year. The atonement day sacrifices do not typify the ransom; but those sacrifices were typical of the sin-offering. The bullock pictured the perfect man Jesus, while the lamb portrayed his innocence as a man. The bullock slain on the atonement day was a type of the man Jesus. Aaron the high priest, who officiated at this sacrifice, was a type of the new creature Christ Jesus. When Jesus came to the Jordan as a man he was the antitype of the bullock. When he had presented himself in consecration, was accepted and begotten and anointed with the holy spirit, he at once became the antitypical high priest. Thus for three and a half years the new creature Christ Jesus, as the high priest, was laying down his own humanity, which sacrifice he finished at the cross.

On the typical day of atonement, as described in Leviticus 16, we see Aaron the high priest clothed in his sacrificial robes in the court. Here the bullock is slain. What is Aaron doing? He is beginning to make a type or shadow of the great sin-offering. The bullock slain in the court was a representation of Jesus at the time of his consecration when he became dead as a man from Jehovah's viewpoint. The blood of the bullock represented a poured out human life, the merit, the redemptive or ransom price. Aaron the high priest took the blood in a vessel and went into the holy and tarried there, while he burned incense, thereby representing Jesus for three and a half years in the holy, his sacrifice ascending as a sweet incense unto Jehovah. The high priest then passed under the second vail, which represented Jesus going into actual death upon the cross. The high priest in the type arose on the other side of the second vail with the blood in the vessel, thus representing Jesus, the great high priest, arising from the dead, possessing the merit or value of his sacrifice, viz., the value of his own perfect human life, which constitutes the ransom price and which was now about to be presented as a sin-offering. The high priest in the type then advanced toward the mercy seat, which represented Jesus, the antitypical high priest, ascending into heaven. In the type the high priest sprinkled the blood upon the mercy seat, which represented Jesus, the antitypical high priest, depositing the merit or value of his sacrifice upon the mercy seat in heaven, thus presenting it as a sin-offering. In the type the high priest began the offering for sin in the court and finished it in the most holy. In the antitype Christ Jesus, the high priest, began the offering up of himself on earth and presented the value of that human life in the Most Holy, heaven itself, as a sin-offering, appearing in the presence of Jehovah for the benefit of the church. This proves conclusively that the ransom price was not paid at Calvary; nor was it applied at that time for any one. It was the man Christ Jesus, as stated in our first text, who provided the ransom price by laying down his perfect human life in death. It was the divine Christ Jesus who presented the merit of that sacrifice in heaven itself as a sin-offering.

HAS THE RANSOM PRICE BEEN PAID?

In the type the high priest offered the blood of the bullock for himself and for his house. "Himself" represented the members of the body of Christ, the church, while "his house" pictured all others begotten of the holy spirit but who ultimately fail to get the divine nature. When Jesus ascended into heaven he appeared in the presence of God for the church. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Hebrews 9:24) Thus we see that Jesus must appear and did appear in heaven with the ransom price and presented it as a sin-offering.

Did Christ Jesus, the great high priest, pay over the ransom price in behalf of any one when he ascended into heaven? No, he did not. Had he paid it over at that time there would never have been a church. Had he paid it over then he would have parted with the right to and surrendered the possession and control of the ransom price. Had he done this he never would have had any merit to be used for the justification of the church. The merit paid over into the hands of justice would have resulted in the judicial release of the entire human race from the effects of the judgment of death that was entered against Adam directly and which indirectly affected all of his offspring, because that was exactly what the law demanded. The law of God is right and just; therefore as soon as the merit of Christ is paid over it must operate to release judicially those held in bondage.

If Christ Jesus did not pay over the ransom price to justice when he ascended on high, how then could any of the Adamic race be justified in order to become a

part of the church? The judgment of death came directly upon Adam. It was a perfect man that sinned and a perfect man that was sentenced to death. "In Adam all die" (1 Corinthians 15:22), which means that all the race, being unborn at the time Adam sinned and not begotten until afterward, was born imperfect, unrighteous; therefore without the legal right to life, and this result was because of Adam's sin. Hence the race is imperfect and dying, not because of personal iniquity, but because of inherent imperfections due to the sin of Adam.

If any one of Adam's offspring could come up to the standard of righteousness by his own efforts, would he have been released from the effects of the judgment of death that came upon Adam? Yes, for the reason that all righteous creatures are entitled to live. God gives us proof of the correctness of this conclusion in the statement of the promise of the law covenant. In that covenant he said to the Jews: "Ye shall therefore keep my statutes, and my judgments: *which if a man do, he shall live in them*: I am the Lord." (Leviticus 18:5) "For Moses describeth the righteousness which is of the law, *That the man which doeth those things shall live by them.*" (Romans 10:5) "And, behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." (Luke 10:25-28) Here the Lord was showing that absolute righteousness, perfection, or justification, operates to the release of any of Adam's offspring from the effects of the condemnation. The principles of God are eternal. They change not. God was not trifling with the Jews. He could not do such a thing. He meant exactly what he said. If an Israelite had been able to keep that law perfectly he would have received life without the sacrifice of Jesus, *but such would not have been true with reference to Adam himself, because the judgment of death* was *directly against Adam.* Since no unrighteous creature can live, being therefore under the bondage of death, it follows that by becoming righteous the one under bondage would thereby be released from bondage and have the right to live.

We must keep in mind that the condemnation upon all of Adam's offspring was indirect by the rule of inheritance. It was Adam who was sentenced to death, and exercising the power of procreation thereafter while imperfect, all of his children came forth as imperfect creatures; hence all under condemnation by virtue of his wrongdoing. The law covenant proved to those embraced in it that no imperfect man can keep God's law, because of his imperfections, his unrighteousness. Thus God has demonstrated to the Jews and through them to the whole human family that no man has power to save himself because of his imperfection or his unrighteousness. Never in the ages to come will any man be heard to say: I might have saved myself if the opportunity had been granted. St. Paul says: "If there had been a law given which could have given life, verily righteousness should have been by the law". (Galatians 3:21) This was not because the law was imperfect, but because of the imperfection of those who came within the terms of the law covenant. The law served as a schoolmaster or pedagogue to lead Israel unto Christ, that their justification might be by faith in the merit of his sacrifice. (Galatians 3:19, 24) The law covenant failed to give life to any of the Israelites, not because of the imperfections of the law, but because of the imperfections of man. "For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Romans 8:3) If Moses had possessed the power to make a man righteous and had made him righteous under the law, would that not have released him from bondage and given him the right to life? Most manifestly so. Jesus declared that he came to fulfill the law, and he proved that a perfect man could keep that law perfectly. In other words, the keeping of the law is the measure of a perfect man's ability. He proved that he was entitled to live as a man because he was righteous and therefore able to keep the law perfectly. He proved that no one of the human family could ever get life except through his (Jesus') merit. Nothing else would bring him to the standard of righteousness. Hence the absolute necessity for the ransom sacrifice. By the laying down of his perfect human life he provided this meritorious asset, which is the ransom price and which can justify through faith all who come to God through him according to the terms of God's arrangement. When Jesus ascended into heaven he did not pay over the ransom price, the merit of his sacrifice, but retained control of it to be used in harmony with God's holy will.

MERIT DEPOSITED

Jesus appeared in the presence of God for the church and presented and deposited the merit of his sacrifice upon the heavenly mercy seat. He there presented it as an offering for sin to be used to remove the effects of sin. A depositor does not lose control of the thing deposited. Illustrating this point: Suppose John has three brothers, each of whom wants to borrow a thousand dollars from a bank and each offers to give his note to the bank for such loan. None of them has any money in the bank, and they have no credit, therefore, to make their notes good. Should John go to the bank with three thousand dollars and say to the banker: I have here three thousand dollars and I will pay it over to you for these three notes of my brothers, and he then pays it over to the bank for that purpose, he would thereby part with the ownership and the possession and control of the money. But if instead of doing that he goes into the bank and deposits a larger sum of money to his own credit and then endorses his brothers' notes by writing his name upon them and the bank accepts his endorsement by reason of the amount of money deposited by him in the bank, then he would not part with the ownership or control of his money. He would in this case merely impute to his brothers a sufficient amount of his own credit or asset which he had on deposit in the

bank to make their notes acceptable to the bank. His money remains in the bank, but there is charged against it the credit to the amount of the notes which he has imputed to his brothers; and when his brothers take up the notes he or his estate is thereby released from the obligation of security.

When Jesus appeared in heaven, instead of paying the debt against Adam and his race and releasing them, he deposited that merit in the hands of justice, which for convenience we call the Bank Mercy Seat. This asset, the ransom price or merit, thus deposited, remained under the control of Jesus, to be used for the purpose of imputing to the various members of the church making a full consecration and thereby making them acceptable to the Father, that he might justify them.

HOW JUSTIFIED?

Justification means made *right with God.* For convenience we limit its meaning to the *condition* of acquired righteousness. It does not mean the process of making right. It means the fact of one being in relationship with God. Adam as a perfect man was just. Jesus was always just or righteous because always right with God. All of Adam's offspring have been born below the plane of divine approval—hence unrighteous. How then could any one of them be justified unless the merit of Christ were actually paid over to justice? As illustrating this point, let us suppose Charles desires to come into harmony with God. He cannot come to God himself because he is imperfect, therefore unrighteous, which unrighteousness is the result of Adamic sin. Charles believes on the Lord Jesus as his Savior. He believes he is able to save him to the uttermost; and thus believing, he willingly surrenders his own will to do the will of God; and this represents Charles' part of his consecration. He is not yet acceptable to God, but when Christ Jesus as his high priest receives Charles, imputes his own (Jesus') merit to Charles, he thereby makes him presentable to the Father, and presents Charles to Jehovah, who may accept him; and accepting him, justifies him, makes him right, and thereby results to Charles the right to live as a human being, which makes him acceptable as a part of the sacrifice of Christ. In other words, it is the merit of Jesus imputed to Charles that makes him acceptable and it is God that justifies him, makes him right, by virtue of having had imputed to him that merit.

And applying the illustration, at the time of Charles' consecration Jesus endorses him by becoming Charles' advocate, by standing sponsor for him, by imputing to Charles a sufficiency of his own merit which is on deposit in the Bank Mercy Seat to bring Charles up to the standard of righteousness. When he is thus counted righteous by Jehovah, he is brought from under that bondage which resulted from the Adamic judgment.

To *condemn* means to disapprove; to pronounce as wrong. *Judgment* means the act of determining, as in courts of law, what is conformable to law and justice; also, the determination, decision, or sentence, of a court; the mandate or sentence of God as the Judge of all. Adam was before the court of Jehovah, was properly tried, and Jehovah justly sentenced him to death. He entered the judgment against Adam. His children were not included in that direct judicial determination because not in existence and could have no knowledge of the trial and judgment; but when they were born they were imperfect, therefore disapproved, therefore wrong, and therefore condemned; and by this process they came under condemnation. "It follows, then, that just as the result of a single transgression is a condemnation *which extends to the whole race,* so also the result of a single decree of righteousness is a life-giving acquittal which *extends to the whole race.* For as through the disobedience of one individual the mass of mankind *were constituted sinners,* so also through the obedience of the One the mass of mankind will be constituted righteous."—Romans 5:18, 19, *Weymouth.*

When the man Charles is justified he is not righteous in himself but God counts him as righteous on the strength of the merit of Jesus' endorsement or imputation of merit to him and he thus becomes acceptable to God as a part of the sacrifice of Jesus Christ, and now Christ Jesus the high priest offers him up as a part of his own sacrifical body. Charles' justification is the result of faith in the blood of Christ, of his full consecration to do God's will, of the imputed merit of Christ to him, and of the grace of God toward him. "It is God that justifieth." God grants this justification, which results in releasing Charles from the effect of Adam's judgment *only upon condition* that John has previously agreed to give up that which results from his justification, viz., the legal right to live as a human being. When one consecrates to do God's will it means that whatever is the will of God concerning him that will he do. Jesus says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." The self-denial is his consecration and when he is counted right he has already agreed to do the will of God; and the will of God concerning him is that he should be made a part of the sacrifice of Christ Jesus. For no other reason is any person justified during the Gospel age.

SATISFACTION OF JUSTICE

Did Jesus satisfy justice with his merit when he appeared in the presence of God, in heaven itself? Our answer is, No; for the reason that justice was always satisfied. There never was a time when justice was not satisfied. Satisfaction of justice means the fulfilling of the demands of the law. God's law demanded the death of Adam. His judgment was against Adam directly. The death of Adam being the fulfillment of the demands of the law, justice was thereby satisfied and has remained satisfied ever since. Had Jesus paid over the value of his human sacrifice, to wit, the ransom price, for the purpose of satisfying justice at the time he ascended into heaven, then justice has been doubly satisfied from then until now. In other phrase, justice would have received exactly double what the law demands. Such a thing would be an impossibility with God, for the reason that he cannot be unjust. It was one man that was sentenced to death and all others became sinners or subject to death through the sin of that one man. All others were born sinners because imperfect as a result of Adam's sin. The death of the

perfect man Jesus provided the ransom price, a price sufficient to satisfy the demands of justice against Adam and all of his offspring; and if that was paid over at once to justice, then either Adam and his race must be at once judicially released from the condemnation and its effects, or justice has received double satisfaction.

CHURCH'S PARTICIPATION IN THE SIN-OFFERING

In the atonement day sacrifice, after the presentation of the blood of the bullock, Aaron the high priest slew the Lord's goat and did with its blood exactly as he did with the blood of the bullock. "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." (Leviticus 16:15) the offering of the Lord's goat foreshadowed the participation of the church in the sin-offering in behalf of the world. The slaying of the goat represented the judicial death of the humanity of the one who consecrates, and that such an one is justified and accepted by Jehovah as a part of the sacrifice of Christ Jesus. "Ye are dead, [*Greek* ye died] and your life is hid with Christ in God." (Colossians 3:3) The Apostle means that those who have been accepted as a part of the sacrifice of the Lord Jesus and have been begotten by the holy spirit, are counted dead as human beings from God's viewpoint, and henceforth their fleshly body is the organism of the new creature. No member of the church offers himself as a part of the sin-offering. In the type it was the *high priest* who made the offering and no one else made it. When one consecrates, is accepted and begotten by the holy spirit, his acceptance is in the beloved One and he is counted as a member of the body of Christ and is made to appear in the holy in the person of the priest and not individually. It is the high priest Christ Jesus that is offering up the members of his body. This offering began at Pentecost and has been in progress throughout the sacrificial age. When the last member of the body is completed in sacrifice and the change takes place in the first resurrection, each member of the body being then glorified will be a part of the great high priest.

The merit of Christ deposited in the Bank Mercy Seat, as above suggested, when he appeared in heaven, having been used to impute credit to each one who presents himself in consecration, it follows that that merit must remain where deposited to keep good each consecrated one as a basis of his justification until his course is finished in one of three ways, to wit: the second death, the great company class, or the little flock. When each of the spirit-begotten ones has finished his course, then there will no longer remain any obligation against the merit of Christ on deposit. That deposit is the great ransom price, the merit, the value, of his sacrifice; and it being released from all such obligations will be ready to be presented and will be presented as an offering for sin on behalf of the world of mankind. Christ Jesus, as the high priest, offers up each member of the 144,000 who compose his sacrificial body. In the type the high priest entered the most holy with the blood of the goat and did with it as with the blood of the bullock. Thus he pictured the sin-offering on behalf of the world. The high priest is always the one that presents the sin-offering. When offering the merit of Christ typified by the bullock, Jesus Christ alone constituted the high priest. When offering or presenting the blood of the antitypical goat, the high priest will be composed of Jesus Christ, the head, and the 144,000 members of his body, the church. Since the high priest makes the sin-offering and presents it, therefore when the merit is presented as a sin-offering in behalf of the world, the church of necessity must have a part therein by virtue of the fact that the church will then be a part of the priesthood. The merit, or purchasing value, is that of Christ Jesus. The body members are taken in as a part of the priesthood, and because of being a part of the priesthood they participate in the sin-offering.

When the final presentation is made as the sin-offering, the merit of Christ, released from all other obligations, will be used for the sealing of the new covenant, and will then judicially release Adam and his offspring from the judgment and condemnation; and through the terms of the new covenant the world of mankind will be granted the opportunity of being restored to that which father Adam forfeited. Then it will be, as stated by St. John, that he is "the propitiation . . . for the sins of the whole world."

Therefore we see that Jesus alone provided the ransom price by laying down his perfect humanity, which corresponded to the perfect human life which Adam had forfeited. Christ Jesus the high priest presented the merit or value, or redemptive price, as a great sin-offering in heaven on behalf of the members of his body and the household of faith. In this the church had no part whatsoever. The church does not provide any part of the ransom price; but it is upon the basis of that merit, or ransom price, that the members of the body are justified and become joint-sacrificers with Christ Jesus; and when the sacrifice of the body is finished and the members have become glorified members of the priesthood, they participate in the presentation or in the sin-offering on behalf of the world. The body members' part in the sin-offering prior thereto is that the Lord Jesus, as the great high priest, is offering them up as a sacrifice.

ADVOCATE

St. John plainly states that Jesus is the advocate for the church. (1 John 2:1) St. Paul states that Jesus is the mediator between God and men (1 Timothy 2:5); and that he is the mediator of the better or new covenant. (Hebrews 8:6; 9:15) There is a distinction between an advocate and a mediator. An advocate is one who officially and authoritatively represents another before a tribunal. The word counsellor is ofttimes used in a similar sense: one who stands sponsor for, or represents, another. A mediator (in its Scriptural sense) is one who interposes between parties at variance for the purpose of reconciling them.

Had Jesus paid over the ransom price at Calvary or when he ascended into heaven, he never could have been the advocate for the church for two reasons: (1) There

could have been no church for which to advocate; and (2) it is upon the basis of his merit on deposit in what we have here termed the Bank Mercy Seat that he could advocate for those who are consecrated and were begotten by the holy spirit. That merit imputed to such consecrated ones does permit such to have a standing in the tribunal or court of Jehovah *through their Advocate* or legal representative, Christ Jesus. "If any man sin, we [new creatures] have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation [satisfaction] for our sins: and not for our only, but also for the sins of the whole world." (1 John 2: 1, 2) Thus if the new creature, because of imperfections and weaknesses, commits a wrong, his advocate Christ Jesus, on the basis of having the merit above mentioned, presents such a one before the tribunal, advocating his cause, and thereby removes from the garments of such a one any spot, wrinkle, or such thing, and keeps him in good standing with Jehovah.

The sacrificial work of the antitypical atonement day once finished, the merit of Christ then released will be used to seal the new covenant or contract. The new covenant, technically speaking, will be made with God on one side and with Christ as the legal representative of Israel, on the other side. This is a bilateral or two-sided contract. Israel and all the world of mankind, being imperfect, are out of harmony with God, and the purpose is to reconcile all such with God who will voluntarily meet the terms of the new covenant. Being out of harmony with God, they are not competent to enter into a contract personally; but Christ, as the mediator and legal representative, there enters into or makes a covenant on behalf of the incompetent ones. Hence the Apostle says that God will make a new covenant with Israel, Christ being the mediator.

The first ones to have the opportunity of being reconciled to God and who will be the fruits of this covenant will be the Israelites; and therefore all who would have the benefits of the covenant blessings must become Israelites.

One may be an officer and yet not be performing the duties of that office. When Jesus ascended on high it would be proper to say that he became the Advocate of the church and the Mediator of the new covenant on behalf of the world. He has been performing the duties of the office of advocate throughout the sacrificial age. He could not perform the duties of the covenant Mediator until the covenant is in operation. Therefore he assumes and performs the duties of mediator between God and man at the institution of the new law covenant. His work will result in bringing about harmony between God and man, i.e., making man at one with God. This work of atonement, or at-one-ment, continues throughout the Messianic reign.

"God . . . will have all men to be saved, and to come unto the [accurate] knowledge of the truth." (1 Timothy 2: 3, 4) The saving here clearly means salvation or liberation from the Adamic judgment and condemnation. The sealing of the new covenant with the blood of Christ opens the way for Adam and his children to be brought back to God. The merit of Christ applied at that time judicially releases Adam and his offspring from the judgment and the effects thereof, and through the terms of the new covenant they are returned or brought back to a condition of perfection and reconciliation with God. In order to thus be brought each one must have knowledge. Life is the gift of God through Jesus Christ our Lord. (Romans 6: 23) There can be no gift without knowledge on the part of the donee. He must know of the offer and accept it in order to complete the gift. All of mankind, therefore, must first be brought to a knowledge of the truth concerning Jesus' sacrifice and the way leading back to life before their share in the benefits of that sacrifice can be accepted. Hence the benefits of the ransom sacrifice come to each one through a knowledge of Christ Jesus and his work. Having this knowledge of the offer, the opportunity is granted to accept it and live.

Those accepting the terms, then, of the new covenant and rendering obedience thereto will be taught by the great Prophet, ministered unto by the great Priest, ruled over by the great King; and thus receive the beneficent ministration of the Christ, the great Prophet, Priest and King. Thus the ransom work will continue throughout the reign of the Messiah. This work will be finished at the end of the Millennial age and all of the disobedient ones having been destroyed, and all of the obedient ones restored to human perfection, they will be competent to contract or make a personal covenant with God. The office of the Mediator then ceases, because there is no further necessity for it. The great Mediator then withdraws and turns the race over to Jehovah. The final test is applied, and those standing the test will be granted life everlasting as human beings on earth. This will mark the completion of the ransom work, the at-one-ment fully accomplished, and the human race brought back into harmony with God, all of which has been made possible by the merit of Christ Jesus. That perfect life laid down by Jesus, being the corresponding price, the ransom, when fully disposed of and given for man's benefit, will restore all of the obedient ones of the human race to perfection of life, dominion and happiness.

THE FINISHED MYSTERY

WHEN Brother Russell published Volume I he announced in the preface that the series of STUDIES IN THE SCRIPTURES would be in seven volumes. After his death the seventh was completed and published under the title, "The Finished Mystery". Most of the readers of THE WATCH TOWER are acquainted with the fact that this volume is a verse-by-verse commentary on the book of Revelation, the Song of Solomon and the prophecy of Ezekiel. The publishers of the book are in no wise responsible for the scathing rebuke that the unfaithful clergy receive therein; because God foreknew and foretold this through the words of his prophets centuries ago. "The Finished Mystery" merely calls attention to these things now, because the time is due.

In 1917 and the early part of 1918 there was a wide circulation of "The Finished Mystery". The war furnished an excuse to stop it. Just how much influence was back of the efforts to stop its circulation it is not necessary at this time to discuss. We may have something to say about that later on. The Congress had enacted an espionage law which made it a criminal offense to do anything that would interrupt the Government in its selection of an army and navy during the time of war. The war is now over, even though it may be technically said the peace has not been established. The selection of an army by the Selective Service Act has been abandoned; so there could be no just cause or excuse now for any one to interfere with the disposition of "The Finished Mystery".

In order that we might be fully advised in the matter, and for the benefit of the WATCH TOWER readers, the Society has procured the legal opinion of the law firm of Messrs. Sparks, Fuller and Stricker, which speaks for itself and which is as follows:

"Brooklyn, N. Y., May 25th, 1920.

"Watch Tower Bible & Tract Society,
"124 Columbia Heights,
"Brooklyn, N. Y.

"Gentlemen:

"We have examined the revised edition of 'The Finished Mystery', published in pamphlet and in bound volume, which you submitted to us for examination. We have carefully noted the subject matter contained within pages 247 to 253 of the bound volume and on page 136 of the pamphlet edition, commentary upon the Thirteenth verse of the Sixteenth Chapter of Revelation. The language to which the Federal authorities objected in this part of 'The Finished Mystery' as originally published has all been removed. It is our opinion that the substituted matter with its modification of thought and change of expression is free from all ground of reasonable objection, as tending toward violation of any statute. In our opinion this revised edition of 'The Finished Mystery' contains nothing which would justify any person or authority in holding that its publication, distribution or use is in violation of any law. This edition was, so far as we know, never the subject of complaint by the Federal authorities, and there is no reason in law why you should not immediately proceed to distribute it.

"With respect to the original edition of 'The Finished Mystery', while it was never our opinion that the book contained anything which made its use or distribution a violation of law, the Federal authorities prohibited its distribution while the formation of an army under the Selective Service Law was in process. The war having now ended for all practical purposes within the nation, and the army organized under the Selective Service Law having been disbanded, we know of no reason why the original edition cannot also be distributed by you.

"Very truly yours,

"SPARKS, FULLER AND STRICKER."

There could be no real legal objection to the sale and distribution of *any* of the Seventh Volumes at this time. However, the Society deems it best to dispose of the cheap edition in WATCH TOWER form first, and arrangement is made for the beginning of the sale and distribution of this edition on the 21st of June next, of which the classes have been advised. These will be sold at 20c per copy. There is also a revised edition of "The Finished Mystery" in cloth binding for which orders will now be received, the price being $1.00 per copy postpaid. Orders by mail for "The Finished Mystery" will now be filled if addressed to the Society, accompanied by the price.

We urge the colporteurs everywhere to provide themselves with a quantity of the paper edition, that they may be ready to go forward with this work at the time indicated. The stock of the paper edition will be first disposed of. This will be followed by the revised edition in cloth binding, and later we will advise through these columns with reference to the disposition of the original volumes.

VOLUNTEER MATTER

Some of the friends report that they have a number of the BIBLE STUDENTS MONTHLY, KINGDOM NEWS, etc. These may all be distributed as volunteer matter. We suggest, however, that this be not done until after the paper edition of "The Finished Mystery", commonly called the ZG, has been disposed of. We believe it would be better to proceed in an orderly way about this matter.

We are certain that many thousands of people are anxious to read "The Finished Mystery" and will also be pleased to read the volunteer matter, KINGDOM NEWS and the BIBLE STUDENTS MONTHLY; and at this time when there is much distress of mind among the people it will be a privilege to comfort the hearts of such by placing this literature in their hands.

BIBLE STUDENTS CONVENTIONS

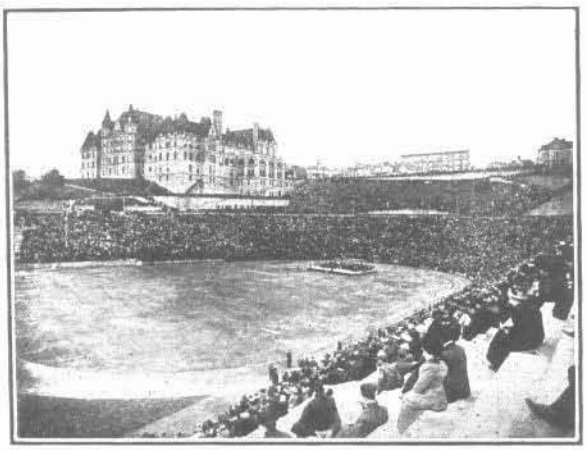
FOR some time we have noted an increasing desire amongst the friends for conventions. This is a good indication, having in mind the words of the Apostle: "Not forsaking the assembling of ourselves together, . . . and so much the more, as ye see the day approaching". These conventions bring together brethren from various classes and are a great stimulus to all present, sharpening their appetites for the truth and particularly for the glorious general assembly of the church of the firstborn to which all of the fully consecrated are looking forward.

At DENVER, COLO., June 11-13, will be a convention which will serve the friends in Colorado, Nebraska, Kansas, Oklahoma, Wyoming, and other points of the Middle West. Several of the Pilgrims will be present and this promises to be a season of great refreshing. The friends there are making an extraordinary effort for a large public witness Sunday afternoon, at which time Brother Rutherford is expected to address the public in the Denver Auditorium. We understand that other classes aside from Denver are joining in the preparation for this large public witness. All communications relative to the convention, procuring of accommodations, etc., should be addressed to C. L. Adrian, Secretary, 56 Archer Street, Denver, Colo.

Conventions for the friends of California will be held at SAN FRANCISCO, June 25-27, and at LOS ANGELES, July 3-5. Communications with reference to the San Francisco Convention should be addressed to C. W. Gerdes, 2198 O'Farrell Street, San Francisco; and those concerning the Los Angeles Convention, to F. P. Sherman, 1051 South Grand Avenue, Los Angeles, Calif.

TACOMA, WASH., July 8-11, promises to be one of the best conventions of the year. This will serve all the Northwestern states and also British Columbia. A number of the Pilgrims will be present. Tacoma is ideally situated for a midsummer convention. A great effort will be made on behalf of all the friends of the Northwest to make this a

large public witness. Tacoma has a Stadium with a seating capacity of 30,000, with extraordinary acoustics, enabling every person, when the Stadium is filled, to hear the speaker distinctly. The Stadium will be used for the public meeting on the afternoon of Sunday, July 11, to be addressed by



THE STADIUM AT TACOMA WASHINGTON

Brother Rutherford. The friends of the various classes in the Northwest will join in the advertising of this public meeting. The subject will be "Millions Now Living Will Never Die". This subject is appropriate to the time, is the message of the hour, and is one which multitudes of people desire to know. This subject was used at the New York Hippodrome, at which meeting from 7,000 to 10,000 people were turned away. Advertising will be done in various cities and towns of Washington and Oregon. We publish herein a cut of the Stadium. It is worth a goodly journey to have even a view of this remarkable amphitheatre. The Secretary of the Tacoma Class writes: "The class is very enthusiastic about the convention and will coöperate with you to the full extent of their ability in making this the greatest witness for the truth that has ever been known". Classes in Oregon and Washington desiring to participate with the Tacoma Ecclesia in advertising this meeting will please communicate with C. F. W. Lundberg, 307 Provident Building, Tacoma, Wash. Friends are advised to engage their rooming accommodations as early as possible.

A one-day convention will be held at SPOKANE, WASH., on July 12, and also at FARGO, S. DAK., on July 14, to be addressed by Brother Rutherford and others.

The MINNEAPOLIS-ST. PAUL Convention will be held July 16-18. The Twin Cities will coöperate in arranging for this convention, under the supervision of the Society, for the friends of that part of the United States and Canada.

The Canadian brethren are quite anxious for a convention and it is our expectation that a convention will be arranged for TORONTO, ONT., for July 28-August 1. This convention will not only serve the friends of Central Canada, but Northern New York and parts of New England.

A convention at COLUMBUS, OHIO, July 27-August 1, inclusive, has been arranged. This convention will be held at the Memorial Auditorium, with a seating capacity of 3,500, which is splendidly located. The hotel and rooming accommodations are very good. This convention will serve the friends of the greater part of Ohio, Indiana, Kentucky, Western Pennsylvania, Maryland and the South. Address all communications to F. D. White, Secretary, 147 Winner Avenue, Columbus, Ohio.

TRANSPORTATION TO CONVENTIONS

We expect to secure special railway rates for the Minneapolis and the Columbus conventions on the certificate plan. When purchasing one-way tickets, buy to Minneapolis, Minn., or Columbus, Ohio, as the case may be, 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 fare will have to be paid to convention, 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 desired points which would be *more* advantageous than the fare-and-a-third certificate plan. Above applies also to Tacoma, Wash.

JONATHAN BEFRIENDS DAVID

— — JULY 11 — 1 SAMUEL 20 — —

THE CLASSIC FRIENDSHIP BETWEEN AN HEIR APPARENT AND HIS RIVAL—TRUE FRIENDSHIP A RARE THING—MORAL WORTH ITS REAL FOUNDATION — LIFE RISKED FOR FRIENDSHIP'S SAKE — JESUS THE BEST FRIEND.

"A friend loveth at all times, and a brother is born for adversity."—Proverbs 17:17.

TRUE friendship is a rare flower on our sin-cursed earth, and when it is found and proved it should be greatly prized. It is an element of the original likeness of God. True friendship can never exist in a heart where selfishness reigns; for the moment self-interest is crossed, the false and fickle friendship begins to decline or to prove itself treacherous.

The friendship of David and Jonathan was evidently of the true kind; for it was proved on the part of both in the furnace of trial, and it held fast for years under circumstances of temptation which meaner souls could never have withstood. It was founded, not upon a mere fanciful whim on the part of either, but upon real moral worth in each; and those points of moral worth were the attractions and bonds of their friendship. Both were devout men of God, men of faith and of godly courage and heroism, and lovers of truth and righteousness; and it was the discovery of these elements of character in each other that knit their souls in mutual attachment.

Friendship love is not a miracle, but results from certain combinations. The one we love need not of necessity be just like ourselves, but rather would appeal to us more as a counterpart possessing qualities which we admire, but do not so strongly possess. Darkness, however, never loves the light; the light never loves darkness. Hence for friendship-love on a noble plane both friends must have high ideals, noble aspirations, even though they may have these in different measure. Each should see in the other something to esteem and to look up to; although in the case of the Almighty this cannot be true: his love for us must be chiefly along the lines of sympathy for us and appreciation of our endeavors to attain to his character standards. We may be sure, too, that in Jonathan's case reverence for the Lord had much to do with estopping any feeling of rivalry and with encouraging his admiration for his rival. Who will not admit that such an appreciation of the divine will and providences would be a help to all friendship, a hindrance to all spirit of rivalry and in general a most valuable uplift in every Christian character? How much it means to us in the way of contentment to know that our heavenly Father is at the helm as respects all the affairs of his people! How much rest it permits in our own hearts! How much meekness, gentleness, kindness, and love it prompts toward others, both to realize that they as well as ourselves are subjects of divine care, and to have a heart so fully submitted to the Lord as to desire that his will shall be done irrespective of our own temporal interests or those of others.

DAVID WARNED BY JONATHAN

David, the younger man of the two, possessed by nature a deep, generous character, capable of intense love, but apparently time was required for its development. And as we perceive Jonathan's love for him, the brighter and more intense at first, we find that David's love was drawn forth, that he loved in return, just as God's love was first toward us and subsequently our love drew out toward him increasingly. Our lesson tells us how Jonathan endeavored to preserve peace between the king and David, but finding his father intent upon killing his friend, he took occasion to forewarn David that he must flee, as matters had come to that pass where his life would be unsafe anywhere near the king. By a previous arrangement this warning was given in a field at a distance from the palace. David was hidden behind a great rock. As an excuse, Jonathan went forth to practice archery, with a lad accompanying him to bring back the arrows. His real mission, however, was to advise David whether or not he must flee that vicinity. His words to the lad, "Make speed, haste, stay not," while appropriate to the arrows, were really intended for David, that he might know the urgency of the situation. Then, sending the boy with the weapons to the palace, Jonathan concluded that he must risk a few moments with his friend. By this time David was realizing the depth of Jonathan's love, which had been proved in so many ways and now finally in his willingness to protect David's life, when it would have been to his own interest to permit his father to wreak vengeance upon David. Such a love is rarely known, except among the saints; and alas, we fear not too much experienced even among these. When, however, we do find a friend who sticketh closer than a brother, we properly appreciate him all the more because of the rarity of his kind.

At this meeting David bowed himself three times to the earth, an eastern custom expressive of humility and appreciation. The friends kissed each other and wept one with another, David ultimately appearing to be the more heartbroken of the two. Although confident in the Lord, he was leaving his home to be an outcast—an outlaw. He not only was losing the companionship of his dear friend Jonathan, but he would be considered by many of the people of his own nation as a traitor, because of the king's opposition and the necessity it would put upon him for becoming a kind of brigand. Then it was that Jonathan said to him: "Go in peace; forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord shall be between thee and me and between thy seed and my seed forever". They parted, according to the record, and never met again except once, a year or two later, when David was pursued by Saul. Then Jonathan went again to his friend to comfort him and "strengthened his hand in God".—1 Samuel 23:16.

SONG OF THE BOW

A glimpse of David's estimation of Jonathan and his love is given in what is termed "The Song of the Bow", David's touching lament at the death of his friend Jonathan. He exclaims: "I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." (2 Samuel 1:26) But we, dear friends, know of a still more wonderful love than this, of which we sometimes sing:

"Love of Jesus, all divine,
Fill this longing heart of mine."

Love begets love; and so the Scriptures tell us that it was not that we first loved God, but that he first loved us and manifested his love for us in the gift of his Son. So it was the love of Jesus that attracted us and drew forth our love in response. And day by day, as we come to appreciate more and more the breadths and lengths and depths and heights of the love of God and of Christ, which passes all human understanding, the more our love toward them will increase and abound. And as it increases we ourselves become more Godlike and correspondingly also from us proceeds a love for others who love us not; and our love for them will excite the love of some of them in return, and lead them to a greater appreciation of this principle which stands in opposition to the spirit of the world, the love of the world, the selfishness of the world. Let us then seek to cultivate this Godlike quality. Let us notice not only that the Scriptures declare love to be the principal thing in the world, but that it is the very essence of the divine character, the very essence of the divine law which is fulfilled in this one word, love.

DAVID SPARES SAUL'S LIFE

— — JULY 18 — 1 SAMUEL 26:7-17, 21 — —

DAVID'S TRYING EXPERIENCES — THE CAVE OF ADULLAM — DAVID'S SPIRIT OF OBEDIENCE PLEASING TO THE LORD — HIS LOYALTY OF HEART — HIS TRAINING IN THE SCHOOL OF ADVERSITY — HIS MAGNANIMITY IN DEALING WITH SAUL.

"Love your enemies, do good to them that hate you."—Luke 6:27.

OUTLAWED and hunted by King Saul, young David had a varying career. He was soon joined by a class of unfortunates, justly or unjustly ostracised from society. Doubtless some of them were criminals; others were debtors, liable to imprisonment, who had fled to preserve their liberty. At all events David soon found himself at the head of a company of about four hundred men, more or less armed, more or less desperate.

It was a great training for David in preparation for his kingdom work later on. This experience gave him an inside view of the conditions of the ne'er-do-wells of society. Himself and his little army doubtless subsisted upon foragings, collecting a toll in the nature of a tax from the farmers. In offset to this toll, or tax, David probably defended them from the marauders who frequently came, not only from the Philistines, but also across the Jordan from Moab. Up to this time no adequate police force had been provided by King Saul's government. Instead of properly guarding the interests of his subjects, the king was mad with jealousy against his faithful servant David, and from time to time instituted pursuits of him, much after the manner of hunting expeditions for wild beasts of the forest.

Among those who came to David were three of his nephews, sons of his sister. These afterward became very prominently identified with King David in all of his work. One was Joab, who became the captain of the host, or general. Abishai and Asahel were the other two, both men of ability who afterward became renowned in the kingdom.

DAVID'S NOBILITY OF SOUL

For a time David and his company had the cave of Adullum as a stronghold. It is greatly to his credit that he refused to plunge his nation into civil war, as he would have been abundantly able to do. Evidently the majority of the people would have sided with him from the first, and his victory over King Saul might have been easily accomplished. And how easily he might have deluded himself into thinking that such might be God's will! He remembered that through the Prophet Samuel the Lord had anointed him to be king; but also remembered that it was not for him to take possession, but to abide God's time, when divine power would overthrow Saul's kingdom and give the control to himself as Saul's successor.

TRAINING FOR KINGDOM WORK

At one time David and his forces were at a place called Nob, where Ahimelech the priest showed him kindness. King Saul learned of this through a spy, and slaughtered all the priests of that place, together with all of their lineage, eighty-five persons. This brought to David one of

Ahimelech's sons with the priestly ephod. All this helped to make David's position the more secure and to convince Saul that God's favor had departed from him. Nevertheless the king continued to fight against God and the divine program.

Under these circumstances David's forces gradually increased to the number of six hundred, increasing his experiences also, thus preparing him the better for his future work. Bishop Wilberforce remarks: "A mighty training lay in that wild outlaw life for the knowledge and government of men. Nothing but the completest personal supremacy could hold such unruly elements under any species of command; and David, the unwilling head of such a following, learned in mastering them the secret of governing men and of knitting together their discordant hearts into an harmonious unity."

Every now and then Saul would become feverish for David's destruction. On one of these occasions David and his company were occupying a cave among the bleak rocks on the west side of the Dead Sea, when Saul with a good-sized company entered the same cave for rest and refreshment. David and his associates were further back in the same cave; and when Saul and his company entered it, the desire of David's band was to kill Saul at least, that thus their trying experiences might be ended and that a just recompense should be made for the evils the king had done. But David would not consent. Instead, he cut a piece from the king's robe to show that Saul while asleep had been within his grasp, and that he could have killed Saul had he so desired—a demonstration, too, of his loyalty to the king.

Then, when the king and his forces had gone a certain distance so that there was no danger, David and his associates showed themselves, and protested that the king was not appreciative of their loyalty and that he was seeking their lives when they would not take his. Saul's better nature was aroused. Weeping he said: "Thou art more righteous than I". And for the time the hunting of the outlaw David was abandoned with the promise that he would never do so again. Nevertheless, today's lesson tells of another similar experience a little later on.

On this occasion David, with only his nephew, went into Saul's camp and took away from beside the king's head the royal spear and water-bottle. Departing with these, they took their stand on an opposite hill, with a ravine between, from which they could safely speak to Saul and be heard. David pointed out to the king that not only was he more vigilant than the king's soldiers, but that he was more loyal to the king's intersts, and that if a messenger were sent he would return both the spear and the bottle; that he wished Saul no harm, but merely brought these away to convince the king of his absolute loyalty; and that for Saul to pursue him as an enemy was a mistake.

Such an intrusion into a king's camp today would be impossible because of modern methods of setting guards, pickets, etc. But it was not so in olden times, nor to any great extent today in eastern countries. We recall that Gideon and his band similarly invaded a camp, and that Abraham in his pursuit of the five kings found them enwrapped in slumber without proper picketing. A traveler of large experience in the East says: "The Arabs sleep heavily. Often when traveling my muleteers and servants have agreed to watch together in places thought to be dangerous; but in every instance I soon found them fast asleep, and generally their slumbers were so profound that I could not only walk among them without their waking, but might have taken the very covering from them."

A PROFITABLE LESSON

David's explanation of his unwillingness to take the life of his enemy was that Saul was God's anointed, and that to have made an assault upon him would have been to attack the Almighty's arrangements. This David could not conscientiously do. "Touch not mine anointed, and do my prophets no harm."

It is well that we have in mind this principle. But we are not to think of the kings of our day as the Lord's anointed. They are their own anointed. Theirs are the kingdoms of this world. On the contrary Israel was God's special kingdom, which he had accepted under a special covenant arrangement. King Saul had been anointed by divine authority, and with a special anointing oil, which typified the holy spirit. David's anointing with the same oil did not give him a right to interfere with the Lord's anointing perviously accomplished in Saul, but merely assured him that he was to be Saul's successor, not by his removing Saul, but by the Lord's giving him possession in the divine time and way.

"I thank thee, Lord, for using me
For thee to work and speak;
However trembling is the hand,
The voice however weak.

"Oh, honor higher, truer far,
Than earthly fame could bring,
Thus to be used in work like this,
So long by such a king!

"A blunted sword, a rusted spear,
Which only *he* could wield;
A broken sickle in his hand,
To reap *his* harvest field!"

THE CONCORDANT NEW TESTAMENT

OUR readers will be glad to know that there is under way a careful edition of the New Testament which purports to give not only the best available Greek text in the style of characters used when the original manuscripts were written, but also an interlinear which shows the exact meaning of the component parts of each Greek word—as also an arranged English reading or version.

Our friends have long been familiar with the Emphatic Diaglott and have found it an incalculable help in determining the meaning of a Greek word without looking it up in a lexicon, a process which not all can employ with ease and satisfaction. The Diaglott is unquestionably the best complete thing of its kind in circulation; but practically all the work on it was done before the Sinaitic Manuscript was available for reference, though it was used to some extent in the Revelation. More than once the Society has considered the feasibility and advisability of revising and resetting the Diaglott; but it would require not less than three years time and constant work, and other things have seemed to be more immediately pressing.

The Lord seems to have put it into the hearts of some devoted friends of his Word to give themselves to the work of research and collation necessary to a publication of what may be properly described as a diaglott, but which is in reality called "The Concordant Version of the Sacred Scriptures". It would perhaps be better described by those who have worked on it:

"The faith of all true believers is founded on documentary evidence. God has given mankind a written record of his words and ways, his purposes and plans. It is the supreme privilege and imperative duty of all who love God to become closely acquainted with his revelation, to support and promote every effort which seeks to make it manifest, and especially any undertaking which brings God's Word direct to the common people so that they may come into close contact with God's written words without the mediation of priest or preacher, church or creed. . . .

"Is there anyone whose heart hunger has been satisfied by the love of God, whose life has been illumined by the light of his Word, who would not give the best they have if they could read their Bibles just as it was written by Paul and Peter and the rest? Years of hard study could hardly accomplish this and yet the present plan makes this a practical possibility for anyone who knows a fair amount of English. . . .

"The controlling principle on which a true translation must be based is *consistency*. To attain this years of laborious research and analysis have been spent, very much as the great botanist Linnæus studied and arranged and classified plant life, and just as every lover of flowers and fruit cannot do without a slight knowledge of botany, so no one who finds pleasure in God's more

beautiful world of words can well do without some idea of the beauties and relations of these words. The flowers tell us of God's wisdom and power, but his words tell us of his plans and purposes and love.

"The sacred Scriptures are preserved for us in thousands of manuscripts, some very ancient, some more modern. There are three, the most ancient and complete, which have, in the providence of God, practically preserved the Scriptures for us. All the rest put together have little to add to the evidence which those three great manuscripts bring us. And is not this like God? He decreed that in the mouth of two or three witnesses every word is to be established. Shall we not use his own rule and found our text upon the three witnesses which he has preserved for this purpose? . . .

"The three ancient manuscripts on which our faith is founded are: *Codex Vaticanus*, so called because it is in the Vatican Library at Rome; the *Codex Sinaiticus*, so called because it was found in a convent on Mount Sinai; and *Codex Alexandrinus*, which is now in the British Museum in London. These are all written in capital letters, no spacing between words and in other ways are proved to be the most ancient texts known. A full description of them will form part of the proposed Version.

"The war has greatly hindered the collation of the text. At its beginning the photographs of *Codex Vaticanus* were ordered from Italy. After three years of waiting we were at last obliged to get them in England. To facilitate matters the first two parts were compared with printed copies of the manuscripts. Afterward, when the work was in type, it was compared with the photographs. So many minute points of difference arose, on account of the inaccuracy of the printed copies, that this plan has been abandoned. Now the text is compared, letter by letter, with photographs of each of three ancient manuscripts *first*, then, after it is in type, it is carefully revised and checked, so that the possibility of error is reduced to almost nothing. . . .

"As these three codices do not always agree, we must fix on some permanent principles to guide us in choosing the right reading for the text, while we put the rejected reading above the line in the superlinear. A long experience in reading printers' proof will help much in this matter, for the ancient scribes made mistakes in their first draft, just as a typesetter does today. The typesetter's mistakes do not appear in print, for they are corrected before the work goes to press, but the scribe's mistakes had to stand. The corrections were placed above the line. We will, therefore, follow the *corrected* text, not the scribe's blunders and errors, as is usually done. We are confirmed in this course, as well as surprised and delighted, when we find that the corrections of *Sinaiticus* almost always agree with its companion witness, *Vaticanus*. To find an editor of the fourth century, with evidence before him even better than any we now possess, deliberately changing a reading to agree with another text of paramount value practically proclaimed these readings as genuine and inspired.

"Another fact must be considered. It is very easy for a printer or a scribe to *omit* a word or a phrase but ever so unlikely that he will *add* to his copy. This principle will lead us to retain all well-authenticated readings even though one, or even two manuscripts omit them. For example: If we worked on the principle that everything left out of any manuscript is not genuine then we must leave out two of the tribes (Gad and Simeon, Revelation 6:5-7). In the list of the 144,000. But the internal evidence here is too strong: there *must* be twelve tribes. Ten will not do. We *cannot* cross out any passage simply because one manuscript *omits* it.

"But let no one suppose that we will impose our opinion or judgment upon anyone even when we think we are absolutely sure. Whatever the text may be the evidence is all given. Above any reading which does not have the unanimous support of our three witnesses is placed the evidence of the dissenting manuscript. In this way, anyone may form his own text, for the evidence is at hand. Those readings are placed immediately above the text itself and are called the superlinear. This is better than relegating them to the bottom of the page where they would not be noticed. Being above the reading to which they refer they are taken in at a glance, without effort. This is the way the ancient scribes corrected their texts. Thus the student of the CONCORDANT TEXT knows, at a single glance, what a few years ago would call for a journey to Petrograd and to Rome, and even then he would not be sure of access to the precious documents. . . .

"For the sake of a perfect reference system the Greek text is printed in lines of twenty letters each, fifty lines to a page. This makes exactly a thousand letters per page. Each letter has a number and may be referred to by it. Ephesians has 1210 letters, Colossians has 7992, Philippians 8066. This system fixes the text so it cannot be tampered with. If this had been done in the beginning no letter could have been lost or inserted without being detected. So our next task is to carefully count the letters before setting the text in type. This is done with great care."

However, the work is only partly done at this time. Only the book of Revelation (called more literally "The Unveiling") is in circulation in brochure form, but work is progressing quite well on the remainder of the New Testament. The Revelation is peculiarly difficult because of the fact that of the three oldest manuscripts only two contain this book, the Alexandrian and the Sinaitic. In order to maintain three witnesses, recourse was had to another Vatican manuscript of later date without, we think, adding anything of value to the English product. The work is conscientiously and carefully done, without any noticeable effort to please anyone.

The peculiar value and excellence of the Concordant sublinear (i.e. the literal word-for-word and syllable-for-syllable rendering under the Greek), as compared with the Diaglott, lies in its uniform rendering of each Greek word so that the English reader's dependence on the opinion of the translator is reduced to a minimum. Where the Diaglott renders the word SOUL sometimes "soul" and sometimes "life", the Concordant does not mix these important terms. The Greek and English student gets at the Greek and knows that every time a given English correspondent is used the Greek word which it represents is always in the text.

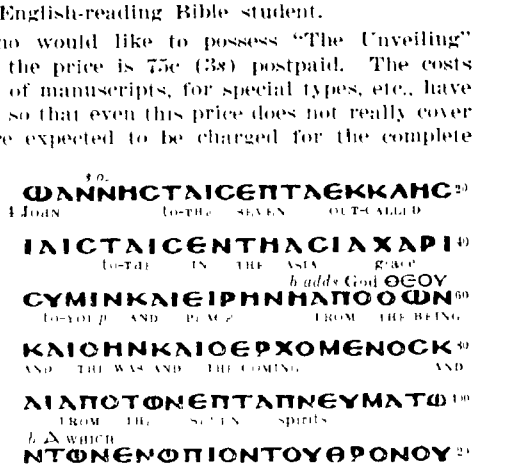
Recent and repeated tests have shown that the footnotes of the Tischendorf New Testament, which we have relied on for information regarding the Sinaitic MS., are not altogether accurate. Those notes are based not on the manuscript itself but on Dr. Tischendorf's edition, which sometimes follows the original scribe and more often the correctors or proofreaders, and even inserts what is found neither in the text nor in the corrections. An instance is the entire omission from the Sinaitic MS. of the tribes of Gad and Simeon in the list of twelve tribes, but which important fact is not noted at all in Tischendorf's notes, Tauchnitz Edition. The Concordant collection shows how the original text was and what each corrector added, down to very minute details; hence may be relied on for the facts.

It is quite possible that a number of the friends will desire to have "The Unveiling" now, even though the rest of the parts are not ready. The various parts are issued (as they are ready) merely in paper covers and are intended to be collated in a specially designed loose-leaf binder, which can be secured now or later. This binder permits of the insertion of personal notes between any pages.

Because the sublinear is so literal that those unaccustomed to linguistic work might find it difficult at times to get the real meaning without the special analytical concordance on which the interlinear is built, we have rather encouraged the publishers to get out the whole New Testament *and* the concordance before it is pushed in a large way. When such is done, the evidence now available goes to show that it will be the most valuable textual work extant for the English-reading Bible student.

For those who would like to possess "The Unveiling" part separately the price is 75c (3s) postpaid. The costs for photographs of manuscripts, for special types, etc., have been very great, so that even this price does not really cover them. The price expected to be charged for the complete edition of the New Testament, in twelve parts, including concordance and lexicon (but not binder), is $7.50 (4s) for each part as it is issued, or $9.75 (£1-19) in all.

Orders for "The Unveiling" may be sent to us and we will forward them, merely acting as transmitters in the matter. "The Unveiling," paper-bound (3s) postpaid.



FACSIMILE REPLICA OF A FEW LINES OF THE CONCORDANT TEXT WITH SUPER- AND SUBLINEAR

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Marion, Ind.	July 2	Des Plaines, Ill.	July 9
Anderson, Ind.	" 3	Milwaukee, Wis.	" 11
Muncie, Ind.	" 4	Madison, Wis.	" 12
Elwood, Ind.	" 6	Black River Falls, Wis.	" 13
Kokomo, Ind.	" 7	Fairchild, Wis.	" 14
Logansport, Ind.	" 8	Minneapolis, Minn.	July 15-18

BROTHER R. H. BARBER

Lebanon, Mo.	July 1	Macon, Mo.	July 8
Springfield, Mo.	" 2	Shelbina, Mo.	" 9
Bolivar, Mo.	" 4	Rutledge, Mo.	" 11
Clinton, Mo.	" 5	Medill, Mo.	" 12
Sedalia, Mo.	" 6	Knoxville, Ill.	" 13
Burton, Mo.	" 7	Kewanee, Ill.	" 14

BROTHER T. E. BARKER

Harrisburg, Pa.	July 1	Plainfield, Pa.	July 7
Annville, Pa.	" 2	Williamsport, Pa.	" 8
Manheim, Pa.	" 3	Canton, Pa.	" 9
Lancaster, Pa.	" 4	Towanda, Pa.	" 10
Rheems, Pa.	" 5	Elmira, N. Y.	" 11
York, Pa.	" 6	Wellsboro, Pa.	" 12

BROTHER J. A. BOHNET

Solomon, Kan.	July 3	Nebraska City, Neb.	July 10
Abilene, Kan.	" 4	Omaha, Neb.	" 11
Manhattan, Kan.	" 6	Sioux City, Ia.	" 12
Topeka, Kan.	" 7	Jasper, Minn.	" 13
St. Joseph, Mo.	" 8	Willmar, Minn.	" 14
Falls City, Neb.	" 9	Minneapolis, Minn.	July 15-18

BROTHER B. H. BOYD

Shiocton, Wis.	June 30	Junction City, Wis.	July 7
Black Creek, Wis.	July 1	Atwood, Wis.	" 8
Plover, Wis.	" 2	Withee, Wis.	" 9
Stevens Point, Wis.	" 3	Osseo, Wis.	" 11
Marshfield, Wis.	July 4, 5	Ellsworth, Wis.	" 13
Wausau, Wis.	July 6	Minneapol Minn.	July 15-18

BROTHER E. F. CRIST

Hermiston, Ore.	July 1	Ellensburg, Wash.	July 12
Weston, Ore.	" 2	Yakima, Wash.	" 13
Walla Walla, Wash.	" 3	Mesa, Wash.	" 14
Spokane, Wash.	July 4, 5	Athol, Ida.	" 16
Wenatchee, Wash.	July 6	Coeur d'Alene, Ida.	" 18
Tacoma, Wash.	July 8-11	Wallace, Ida.	" 19

BROTHER A. J. ESHLEMAN

Springfield, Ohio	July 1	Felicity, Ohio	July 11
Jamestown, Ohio	" 2	Midland, Ohio	" 12
Dayton, Ohio	" 4	Greensburg, Ind.	" 13
Hamilton, Ohio	" 5	Columbus, Ind.	" 14
Oxford, Ohio	" 6	Madison, Ind.	" 15
Cincinnati, Ohio	" 9	Louisville, Ky.	" 16

BROTHER A. M. GRAHAM

Knoxville, Tenn.	July 1	Ironton, Ohio	July 8
Milton, Tenn.	" 2	Patrick, Ky.	" 9
Lebanon, Tenn.	" 3	Paintsville, Ky.	" 11
Nashville, Tenn.	" 4	Huntington, W. Va.	" 12
Lexington, Ky.	" 6	Parkersburg, W. Va.	" 13
Ashland, Ky.	" 7	Marietta, Ohio	" 14

BROTHER M. L. HERR

Victoria, B. C.	July 1, 2	Davenport, Wash.	July 16
Ladysmith, B. C.	" 3, 4	Spokane, Wash.	" 18
Nanaimo, B. C.	" 5, 6	Colville, Wash.	" 19
Tacoma, Wash.	" 8-11	Boyds, Wash	" 20
Synarep, Wash.	" 13, 14	Danville, Wash.	" 22
Wenatchee, Wash.	July 15	Revere, Wash.	July 24, 25

BROTHER W. M. HERSEE

Haliburton, Ont.	July 3, 4	Weston, Ont.	July 13
Uxbridge, Ont.	" 5	Oshawa, Ont.	" 14
Stouffville, Ont.	" 6	Orono, Ont.	" 15
Markham, Ont.	" 7	S. Monaghan, Ont.	" 16
Toronto, Ont.	" 8, 9	Peterboro, Ont.	July 18, 19
Brampton, Ont.	July 10, 11	Havelock, Ont.	" 21, 22

BROTHER G. S. KENDALL

Butte, Mont.	July 1	Tacoma, Wash.	July 8-11
Deer Lodge, Mont.	" 2	Puyallup, Wash.	July 12
Missoula, Mont.	" 4	Enumclaw, Wash.	" 13
Wallace, Ida.	" 5	Olympia, Wash.	" 14
Coeur d'Alene, Ida.	" 6	Centralia, Wash.	" 15
Spokane, Wash.	" 7	Aberdeen, Wash.	" 16

BROTHER O. MAGNUSON

Jamestown, N. Y.	July 1	Pittsfield, Mass.	July 9
Buffalo, N. Y.	" 2	Schenectady, N. Y.	" 11
West Chelmsford, Mass.	July 3-5	Albany, N. Y.	" 11
Orange, Mass.	July 6	Troy, N. Y.	" 12
Greenfield, Mass.	" 7	Gloversville, N. Y.	" 13
North Adams, Mass.	" 8	Utica, N. Y.	" 14

BROTHER W. H. PICKERING

Keysville, Va.	July 1	Boyce, Va.	July 9
Lynchburg, Va.	July 3, 4	Rock Enon Spgs., Va.	" 11
Charlottesville, Va.	July 5	Hagerstown, Md.	" 12
Orchid, Va.	" 6	Plainfield, Pa.	" 13
Waynesboro, Va.	" 7	Harrisburg, Pa.	" 14
Grottoes, Va.	" 8	Coles Summit, Pa.	" 15

BROTHER V. C. RICE

Wheeling, W. Va.	July 1	Dresden, Ohio	July 8
Bellaire, Ohio	" 2	Zanesville, Ohio	" 9
Cambridge, Ohio	" 4	Lancaster, Ohio	" 11
Port Washington, Ohio	" 5	Nelsonville, Ohio	" 12
Bowerston, Ohio	" 6	Wellston, Ohio	" 13
Coshocton, Ohio	" 7	Chillicothe, Ohio	" 14

BROTHER C. ROBERTS

Horse Butte, Sask.	July 1, 2	Lethbridge, Alta.	July 10, 11
Medicine Hat, Alta.	" 4, 5	Reid Hill, Alta.	" 12, 13
Bow Island, Alta.	July 6	Calgary, Alta.	" 14, 15
Taber, Alta.	" 7	Baintree, Alta.	July 16
Claresholm, Alta.	" 8	Rosedale, Alta.	July 17, 18
Macleod, Alta.	" 9	Humsey, Alta.	July 19

BROTHER R. L. ROBIE

Opelika, Ala.	July 2	Riverside, Ala.	July 13
Roanoke, Ala.	July 3, 4	Lincoln, Ala.	" 14
Stroud, Ala.	" 5, 6	Anniston, Ala.	" 16
Birmingham, Ala.	" 8, 9	Piedmont, Ala.	" 16
Pell City, Ala.	July 10, 11	Gadsden, Ala.	" 17
Seddon, Ala.	July 12	Boaz, Ala.	" 18

BROTHER W. J. THORN

Sunfield, Mich.	July 1	Kalamazoo, Mich.	July 11
Woodland, Mich.	" 2	South Haven, Mich.	" 12
Battle Creek, Mich.	July 3-5	Benton Harbor, Mich.	" 13
Charlotte, Mich.	July 6	South Bend, Ind.	" 14
Lansing, Mich.	" 7	Marcellus, Mich.	" 15
Albion, Mich.	" 8	Three Rivers, Mich.	" 16

BROTHER W. A. THRUTCHLEY

Smith's Cove, N. S.	July 1	Lockeporte, N. S.	July 8
Brighton, N. S.	" 2	Bridgewater, N. S.	" 9
Bridgetown, N. S.	July 3, 4	Halifax, N. S.	July 10, 11
Deep Brook, N. S.	July 5	Fall River, N. S.	July 12
Yarmouth, N. S.	" 6	Brookfield, N. S.	" 13
Barrington, N. S.	" 7	Truro, N. S.	July 14, 15

BROTHER D. TOOLE

Lawndale, Cal	June 28	Rillito, Ariz.	July 9
Redondo Beach, Cal.	" 29	Safford, Ariz.	" 11
Long Beach, Cal.	" 30	Miami, Ariz.	July 12, 13
Santa Ana, Cal.	July 1	El Paso, Tex.	" 15, 16
Los Angeles, Cal.	July 3-5	Alburquerque, N. Mex.	" 17, 18
Phoenix, Ariz.	July 7, 8	Durango, Colo.	July 20, 26

BROTHER J. B. WILLIAMS

Saskatoon, Sask.	July 2-4	Viking, Alta.	July 19
Perdue, Sask.	" 6	Phillips, Alta.	" 20
Altario, Alta.	" 9-11	Edmonton, Alta.	July 21, 25
Hardisty, Alta.	" 13	Stony Plain, Alta.	July 22
Sedgewick, Alta.	July 14, 15	Busby, Alta.	July 26 28
Camrose, Alta.	" 17, 18	Barrhead, Alta.	" 29, 30

Conventions to be Addressed by Brother J. F. Rutherford

San Francisco, Cal.	June 18-20	Spokane, Wash.	July 12
Los Angeles, Cal.	July 3-5	Fargo, N. D.	" 14
Tacoma, Wash.	" 8-11	Minneapolis, Minn.	July 15-18

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Week of Aug. 8	**Q. 1-9**	**Week of Aug. 22**	**Q. 17-26**
	Week of Aug. 29	**Q. 27-33**	

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"Watchman, What of the Night?"
The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XLI SEMI-MONTHLY No. 13

Anno Mundi 6048—July 1, 1920

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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.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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SUMMER CONVENTIONS

Our June 15th issue contained fuller announcements of July and August Bible Student Conventions to be held under the auspices of the International Bible Students Association; but for convenience we herewith mention some of the principal items of information again.

LOS ANGELES, CALIF., July 3-5: Communications regarding local particulars—program, lodging rates, etc.—should be addressed to F. P. Sherman, 1051 South Grand Avenue, Los Angeles, Calif.

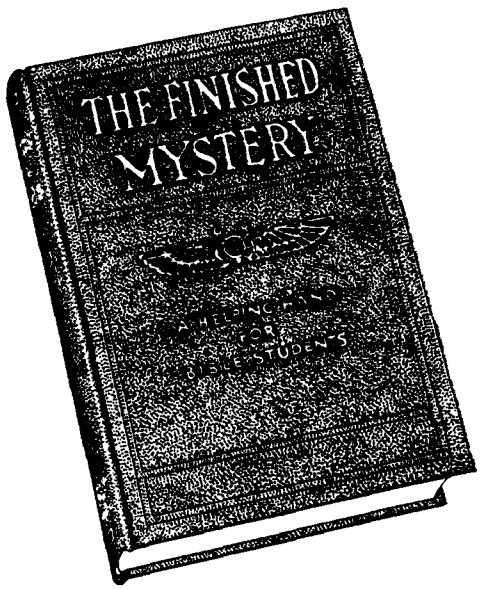
TACOMA, WASH., July 8-11: This location will admirably serve friends in both the American and Canadian Pacific Northwests. Special railway rates are procurable on the fare-and-a-third certificate plan, for particulars of which see June 15th issue of THE WATCH TOWER, page 188. Address communications to C. F. W. Lundberg, 307 Provident Building, Tacoma, Wash.

MINNEAPOLIS, MINN., July 16-18: For local information apply to Otto Kjoerlein, 215 W. 35th St., Minneapolis, Minn. Special railway rates obtainable.

COLUMBUS, OHIO, July 27-August 1: Sessions will be held in Memorial Auditorium. Other information obtainable from F. D. White, 147 Winner Ave., Columbus, Ohio. Special railway rates.

TORONTO, ONT., July 29-August 1: Fuller particulars from Watch Tower Bible and Tract Society, 270 Dundas St., W., Toronto, Ont.

Efforts are being made to arrange for an Atlantic States or Northeastern convention.



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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLI JULY 1, 1920 No. 13

GOSPEL OF THE KINGDOM

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew 24:14

THE Gentile times ended in 1914, and many expected that the church would be glorified by that time. We can now see that 1914 is a date clearly marked in the Scriptures, although it did not mark the complete glorification of all the members of the body of Christ. The harvest period of forty years closed in 1918; but since then a gleaning work has been in progress, and there is yet more work for the church to do. Since these important dates have passed many have asked, Why are members of the body of Christ yet this side the vail? The answer seems to be, That they might give a testimony to the world that the kingdom of heaven is at hand, and that they might have the necessary experiences to perfect them, making them meet for use in that kingdom. The body members on this side are the ambassadors of Christ; and if they are to deliver a message to the world, and should fail or refuse to deliver it, the very stones would cry out in their stead. It seems evident from an examination of the Scriptures that a great privilege is granted unto the church in delivering a message concerning the kingdom.

Five days before the crucifixion of the Master, while he sat on the side of the mount of Olives, his disciples approached him privately and inquired: "Tell us, . . . what shall be the sign [proof] of thy coming [presence], and of the end of the world?" (Matthew 24:3) Jesus answered the questions and his answer shows that it was not given so much for the benefit of those who inquired and who heard his answer then, as, more particularly, for those this side the vail at the time of the fulfillment of his prophetic words. It is reasonable to conclude that St. Matthew did not record at that time all the conversation which took place, but that he did record the salient points, the most important parts. It is not at all unreasonable for us to draw the conclusion that Jesus said much more to them and probably asked, Why do you inquire of me concerning these things? It is reasonable to suppose that the spokesman of the disciples replied in substance: Master, you have told us that you will establish your kingdom at some future time, at your second coming; you have told us that our kingdom is not of this world and you have taught us to pray for the coming of your kingdom, that the will of God might be done on earth as it is done in heaven. We recall the promise made to our father Abraham that all the families of the earth should be blessed through his seed and we understand that blessing will come when your kingdom is established; yea, the very essence of your teaching has been and is concerning your coming kingdom, and we are looking forward to it with joyful expectancy! We would understand that it would be good news to all who are in the right condition of heart and who are anxious for the establishment of your kingdom.

ANSWER NOT THEN UNDERSTOOD

The disciples were then consecrated, but they were not justified nor begotten by the holy spirit; and their minds, therefore, were not illuminated. Hence they could not clearly understand the full meaning of Jesus' words given in answer to their question. As St. Paul puts it: "Now, an animal man does not receive the things of the spirit of God, for they are foolishness to him; and he is not able to understand, because they are spiritually examined". (1 Corinthians 2:14, *Diaglott*) They were animal men, not spiritual. That they did not understand is evidenced by the fact that after the death and resurrection of the Lord, when two of the disciples walked with him to Emmaus, they said to him: "We trusted that it had been he which should have redeemed Israel". (Luke 24:21) Forty days later, when the same disciples were standing on the side of the Mount of Olives with the Master, just before his ascension into heaven, they asked him: "Wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) Under his direction they waited at Jerusalem, and at Pentecost they were begotten and anointed of the holy spirit and their minds were illuminated and then they began to understand God's great arrangement.

Thereafter they did not expect to see a fulfillment of the prophetic answer of the Lord Jesus in their day. We know from the words of St. Paul that he did not expect the Lord's return for some time. He expressed it as his greatest desire that the Lord might return and that he might be with him, but this he expected at a future time. From these observations we must conclude that the saints this side the vail at the time of the appearance and during the second presence of the Lord must be the ones to whom his answer was really addressed and the ones able to understand it. We must keep in mind also that the words of the Master set forth in his answer are prophetic words, dealing with things future; and prophecy can be understood only after being fulfilled or while in course of fulfillment. According to that rule, then, we could not clearly understand the prophetic words of Jesus until the time for fulfillment.

HIS ANSWER EXAMINED

Our appreciation of the Master's answer and the present duty and obligation of the church will more clearly

appear to us if we get the proper setting. When Zedekiah, the last king of Israel, had reached the fulness of his iniquitous reign, Jehovah said concerning him: "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it [to] him." (Ezekiel 21:26, 27) It is well known that at this time the first universal Gentile empire was established, with Nebuchadnezzar as the ruler; and the Gentile times beginning there covered a period of seven symbolic times, or 2,520 years. The date of the beginning being 606 B. C., it would follow that the Gentile times would end in 1914; i. e., the legal lease of power would at that time expire and then the time would be due for him "whose right it is" to receive and exercise kingly authority.

In the Revelation which Jesus gave to St. John we read: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come." (Revelation 11:17, 18) The happening of the event here recorded in Revelation would mark definitely the end of the Gentile dominion. We find that the events which actually transpired agree exactly with the calculation as set forth in Biblical chronology, and prove definitely that the Gentile times legally and chronologically ended in the fall of the year 1914, at which time the nations did become angry and God's wrath began to be visited upon them. Jesus answered that nation would rise against nation, and kingdom against kingdom; and this we find had the beginning of its fulfillment in the year 1914 in the great world war. Then would come, he said, "famines, and pestilences, and earthquakes [revolutions], in divers places". (Matthew 24:7) That a famine has been in the earth since the war and that it is gradually increasing is admitted by all. That the pestilential prophecy has been fulfilled and is yet in course of fulfillment all agree. That revolutions have overthrown Russia and Germany, and are threatening in other parts of the world is likewise a fact. Jesus said: "All these are the beginning of sorrows". One translator puts it: "These miseries are but the early pains of childbirth". We would understand, therefore, that the world war and the other things incidental thereto marked the end of the Gentile times, the beginning of the passing away of the old order and the birth pangs incident to the incoming of the new.

It is interesting to mark the fulfillment of the prophetic utterances of the Master as recorded in verses 9 to 12. Satan, the god of the present evil order of things which is breaking in pieces, seeing his empire crumbling, directs his forces against the seed of promise. Evidence which has come to light since the world war ended shows that the persecution of Christians began in Germany, Austria-Hungary, Great Britain, Canada and the United States practically at the same time. In Austria-Hungary, then the stronghold of the Papal system, a number of Bible students were shot to death because of their faithfulness to the Lord. Others were imprisoned and kept in prison as much as three years. In Germany, Bible students, followers of the Master, who held conscientious scruples against taking human life, were hated and persecuted, some of them put in the front ranks of the army, and fell at the first charge. In Great Britain a number of Bible students were imprisoned. In Canada they were fined, imprisoned without the advantage of a trial and defense, and in many ways ill-treated. In the United States many were mobbed, tarred and feathered, kicked, abused, and thrown in jail without a charge being placed against them. Others were imprisoned and some beaten until they died from their injuries. The answer of Jesus in the light of these facts shows that the prophetic utterances of the Master in verse 9 has been fulfilled.

According to Dr. Weymouth's rendering, that verse reads: "And at that time they will deliver you up to punishment and will put you to death, and you will be objects of hatred to all the nations because you are called by my name". We should have in mind that the nations referred to mean Christendom, so-called.

It will be recalled that the fiery trials within the church have come since the great world war began. "And then shall many be offended, and shall betray one another, and shall hate one another." (Verse 10) It hardly needs discussion to remind the Lord's people that these words had a literal fulfillment in recent years, many having taken offense without just cause or excuse, and often indulging in expressions of hatred and ill will. To "betray one another" is not limited to the delivering of one by another to some tribunal, but it does mean any act of disloyalty, faithlessness, or dishonesty toward another; one who betrays a confidence or trust. Therefore any one who would willfully or deliberately seek to undermine or do injury to his brother by willful misrepresentation of his brother to his injury, or to the injury of his good name and reputation amongst his brethren, would be a traitor or a betrayer; and, of course, any one who would misrepresent his brother to an enemy or any one else would likewise come within the meaning of the Master's words as used in this text—all of which has had a fulfillment within the time mentioned.

During this period of time since 1914, true to the prophetic utterances of the Master, false prophets or teachers have arisen amongst the Lord's people and have deceived many; and because of the iniquities (injustices) which have been indulged in, the love of many has waxed cold. All these things of necessity must transpire, because the Lord foretold they would.

WHY THESE FIERY TRIALS?

Many of the Lord's dear children have asked, Why have so many fiery trials come upon the church? Even these fiery trials have stumbled some. It is apparent from the Scriptures and from the facts that there are two potent reasons why the church has been subjected to fiery trials during the past few years: (1) In fulfillment of the prophetic utterances of the Master and that such experiences might so burn away the dross that the approved ones would be made manifest; and (2) that the saints withstanding the fiery trials might be prepared to give a testimony to Christendom in due time. The fiery trials and experiences are not merely

for making manifest those who are disapproved, but more particularly to manifest those who are approved. St. Paul indicates this when he says: "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of the things that are made, *that those things which cannot be shaken may remain.*" (Hebrews 12:26, 27) "For there must of necessity be differences of opinion among you, in order that it may be plainly seen who are the men of sterling worth among you." (1 Corinthians 11:19, *Weymouth*) That these severe experiences would come to the church at this time is evident from the Master's words when he said: "But he that shall endure unto the end, the same shall be saved".

CORROBORATIVE PROOF

Heretofore THE WATCH TOWER has set forth the experiences of Elijah and Elisha as foreshadowing the experiences and work of the church. One of the main lessons evidently intended to be taught by the experiences of these two Godly men was that the church at one period of its experiences would need a greater degree of the Lord's spirit than at another time, which would mean the absence of fear and the possession of perfect love, faith and confidence in the Lord. Briefly we review some of these experiences here to emphasize this point.

Elijah appeared before Ahab and told him that there would be no rain for three years. Then he disappeared. At the end of that period, under the Lord's direction, Elijah returned. At that time Obadiah, a servant of Ahab, together with the king and others, was searching for Elijah. Obadiah seemed to be a man who desired to serve God, and yet was under the predominating influence of Ahab; therefore is a picture of the great company class. When Elijah met him and asked him to inform the king of his return, Obadiah declined for fear that Elijah would not appear and that the king would become angry with him (Obadiah) and put him to death. But being assured that he would appear, Obadiah obeyed. A meeting was arranged between the king and the prophet. The king accused the prophet of being the cause of the great scarcity of rain, in answer to which the prophet declared to the king that he was the one responsible because he had forgotten God, led the people into idolatry, associated with him an unrighteous woman as his queen, and installed the prophets of Baal instead of the prophets of God. Elijah then proposed a test as to who is God; and this test definitely proved to all present that Jehovah is God. When the prophets of Baal failed to meet the test, then, under Elijah's direction, they were put to death. Elijah was bold and fearless then.

But shortly thereafter, Jezebel (modern ecclesiasticism), learning of what had taken place concerning the prophets of Baal, informed Elijah that she would kill him within twenty-four hours, and then he fled. Elijah was brave and fearless in the presence of the king and hundreds of prophets of Baal; but when a woman got after him he was frightened and hid away. Without going into the detail of all the fulfillment of this prophecy, we confine ourselves here to a few parts of it.

In the close of the year 1917 and the beginning of 1918 there was a wide distribution of "The Finished Mystery" and the "Fall of Babylon" tract. At the annual meeting of the Society in 1918, in view of the treatment received by a number of Bible students from those in authority and the denial of the right of many brethren to military exemption, it was deemed proper to pass a resolution and present the same to the "powers that be"; consequently a resolution (See Z '18 - 25) was passed and a committee appointed to present the same to the President of the United States and the Secretary of War and the Provost-Marshal General. This resolution among other things said:

"We hold that the teachings of Jesus and the Apostles forbid all his true followers to engage in mortal combat or war; that early in the Christian era this teaching was departed from by those claiming to be his followers and that for many centuries past the clergy of both Catholic and Protestant church systems have departed from the teachings of Jesus and the Apostles, substituting therefor man-made doctrines, and have taught the divine right of kings to rule and that the kingdoms of this world constitute the kingdom of the Lord, and have mixed the religion of Jesus Christ with the politics of the world, which has resulted in confusion amongst Christian peoples, and which the Lord denounces as Babylon and as an abomination in his sight; that the Lord through many of his holy prophets foretold that such an alliance would result between civil and ecclesiastical powers on earth which would bring upon both the indignation of God, causing wars, revolutions and anarchy, which would be overruled by him for the purging of the nations of the earth to the end that he might establish among the people a pure and righteous government."

This marked the beginning of the fiery experiences of the Lord's people in this land. Elijah and Elisha were then walking together. By this we mean that the prophet Elijah and the prophet Elisha both represented the same class of people but at different periods in the church's history, and pictured different works to be done by the same people. Then during the great whirlwind (the world war) fiery experiences arose in the chariot, the vehicle, the Society, and a separation of the work to be done by the Elijah and the Elisha classes was clearly marked, the Elijah part of it passing away. When we have in mind that Elijah and Elisha were both used as types, then we must understand that their experiences were foreordained of God and the experiences in the antitype are likewise ordained of the Lord.

As Elijah and Elisha walked together after the first smiting of the Jordan, Elijah said to Elisha: "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me." (2 Kings 2:9) The word *double* here means not a duplication, but twice as much. The parable of the wise and foolish virgins shows that the wise virgins (little flock) refused to give oil to the foolish virgins (great company), but directed them to go and purchase in the market of experience. Unlike, however, was the experience of Elijah and Elisha. Elijah replied to Elisha: "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." By this we would understand that those discerning the experiences marking the end of the work pictured by Elijah and marking the beginning and progress of the work pic-

tured by the prophet Elisha would be greatly strengthened in faith, therefore in love, and therefore would be devoid of the spirit of fear and enabled to perform confidently and fearlessly the remaining work of the church granted unto them by the Lord to be done. "Herein is our love made perfect, that we may have boldness [fearless frankness in the proclamation of the truth] in the day of judgment [which judgment is now upon the nations, as well as upon the church]: because as he is, so are we in this world [i. e., we are viewed from the standpoint of new creatures and not human beings]. There is no fear in love; but perfect love casteth out fear."—1 John 4: 17, 18.

The experiences of Elijah and Elisha when compared show that Elisha did have a double portion of the spirit. Elijah clearly pictured the experiences of the class that would become fearful and draw back for a time from the full performance of duty; while Elisha pictured a class who, with full confidence in the Lord, understand that their strength comes from the Lord and not from self, and who boldly and fearlessly go forth in the performance of duty. In other words, the same people at different times, moved by a different degree of the spirit of love and confidence are pictured by these two prophets.

When Elijah was threatened by Jezebel he fled and asked God that he might die, because he thought his work was completed. When Elisha was encompassed by a whole army at Dothan, who had come with the avowed purpose of taking him prisoner and putting him to death, he was calm and fearless. In the year 1918, when the persecution of the church began, there was a sudden cessation of the work. A spirit of fear laid hold on the church generally and many believed that the work was fully completed and asked that they might die. It was evident, however, that the Lord permitted these fiery experiences in order to prepare them for something to follow, and more particularly to prepare them for his kingdom. In view of the past trying experiences and the still disturbed condition of earth it must be clearly seen by all that it now requires a greater portion of the spirit to go forth with the message of truth and proclaim it than it did when everything was serene. And if we discern that God marked out these things in types for our benefit, if we discern the point or line of demarcation between the two works, then such of necessity must have a tendency to increase our confidence, our faith in and our love for the Lord and Master and our heavenly Father; and knowing that if God be for us there can be none against us, we can with fearlessness go forward in his service.

THE MANTLE

Elijah and Elisha journeyed together from Gilgal to Bethel, to Jericho, and to the Jordan. Reaching the Jordan, Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, so that they went over on dry ground. Undoubtedly Elijah possessed his mantle during his entire journey. His mantle therefore would very fitly, it seems, represent the truth or message to be delivered by the Elijah class. When he reached the Jordan, the account reads: "Elijah took his mantle, and wrapped it together, and smote the waters." Wrapping together means to fold up and would therefore suggest a concentration of the message of truth on some specific thing. When "The Finished Mystery" was issued in 1917, together with extracts from it published in THE BIBLE STUDENTS MONTHLY that year and the beginning of 1918, the message was concentrated particularly against Babylon, viz., the church systems as distinguished from the true church; and the true church was magnified in the explanation of it. There has probably been no one message delivered that has caused such a widespread discussion among the people as that which was delivered against Babylon. Necessarily, therefore, it caused some division among the people.

Shortly after they had crossed the Jordan, a fiery chariot separated Elijah and Elisha, and Elijah's mantle fell from him. In the spring of 1918 the war, pictured by the whirlwind, was its height. The fiery experiences of the church which came then as a result of an assault upon the Society and its work marked the separation of the Elijah and Elisha work, Elijah being taken away and Elisha left; i. e., the Elijah part of the work ceased here, to be followed by the Elisha work, which work must be done by the truly consecrated, the saintly class. "He [Elisha] took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan." His standing there would indicate a period of waiting; and following the spring of 1918 there was a period of waiting in which the church this side the vail was practically inactive so far as a public witness was concerned.

We also observe (1 Kings 19: 16) that Elisha was anointed by Elijah in the place or stead of Elijah. Anointing means designation to office; therefore Elisha was designated to fill the same office filled by Elijah; hence of necessity both men must typify the same class, but doing separate works.

A WORK OF SLAUGHTER

The prophet Ezekiel describes a slaughtering work that must be done, saying: "Behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar." (Ezekiel 9: 2) The one man here described it is generally understood and agreed represented the seventh messenger of the church. His work is described in verse 4, wherein he is directed to "go through the midst of the city, . . . and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof". The great work of Brother Russell and that which he did was to impress indelibly upon the minds of those who desired to know the truth the philosophy of the ransom sacrifice, the mystery, the gathering out and completion of the church. In nominal Zion during the harvest period have been a great many honest Christian people who were sighing for relief from the bondage there. The Psalmist pictures them as wandering in the wilderness in a solitary way, hungering and thirsting for righteousness. In all of Brother Russell's discourses

he took occasion to call attention to consecration. He did not preach exclusively a restitution sermon. He declined to do such. That was not exclusively his work.

All of the men described in verse 2, coming from the way of the higher gate, which lieth toward the north, clearly indicates that they have a commission from the Lord to do a specific work. They all went in and stood beside the brasen altar, suggesting the thought that they were of the priestly order, performing a priest's duties. Our thought is that the six here represented the compact or organized movement of the followers of the Master in performing the work that the Lord commissioned the church to do at the time under consideration. The Watch Tower Bible & Tract Society was organized by Brother Russell under the direction of the Lord without doubt; and as has heretofore been suggested, it was his thought that it would be his successor and do the work that he did not do. Our thought is, as heretofore expressed, that the six men therefore typified the Watch Tower Bible & Tract Society and all Christians working in harmony in the proclamation of the message and in the performance of the work that the Lord would have his people to do during a specified time. It will be observed that the instruction to these, then, was to do a slaughtering work. "And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary." The smiting work here mentioned is clearly not to be done upon the consecrated who have been brought to a knowledge of the truth. This would seem to show clearly that there is no divine commission for some to form separate organizations amongst the consecrated for the purpose of carrying on what they conceive to be the Lord's work; but that the Lord would be pleased to operate and perform his work through the channel which he organized to do his work. The slaughtering here mentioned is not with carnal weapons. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Corinthians 10:4) The weapons to be used consist of the sword of the spirit, the message of truth.—Ephesians 6:17.

It will be observed also in examining the account of Elisha that he was anointed to do a slaying work. (1 Kings 19:17) The prophet shows that during the Millennial reign the Messiah will call before him all the people and smite them with the rod of his mouth. Understanding these symbolic words, therefore, we see that the smiting or slaughtering does not mean to do injury to one physically, but it does mean that the truth should be used to smite the error and expose erroneous doctrines and systems, to make manifest to Christians their true condition and to cause their leaders to cease the pretense of being Christians, who are not Christians.

THE WORK BEFORE US

Various organizations now among nominal Christians are assuming to bring in the Lord's kingdom. They have taught error and kept the people in ignorance and blindness to God's purpose. Evidently the time is at hand when the truth shall be used as a slaughter weapon to slaughter these false systems of doctrine and point out the true, consoling message to those who desire to hear the truth. The message, of course, will begin with professing Christians, designated as the sanctuary class, and with the ancient men, the clergy of the ecclesiastical systems; and the truth will expose all that misrepresents God's plan and make manifest the message concerning his kingdom.

Again referring to Elisha: after Elijah was taken up we observe (2 Kings 2:13, 14) that Elisha first took up the mantle that fell from Elijah and went back and stood at the Jordan. After standing there for some indefinite time, during which the mantle must have been in existence, "he took the mantle of Elijah that fell from him, and smote the waters". Thus is shown a period of waiting between the time he took up the mantle and the time he did the smiting. The way now seems to be open to go forward in the Lord's work, and the first thing to be done would seem to be the taking up of the message of truth, the wrapped-up part of that message, particularly "The Finished Mystery", and use it. This "fell down" or was laid down in the spring of 1918. Under the Lord's direction, the ZGs were printed and stored in various parts of the country, however, about that time; and now the Lord seems to be opening the way for the church to take up this slaughter weapon, this wrapped-up part of the message, and use it.—Ezekiel 21:14, 15.

To this end June 21st has been set as the date for the beginning of this work and doubtless every one who loves the Lord and who is not fearful nor ashamed and who wanted to have a part in the Lord's work, will have sought the opportunity to participate in this work while it lasts. The ZG is being sold for 20c per copy, which is so very cheap that it is within the reach of almost every one. The paper in it would cost that much now, to say nothing about the added cost; and past experience has shown that those who purchase are much more likely to read than one who receives it as a free gift.

There was prepared a revised edition of the Seventh Volume in cloth binding shortly after the ZGs were printed, and this will be for sale and distribution as soon as the ZG work is finished; and then all copies of "The Finished Mystery" will be ready for distribution. Let this work be done orderly and in the order named and we believe the Lord's favor will be upon it.

WORK FOR ALL

Referring again to the answer Jesus made to the disciples' question, we must keep in mind that his answer pertains specifically to the question. The first part of the answer designates or fixes the beginning of sorrows or birthpangs and then shows how the trouble will progress. After the fiery experiences coming upon the church, and after admonishing his followers to endure cheerfully to the end, he then specifically states the general work that must be done throughout Christendom, saying: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". It will be noted he does

not say the gospel that has been preached to the meek throughout the entire Gospel age shall be preached. What gospel then could he mean? The gospel means good news. The good news here is concerning the end of the old order of things and the establishment of Messiah's kingdom. It means the dark night of sin and sorrow is passing away. It means that Satan's empire is falling, never to rise again. It means the sun of righteousness is rising rapidly, its healing beams penetrating the darkness and driving back that which obscures the truth and bringing to the people that which will bless, comfort, strengthen and uplift them. It means the coming in of the Golden Age, the glorious time of which all the prophets wrote and of which the Psalmist sang songs of gladness and hope.

A modern translation of this text illuminates it: "And this good news of the kingdom shall be proclaimed throughout the whole world to set the evidence before the Gentiles, and then the end shall come". Plainly this would seem to indicate that now the church must engage in the proclamation of this good news as a witness to the nations of earth, and then the old order will entirely pass away and the new will be here. Surely there could be no tidings so good, no news so comforting and helpful to the peoples of earth in this time of distress. Evidently this verse means that the witness must be given to the nations designated as Christendom. All of Christendom is now in distress and perplexity. They have experienced great trouble, but there is even greater trouble yet to come. Before that greater trouble comes, this message must go to the people as a testimony. It is evidently the same message and the same class of which the prophet Isaiah had a vision and about which he wrote: "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.

Manifestly, then, it shows that the last members of the body of Christ, the feet members on earth, not the great company class, are the ones that now must stand before, or above, the kings of this earth and bring to them the good news, publishing peace and salvation, because the Lord is here. He has taken unto himself his great power and reigns!

It will be observed that in the order named this message must be delivered between the time of the great world war and the time of the "great tribulation" mentioned by the Master in Matthew 24:21, 22. This message could not have been delivered prior to the beginning of the world war. Clearly, then, the Master intended for us to understand that a time would come when the church must declare to the world as a witness that the old order is ending and will shortly pass away forever. And the fact that he said that for the elect's sake the time of trouble would be shortened and much flesh saved warrants us beyond doubt in announcing now to the world the message, "Millions Now Living Will Never Die".

Therefore it seems that now is the time for the church to proclaim far and wide in Christendom this good news. Hence it is the purpose of the Society to ask every public speaker, all the Pilgrim brethren, all the elders of classes, all who can give a public discourse in every part of Christendom, to prepare a discourse upon the subject: "The World Has Ended—Millions Now Living Will Never Die," and to herald this message as a witness to Christendom; and it would seem if the church fails to do this, the very stones will cry out. There is now in course of preparation by the Society a booklet on this subject, which will be ready for distribution shortly. The Society will make Sunday appointments for Pilgrim brethren at places suitable for public meetings. Remember that a poor auditorium is a disadvantage to a meeting. We earnestly request the friends where such assignments are made to rent a well located and popular meeting place and thoroughly advertise a public meeting.

What a blessed privilege the church now has of being the ambassadors of the Lord's kingdom and engaging in delivering this good news to all of Christendom; and while doing it, being confident that as soon as the work is completed the Lord will take unto himself all those who shall constitute his body, and then their joy shall be full and pleasure shall be theirs for evermore!

"To the work! to the work! there is labor for all;
Soon the kingdom of darkness and error shall fall,
And the name of Jehovah exalted shall be
In the loud-swelling chorus, Salvation is free!"

DEATH OF THE CHAMPION

"Out of the mouth of babes and sucklings hast thou established strength, . . . that thou mightest still the enemy and the avenger."—Psalm 8:2.

IN A recent Sunday School lesson we treated the historical events of David's battle with Goliath. We now look with still deeper interest at the bearing which that incident has on the outworking of God's plan.

The subjective emotions of David in connection with his fight with Goliath, the Philistine giant, are recorded for our benefit in the eighth Psalm. A part of what now stands as a superscription to the ninth Psalm, belongs in fact as a sub-scription to the eighth Psalm. It must be remembered that in olden times the Psalms were not divided into verses as they now are; nor was there any space between the Psalms themselves. It would be very easy, therefore, to confuse the sub-scription of a foregoing Psalm with the superscription of a following Psalm, unless we have some system by which to work. The Lord has not left us in the dark in this matter, for he has given us a complete detached Psalm; that is, one standing alone, which was evidently intended to serve as a model. Such a Psalm is the third chapter of Habakkuk. Here we are enabled to see that the title acts as a superscription, followed by the Psalm proper; the designation of the Psalm, and often also an intimation of the

event which gave rise to it, being attached as a subscription.

Therefore, understanding a part of what is now the superscription to Psalm 9 to belong properly to Psalm 8, we have the designation: For the Chief Musician, concerning "Muth-Labben"—*the Death of the Champion.*

PSALMS NOT MERE HISTORY

It would be a mistake, however, to suppose that the eighth Psalm was written, or that any of the Psalms were written, merely as another record of a historical event. That would not be true; for the historical events were well attested in the Books of Samuel, of Kings, and of Chronicles. The Psalms, in so far as they touch upon historical events, record for our benefit the feelings of devotion, of exaltation, of faith, of contrition, etc., which those incidents called forth. Furthermore, all those Psalms which are marked with David's name have a prophetic application to the greater than David, David's Son and David's Lord; and many of those not so marked have a like application.

Goliath very well illustrates the great opponent and defier of God and of the Beloved One. He seems to be associated with and to represent the idea of imperfection. Six is a number which attaches to those things and agencies which fall short of divine approval, worthiness of which is indicated by the figure seven. Too much cannot be made of this, but it is a matter of great interest to note that Goliath had *six* pieces of armor mentioned, that he was *six* cubits and a span in height, and that "his spear's head weighed *six* hundred shekels of iron". Another ignoble personage of history who merited and received divine disapproval was Nebuchadnezzar. In defiance of God he erected an image "whose height was threescore [*six*ty] cubits and the breadth thereof *six* cubits": while the summons to worship was issued by *six* instruments of music. The Man of Sin bears the same unenviable figure in multiples, 666; while the numbers connected with him are divisible by *six*—42, 1260.

TURNING-POINT FOR DAVID

The death of this unapproved champion, who defied God and the hosts of his people Israel, proved to be the turning point in David's life. David was a "stripling", and is referred to in the Psalm as a "babe". Doubtless he seemed so in comparison with the mighty and armored Philistine. In this song of praise it is but seemly that we find David filled with thoughts of the excellence of Jehovah's name, his greatness, and his condescension in noticing him and in enduing him with strength.

The excellency of Jehovah Adonim, the Lord of all the earth, begins and ends the Psalm. Set between these declarations there are four members which contrast God and Man alternately. This is the form in which the praise of Jehovah is formulated.

If we turn to 1 Samuel 17 we find that this thought of praise to Jehovah as the Lord of all the earth prevails in every word that David uttered. He built up his confidence and that of King Saul by referring to the deliverance which Jehovah had given him from the lion and the bear, expressing faith that the same Jehovah would deliver him before the hand of Goliath. There was no selfish desire for glory in all this, but rather "that all the *earth* may know that there is a God in Israel". This is the underlying thought in this eighth Psalm, which celebrates this great victory and which embodies some great thoughts of Jehovah.

AN ASSOCIATED PSALM

The same thought and almost the same words are to be found in Psalm 144:3:

> "What is man that thou art mindful of him?
> Or the son of man that thou visitest him?"

And this hundred-forty-fourth Psalm is also "a Psalm of David". It begins:

> "Blessed be Jehovah my strength,
> Who teacheth my hands to war, and my fingers to fight,
> My goodness and my fortress: my high tower and my deliverer;
> My shield, and he in whom I trust;
> Who subdueth peoples under me.
> Lord, what is man that thou takest knowledge of him?
> Or the son of man that thou makest account of him?"

It is singular that in the Septuagint this Psalm bears the title, "A Psalm of David concerning Goliath". It will be noted also that in Psalm 144 there is reference to the vain and false words of the strange children, the Philistines. There are also the words commemorative of the deliverance of David: "Who delivereth David his servant from the hurtful sword".

Having established the circumstances which called this eighth Psalm forth we are better prepared to look for its *application*. The Lord through the Apostle has guided us in this matter and puts it beyond a doubt that the Psalm relates also to the true David, David's Son and David's Lord, and to the subjection to him of the world to come. The world is not to be put in subjection to angels, but to him who is emphatically "the Son of Man". In Hebrews 2:5-9 the vail is lifted a little and we are shown how "David, being a prophet", spoke not of himself alone but rather of him who should come. Both the Psalm and the historical incident tell us that all things are to be put under his feet, in subjection to him. "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man."

THE SON OF MAN

It is in Psalm 8 that Christ is first alluded to as "the Son of Man", God's human son. And this first occurrence of the title fixes for us its meaning. It refers to *dominion in the earth.* This is the underlying subject of the Psalm. It is addressed to "Jehovah our Adonim"; and the title Adonim always expresses *lordship* in relation to the earth, while the title Jehovah is used in connection with the thought of lordship in relation to covenants. The Psalm begins and ends with a reference to the earth: "O Jehovah our Adonim, how excellent is thy name in all the earth".

God made man in the first place "to have dominion" over God's works in the earth. (Psalm 8:6; Genesis 1:28) He fell through disobedience and lost that dominion along with his life and perfect environment. This ruin is to be repaired when "the Son of Man", "the second Adam," "the last Adam," is given this dominion over the earth for the purpose of making it new. As the Son

of Man he is heir of the whole earth; as the Son of Abraham he is heir to the land, as the Son of David he is heir to the throne. The one who is David's Lord (Adonai) is also "David's Son" according to the flesh. He is "the Root" from which David is to spring or is to get his new life, and he is "the Offspring of David". —Revelation 22:16.

DEFIER MARKED FOR DEATH

There is another Goliath who in God's purpose is to be destroyed, another great champion who has long been defying God and terrorizing "Christendom", the antitypical Israelites, even as the people of Israel "were dismayed and greatly afraid". (1 Samuel 17:11, 24) "Give me a man, that we may fight together," was the cry of Goliath. And in due course God gave him a man. It was not a giant in stature, but "a babe and a suckling", strong in faith, to whom he ordained strength, that he might "still the enemy and the avenger". So shall it be with that other great enemy of God and of Israel. The Son and Lord of David took part of flesh and blood, thus becoming "the Son of Man", "that through death he might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage".—Hebrews 2:14, 15.

But we "see not yet" this happy event fulfilled. The Lord Jesus has come and has given himself as a ransom price for all, but certain phases of the redemptive work have yet to be completed. The price has been provided; but Messiah is only now putting forth his great power to take possession, and it is for this reason that "the nations are angry". (Revelation 11:18) As David of old told prophetically just what would happen to Goliath, so our Lord Jesus has spoken in like strain of the final destruction of Satan. If he is staying the execution we may be sure that it is in perfect accord with the various features of God's plan.

THE TRIUMPHANT ONE

Another work is yet to be done. He must finish calling out the church and finish dealing with those who are thus called out. They must have experiences like their Lord's that they may be worthy of jointheirship with him in his kingdom. (2 Timothy 2:12) Then too, there must be the ridding of the earth of the iniquitous systems which Satan has used as his accoutrements.

Jesus took part of flesh and blood. He became a human being, having come to this earth over which he is to have dominion. He was made "a little lower than the angels" with a view to tasting death. And we read that "in the days of his flesh" he said with reference to this earth, over which he was to have dominion: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head," that is, has not appropriated any estate or built any homestead for himself. This is the first occurrence of the title, the Son of Man, in the New Testament.—Matthew 8:20.

While as the only keeper of the Law he had the right to all the earth, the time for exercising that dominion was "not yet". That time is now, and the Apostle John was given a vision of it. He says: "I looked, and behold a white cloud, and upon the cloud one sat like unto *the Son of Man,* having on his head [not now merely a place to lay his head] a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." (Revelation 14:14-16) This is the last occurence of the title "Son of Man" in the New Testament.

A GIANT OF FAITH

In the elementary interpretation of Psalm 8 we recognize David, "the stripling," endued with divine strength. We hear him ascribe praise to the Giver of all dominion. We see him acknowledge his own unworthiness, as though taken aback at the very audacity of his own faith. We listen to his prophetic words to Goliath: "This day will Jehovah deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the *earth;* that all the *earth* may know that there is a God in Israel. And all this assembly shall know that Jehovah saveth not with sword and spear; for the battle is Jehovah's, and he will give you into our hands."—1 Sam. 17:46, 47.

That was a dramatic scene, but as nothing in comparison with the great battle between the beast and the Lamb. The battle is now joined, and Satan's head is to be "bruised". The direction of his empire shall be fatally interfered with. The challenge has been taken up. An angel has cried with a loud voice, "saying [in almost the very words of David] to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast [all those agencies which hold to and espouse the dominion-over-conscience idea] and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone. . . . And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him [*Greek,* kept him bound] a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him."—Revelation 19:17-20:3.

Here in this great symbolic scene on *earth* begins the full realization of the eighth Psalm. Then the Son of Man will exercise dominion in the earth and finally, at the end of that thousand years, will be seen the great final victory, "the death of the champion" (muth-labben) as it applies not only to Satan's activities but also to his person; for the time shall have come to "destroy him that hath the power of death, that is, the devil".

SIGN SPEECH TO ABRAM

[We publish the following communication, believing that there is much in it meriting consideration. We leave the time-feature suggestions to the judgment of the reader. Ed. Com.]

Dear Brethren:

In the 15th chapter of Genesis is recorded how the word of the Lord came unto Abram in a vision, saying: "Fear not, Abram: I am thy shield, and thy exceeding great reward". Abram was concerned, and wondered how any reward could come to his seed when he was childless. He inquired of the Lord about the matter, and was informed that his own heir should come forth out of himself. To reassure Abram, the Lord told him that as he was unable to number the stars of heaven, just so would his seed be for multitude.

Genesis 15:7-21 is evidently recorded as in the nature of a parenthesis; for the beginning of the 16th chapter, which immediately follows, is a continuation of Genesis 15:1-6. It describes Abram's efforts to comply with what he regarded as the Lord's will—to bring the intended seed into the world. It is, therefore, a reasonable conclusion that the happenings narrated in Genesis 15:7-21 occurred at the same time as the events of Genesis 16:1-3, which is there stated to be "after Abram had dwelt ten years in the land of Canaan". Abram entered Canaan 427 years after the flood, which occurred 1656 years after the creation of Adam. (See B, p. 42, 45 and 3rd paragraph on p. 51) From Adam's creation to the beginning of the A. D. period was 4128 years; therefore, Abram entered Canaan in (4128 - 1656 - 427, which equals) 2045 B. C. Therefore, the events recorded in connection with Abram presenting to the Lord the three slaughtered animals and two birds *very probably* occurred ten years later, or in the year 2035 B. C.—Z. '17, 317.

The exodus from Egypt occurred in the year 1615 B. C. (B, p. 42; Pyramid Passages, Vol. 2, p. 15) This was at the Passover season in the spring of the year, in the month of Nisan, called the month of Abib ("sprouting or budding") in the books of Moses, and was exactly 430 years after the covenant which was made with Abram when he entered the land of Canaan in 2045 B. C. (Exodus 12:40-43; 13:3, 4: Galatians 3:8, 15-17; Genesis 12:3, 4) Therefore, to be exact, the covenant was made with Abram in the spring of the year 2045 B. C., or 2044¾ years B. C.; and the covenant was ratified ten years later at the slaughtering of the animals, which was in the spring of the year 2035 B. C., or 2034¾ years B. C.

Now to examine the parenthetical account in Genesis 15:7-21.

Verse 7. I AM THE LORD THAT BROUGHT THEE OUT OF UR OF THE CHALDEES, TO GIVE THEE THIS LAND TO INHERIT IT: The Lord reminds Abram that he had a purpose in bringing him from Ur, as much as to say: 'Abram, the mere fact that I have been deeply enough concerned to bring you here to Canaan is sufficient evidence that I will accomplish what I have promised to you'.

8. AND HE [Abram] SAID, LORD GOD, WHEREBY SHALL I KNOW THAT I SHALL INHERIT IT [the land]? Abram wants some sign or evidence.

9. AND THE LORD SAID UNTO HIM: The Lord decides to give Abram another picture of his promised seed, for his future understanding. Later on he intimated to Abram (Genesis 17:8; Z. '13-52, or G, 310) that he would have a share in a spiritual reward. The Lord now makes a picture for Abram, teaching this truth, and also showing what classes the seed would consist of, and how it would be revealed and when Abram would have an understanding of the answer the Lord made to his question.

TAKE ME AN HEIFER: In the Tabernacle sacrifices a heifer represented the ancient worthies, including Abraham, Isaac, Jacob, etc. (T. 105) A heifer, being a female, indicated that the class pictured will not be of the priestly (male) class. (T. 111, top of page) OF THREE YEARS OLD: Symbolically representing 3 x 360 days, or 1080 prophetic years.—Numbers 14:34; Ezekiel 4:6.

AND A SHE GOAT: Representing the great company, when God will deal with them as a class, in the great time of trouble (T. 68) The *she* goat indicates that the class here represented will not be of the priestly (male) class. The two goats for a sin offering in the Tabernacle sacrifices were both males. (Leviticus 16:9, 10) Lots were cast as to which was to be the Lord's goat, the little flock, and which the scapegoat, the great company; thus was pictured the fact that "God has no choice as to which of those who present themselves shall win the prize". (T. 60) Thus it was typically indicated that both classes represented by these goats are "called in the one hope" of their calling, and that *both are eligible to be of the priestly class.* OF THREE YEARS OLD: Symbolically representing 3 x 360 days, or 1080 prophetic years.

AND A RAM: Representing the 144,000 saints, the elect little flock class the spiritual seed of Abraham. (T. 73) The ram being a *male* represents a class distinct from the classes pictured by female animals, and a class to which only males were eligible, the priestly class. OF THREE YEARS OLD: Symbolically representing 3 x 360 days, or 1080 prophetic years.

AND A TURTLE DOVE, AND A YOUNG PIGEON: The heifer, she goat, and ram typify the three classes which have a share in the atonment work. (T. 108) The turtle dove and young pigeon picture the class (even the poor and oppressed of humanity) which will receive the benefits of the ransom through the work of atonement Two birds, or two turtle doves, or two young pigeons, were used as sin or burnt offerings of the people after the day of atonement. (Leviticus 12:8, 14:22; 15:14) Such sacrifices pointed back to or recognized the sacrifices of the atonement day—the gospel age. (T. 95, Leviticus 14:1-7, 21-23) The Psalmist refers to the turtle dove as a symbol of the congregation of the Lord's poor, or oppressed (Psalm 74:19, Canticles 2:12) Hence the turtle dove and young pigeon, presented in connection with a heifer (which pointed forward to the red heifer of the sacrifice outside the Tabernacle) and a goat (which pointed forward to the scapegoat), and a ram (which pointed forward to the ram which was used as a burnt offering), represented the natural or fleshly seed of Abraham, in the aspect of their poverty and humility.

The turtle dove and young pigeon could each reasonably be considered to be one year old; for after the first year a bird mates and becomes a father-bird or a mother-bird, and is no longer considered to be young. The animals offered in connection with a turtle dove or a young pigeon, in the book of Leviticus, are yearlings, indicating that the birds were also required to be yearlings. In Numbers 12:6 a turtle dove or a young pigeon could be substituted for a lamb of one year. Symbolically, therefore, the turtle dove and young pigeon each represented one year or 360 days, or 360 prophetic years.

10. AND HE TOOK UNTO HIM ALL THESE [animals], AND DIVIDED THEM IN THE MIDST: Slaughtered or prepared for sacrifice, showing that the spiritual seed of Abraham, represented by these three animals, would do a sacrificing work in connection with their share in either making atonement for or cleansing the world. (G, 309) AND LAID EACH PIECE ONE AGAINST ANOTHER: Suggesting that the three classes represented would eventually be together, that is, rewarded on spirit planes, or that there is a unity of spirit and purpose, as well as of action, in the performance of the atonement work.

BUT THE BIRDS DIVIDED HE NOT: Doves or pigeons as sin or burnt offerings were never divided. (Leviticus 1:17; 5:8) They did not do a cleansing work for sin on account of others.

11. AND WHEN THE FOWLS CAME DOWN UPON THE CARCASSES: Picturing Satan and his seed endeavoring to devour or destroy the spiritual seed of Abraham, and also the natural seed of Abraham later on in Jacob's trouble. ABRAM DROVE THEM AWAY: Picturing God thwarting the purposes of Satan and his hosts.

AND WHEN THE SUN WAS GOING DOWN, A DEEP SLEEP FELL UPON ABRAM: Picturing Abram's long sleep in death before the fulfillment of this type would come, before Abram would understand this answer to his question. AND, LO, AN HORROR OF GREAT DARKNESS FELL UPON HIM: Picturing the darkness of the thousands of years of sin and death upon the human

race, during which Abram would be in the sleep of death.

13. AND HE SAID UNTO ABRAM, KNOW OF A SURETY THAT THY SEED SHALL BE A STRANGER IN A LAND THAT IS NOT THEIRS, AND SHALL SERVE THEM; AND THEY SHALL AFFLICT THEM FOUR HUNDRED YEARS: Pointing out that the sojourning of the children of Israel would take them into the land of Egypt, and that it would last at least four hundred years. (Exodus 12:40) This prophecy of the Lord proves that his thoughts in connection with this typical picture were on time features, and on a definite period of time.—Ex. 12:41.

14. AND ALSO THAT NATION, WHOM THEY SHALL SERVE, WILL I JUDGE: AND AFTERWARD SHALL THEY COME OUT WITH GREAT SUBSTANCE: The Lord would redeem the Israelites from the Egyptians with great judgments or plagues (Exodus 6:6), and the Egyptians would be so glad to see them go that they would lend unto the Israelites such things as they required. (Exodus 12:36) The Lord gave Abram this prophecy because its fulfillment would always thereafter be recognized as intimately identified with the birth of the Jewish nation, the natural seed of Abraham. (F, 457) This deliverance of Israel from the Egyptians also later became typical of the deliverance of the first-born, the new creation, the spiritual seed of Abraham. (F, 459) Likewise it later became a picture of the deliverance of Israel from Satan's captivity in death, and the deliverance of the whole world of mankind through Israel, constituting the natural seed of Abraham,—F, 458; G, 576, paragraphs 2 and 3.

15. AND THOU SHALT GO TO THY FATHERS IN PEACE; THOU SHALT BE BURIED IN A GOOD OLD AGE: This prophecy must have caused Abram to look to a future life for the fulfillment of the promise made to him. No doubt he took this matter by faith, knowing there was more meaning in his typical acts than he could fathom.

16. BUT IN THE FOURTH GENERATION: The Hebrew word "el", meaning *in*, also may be translated *by*. This change in translation has been made in the American and British Revisions in many instances in the Old Testament. The word *generation* is from the Hebrew word "dor", which Strong defines as "a revolution of time", or "an age"; its root meaning is "to move in a circle". It is rendered *age* in Job 8:8. The "revolutions of time" in God's plan are 1000-year days. Hence this passage may also be interpreted, if not rendered: "But by the fourth *revolution of time*," or, "At the end of four thousand years". THEY SHALL COME HITHER AGAIN: That is, Abram's natural seed, the nation of Israel, here referred to in verses 13 and 14, will come hither *again* from another bondage; but this second time it will be from the bondage to Satan and death. At the end of the four thousand years, Israel, as a nation, will all be awakened from the dead. In other words, God meant that the type of Israel's deliverance from Egypt, which God specifically mentioned ahead of time (verse 14), would have its fulfillment in antitype at the end of four thousand years. The Margolis Version reads: "they shall come back hither".

The period of four thousand years should begin to count from the time when Abram's seed was promised to him, because, from God's viewpoint, this was the beginning of the seed of Abram which was typified by the slain animals. Circumcision of the heart was eventually to be a requirement of the Lord of all the seed of Abraham, both spiritual and natural. This was pictured by circumcision of the flesh, as a type, which was instituted as "a token of the covenant"; and, at the same time, the seed of the covenant (Isaac) was foretold and given his name. It is twice stated that this was done when Abram was ninety-nine years old, as if to emphasize some time feature. (Genesis 17:1, 10, 11, 19, 24) When Isaac was named, a year before he was born, from God's viewpoint the seed of Abram had its start. And not only did Isaac there become the first of Abram's *natural* seed, but, being the seed of promise, he became a type of the *spiritual* seed.—Galatians 4:28.

As stated at the beginning, Abram entered Canaan in the spring of the year 2045 B. C., or 2044¾ years B. C. He was 75 years old when he left Haran and entered Canaan. (Genesis 12:4, 5) Therefore the time when he was 99 years old must have been 24 years later, or 2020¾ years B. C. And four thousand years from this date would be (4000 − 2020¾, which equals) 1979¼ years A. D., or the spring of 1980. This would be the time limit it would take Israel to "come back hither", from their bondage in death. This will be just seventy years from the spring of 1910, when Pastor Russell began preaching restitution to the Jews at Jerusalem, and in special fulfillment of Isaiah 40:1, 2, spoke comfortably to Jerusalem and cried unto her that her "appointed time" was accomplished. (Margin) A partial account of the public meeting at Jerusalem at that time reads: "Other influential Jews were reported present and gave close attention. One of these, Doctor Levy, is the general manager and a very leading spirit among the Zionists of Palestine. He expressed a very keen interest in what he heard, and said: '*Alas, few of you Christian people hold such kind and liberal views toward the Hebrews*'. . . . He suggested that he would write to some of his Jewish friends in America and invite attention to the message that he had heard. He remarked to one of his friends, 'Surely the speaker of the occasion is a prophet whom the Lord has raised up to set forth this message'.—Z. 10-182; compare G, 62, paragraph 1.

FOR THE INIQUITY OF THE AMORITES: Amorite means, literally, "a mountaineer". The Amorites were enemies of Israel. Their land was to be possessed by Israel. (Deuteronomy 3:2) The "mount of the Amorites" was apparently another name for Canaan. (Deuteronomy 1:7, 19, 20) The "mountaineers" who have been enemies of the spiritual Israelites, who are to be dispossessed of their kingdom, and who have usurped the name of Christ for their kingdom (Christ-endom), are the seed of Satan who have dwelt in the mountains (kingdoms) of earth. Read comments on Ezekiel 16:1-5, 44, 45, in "The Finished Mystery".

IS NOT YET FULL: The intimation is that before Abraham's seed shall come back again (from death) the iniquity of the antitypical Amorites (the "vine of the earth", Satan's seed) must come to the full. This, as we have seen, from prophecies made later, was to be when the times of the Gentiles should be fulfilled, which was when God's kingdom was due to be set up in power, when the "present evil world" came to an end, at the end of the Jewish civil year in the autumn of 1914.—See A, 66, chart; Z. 1915, pages 51-54, especially paragraphs 2 and 3, p. 54.

17. AND IT CAME TO PASS, THAT: That is, just as it was here foretold, eventually it would be so fulfilled. WHEN THE SUN WENT DOWN, AND IT WAS DARK: When the gospel light would become obscured in the dark night when no man could work. (John 9:4) BEHOLD A SMOKING FURNACE: Behold! Something worth taking notice of. The great time of trouble. The same "smoking furnace" mentioned in Isaiah 31:9. (See C, 146) AND A BURNING LAMP: Marginal rendering, "a lamp of fire". "Is not my word like as a fire?" (Jeremiah 23:29) (See Judges 7:16, 20; Job 41:19; Ezekiel 1:13) THAT PASSED BETWEEN THOSE PIECES: The Hebrew word "abar" means "to pass between", or "to make partition", as it is translated in 1 King 6:21. The judgments of the Word of God (a lamp of fire), accompanied with the great time of trouble (the smoking furnace), will serve to part or separate (that is, mentally reveal) the ancient worthies, the great company, and the little flock, as different classes, as pictured by "those pieces". First, believers, and eventually the world, will come to recognize that there are different classes of Christians and different planes of reward in God's plan. (See Z. 1918, p. 230, last paragraph; 1 Peter 1:13; 2 Thessalonians 1:7, 8; Romans 8:19) The great time of trouble will also bring about the final events which will install each of these classes in its proper place ready for the work of restoring Israel, and through Israel eventually the whole world of mankind.—Zechariah 14:16-19: see "the classes", G, 575.

The sum of the ages of the three animals and the two birds is 11 years. If we take this literally, and add these 11 years to the time when the iniquity of the antitypical Amorites is full (autumn of 1914), it gives the autumn of the year 1925, which, according to the Jubilee types, is the real Jubilee or the antitypical beginning of the time for every man to return from the dead unto his possession and

to return unto his family. (Leviticus 25:10; Z. 1911, p. 77) The fullness of the iniquity of the Amorites was to transpire prior to the natural seed coming hither again (verse 16); hence the logic in adding the ages of the animals to the *time* the iniquity of the antitypical Amorites would be full, in order to get the *time* when the first resurrection to restitution conditions would occur. The ancient worthies being first to return, means that about the autumn of 1925 Abraham will know that the iniquity of the antitypical Amorites has come to the full, and he will come to an understanding of what the Lord was picturing to him in answer to his question: "Whereby shall I know that I shall inherit it [the land]?"

If we take the sum of the ages of the three animals and the two birds, 11 literal years, and reckon them as 11 x 360, or 3960 prophetic years, counting from 2034¾ years B. C., the time when God ratified the covenant with Abram, when these animals were slaughtered (Z. 1917, p. 316, 317) then we have the probable date when Abraham and the other ancient worthies will have actually come into *the possession of* the promised land, and when Abraham *will know that he has inherited the land*, in answer to his question to the Lord. This will be 3960 − 2034¾, which equals 1925¼ years, or the spring of the year 1926.

Respectfully submitted to the Editorial Committee,

——— ——— *Ohio*

DAVID SUCCEEDS SAUL AS KING

— — JULY 25 — 2 SAMUEL 2:1-7; 5:1-5 — —

DAVID ATTAINING KINGSHIP — ANOTHER MANIFESTATION OF HIS LOYALTY TO GOD — HIS SPIRIT OF SUBMISSION TO THE DIVINE WILL — HIS FINAL ACCEPTANCE BY ALL ISRAEL AS THEIR KING — A LIMITED MONARCHY ESTABLISHED.

"Trust in Jehovah with all thy heart, and lean not upon thine own understanding."—Proverbs 3:5.

DAVID was in his thirtieth year at the time of King Saul's death. During the ten preceding years he had lived a varied life. Banished from Saul's court through envy, hunted by the king as if a wild beast, David's experiences were far from what would be considered ideal. Chased as a brigand and looked upon with distrust by the majority of the people, who would know little about him except that while once high in the king's favor he was now in disfavor, it would have been difficult for some to consider him otherwise than with mere envy. Others again, failing to reflect that God appointed the rulers of Israel, might think of David as a usurper, seeking to profit at his master's expense. As a matter of fact we find that even in the demoralized state of affairs which followed the death of Saul and his three sons at Gilboa, still the eleven tribes promptly rallied to the support of Saul's fourth son, Ishbosheth, and seemed never to think of David.

As the captain of his band of six hundred men, David had been making his home at Ziglag, southwest of Judah. When he heard of Saul's death, he inquired of the Lord what he should do, instead of determining according to his own judgment. It seems remarkable that a young man, driven from home, hunted as a bandit and cut off from all the refining influences of life, should retain his reverence for the Lord to such a degree. Alas! How many Christians with every condition favorable, with Bibles in their hands and Bible study helps, manifest a much less loyal disposition! How frequently the Lord and his will are forgotten, while self decides and directs! Indeed it may be considered an evidence of a quite thorough submission to the Lord and development in grace to find a Christian earnestly seeking to know the Lord's will in all the important undertakings of his life.

Although the school in which David was trained may be considered a rude one, nevertheless he evidently learned many lessons in it. His first inquiry was: "Shall I go up into any of the cities of Judah?" The answer was favorable. His next question was: "To which city?" The Lord directed to Hebron. David wisely estimated that the people of his own tribe knew him well and understood why he was persecuted by King Saul. David was not without honor in his own country, and not without confidence in his own tribe. He recognized that the Lord was directing him, that the anointing oil had already been poured upon his head, and that it was only a question of time when the Lord, would point out the next step. He also recognized it to be his duty to wait on the Lord, and not to attempt to grasp hastily the things which were his by promise. He had waited for more than ten years. He could afford still to wait patiently on the Lord.

DAVID'S MAGNANIMITY

Some, miscalculating David's temperament and sentiments towards Saul, supposed that they would gain his favor by claiming to have assisted in Saul's overthrow. But such met with prompt rebuke, David in every instance speaking of King Saul in considerate language, not merely because it would be wrong to speak evil of any one, but also because Saul had been God's representative, "the Lord's anointed", as David himself styled it. Quite to the contrary of any exultation over the death of his enemy, David sent a special message of appreciation to the men of Jabesh who had given decent burial to Saul and his sons. He wished them to know that he did not regard this as an act of enmity to himself, but rather as an act of decency and loyalty in which he would have been glad to share.

David's adverting to the fact that he was now king of Judah was an intimation to the men of Jabesh that they would perhaps like to have him king over them, as he was now king in the place of Saul, who had hunted him for ten years. It was an intimation that they might go farther and fare worse—all of which was true, as we know.

A PERIOD OF CIVIL WAR

Quite probably David expected that after his recognition by the tribe of Judah the other tribes would very speedily rally to his banner. Nevertheless we are not informed respecting any move he made to accomplish this end. He was waiting on the Lord. Surely it was a long wait, too. Abner, as the general of King Ishbosheth of the eleven tribes of Israel, waged war against the enemies of Israel and to some extent gained victories. David had plenty of opportunity to wonder whether or not the Lord purposed to carry out the program instituted in his coronation. With the prestige of victories against outside enemies King Ishbosheth turned attention to the tribe of Judah, claiming that it was in rebellion against the lawful king. The result was a civil war, which continued for two years. Gradually, however, it brought success to David and his army.

Ultimately King Ishbosheth and his general Abner were foully murdered; and we carefully note that David had no complicity in the matter, and that his oath of friendship with Jonathan was quite sufficient protection to Saul's sons. However, the death of these men opened the way for the people of Israel to consider matters further; and as they considered they perceived that God's favor was with David, that he was a man after God's own heart, and that as a ruler he was doing valiant service to the people who had accepted him as their king. Saner thinking among the tribes brought them to the conclusion that David was the Lord's choice, and the whole people of Israel asked him to rule over them. No doubt God could have brought to pass such a condition of things before. There was no divine purpose in the way. And so it is in all our affairs, if we only realized it. God, who knows the end from the beginning, is wisely guiding for the good of all his people, and particularly of those who are individually his of the anointed class.

Our lesson tells that King David made a covenant or league with the people of Israel. By this is signified that he agreed to serve as king with a limited monarchy, under a constitution. He made a covenant, a constitution which was explicit as to what constituted the rights of the people and as to what were the rights of the king. This institution in Israel indicates that they were the most advanced people in the world; for, as far as we can learn from history, the kings of that time were despots, who governed according to their own ideas, trampling upon the rights and liberties of the people. The interesting ceremonies connected with the exaltation of David as king over all Israel, and the joy of the people because of their new king, are amply recorded in 1 Chronicles 12:23-40.

LESSONS IN WAITING

David's experiences in waiting for the kingdom and the lessons learned, the character developed and the preparation which made him wise and moderate—all serve to illustrate a great lesson to the gospel church. We also are called to sit upon the throne of the Lord, to rule in his name. We also have been anointed to the office by the holy spirit, which the Apostle declares is a foretaste of the glory and joy into which we shall enter when the crowning day shall have come. If discipline, self-control, faith, moderation and hope were all requisite to make David a king over the Lord's people and to represent God properly in government, how much more severe lessons should be necessary for us, who are called to so much higher station—to the throne of earth as God's representatives and to the royal priesthood, ruling, judging and trying mankind, to the intent that as many as possible of them may be rescued from their degraded condition and brought into full harmony with God! Surely we may say as did David that our trials and testings are much less than we had expected them to be. We, too, can afford to wait patiently on the Lord.

DAVID BRINGS THE ARK TO JERUSALEM

——AUGUST 1 — 2 SAMUEL 6:11-19: PSALM 24:7-10——

THE ARK OF THE COVENANT — ITS IMPORTANCE — ITS CAPTURE BY THE PHILISTINES — ITS RETURN AND ITS FINAL RESTORATION — ITS BRINGING TO JERUSALEM THE MOST NOTABLE DAY IN KING DAVID'S LIFE EXPERIENCE.

"Enter into his gates with thanksgiving, and into his courts with praise."—Psalm 100:4.

AFTER David had been voluntarily chosen king of all the tribes of Israel, not as a result of his conquest, but as a result of his patient waiting for the Lord's time to put him into the position of king, he took possession of Jerusalem and made it the capital city of his kingdom. Then followed wars with the Philistines, who again sought to invade the land of Israel. Under the Lord's blessing the Israelites were successful in these wars. It was after seven years had passed under such conditions, after the kingdom of Israel had become quite settled, and was not likely to be molested by enemies, that the scene of today's lesson opens. King David, now about forty-four years of age, recognized the fact that religious matters had been at a low ebb for many years among the Israelites, and that since the Lord had blessed them by reuniting them and giving them peace, an appropriate time had come for him to do what he could in the way of reviving the religious sentiments of the people. His own heart ever loyal to the Lord, he desired that others should more fully appreciate Jehovah as their light and their salvation. So it is with all who truly reverence the Lord and trust in him. They are desirous of telling their joys abroad and of helping others into the same condition of peace and rest in the Lord.

The Ark of the Covenant, it will be remembered, was the chief article of furniture in the Tabernacle service which the Lord instituted at the hand of Moses in the wilderness. We have no certain knowledge of the regularity of the Tabernacle worship during the period from Joshua's day to the time of our lesson. Quite probably the services were maintained with more or less regularity. It is possible that since the Ark was the chief center of interest in connection with that service, its removal may have included that of the other articles of furniture of the Tabernacle—its boards, curtains, lamp, table, altars, etc.

Shortly after Israel had entered Palestine, Joshua located the Ark at Shiloh, twenty miles north of Jerusalem. (Joshua 18:1) That it was still there at the close of the period of the Judges is shown by 1 Samuel 1:3. The sons of Eli took the Ark with them into battle against the Philistines, thus evidencing their faith in the divine institutions, although their lives were corrupt; but as a result of this misuse of the Ark the Lord permitted it to be captured by the Philistines. However, while they possessed it, a curse seemed to accompany it. In the temple of their god Dagon his image fell down before the Ark; and the people of the cities in which it was located were afflicted with plagues. The Philistines were glad to get rid of the Ark; and loading it upon a cart they started the oxen in the direction of Israel. From the time of its return the Ark was in the custody of Abinadab, the High Priest, and his sons, one of whom was Uzzah. The Ark had been thus with the house of Abinadab in the hill Gibeah and Kirjath-jearim, known also as Baale, for seventy years.

Any religious movement among the Jews must necessarily center in and about the Ark: for it was the symbol of the Lord's presence and of his mercy and grace toward them as a people. King David realized that the Ark should be in the capital city of the nation, directing the minds of Israel not only to their earthly king and his laws and regulations, but through him to the heavenly King whom he represented. To have this event notable, to arouse the religious sentiments of the whole people, the king realized that to some extent all must participate in the movement; and hence he gathered from all quarters thirty thousand of the chief men of the nation. There is a good lesson here for spiritual Israelites. It is not sufficient that a leader, a representative, shall attempt some prominent service for the Lord and for the truth. It is wiser, better every way, that all the Lord's people be invited to join directly or representatively in any prominent matter connected with the Lord's service.

HOMING THE ARK IN JERUSALEM

The occasion of bringing the Ark of God to Jerusalem was to be a gala day of rejoicing, long to be remembered. King David rejoiced at the unanimity of religious sentiment everywhere present among the people who accepted his instructions. Players of every kind of musical instruments had been engaged to accompany the procession. An ox-cart, specially prepared, was provided, and the Ark was put upon it; and the two sons of the High Priest accompanied it, one preceding and the other driving. The good intentions of all concerned are not to be misjudged, but a serious error was made in that the divine order was not heeded. (Exodus 25:14; Numbers 3:27-32; 4:15) It was not the business of the priests to transfer the Ark; for the Levites had been commissioned by Moses to bear it by its staves on their shoulders. In neglecting these divine provisions an opening was made for all kinds of irregularity in connection with the services of the Tabernacle, and this the Lord designed should not be. The lesson which the Lord gave on this occasion not only was profitable to the king and the nation then, but has been profitable in a large degree to spiritual Israel during this gospel age.

When the time came for the manifestation of the divine disapproval of the neglect of the Mosaic law on the part of those who desired to honor God, the oxen stumbled; and

to steady the Ark Uzzah, an underpriest, put forth his hand, when immediately God's displeasure was manifested in the man's falling down dead. The gala day was suddenly spoiled. The joy of the king and of the people vanished. Instead came distress and fear. King David promptly concluded that he dare not have the Ark with him and near his own house in Jerusalem, as previously intended. The procession stopped: and the Ark was deposited in the home of Obed-edom, where it remained for three months.

PROFITING BY EXPERIENCE

If we think of David's course in refusing to bring the Ark to Jerusalem as a mark of petulance and anger against the Lord for spoiling the gala day, we shall make a great mistake. David's character was too reverential for anything of this kind. He was the man who could fight against Goliath, but not the man who could fight against God. Every act of his life was marked by reverence, humility and a recognition of God's justice, power and love and of David's own humility in the Lord's sight. Meantime the Lord was teaching a great lesson to the whole nation, which heard of the sad disappointment of the people on the great gala day when God's displeasure was shown by his striking down even a priest for neglect of the divine supervision.

King David was watching, and noted that the house of Obed-edom was blest by the presence of the Ark. Again his heart went out longingly with the wish that the chief emblem of divine worship should rest under the shadow of the Lord. Evidently he made investigation as to the handling of the Ark, and concluded that the mistake was that of himself and of the priest, and that a blessing would go with the Ark. So at the end of three months he made arrangements afresh for the bringing of the Ark to Jerusalem. Again the visitors came, the bands of music in order; and the procession accompanied the Ark again toward Jerusalem, the capital city. We read that David brought the Ark from the house of Obed-edom unto the City of David with gladness and joy.

THE KINGLY KINDNESS OF DAVID

— — AUGUST 8 — 2 SAMUEL 8:15; 9:1-13 — —

DAVID'S CHARACTER MANIFESTED — "A MAN AFTER GOD'S OWN HEART" — HIS KINDNESS TO SAUL'S GRANDSON — LESSONS FOR SPIRITUAL ISRAEL — JUSTICE AND GENEROSITY GODLIKE QUALITIES — "THY LOVING KINDNESS, OH, HOW GREAT!"

"David executed justice and righteousness unto all his people."—2 Samuel 8:15.

THE Lord gives us a deep insight into David's character, and shows us the abilities he possessed which constituted him "a man after God's own heart". Entirely overlooking and forgetting the evils he had experienced from King Saul during the years when the latter sought his life, King David remembered with appreciation the conduct of Saul's son Jonathan—how Jonathan had befriended him, and how he had made a covenant that in return he would show kindnesses to Jonathan's family. (1 Samuel 20:11-16) For a time, however, busy with the affairs of the kingdom, King David apparently forgot to make any special inquiry respecting the family of Saul; but something occurred which brought prominently to his mind his obligation to Jonathan. Presumably this was about the middle of his reign; and quite possibly it was his serious sin with Bathsheba and his hearty repentance therefor that now quickened his mind in respect to his responsibility to those about him, including the family of his deceased friend.

Ziba, chief servant of King Saul, was called to David, and inquiry was made respecting any of the remaining members of Saul's family. This disclosed the fact that there was still living a son of Jonathan, who was a child of five years at the time of the death of Saul and Jonathan, and who was lamed in his feet by falling from his nurse's arms as they fled at the news of the defeat.

King David explained to Ziba that he desired to do kindnesses to Saul's posterity, and bade him bring to court Jonathan's lame son. The king's command was obeyed, although it must have been received with great fear and trepidation and doubt with respect to its sincerity. It was the custom at the time that when one king succeeded to the dominion of another all the heirs of the throne should be sought and killed, lest they should give trouble later to the new dynasty. This was evidently expected of King David, and hence the secret in respect to the whereabouts of Jonathan's son was so kept that the king knew not of him. However, Ziba was a man of large family interests, and realized that it was incumbent upon him to perform the king's bidding, even though it should mean the death of Saul's heir. And the latter, being lame and knowing that his present residence had been told the king, could do nothing less than respond and come to the court. His fear that the king's words might be treacherous, his thought that so great a generosity as had been suggested could not be expected or trusted, doubtless caused him trepidation when on coming into the king's presence he prostrated himself at David's feet, saying, "Behold thy servant!"

"Fear not," said David, "for I will surely show thee kindnesses for Jonathan thy father's sake, and will restore thee all the lands of Saul, thy father; and thou shalt eat bread at my table continually."

With the people of oriental lands the eating of food together as friends implies a pledge of friendship and fidelity; and to eat continually at the table signifies membership in the family. We are not to consider this a light matter; for David had two wives at that time, and their children were hopeful of being his successors to the kingdom; and this bringing a stranger into the family might properly be considered as a menace to their interests, especially as that stranger, according to the usages of nations, already had a prior claim to the throne, superior even to that of the king.

The entire operation shows us the fearlessness of the king and his confidence that the kingdom would not be taken away from his posterity. It also shows us the confidence which all the members of his household must have had in respect to his judgment as to the affairs of the home and to his headship in his home. This headship we cannot suppose was used in an austere and arbitrary manner, but with loving kindness and generosity and in the interest of his entire household. He who could be thus kind to the son of a friend could certainly be kind and generous also to the members of his own family.

LESSONS FOR SPIRITUAL ISRAELITES

Even the most advanced of the Lord's consecrated people may draw some helpful suggestions from the incidents of this lesson:

(1) A friend in need is a friend indeed. Jonathan had been David's friend in the latter's time of need, and thus had attested his nobility of character, his faithfulness to principles of righteousness, his loyalty to the Lord.

(2) David's searching for the opportunities to do good reminds us that such should be our attitude, that we should not merely wait until circumstances force upon our attention the troubles of others and their need of assistance. Well do the Scriptures say: "Blessed is he that considereth the poor". This is a Godlike quality, and whoever practices it is to that extent godly.

(3) David's justice and generosity are both manifested in the course which he pursued. Instead of coveting Saul's possessions and using his powers to attach these to his own, David deliberately settled the matter that the profits of Saul's estate should all go to Jonathan's son, who at the same time should continually be partaker of the king's bounty at the royal table. Comparatively few would have been so just and so generous.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Minneapolis, Minn.	July 15-18	Milwaukee, Wis.	July 25
Glenwood City, Wis.	July 19	Racine, Wis.	" 26
Withee, Wis.	" 20	Zion City, Ill.	" 27
Marshfield, Wis.	" 21	Waukegan, Ill.	" 28
Chili, Wis.	" 22	Hegewisch, Ill.	" 29
Stephens Point, Wis.	" 23	Roseland, Ill.	" 30

BROTHER R. H. BARBER

Kewanee, Ill.	July 14	Danville, Ill.	July 21
La Salle, Ill.	" 15	Crawfordsville, Ind.	" 22
Peoria, Ill.	" 16	Kokomo, Ind.	" 23
Canton, Ill.	" 18	Anderson, Ind.	" 24
Champaign, Ill.	" 19	Muncie, Ind.	" 25
Mattoon, Ill.	" 20	Columbus, Ohio	July 27-Aug. 1

BROTHER T. E. BARKER

Gaines, Pa.	July 14	Bolivar, N. Y.	July 22
Hammondsport, N. Y.	" 16	Allentown, N. Y.	" 23
Batavia, N. Y.	" 18	Tonawanda, N. Y.	" 25
Perry, N. Y.	" 19	Lockport, N. Y.	" 26
Salamanca, N. Y.	" 20	St. Catharines, Ont.	" 27
Olean, N. Y.	" 21	Toronto, Ont.	July 28-Aug. 1

BROTHER J. A. BOHNET

Minneapolis, Minn.	July 15-18	Boaz, Wis.	July 25
Fairchild, Wis.	" 19	Monticello, Wis.	" 26
Osseo, Wis.	" 20	Gratiot, Wis.	" 28
Black River Falls, Wis.	" 21	Freeport, Ill.	" 29
Tunnel City, Wis.	" 22	Rockford, Ill.	" 30
Madison, Wis.	" 23	Belvidere, Ill.	" 31

BROTHER B. H. BOYD

Ellsworth, Wis.	July 13	Whalan, Minn.	July 23
Minneapolis, Minn.	July 15-18	Minneapolis, Minn.	" 25
Rochester, Minn.	" 19	Superior, Wis.	" 26
Fairbault, Minn.	" 20	Wrenshall, Minn.	" 28
Eureka Center, Minn.	" 21	Two Harbors, Minn.	" 30
Austin, Minn.	" 22	Duluth, Minn.	Aug. 1

BROTHER E. F. CRIST

Athol, Ida.	July 16	Gibbonsville, Ida.	July 27, 28
Cœur d'Alene, Ida.	" 18	Lewistown, Mont.	July 30
Wallace, Ida.	" 19	Great Falls, Mont.	Aug 1
Missoula, Mont.	July 20, 21	Virgelle, Mont.	" 2
Deer Lodge, Mont.	" 22, 23	Shelby, Mont.	Aug. 3, 4
Butte, Mont.	" 24, 25	Bainville, Mont.	Aug. 5

BROTHER A. J. ESHLEMAN

Columbus, Ind.	July 14	Bedford, Ind.	July 21
Madison, Ind.	" 15	Martinsville, Ind.	" 22
Louisville, Ky.	" 16	Indianapolis, Ind.	" 23
New Albany, Ind.	" 18	Richmond, Ind.	" 25
Salem, Ind.	" 19	Dayton, Ohio	" 26
Mitchell, Ind.	" 20	Columbus, Ohio	July 27-Aug. 1

BROTHER A. M. GRAHAM

Brown, W. Va.	July 16	Uhrichsville, Ohio	July 23
Fairmont, W. Va.	July 17, 18	New Philadelphia, Ohio	" 24
Clarksburg, W. Va.	" 18, 19	Akron, Ohio	" 25
Mannington, W. Va.	July 20	Ashtabula, Ohio	" 26
Burton, W. Va.	" 21	Erie, Pa.	" 27
Wheeling, W. Va.	" 22	Toronto, Ont.	July 28-Aug. 1

BROTHER M. L. HERR

Wenatchee, Wash.	July 15	Revere, Wash.	July 24, 25
Davenport, Wash.	" 16	Colfax, Wash.	July 26
Spokane, Wash.	" 18	Dayton, Wash.	" 27
Colville, Wash.	" 19	Pomeroy, Wash.	July 28, 29
Boyds, Wash	" 20	Latah, Wash	" 30
Danville, Wash.	July 21, 22	Palouse, Wash.	Aug. 1

BROTHER W. M. HERSEE

Toronto, Ont.	July 9	Peterboro, Ont.	July 18, 19
Brampton, Ont.	July 10, 11	Havelock, Ont.	" 21, 22
Weston, Ont.	July 13	Stirling, Ont.	" 24, 25
Oshawa, Ont.	" 14	Belleville, Ont.	" 26, 27
Orono, Ont.	" 15	Trenton, Ont.	July 28
South Monaghan, Ont.	" 16	Toronto, Ont.	July 29-Aug. 1

BROTHER G. S. KENDALL

Centralia, Wash.	July 15	Snohomish, Wash.	July 22
Aberdeen, Wash.	" 16	Sultan, Wash.	" 23
Tacoma, Wash.	" 18	Everett, Wash.	" 25
Bremerton, Wash.	" 19	Stanwood, Wash.	" 26
Seattle, Wash.	" 20	Sedro Woolley, Wash.	" 27
Port Townsend, Wash.	" 21	Burlington, Wash.	" 28

BROTHER O. MAGNUSON

Rome, N. Y.	July 15	Oswego, N. Y.	July 21
Oneida, N. Y.	" 16	Geneva, N. Y.	" 22
Syracuse, N. Y.	" 17	Batavia, N. Y.	" 23
Cortland, N. Y.	" 18	Niagara Falls, N Y.	" 25
Ithaca, N. Y.	" 19	Niagara Falls, Ont.	" 26
Auburn, N. Y.	" 20	Toronto, Ont.	July 28-Aug. 1

BROTHER W. H. PICKERING

Alexandria, Pa.	July 16	Bellaire, Ohio	July 22
Altoona, Pa.	" 17	Cambridge, Ohio	" 23
Johnstown, Pa.	" 18	White Cottage, Ohio	" 24
Washington, Pa.	" 19	Crooksville, Ohio	" 25
Waynesburg, Pa.	" 20	Zanesville, Ohio	" 26
Wheeling, W. Va.	" 21	Columbus, Ohio	July 27-Aug. 1

BROTHER V. C. RICE

Wellston, Ohio	July 13	Paintsville, Ky.	July 20
Chillicothe, Ohio	" 14	Elmgrove, Ky.	" 22
Portsmouth, Ohio	" 15	Felicity, Ohio	" 23
Ashland, Ky.	" 16	Cincinnati, Ohio	" 25
Ironton, Ohio	" 18	Midland, Ohio	" 26
Patrick, Ky.	" 19	Columbus, Ohio	July 27-Aug. 1

BROTHER C. ROBERTS

Reid Hill, Alta.	July 12, 13	Red Deer, Alta.	July 21
Calgary, Alta.	" 14, 15	Ponoka, Alta.	" 22
Baintree, Alta.	July 16	Leduc, Alta.	" 23
Rosedale, Alta.	July 17, 18	Calmar, Alta.	July 24, 25
Humsey, Alta.	July 19	Buford, Alta	" 27, 28
Lacombe, Alta.	" 20	Edmonton, Alta.	July 31 Aug. 2

BROTHER R. L. ROBIE

Lincoln, Ala.	July 14	Cullman, Ala.	July 21
Anniston, Ala.	" 15	Albany, Ala.	" 22
Piedmont, Ala.	" 16	Tuscumbia, Ala.	" 23
Gadsden, Ala.	" 17	Nashville, Tenn.	" 25
Boaz, Ala.	" 18	Louisville, Ky.	" 26
Walnut Grove, Ala.	" 19	Columbus, Ohio	July 27, Aug 1

BROTHER W. J. THORN

Benton Marbor, Mich.	July 13	Plymouth, Mich.	July 20, 21
South Bend, Ind.	" 14	Adrian, Mich	July 22
Marcellus, Mich.	" 15	Toledo, Ohio	" 23
Three Rivers, Mich.	" 16	Cleveland, Ohio	" 25
Jackson, Mich.	" 18	Westfield, N. Y.	" 26
Ypsilanti, Mich.	" 19	Toronto, Ont.	July 28-Aug. 1

BROTHER D. TOOLE

El Paso, Tex.	July 15, 16	Trinidad, Colo.	July 29
Alburquerque, N. Mex.	" 17, 18	Holly, Colo.	" 30
Durango, Colo.	" 20, 26	Lamar, Colo.	" 31
Aztec, N. Mex.	" 22, 23	Rocky Ford, Colo.	Aug. 1
Farmington, N. Mex.	" 24, 25	Florence, Colo	" 2
Pueblo, Colo.	July 28	Grand Junction, Colo	" 3

BROTHER W. A. THRUTCHLEY

Lockeporte, N. S.	July 8	Hopewell, N. S.	July 16
Bridgewater, N. S.	" 9	Stellarton, N. S.	July 17, 18
Halifax, N. S.	July 10, 11	North Sydney, N. S.	July 20
Fall River, N. S.	July 12	Sydney, N. S	July 21, 25
Brookfield, N. S.	" 13	Glace Bay, N. S.	" 22, 23
Truro, N. S.	July 14, 15	St Johns, Newfoundland	Aug. 1

BROTHER J. B. WILLIAMS

Perdue, Sask.	July 6	Phillips, Alta	July 20
Altario, Alta.	July 9-11	Edmonton, Alta.	July 21, 25
Hardisty, Alta.	July 13	Stony Plain, Alta.	July 22
Sedgwick, Alta.	July 14, 15	Busby, Alta.	July 26, 28
Camrose, Alta.	" 17, 18	Barrhead, Alta.	" 29, 30
Viking, Alta.	July 19	Edmonton, Alta	July 31 Aug 2

BROTHER C. A. WISE

Lexington, Ky.	July 2	Michigan City, Ind	July 10
Louisville, Ky	" 3-5	Chicago, Ill	" 11
Indianapolis, Ind.	" 6	Clinton, Iowa	" 12
Muncie, Ind.	" 7	Cedar Rapids, Iowa	" 13
Peru, Ind.	" 8	Des Moines, Iowa	" 14
La Porte, Ind.	" 9	Minneapolis, Minn.	July 15-18

Conventions to be Addressed by Brother J. F. Rutherford

Tacoma, Wash.	July 8-11	Fargo, N. D.	July 14
Spokane, Wash.	July 12	Minneapolis, Minn.	July 15-18

BETHEL HYMNS FOR SEPTEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

(1) 140; (2) 95; (3) 114; (4) 233; (5) 193; (6) 120; (7) 112; (8) 326; (9) 249; (10) 267; (11) 279; (12) 266; (13) 23; (14) 205; (15) 322; (16) 106; (17) 136; (18) 124; (19) 74; (20) 244; (21) 226; (22) 235; (23) 44; (24) 8; (25) 333; (26) 332; (27) 277; (28) 119; (29) 229; (30) 165.

THE WATCH TOWER

and Herald of Christ's Presence

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

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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.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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GENERAL EASTERN CONVENTION AT SCRANTON

Arrangements have been made for a five-day convention for the benefit of friends living in Eastern and Northeastern States. This gathering is to be held in Scranton, Pennsylvania, a city of some 150,000 people, at practically the top of the Moosic Mountains. Pure air and good water are among its attractions; the streets are shady and the nights are cool. It has long claimed to be the best-lighted city in the world, and has what is probably the most beautiful railway station in America.

We quote an attractive description of the city's environs:

"The Elmhurst Boulevard rivals in scenic attractions the very finest scenery in the East. In a few minutes one rises from the center of the city to the edge of the clouds, and below him is spread a panorama of unexcelled civic beauty and industry, stretching away from north to south within the mighty mountain walls as far as the eye can reach. The boulevard encircles Lake Scranton by a four-mile drive through the forest which reaches down to the edge of the lake throughout its entire length. Although the edge of this lake is within one and one-half miles of the center of the city, there is but one house in sight of the traveler as he encircles the lake and this can be glimpsed for but an instant.

"Cars run from the city to Moosic Lake, two thousand feet above, every thirty minutes. The ride is along the edge of the canyon wall deep within which the Lackawanna climbs to the summit of Mount Pocono on its way to Delaware Water Gap and New York. Scores of other lakes are within a short ride by trolley or automobile."

All sessions of the convention will be held in the Town Hall, 315 Adams Avenue, August 4 to 8, inclusive.

Scranton is reached by through trains from New York, Philadelphia, Albany, Utica, Syracuse, Buffalo, Cleveland, Detroit, and Chicago. In addition to this excellent service, there are direct Pullman cars to and from Wilkesbarre (only a few miles distant) and Pittsburgh, as also Hamilton and Port Huron. When purchasing full-fare one-way ticket to Scranton secure certificate account of I. B. S. A. Convention. If agent is not provided with certificate blanks, then procure a receipt. But before such a ticket is purchased inquiry should be made concerning any other possibly better summer-resort rate from your locality to, say, Chautauqua Lake, N. Y., or Asbury Park, N. J. Scranton is distant from New York, 134 miles; from Boston, 364 miles; from Philadelphia, 164 miles; from Washington, 258 miles; from Pittsburgh, 312 miles; from Cleveland, Detroit, Columbus, and Cincinnati, 445, 514, 503, and 573 miles, respectively; from Indianapolis and Louisville, 684 and 795 respectively; and from Chicago and St. Louis, 797 and 924 miles. The best service from Western points is usually via Buffalo, 262 miles distant.

This convention promises to be one of the largest, if not the largest, of the year. Scranton is well known among the readers of WATCH TOWER publications as being the place not only where "The Finished Mystery", under the Lord's providence and guidance, was collated and written, but also where the first arrests were made in this country for the selling of that book. It is a uniquely appropriate place for a convention for these reasons, in addition to those mentioned above.

Those desiring to have sleeping accommodations arranged for them will please address F. Kintner, 1505 North Sumner Ave., Scranton, Pa., stating price preferred to be paid, whether in hotel or private home; number, sex, and color in party. As far as possible such requests will be filled.

CONVENTION AT TORONTO

July 29, 30, 31 and August 1 are the dates for a convention of the International Bible Students Association at Toronto, Ontario, Canada. The first three days of the convention meetings will be held at the Masonic Temple, 880 Yonge Street; and the fourth day will be at Massey Hall, Shuter Street. This convention will furnish opportunity for fellowship and spiritual refreshing for the friends in Ontario, Quebec, and the bordering States. Communications concerning accommodations should be addressed to W. G. Brown, 51 Tiverton Avenue Toronto, Ont.

Friends from bordering States who plan to attend the convention at Toronto will doubtless be able to take advantage of the usual low summer round-trip rates to Niagara Falls—proceeding from there by train, or by trolley car and boat.

SPECIAL TRAIN TO COLUMBUS CONVENTION

The Cincinnati friends contemplate securing a special train via the B & O. Railroad to the Columbus Convention. All the friends from Kentucky, Tennessee, and such points west of Cincinnati in Indiana and Illinois as are reached by the B. & O., should communicate with Brother H. Schultz, Box 754, Cincinnati, Ohio, in regard to the time the proposed special train will leave Cincinnati. In order to secure the advantages of fellowship on this train have your tickets read via "Baltimore and Ohio Railroad"—if not from the starting point, then from Cincinnati to Columbus.

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WALKING WITH GOD

"As for God, his way is perfect." Psalm 18:30

FROM sin to glory is an eventful and momentous, but not necessarily a long journey. In traversing this ground we make use of certain major and indispensable steps, as well as many minor and, it must be feared, often unnecessary ones. Sometimes we wander a little because an attractive bypath has claimed our attention until we become confused as to the right direction. But the main steps must be taken if we are to have and retain the Lord's approval. A brief review of these main steps or stages of our pilgrim's progress cannot be out of place for those whose eternal destiny hangs upon their faithfulness in the Lord's way.

The Bible is very plain in telling us that the most of men do not walk *with* God. Further than this, they do not even walk *toward* God with a view to attaining his fellowship and smile. "The whole world lieth in wickedness" (1 John 5:19) is the clear word of the Apostle. He cannot mean that there is no good in the worldly; for often they possess very admirable traits. But he does mean that the world, as a whole, is dominated and ruled over by Satan, "the god of this world" (2 Corinthians 4:4), who exercises dominion in the hearts of the children of disobedience (Ephesians 2:2) by encouraging the conditions which make selfishness appear easy and profitable.

NOT ALL SINNERS WILLFUL

But while it is true that "there is none righteous, no, not one" (Romans 3:10), while no one is able to do perfectly because of his inborn lacks, all do not have the same attitude of mind and heart toward their unrighteous condition. Probably the majority of people have found themselves in very good harmony with the way of the world, which means that they were in harmony with "the prince of this world", who is out of harmony with Jehovah, being his adversary, or opponent. (John 12:31; 14:30) The Scriptures imply that there has been a measure of responsibility and willfulness in mankind in this matter. It is true that all were born imperfect, because of inherent death, but this would not account for willing coöperation with Satan.

That there is some willing coöperation is shown by the Apostle when he says that "knowing God, they glorified him not as God, neither were thankful; but became vain in their reasonings, and their foolish heart was darkened. . . . And even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, malignity; whisperers, backbiters, haters of God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful." Romans 1:21, 28-31.

Not all men have all these failings in a notable degree, but all these imperfections are easily discernible in men - some here, some there. These are they who "walk after their ungodly lusts" (Jude 18) "with froward heart". (Proverbs 6:12) Among those who are in harmony with the world's way might be found many people who do not think that they have received their share of the world's good things, but who do approve of the world's method of getting those good things and who, as soon as an opportunity offers itself, will gladly make use of selfish methods for personal aggrandizement, even at the cost of another's happiness, and feel that the method is quite all right. The world has their approval: they love both the world and the things that go to make up the world. "The ways of [such] a man are clean in his own eyes."—Proverbs 16:2.

LOOKING TOWARD GOD

Occasionally, however, is one whose judgment has ceased to approve of the world's way. To himself he thinks: There is something wrong about this; this system of doing things, this manner of acquiring advantage and prestige over others cannot bring real happiness. And is such a one a Christian? Oh, no; he is merely thinking. His condition is advanced in comparison with the great mass of people who do almost no thinking on matters higher than their mouths, but he is not walking *with* God as yet, though it may prove to be a step of walking *toward* God.

One who goes no further than this cannot be very pleasing to either Jehovah or the world. He will be a grouch, a faultfinder, an unwelcome member of human society. But this ceasing to approve the course of the world is *repentance* in its elementary sense; for repentance is a change of mind respecting one's relationship to evil. What next can he do? He can either stay in the stream, continue to float along in the ordinary practices of the world, which he has ceased to approve, or he can determine to quit those practices—he can be *converted*. Many of the so-called social and political "radicals" of the world are found in one of these two classes, probably more of them in the first than in the second class. They are able to see the discrepancies in the conduct of the "reactionaries" of earth (those who are well pleased with the world as it is), but seldom go far enough to do more than find fault.

HEATHENDOM AND CHRISTENDOM

Those whose minds and hearts are both in harmony with the world are heathen, no matter what their names, or where they were born. Those whose minds have ceased to approve of the world, but who love the things which the world has to offer—wealth, distinction, social emoluments—are in a condition comparable to "Christendom", they are convinced of one thing and still love the thing they know to be wrong. It is a notable fact that a great deal of the preaching of Christendom is of the quit-your-meanness variety. But do we not all do imperfectly? Yes; but not all take unfair advantage of the imperfections of ourselves and others to further selfish ends.

Before our Lord's first advent there was no special inducement held out by Jehovah to the Gentile peoples to abandon their course. "The times of ignorance God therefore overlooked; but now he commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day in which he will judge the world in righteousness." (Acts 17: 30, 31) While the appropriateness of repentance is thus made known, few have given the matter any heed, even as the Lord foreknew.

But surely when one has repented and is converted he is a Christian? No, not yet. Christendom is full of confusion on this very point. If he were already in covenant relationship with Jehovah, had committed some sin, then had repented of that particular sin and had converted his course away from it, such conduct would bring him into contact with the cleansing arrangements the Lord has made for his church through Christ, and would restore such an one to the covenant privileges lost. We have an example of this in the words of the Apostle Peter to the Jews on the day of Pentecost. He told them: "Repent, therefore, and be converted that your sins may be blotted out". (Acts 3: 19) But neither repentance, nor conversion, nor both together, will bring the individual, in the first place, into relationship with God Jehovah. For that still further steps are necessary.

FEELING AFTER GOD

One whose mind has ceased to approve the course of the world and whose heart has ceased to be attached to the things of the world is in the condition mentioned by the Apostle of 'seeking God, if haply he might feel after him and find him'. (Acts 17: 27) Both repentance and conversion, in their elementary meanings are negative steps. They are quitting something, presumably with a view to taking up something else more desirable. Something more definite than merely feeling after God must be attained if the individual approaches near enough to God to have his favor. Of course Jehovah looks with measurable approval upon repentance and conversion, because he has ordained both steps, but while approving the *steps* he cannot yet admit the searching one into his favor or fellowship. Faith, the condition of intelligent heart harmony with God, comes not by feeling but by hearing.—Romans 10: 17.

There are several primary lessons concerning God which may be learned before one has a knowledge of the Bible. Indeed, some of these must be learned before the message of the Bible will appeal to one. Two of these lessons are: (1) to believe that God is; and (2) that he is a rewarder of them that seek after him. (Hebrews 11: 6) The secret of the ability to learn these lessons lies in the fragmentary faculties which men have. Alas, the fragments are too broken, too much subdued and overridden by more tangible interests in the minds of the great mass of earth's inhabitants to make it possible for them to be very much convinced of godly things now. Many there are who still say in their heart, if not with their lips, "There is no God".—Psalm 14: 1-4; 53: 1-4.

"THE TESTIMONY OF THE LORD"

But the one who is seeking God is invited to "forsake the foolish and live". (Proverbs 9: 6) To do this what does he need? He needs information, instruction. And for this "the testimony of the Lord is sure, making wise the simple". (Psalm 19: 7) To those who are feeling after God, he sends forth a message through Christ Jesus his Son. This message is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest".—Matthew 11: 28.

But not many believe this report, and hence to but few is the power of the Lord revealed. (Isaiah 53: 1) The one who repented has said concerning the world: I don't like this condition of affairs. The one who is not only repentant but contrite, whose heart's attachments have been converted away from the world, has said: I'm tired of this and I'm going to hunt for the Lord. He feels, as all such feel, that they "have given time enough in the past to doing the things which the Gentiles delight in". (1 Peter 4: 3, *Weymouth*) On hearing the offer to supply his needs the honest seeker must come to Jesus, at least to the extent of examining the message and of finding out the ground for reconciliation with God.

"O hope of every contrite heart
O joy of all the meek;
To those who ask, how kind thou art!
How good to those who seek!

"But what to those who find? Ah! this,
Nor tongue nor pen can show;
The love of Jesus what it is,
None but his loved ones know."

"'TIS ALL THAT I CAN DO"

To become the beloved of the Lord we must not only say that we do not like the world and that we are tired of it, but that (after some knowledge of God's purposes is received) we are going to apply ourselves to the Lord's way. We say: Blessed Lord; I commit myself to thy arrangements; here I am. Until such a determination is arrived at there is no opportunity for being benefited by anything more than the most generalized providences of the Lord, such as rain, sunshine, information, etc.

But, says one, is it not necessary for a believer to have a legal standing before Jehovah in order to make such a decision? To this we reply that he could not have a legal standing before his case is taken up, and there is no case to take up until the consecration is made. As well say that a foreigner must have the standing of American citizenship before he can declare his intention to become an American citizen, as to say that justification must precede consecration. Why should the mighty Jehovah bother himself at all about one who still prefers his own way to the way of the Lord? "God resisteth the

proud." (1 Peter 5:5) And those do still prefer their own way, do still lean to their own understanding, who have not forsaken their way for God's way, who have not determined to commit themselves to the Lord's arrangements in Christ Jesus.

But is it not necessary for one to have the merit of Christ imputed to him before his consecration can be accepted by Jehovah? Yes, yes, surely; but our making of the consecration and God's acceptance of it are two very distinct matters, though usually closely connected in point of time. Suppose a man determines that it is to his best interests to have an audience with the King of Denmark. There is nothing to hinder him from making such a determination right here in America; he does not need any standing before the Danish court to make that decision. But when he reaches Denmark he may find the need of various helps, to say nothing of instructions, without which he cannot reach the King.

THE ACCEPTABLE TIME

What, then, happens when we make a consecration to the Lord? Why, our case is taken up to be decided according to the wisdom of the wisest Judge. God has not obligated himself to accept all consecrations unconditionally. They must be made in the "acceptable time" (Isaiah 49:8) and must be made with an approvable motive. The acceptable day will soon pass (Hebrews 3:13), and we have at least one example of a consecration made which was wrong in motive, and which was therefore rejected. This is the case of Simon Magus, who was excluded from the privilege of divine favor because his 'heart was not right before God'. Acts 8:21.

The Master has promised: "Him that cometh unto me I will in no wise cast out". (John 6:37) That is, he will not decline to present any genuine consecration before the heavenly Father. But, mark you, the consecration must be made before it can be presented, and it must be presented before it can be either accepted or rejected. Jesus further said: "No one cometh unto the Father but by me". (John 14:6) This is but another way of saying that some do come to the Father, and that they come through Jesus.

"And can I yet delay
My little all to give?
To wean my soul from earth away
For Jesus to receive?"

Besides receiving or taking up the consecrator's case, Jesus as the Advocate for the consecrated, presents that case before Jehovah for his decision concerning its acceptability. Of course this presentation implies a guarantee on the part of Jesus that he will make good the bodily imperfections of the one whose case is being presented. Thus, if all the other conditions are met, the consecrating one is "accepted in the Beloved".— Ephesians 1:6; 1 Peter 2:5.

"GOD THAT JUSTIFIETH"

At that stage, then, "it is God that justifieth; who is he that condemneth?" (Romans 8:33, 34) No one, if he be well informed. God has stamped the organism of the consecrated with approval; for though that organism was inherently imperfect, it was made acceptable by the merit of Christ. What is the object of all this work; why does not God simply accept believers into his friendship when he sees their hearts are right, without all this insistence on certain standards? Did he not do just that thing before our Lord Jesus' first advent?

That would be only a partial statement of the truth. In the first place, no one whose heart was not devoted to God ever had his friendship, and, in the second place, no one was admitted to the relationship of friend who did not acknowledge his imperfections of body, the customary manner of doing this being by offering slain sacrifices. For instance, it was not the hazy acceptance of a few facts on the part of Abraham which made him the friend of God. It does not say that he believed *facts*, but that he "believed *God*" (Romans 4:3), he trusted God, he committed his cause and himself to the divine arrangements. His heart was shown to be of righteous stamp when he so trusted God that he was willing to sacrifice his only son. And it was this act, as attestation of his faith, St. James tells us, that called forth the divine approval of his heart.— James 2:21.

The same degree of faith as was shown in all of the ancient worthies would, if shown during this gospel age, lead the individual to the fullest consecration. How is it then, that arrangements are made for the justification of the organism of believers now, whereas there was no such arrangement then? The answer is that now Jehovah is not looking merely for friends, but (1) for joint-sacrificers with his Son Jesus and (2) for children to be associated with his Son in the great future work of restoring mankind. As it is written, "Behold I and the children which God hath given me" (Hebrews 2:13) for the purpose of destroying Satan and of delivering oppressed and fear-stricken humanity.— Hebrews 2:15.

THE FAITH OF ABRAHAM

Even a free man may have a slave as a friend if there are noble qualities of heart and mind in him. But the slave could not be adopted into the free man's family until some arrangement had been made for the slave's purchase. It is just so now between Jehovah and those who "walk in the steps of the faith of our father Abraham". (Romans 4:12) He seeks to make of them *sons* in his royal family, *brethren* of Christ Jesus. As the Psalmist-Prophet long ago said for Jesus: "I will declare thy name unto my brethren".—Psalm 22:22.

Since there is no other purpose in accepting consecrations in this gospel age than the purpose of sacrifice, we have no reason to expect that any other thing will happen to our flesh, when we are accepted through the merit of Christ, than that we shall be sacrificed. This means death; and it would mean immediate and total obliteration of the being were it not for the fact that the Lord starts a new life when the old one is slain.

True, there is no cessation of activity in the body and only faith can grasp the fact that the human life is gone for ever and that all hopes of future existence shall find their fulfillment, if at all, on some other plane than the earthly. And how is this new life started? The Apostle answers: "Of his [God's] own will begat he us with the Word of truth". (James 1:18; 1 Peter 1:23) What does this mean? Does it mean that if some one of the world takes up a Bible, reads it and gets a few ideas that

he is thus begotten and that a new life has started in him, within the meaning of this text? Oh no, it is not merely the Word, but the *truth* which is used by the Lord for this begetting.

A NEW LIFE STARTED

The new will (the resolve to commit one's way unto the Lord and to take God's will as the sole deciding factor in one's life) is the ovum, so to speak, which is engendered and fructified by the truth. This new will, under the stimulus of the truth, gradually gathers around itself a set of new impressions. The only place these impressions can be retained is on the brain, exactly the same place where all other intelligent impressions are received, and where a good many old ones are retained which we could well afford to dispense with.

The new will, the new mind, coupled with the *divine authorization* for the new life, is all there is of the new creature in Christ this side the vail. This new life thus started by the spirit begetting is in a precarious position from every standpoint save that of faith. Viewed humanly, it stands about as much chance of prospering as a young bird would in a reptile's den. But from God's standpoint, all power in heaven and earth is pledged to the protection and nourishing of this priceless little life which is destined to be a prince of the royal line in glory.

And what does the Apostle mean when he speaks of walking "in newness of life"? (Romans 6:4) Some light is shed on this question in the passage which says: "If any man is in Christ, he is a new creature; the old things are passed away; behold they are become new". (2 Corinthians 5:17) There is a newness of life which results not from being transferred to some other sphere, but from being given a new dominating factor in our lives—the will of God. We have new hopes, new aims, new ambitions, new aspirations, new ideals. The old ones are gone. And since these things, rather than environment, make up our lives, when they are changed our lives are new and different, as when one puts on yellow glasses there is an added buoyancy to the landscape, an increased cheerfulness in everything seen which we never saw with our unaided eyes.

OLD LIFE AND NEW

Again the Apostle tells us: "Ye died [as human beings] and your [new] life is hid with Christ in God". (Colossians 3:3) This new life, the new man or creature, can be renewed, refreshed, invigorated, fed, and strengthened by knowledge. This is not ordinary knowledge. It is an intimate acquaintance with God's will, a deep appreciation of his motives. (Colossians 1:9) Those who learn the charm of this special knowledge have something which the world does not know.

> "Let worldly minds the world pursue:
> It hath no charms for me;
> Once I admired its trifles too,
> But grace hath set me free."

In another place we are admonished to "be not conformed to this world [the present world, which 'lieth in wickedness']: but [to] be . . . transformed by the renewing of [our] minds". (Romans 12:2) What does this mean? How can we avoid being conformed to this world when we are in it and when our five senses are constantly open to the impressions coming to us from the world? In general, we see about the same things which the worldly see, we hear about the same things they hear, we touch, taste, and smell about the same things which they touch, taste, and smell. What then: are not these the very influences which go to make up the world? Yes, with two important differences in the case of the new creature. One difference is the new will or new determination on our own part to do the Father's will; and the other difference is the holy determination on the Father's part to coöperate with us in our new desire. By way of effecting this coöperation Jehovah exerts on our behalf his sacred influence, or holy spirit. This spirit, power, or influence is rightly called holy because it emanates from him who is holy, Jehovah God.

Then the Father has not left us alone in this great work of keeping the new creature alive? Thank God, no. A reigning sovereign who is hoping for an heir to his earthly throne, after starting the little life, is very careful to see that it is nourished and that the best influences of his realm are brought to bear upon his unborn child. He will do this even if he does not love the mother of the child. We could not expect that the Emperor of the Universe would do less for his begotten children.

"THROUGH THY TRUTH"

The part which God plays in the care and development of the new creature is summed up largely by the word sanctification; and the Master indicates as much when, praying to the Father, he said: "Sanctify them through thy truth, thy Word is truth".

What does sanctify mean? One answers that it means sinlessness in the flesh; another, that it means a tremendous exuberance of feeling, that when one becomes so excited in religious matters that he cannot keep his seat any longer, but feels obliged to jump up and throw his hat, *that* is sanctification.

But neither of these views has support in the Scriptures. Another and very common view in Christendom is that sanctification means a *setting apart,* and that it is practically synonymous with consecration. This view has had some little substantiation by the unfortunate usage of the English word sanctify to translate the Hebrew word *kawdash* in the Old Testament. The word *kawdash* really means to consecrate, to dedicate, to hallow, and would be more happily rendered by one of these words (as it often is) than by the word sanctify.

But if there is excuse for confusion in the Old Testament there is none in the New, as the word is used in relation to new creatures. Everywhere in the New Testament *sanctify* is used to translate the Greek word *agiahzo,* which means *to make holy,* or more literally, to *holify.* The Greek word is used twenty-eight times in the New Testament, usually translated *sanctify,* but twice *hallow.*

RIGHT THOUGHTS AND RIGHT WORDS

But some one suggests: What difference does it make what word is used so long as the thought is right? That is true in a sense; but if we use words which are more nearly expressive of given thoughts—and all words are only relatively expressive of thoughts—we are more likely

to retain the right thought and more able to convey the right thought to others. If we call a duck a goose, it may lead to confusion, though there is great similarity between the birds; if we say lend when we mean borrow we may get into trouble.

Consecration* is our part, as we have already seen. It is a thing which God will not do for us. He will never coerce the will. He has so much respect for even the fragmentary image of himself in man that he lets man do the deciding on matters touching his own destiny. Man may make a miserable choice, but the Lord lets him do it just the same. On the other hand, sanctification is God's part, a thing which we cannot do for ourselves, because it requires superhuman wisdom and power.

Who of Christ's followers, for even one hour, to say nothing of a lifetime, could guarantee that all things shall work together for his good? To do that it is necessary to have knowledge and foresight to an extent now impossible for us. How could we know what experiences to choose? We might choose some that would be too easy and some that would be too hard for ourselves. In no case could we be sure that all the influences which we would seek for ourselves would be such as to work to our eternal welfare. Furthermore, which of us has the power sufficient to hold back harmful influences, to divert them, or to counteract them, so that we would not be overwhelmed?

PERFECTING THE SAINTS

Sanctification, then, refers to the great process of making us "meet to be partakers of the inheritance of the saints in light" (Colossians 1:12), to the "perfecting of the saints". (Ephesians 4:12) This is the great process which begins when Jehovah accepts our consecration, when he begets or starts in us a new life, and it does not end until the termination of our Christian experiences, whenever or however that may be.

While there is considerable association between the ideas of *set apart* and *make holy*, there is a clear distinction. One might set a chair apart, and to holy purposes too, but that would not imply any change in the chair itself. But when we say *to make a thing holy*, especially to make an individual holy who was not holy to start with, it does imply a change, a transformation in the mind and in the inmost life of the person.—2 Cor. 7:1.

Consecration is a decision made in a moment, though one might be contemplating it for some time. Sanctification is an extensive process, as the Apostle implies: "The very God of peace sanctify you *wholly*". (1 Thessalonians 5:23) He begins the good work in us when, having accepted us for the purpose, he impregnates our new wills with the truth, and he continues the good work under the same influence of the truth; this grand work as a whole being completed by the time the day of the Lord Jesus shall have fully dawned.—Philippians 1:6.

PRAYER FOR THE CONSECRATED

It will be noted that the Master was praying on behalf of a class which was represented at that time by his disciples, including the apostles. Sanctification, therefore, could not mean consecration: for the apostles were already consecrated. They were members of a consecrated nation, which had all been "baptized into Moses in the Red Sea and in the cloud" (1 Corinthians 10:2); they were faithful ones among that nation, being Israelites indeed in whom there was no guile; and, thirdly, they had especially consecrated themselves to follow the Master, and had done so for three and one-half years. They surely were fully consecrated. In the same prayer the Master said: "I pray for them, I pray not for the world". (John 17:9) He was not praying that goats be made sheep, as many have mistakenly prayed during this gospel age, but he was praying for those who already believed in him, had faith in him. The scope of this prayer was extended when he said: "Neither pray I for these alone [the individual disciples then present], but for them also which shall believe on me through their word". (John 17:20) He was not praying for those to be sanctified who had not already believed; and *belief* in its New Testament usage means to have *more* faith in the Lord than in one's self.

But why should "saints", holy ones, need perfecting? If the divine influence which started their new lives is holy, how is it that they have to be made holy? It is true, the new creature is sinless at the time of spirit begetting, for "whosoever is begotten of God sinneth not" (1 John 5:18), but there is a distinction between being sinless and being holy. Sinlessness is a negative state. It might be said that a stone or a tree is sinless, but they would hardly be spoken of as holy.

ESTABLISHING IN HOLINESS

Holy as applied to persons means morally *pure*. As applied to inanimate things it sometimes means ceremonially *clean*, and hence acceptable. (Matthew 23:19; 1 Timothy 4:5) It is true that the holy spirit starts a holy mind, but if that mind is to predominate over the natural tendencies of the body it must be not only started but added to, and it is this adding to, this 'renewing' (Romans 12:2; 2 Corinthians 4:16; Colossians 3:10), this 'changing' (2 Corinthians 3:18), this 'stablishing, strengthening, settling' (1 Peter 5:10) of the new mind, as well as the starting of it, which is included in the term sanctify. In short, it includes all the work of the holy spirit on the life of the new creature.

The Apostle tells us that he had been "made the messenger of Christ Jesus among the Gentiles, doing priestly duties in connection with God's good news, so that the sacrifice—namely the Gentiles—may be acceptable to him, being as it is an offering which *the holy spirit has made holy*". (Romans 15:16, *Weymouth*) Again: "Both he who sanctifies and those whom he *is sanctifying* have all one Father; and for this reason he is not ashamed to speak of them as brothers". (Hebrews 2:11, *Weymouth*) It is not, therefore, simply that they *were* sanctified when first brought into contact with God's holy power, but that that purifying, that holifying influence continues. If it does not continue, the cares of this life and the deceitfulness of riches will soon quench the little flame of new life which the spirit kindled.

If this holy life is quenched, this sacred group of im-

*It is conceded that the word "consecrate" is sometimes used in the Authorized Version as indicating what the High Priest did respecting sacrifices already presented and accepted, but for this act of dedication or setting apart for sacrifice we have other words just as good or better. At all events, in this article, and in these columns generally, consecrate is used in the sense defined on page 220, column 2.

pressions entirely displaced by earthly things and by willful sin, then there is no hope for that soul, or individuality to be perpetuated. The opportunity for human life which it had at one time was removed when that human life was slain as a joint sacrifice with Christ: so that if the life there started, and by which the individuality was intended to be preserved, dies out, there is nothing left for that individual but the "blackness of darkness . . . for ever". (Jude 13) He is "twice dead, plucked up by the roots" (Jude 12)—both roots, both his terrestrial and his celestial promises of life, having been discarded.

"YE SHALL BE HOLY"

We are spoken of as new creatures and as new men but we are not spoken of in the Scriptures as having a new nature; for nature is determined by organism. If *faithful* we may become "partakers of the divine nature" (2 Peter 1:4); if *less faithful* we would not be worthy of it, but unless *unfaithful* the new mind can be transferred to the kind of organism which pleases heavenly wisdom best.

Going back to our Master's prayer, "Make them holy through thy truth, thy Word is truth," we are reminded of the word of the Lord through the Apostle Peter when, addressing the church, he said: "Not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he who called you is holy, be ye yourselves also holy in all manner of life; because it is written, Ye shall be holy; for *I am holy*". (1 Peter 1: 14-16) Here is our clue to the inspired usage of the word holy. Whatever it is, God is it. Holiness is the absolute and inherent state of Jehovah's being. And when the Master prays "Make them holy", he is praying in effect: 'Make them like thyself, which art holy'. And how can the new creature be like God now, seeing that he has but an imperfect organism to practice with? Manifestly we cannot be very much like him in wisdom until we have new mental machinery, wherewith to gather complete knowledge and to apply it where most appropriate. We shall never be distinguished for our wisdom as long as we are in our trial state. Neither can we be like Jehovah in our conception or practice of justice; try as we will, we still come far short. And we are not much like God in power. We shall never have his attributes to the same *extent* as possessed by Jehovah, but when we have a perfect body we may have them in the same *proportion* as he has them. In the realm of wisdom, of justice, of power we shall find the Lord supplying us with what is necessary; but it is only in the realm of good will that we can be just like God. It does not require a perfect organism to wish another well, to have at heart the welfare of all mankind. Unless we do wish them well we are not conformed to the image of God's dear Son, we have not responded to the holy influences which the truth has brought us.

BENEVOLENCE LIKE GOD

This settling and establishing of benevolence as a habitual attitude of mind, as the customary motive of our lives, stamps us, more than anything else, as true sons of the Highest. On the other hand: "If any man have not the spirit of Christ he is none of his". (Romans 8:9) If we are carrying and entertaining the least spirit of ill will or malice, the least desire for revenge or retaliation, we cannot be said to have the sanctifying work sufficiently done to be in the "image of him that hath created" us, as new creatures. (Colossians 3:10) Malice may *arise* under great stress, or under extraordinary circumstances, but if we have the spirit of the Lord Jesus we will not *harbor* it but will 'commit our cause to him who judgeth righteously'.—1 Peter 2:23.

It is the truth that is to do the sanctifying. Error never makes any one holy. It cannot. For error comes, directly or indirectly, from Satan, the great opponent of God. Satan is actuated by other than the holy spirit, and influences which emanate from him could not, therefore, lead one into closer conformity with God's will and character. Are we, then, to expect that we shall be sanctified by the truth only after we have gotten rid of all error? No: for if that were so, none of us would have any chance at all. As long as we are in the flesh we shall be finding error there, as the light shines brighter and brighter toward the perfect day. We are sanctified by the truth which we see and love in *spite* of the error, but not *because* of it. Probably many a faithful saint has been sanctified by the truth that "God is love" even while he supposed that a part of God's system of judgment was to torment sinners. His supposition about torture did not help him to appreciate Jehovah; it hindered him. But he believed that God is love in spite of his erroneous conception about some of God's doings; and as a plant is turned toward the sunlight, so his mind grew in the direction of love.

SPECIFIC SANCTIFYING TRUTH

It is not truth in its general sense that is apportioned for the work of making us holy. Doubtless if we were perfectly balanced, every item of truth, every fact in the universe, would deepen our devotion for and heighten our praise of Jehovah. But since we are very imperfectly balanced we find that extraordinary knowledge in any line tends rather to puff up than to build up (1 Corinthians 14:1), if there is not something humiliating connected with the possession of that truth.

It is not, then, truth about or in mathematics, for instance, which the Lord has provided for this purpose. He has not left us in doubt, for it is "Sanctify them through thy truth, *thy Word is truth*". The Vatican Manuscript has it: *"Thy Word is the truth,"* i. e., thy Word is the truth apportioned for this special purpose of purifying and edifying the minds of those who are called to be partakers with Christ in his glory. If no qualification had been made of the word truth, there would be no common basis for fellowship among the followers of Christ, and only a very hazy and distant common hope. Some would be studying mathematics with the hope of being sanctified thereby; others would be studying history; others fine arts, etc.

And are we to understand that the Bible contains everything that God knows? By no means. According to its own testimony the Bible is but a light that shineth is a dark place until the day dawn and the day star arise (2 Peter 1:19): it is but a lamp unto our feet

and a lantern to our pathway. (Psalm 119:105) But it is *truth*; and it is such an apportionment of truth as has accomplished and will accomplish its intended purpose: and it has not accomplished much else. English-speaking peoples have a childish idea (or had) that Christendom has been wonderfully influenced by God's Word. The truth is that Christendom has gone out of its way to disregard, yes, to disdain every precept that Christ ever gave.

THE WORD AND THE TRUTH

It will be noted that the Master did not say that we are to be sanctified by the Word, by the literary record of God's doings and purposes, but that we are to be sanctified by the *truth*. There is a distinction between the Word and the truth, as made elsewhere by our Lord Jesus. On one occasion he said to those who already believed: "If ye abide in my Word, then are ye truly my disciples: and ye shall know the truth, and the truth shall make you free". (John 8:31, 32) It is the truth which is the active agency in God's Word; it is the truth which does the sanctifying, and it is the truth which sets us free, free from error, free from superstition, free from fear, and if followed, free from death; for Jesus himself is the Truth (John 14:6), Jehovah's most perfect lesson on heavenly justice and love.

The record we have of Jesus' doings and of Jehovah's purposes in and through him conveys, naturally, the holy influence of both Jehovah, the Supervisor of the work, and of Jesus, the principal Coöperator in the work. It conveys such impressions only if we are in harmony with them, only if our hearts respond to God's goodness as manifested through Christ Jesus his Son. It is like the personal influence of a friend which permeates his letters. Unknown to us he may go to a distant city, he may write us on a strange typewriter and not sign his name, but if we *know* him well we will easily know who the author is. That letter carries the stamp of our friend's personality. It is permeated with his spirit; it lies between the lines and between the words, as much as in them, for it has a certain style, a certain manner of expression, a certain kind of subject matter which convey to us impressions not felt by even the most learned stranger or the most curious worldling.

CERTAIN PRINCIPLES INVOLVED

It is even so with God's Word. Many of the wisest of the earth have known it in a literary way; some have known it by rote from beginning to end; and they were not always sanctified by it. To be sanctified, or to be made more like him who is holy, one must see back of all the incidents related, back of all the prophecies recorded, back of all the historical accounts, here an indication of divine wisdom, there some instruction on divine justice, now some manifestation of divine love toward a destitute and unworthy race, and again some show of divine power.

Like a friend's face behind a lattice, only parts of the visage being visible, so the Lord lets only fragmentary conceptions of his glory in upon our minds row: but if we love him we recognize him. How often does it happen that we do not recognize those we love, even in the night? "Now we see through a mirror [God's Word] obscurely, but then face to face." (1 Corinthians 13:12) For this happy time we await the spirit birth, the first resurrection.—Revelation 20:4.

Reviewing then, we find that "all people will walk every one in the name of his god" (Micah 4:5), and that these gods are not Jehovah. Being 'fools, they walk in darkness'. (Ecclesiastes 2:14) But some of "*the people who [once] walked in darkness* have seen a great light". (Isaiah 9:2) The first glint of that light was the realization of the condition of the world and their own condition with it; the next shimmer of light was an appreciation of the fact that "blessed is the man that walketh not in the counsel of the ungodly". (Psalm 1:1) Another gleam of the same sacred lumination is a recognition of the principle that " it is not in man that walketh to direct his steps" (Jeremiah 10:23), but that the directing should be done by Jehovah and that the inquirer should "no longer walk as the Gentiles also walk".—Ephesians 4:17.

"WISDOM TO UNDERSTAND HIS WAY"

On behalf of such the promise is given: "The meek will he teach his way". (Psalm 25:9) It is "wisdom to understand his way" (Proverbs 14:8) and happiness to be able to say: "His way have I not declined" (Job 23:11), having responded to the advice: "Delight thyself also in the Lord, and he will give thee thy heart's desires; *commit thy way unto the Lord*; trust also in him and he will bring it to pass" (Psalm 37:5), because "the ways of the Lord are right".—Hosea 14:9.

The three requirements to walking with God are distinctly mentioned by the Prophet: "What doth the Lord require of thee, but to *do justly*, and to *love mercy*, and to *humble thyself* to walk with God". (Micah 6:8) The least of justice we can do is to recognize that the main tenor of the world's course is not right, and to cease to approve it—to repent, to change our minds from the approval that we once had for the world. The least love of mercy we can show is to separate our hearts from those things and conditions which have incurred divine wrath (Romans 1:18)—to be converted from the world. We can humble ourselves only when we 'trust in the Lord with all our heart and lean not upon our own understanding': when we 'in all our ways acknowledge him', only then will he 'direct out paths'.—Prov. 3:5, 6.

We cannot walk with God until we commit our way to him. Enoch walked with God; all the ancient worthies walked with God, though not all of them in as distinctive a manner as Enoch. But since God's footsteps now lead through a little valley of sacrifice, therefore, all those who humble themselves to walk with him during this age are directed to the way of sacrifice, Jesus making their bodies acceptable as sacrifices. (Romans 12:1) There is no merit to cover defects of the heart; if the heart is not right in God's sight the consecration is not accepted—and there an end.

THE WAY OF THE LORD

And what does walking with God mean? It means to proceed as he proceeds; to go when he goes, to stop when he stops, to wait when he waits. It means to have the

fellowship of the invisible One; and for this reason the world, who cannot see the Lord, thinks we are walking foolishly alone.

When the Lord accepts our consecration and slays us in sacrifice he starts a new life in us, a new life in Christ Jesus, and informs us that "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) They find that not only is a clean heart *created* in them, but also that the Lord has provided agencies for the *renewing* of right spirits within them. (Psalm 51:10) They can expectantly pray: "Quicken thou me in thy way" and "Establish my footsteps in thy Word". (Psalm 119:37, 133) Of such it can be said: "The Lord directeth his steps".—Proverbs 16:9.

Those who have started to walk with God and in the Master's footsteps "ought also so to walk even as he walked" (1 John 2:6), and that was *faithfully*. "If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1:6, 7) Jesus promises: "He that followeth me shall not walk in darkness, but shall have the light of life". (John 8:12) Being thus in the Lord's family, we seek to "walk worthy of the Lord" (Colossians 1:10) and worthy of that salvation which is brought "through sanctification of the spirit, even belief of the truth".—2 Thessalonians 2:13.

FROM SIN TO GLORY

The major steps from sin to glory, as presented in the holy Word, are therefore seen to be:

SIN

REPENTANCE		Acts 17:30
CONVERSION		Matt. 18:3; Acts 3:19
CONSECRATION		Psalm 37:5
JUSTIFICATION	RECEPTION BY JESUS	John 6:37
	PRESENTATION BY JESUS	John 14:6
	ACCEPTANCE BY GOD	Acts 10:35; Romans 8:33; Ephesians 1:6
SPIRIT-BEGETTING		James 1:18; 1 Peter 1:23; 1 John 5:1
SANCTIFICATION		John 17:17; 2 Thessalonians 2:13
SPIRIT-BIRTH		John 3:13; 1 Peter 3:18; 1 Cor. 15:52, 53

GLORY

PICTURES OF FACTS

Should we expect to find these New Testament facts pictured by God's Tabernacle in the wilderness? That would be a very reasonable expectation, in view of the Apostle's statement that these things were "for a testimony of those things which were afterward to be spoken". (Hebrews 3:5) And do we find them so pictured? Yes, very plainly so. Attention has been called to this in a recent article in these columns but we mention some of the main points briefly again.

Outside of the camp of Israel were the great stretches of the wilderness, picturing heathendom, the world in general, which has been 'made a wilderness' by the influence of Satan. (Isaiah 14:17) Heathendom, whether in New York, in Jokjokarta, or in Soochow, is not expecting any benefit or any manifestation of divine favor as the result of the antitypical atonement sacrifices. Heathendom does not have divine favor and makes no pretense of having it. When the Jews expelled some one from the camp it was a way of saying that they considered that person to be unworthy of and outside of God's favor and blessing. This is clearly shown by the attitude which Judaism held toward Jesus and his followers, as it is written: "The bodies of those animals whose blood is brought into the holy places by the high priest are burned outside of the camp. Therefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us, then, now go forth to him outside of the camp [i. e., beyond the pale of the camp's esteem and commendation], bearing reproach on account of him".—Hebrews 13:12, 13.

THE CAMP PLATTED OFF

A part of the wilderness was platted off and was made into a camp, even as Christendom is charted off from heathendom. The camp considered itself in divine favor and had some basis for thinking so; it also hoped for blessings to be brought to it as a result of the sacrificial work of the atonement day. During this gospel age, and until 1881, Christendom was blessed and admonished and warned of God and had considerable basis for believing itself to be in divine favor, and it was still hoping for some special benefit to be derived from Christ's sacrificial work. Since 1881 this idea has been less and less prominent. As one soldier remarked in the recent war: "If God is on our side he has left us to do all the fighting". Christendom, even more than heathendom, is unsympathetic toward sacrifice and, like Job's "friends" of old, considers unpopularity and suffering to be a mark of divine disapproval. Yet it vaguely desires and longs for the happiness which only atonement with God can bring.

In the midst of Christendom for many centuries has been God's church, the spirit-begotten ones, antitypical under-priests, doing a work under the direction of their great High Priest. (Hebrews 3:1) In the midst of the camp of Israel was the Tabernacle where high priests and under-priests ministered on the atonement day—once each year. All the ground outside the court of the Tabernacle was common or unhallowed ground; all inside that "wall of spotless white" was holy, sacred. As faith became less and less of a factor in the Israelitish life, the Tabernacle came to be regarded as a sort of tumor on their body national. They did not know exactly what to do with it; and, after many vicissitudes, it was finally almost in disuse, until David restored it and its services.

Likewise Christendom has been at a loss to know what to do with the devout followers of Jesus; and as Christendom's faith in God's purposes for man has dwindled and dwindled, the church has come to be more and more conspicuously in the way. It is particularly inconvenient in time of war.

THE BULLOCK AND THE GOAT

Looking at the typical atonement day sacrifices we find that there were two offerings, the bullock and the Lord's goat. (Leviticus 16) In Hebrews 13 we have our Lord Jesus identified in antitype with the first of these sacrifices, which was the bullock; and those who follow in

the Master's footsteps correspond to the second phase, namely, the antitypical goat. In the sacred account no mention is made of the bullock's being taken from the congregation of the children of Israel, even as our Lord Jesus was never among those who were in need of atonement. For Jesus was always "holy, harmless, undefiled, and separate from sinners" (Hebrews 7:26); he was born in the antitypical court condition. He was always righteous; hence always had God's favor.

But mention is made of the Lord's goat, that it was taken from "the congregation of the children of Israel". (*Leviticus 16:5*) Even so the Lord's people of this gospel age have been drawn (John 6:44) or attracted by the message of God's goodness as contained in the gospel. (2 Corinthians 4:4) Their hearts have responded to it; the goodness of the Lord as it becomes known to these seekers after God draws them to the *point of committing themselves to the Lord's arrangements* for the blessing not only of Christendom, but also of heathendom. The Tabernacle was God's arrangement for blessing Israel, and that arrangement was entered by the goat only with a view to participation in the sacrificial phases of the atonement work. The goat entered *those arrangements by the gate—the only means of* access into the court. So Jesus assures us that he is "the way" (John 14:6) and "the door" (John 10:7), or means of access into the privileges of blessing and sacrifice. The only way we can approach to God or enter into his service is by committing our case to Jesus, for "all things are by the Son".—1 Corinthians 8:6.

PRESENTED TO GOD

The goat was led into the court and presented before the Lord, the Lord's presence being represented in the court by the pillar of cloud. The Scriptures do not inform us in just what part of the court the animal was slain, but since it is generally agreed that all animals for *burnt, sin, and trespass offerings were slain on the north* side of the altar,* it is not unlikely that this particular beast was slain there too, and hence, previously presented and accepted at or near that place.† But no matter, it was presented, accepted, and slain, and in any case it was led at least to the brazen or, more properly, *copper altar.*

The Lord's goat represented certain of the experiences of the church of Christ *as a whole,* although it is also a fair depiction of the experiences of faithful *individual* believers. They are admitted into a condition of divine favor, with a view to becoming participants in the antitypical *sacrifices of this gospel age. Being naturally* imperfect, they would not be acceptable as sacrifices in their own righteousness, and for this reason the merit of Jesus' sinless life (the life he ceased to live or experience at Calvary, but the right to which he did not forfeit) is made use of in the divine arrangement to make the blemished bodies of would-be sacrificers acceptable to Jehovah for slaying and for consumption on the antitypical altar. The altar pictures Jesus' perfection as a human being, as that perfection is related to sacrifice. It was only on the basis of his perfection as a human *being that Jesus' sacrifice was well pleasing to God: it* is only on the basis of Jesus' human perfection that *our* sacrifices are acceptable to God.

JUSTIFICATION AND THE SACRIFICE

The altar therefore shows the relation of justification to the sacrifice of the goat. While the court teaches justification, it *pictures much more than that.* It shows divine favor as connected with sacrifice. Of the Lord Jesus it is said: "He was full of grace and truth" by nature. He always had God's favor. But to us "grace and truth *came* by Jesus Christ". (John 1:14, 17) Unless we are humble enough to pass the gate of consecration and to enter into the divine arrangement through Christ Jesus we cannot have divine favor (1 Peter 5:5) nor be "justified freely by his grace through the redemption that is in Christ Jesus".—Romans 3:24.

From the time of the slaying of the antitypical sacrifice the individual believer's experiences, the experiences involved in the maintenance of his *life* as a *new creature,* are pictured in the person and activities of the underpriest in the court. His membership in the composite body of Christ, and the experiences involved in the maintenance of that position in the anointed body are shown more particularly in the body of the High Priest, whose *principal* activities on the atonement day were in the sanctuary, consisting of the two holies, which was entered by the door, or first vail, the door which, implying spirit-begetting, really marks the time, though not the act, of spirit-anointing—for the Tabernacle proper represents the Christ *company,* prospective and in *glory, rather than the individual new creature.*

Are we, then, to understand that the new creature is represented both in the court and in the holy? Yes, but with certain qualifications. The court represents the experiences of the new creature more particularly from the standpoint of his justified flesh; while the holy represents him more particularly as a member of the Anointed One, from the standpoint of his heavenly hopes and prospects. We say *more particularly* because the "anointed" experiences of the new creature and those of his flesh are not absolutely dissociated in the picture, even as they are not dissociated in fact. In the picture the under-priests were engaged in certain activities in the court, even as certain activities of the new mind have to do with the body in the work of sacrifice. The flesh itself is influenced to a certain extent by the development of the new creature. There is a sparkle to the eye, a vivacity to the step which was not there before the *organism was dominated by the new mind.* On the other hand, there were, in the type, the copper sockets, the lamp wicks, and the incense powder in the holy, all of which are references to the flesh of the new creature, but only in its relationship to the work which the holy stands for—sanctification, which, beginning with the anointing, or designation to office, includes all preparation necessary for the glorified Christ station, the antitypical most holy.

*So says the Mishna (*Zeboch, ch V*) a sacred, but non-canonical* Hebrew work. The north side is most probable, because the east side was occupied by the ash refuse, the west was not far from the laver, and the south (according to Josephus and the Mishna) had the acclivity, or inclined approach to the altar

†The place of presentation of sacrifices would be settled beyond question by Leviticus 17:4, 5, 9, and several other passages, as being "at the door of the tent of meeting", were it not for the statement in Leviticus 17:6 which is given apparently with a view to explaining that the phrase, "at the door of the tabernacle," signifies the general area in front of the Tabernacle, in which, of course, the altar was located. This view admits the possibility of the animals being presented, accepted and slain just by the altar—which seems most probable.

DOORS OF OPPORTUNITY

The general symbolical significance of a door is *opportunity*. The outside gate represents opportunity for entrance into God's favor and for participation in sacrifice. The door, or first vail, pictures the opportunity of being made meet for the inheritance of the saints in light, for the light of truth now and for the light of glory then. It is not by chance that the *holy* pictures *holy*-fication, or the process of sanctification. The antitypical holy is the condition calculated to develop in us a homelike feeling toward holiness, so that we shall not feel out of place when ushered into the holiest of all, even heaven itself. The vail leading into the most holy represents the opportunity of realizing all the hopes set before us in the gospel, even "the grace which is to be brought unto us at the revelation of Jesus Christ".—1 Pet. 1:13.

The way over which the Lord is leading us as prospective members of the body of Christ is evidently directed with a view to acquainting us with the basic principles of his character, and to conforming our hearts thereto, since these are also the dominant principles of all the universe. He is showing us enough about wisdom, justice, love, and power to test our loyalty to them as principles; and if we are faithful now in practicing at them he will give us both the capacity and the opportunity for exercising them under conditions most blessed to ourselves and to others.

JEHOVAH'S FINISHING SCHOOL

The School of Jehovah and Jesus offers us a curriculum, a course of studies, which is simple in comparison with many of the great universities of the world; yet nowhere is there instruction which is so comprehensive and so thorough. We are offered lessons in wisdom, in justice, in love, in power, as major studies, and all the fruits and graces of the spirit as daily routine applications of these principles. The better to instruct us the Lord has arranged not only for preparatory courses in repentance and conversion, but also for regular classes in consecration, justification, and sanctification. There is the transfer from the junior to the senior work in spirit-begetting; and there is the graduation exercise, spirit-birth. The campus and buildings, so to speak, of this school consist of the camp, the court, the holy, and the most holy. As the court is in the camp and the holy is in the court, so wisdom's exercise does not cease when the court is entered, nor does justice cease to be learned when one enters the holies.

We cannot pay the tuition in this school, so we give our notes in good faith; the notes receive the personal endorsement of the Vice-president of Jehovah's bank; then our notes pass as legal tender, because of Jesus' assets.

OUR CURRICULUM

Our Classes

WISDOM:

Repentance:	"The fear of the Lord is the beginning of knowledge"; "the fear of the Lord is the beginning of *wisdom*".—Proverbs 1:7; 9:10.
Conversion:	"The fear of the Lord is to hate evil." "Jesus Christ . . . of God is made unto us *wisdom*."—Proverbs 8:13; 1 Corinthians 1:30.

JUSTICE:

Consecration:	"Take my yoke upon you and learn of me."—Matthew 11:29.
Justification:	"Jesus Christ . . . of God is made unto us . . . *righteousness*." (1 Corinthians 1:30) Thus we learn the unalterableness of the divine standards. It was necessary that he be "raised for our justification".—Romans 4:25.

LOVE:

Spirit Begetting:	"Being begotten again . . . by the Word of God."—1 Peter 1:23, 3.
Sanctification:	"Jesus Christ . . . of God is made unto us . . . *sanctification*." (1 Corinthians 1:30) The new creature is a child of love, and as such has every opportunity for being well born.

POWER:

Spirit-Birth:	"Jesus Christ . . . of God is made unto us . . . *deliverance*." "Raised in *power*."—1 Cor. 1:30; 15:43.

DEFINITION OF TERMS—CONSECRATION

The word *consecrate* comes from two Middle-Age Latin words, *cum* and *sacer*, which together mean to *cause to be sacred*. This etymological definition of the word corresponds very nearly to some of its usages in the Old Testament. But since we have other words to represent the thought of dedicate, hallow, and set apart to sacred purposes, it seems more clear to employ this term in its modern usage as given by the New Century Dictionary: "Consecrate: to dedicate solemnly, as from emotions of gratitude or convictions of duty; devote, as, He consecrated his life to the cause". This use of the word well describes what the individual believer does when he commits himself to the Lord and his purposes. The word consecrate occurs only twice in the Common Version New Testament, and in each instance is used for a different Greek word. In Hebrews 7:28 it is used to translate *telee-o-oh*, which really means *to make perfect* or complete; and is so used twenty-five other times in the New Testament, as for instance, in Hebrews 2:10, "made perfect through suffering". The other time, in Hebrews 10:20, *consecrate* is used to translate *egkineezo*, which really means to *inaugurate*, and is so translated in Hebrews 9:18 by the word *dedicate*. In the Common Version Old Testament the word is used rather frequently, but careful research shows that it could almost always be better rendered by other modern words. In Exodus 28:3 the word really means *cleanse, hallow, purify*. In Joshua 6:19 it means *dedicate, hallow*. In Numbers 6:12 it does mean *consecrate* or set apart to sacred purposes.

The word *present* has been sometimes used as describing the action of the believer at the antitypical court gate. This word is accurate enough; the only difficulty is that it has such a wide use in profane matters that it seems less fitting for things of religious import.

THE MEANING OF JUSTIFY

The word *justify* means *to make right*, to declare or to render righteous. It is so used in almost every text in the Bible where the word occurs at all. Psalm 143:2 uses the Hebrew correspondent, and that same word is used everywhere in the Old Testament where the word justify is found in the English text. The Greek word *diki-o-oh* is employed exclusively in the New Testament for this thought. Acts 13:39 says: "They that believe are justified [made right] from all things". The word is used thirty-nine times in the New Testament; thirty-

seven times translated *justify,* once *free,* and once *be righteous.* There seems to be no room for confusion as to the meaning of this word—to make right, to render just or righteous.

Justification is the stamp of approval for sacrifice which Jehovah gives to the consecrated believer, and this depends on two things: *faith,* or heart harmony with God (Romans 5:1), and the *blood of Christ,* or the power residing in Christ's sacrificed life to cover the defects of our bodies. (Romans 5:9) There is no provision made for covering blemishes of the heart, though there is provision made in the next age for softening and mellowing hearts now out of accord with God.—Jeremiah 31:33, 34; Ezekiel 11:19; 36:26.

If our hearts have now been broken and rendered contrite by the experiences of life God will not despise us any longer, in so far as our hearts are concerned (Psalm 51:17), though we would still be judicial enemies through imperfect *works.* (Colossians 1:21) Before the sacrifice of our Lord Jesus was made and before he appeared in heaven on behalf of believers this heart harmony was the nearest approach which could be made to having God's approval and fellowship. Jehovah could and did approve the heart; and when nothing further could be done, this faith in God brought the consecrated believer into a state of friendship with him. (Romans 4:3) But full justification is in the nature of a receipt for a debt paid; and whatever friendly sentiments there may be between creditor and debtor the receipt cannot be issued until the settlement is actually made—though the account may be satisfied by a friend.

JUSTIFICATION TO LIFE

There being no opportunity for official sacrifice prior to this age, there was no provision for carrying out the justification by covering the blemishes of the body. Hence for the ancient worthies the fullest heart devotion could bring only approval of their hearts, not life justification. But since the age of sacrifice began and no one is accepted or approved for any other purpose than sacrifice as part of the great sin-offering (there being no other calling) there has been no such thing as heart approval without life justification. Any heart really devoted to the Lord would be just the kind of heart to coöperate with him and with the great High Priest in sacrifice; so the blood of Christ is applied to make his *body* acceptable, and thus both heart and organism receive the stamp of approval—justification unto life—not unlike an inspector marking certain cattle for slaughter, or certain meat for consumption.

"With the heart man believeth unto righteousness [that much righteousness, heart righteousness: and the faith that is strong enough to bring approval for the heart is also strong enough to prompt its possessor to step out boldly before all the world and say: I believe in this arrangement that God has in our midst and I am going in for it]; and [thus] with the mouth confession is made unto salvation."—Romans 10:10.

The word *sanctify,* in its application to new creatures, has already been explained. *Justify* refers more specifically to legal standing, while *sanctify* has more to do with the moral standing and development of new creatures.

THE SINS AND SORROWS OF DAVID

— — AUGUST 15 — 2 SAMUEL 12:9, 10; 18:1-15 — —

ABSALOM'S SHAMEFUL DISLOYALTY — PRIDE, INGRATITUDE, HYPOCRISY, REBELLION — LOVE IN RETURN FOR TREACHERY — KING DAVID'S RIPENESS OF HEART AND OF CHARACTER ILLUSTRATED — LESSONS OF CONFIDENCE IN GOD.

"Whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

SOME very trying experiences marked the closing years of King David's life. These, however, under the Lord's providential care, worked out for the king a ripeness of heart and of character which are exhibited to us in the Psalms of his later writing. These disastrous experiences date from the time of his sin, and to a considerable extent they were used of the Lord as punishments for that sin. Although in the case of Absalom's rebellion we may trace the evil which there culminated to circumstances which occurred long before David's sin, we are also to remember that it was quite in the Lord's power to have shielded the king so as to prevent the success of Absalom's machinations.

Among these earlier influences may be mentioned David's marriage to Absalom's mother, who was the daughter of a foreign king. The divine counsel is to the effect that God's people should not be unequally yoked together with unbelievers; and this counsel applies to the spiritual Israelites of this gospel age. The disregard of the divine wisdom was sure to produce unfavorable results in some manner at some time. Children born to such a mismated marriage are sure to inherit certain elements of character and disposition from the unbelieving parent which will eventually show themselves. In the story of Absalom we see an illustration of this fact. His vanity, insubordination, disloyalty, went hand in hand with an ambition which seemed to hesitate at nothing. It killed a half-brother who stood between himself and the throne, and later on stimulated a usurpation of his father's throne and the seeking of his father's life.

Absalom's murder of his half-brother under provocation led to his fleeing to his grandfather's dominion, where he remained three years. Then through intrigues in official circles King David's love for his son was prevailed upon to such an extent as to permit Absalom's return to his home land, and eventually to all the privileges of the heir apparent to the throne. The young man, remarkable for his handsome appearance, introduced from his grandfather's court a custom which still prevails in Egypt, namely, that a prince should have a special chariot and a bodyguard of fifty trained men. The people were pleased with the display of royalty in their prince, as for several years a great and sobering change had been coming over the king, who was advancing in years and who no longer showed himself among his people as much as formerly.

The vain young prince was quick to see that his spectacular course pleased the people: and quite probably he had heard that his young brother Solomon was David's choice for his successor in the kingdom. Absalom concluded to make a bid for the royal honors of his father. His method was a crafty one: he would steal the hearts of the people from his father to himself. He had no filial affection; only selfish ambition is manifested in his course. This conspiracy against his father may be considered as having begun immediately upon Absalom's return from exile or as dating from his full acceptance back to fellowship with his father and to a princely position. In the latter case it was four years in progress, in the former six years.

THE CONSPIRACY A SUCCESS

When Absalom considered that matters were ripe for action, he asked permission to go to Hebron, there to offer a great sacrifice unto the Lord in harmony with a vow made years before. Thus the occasion was made so important that the taking with him of many of the chief men of the army and of the city would not be considered remarkable, but rather an honor to the king through his son. Meantime spies had been sent throughout the twelve tribes; and trumpeters were posted in various quarters, so that when Absalom should proclaim himself king at Hebron, the whole line of trumpeters would sound almost simultaneously and the spies in Absalom's secret service would explain that now Absalom was king. The people would thus get the impression that the revolution of the kingdom was complete, that King David was thoroughly vanquished, and that their personal prosperity with the new king would depend upon their prompt manifestation of loyalty to his cause. The plot worked remarkably well, and as a result practically the entire nation was turned to Absalom in a day. The conspiracy was successful to a degree that scarcely had been anticipated. Practically the whole nation gave allegiance to Absalom in so outward and marked a manner that after his death it was necessary for King David to be publicly requested to return to the head of the tribes.

Utterly surprised and unprepared for Absalom's unfilial conduct was King David. When he learned of his son's rebellion and realized its extensiveness, he at once perceived that no other course was open to him than that of flight. It was a time of peace; and he did not have a large retinue of soldiers at Jerusalem, but merely what might be termed a bodyguard. With these and the loyal officers of the court he fled across the Jordan, where he had time and opportunity to gather a few reinforcements, and where he might feel comparatively safe in the small but strongly fortified city of Mahanaim. Meantime Absalom displayed his contempt for his father and his household and thus, so to speak, showed the people that the rebellion was one in which no quarter or reconciliation was to be expected. With a large army which had cast in their fortunes with the rebellious prince and expected under his patronage to reap large results of honor, influence and power as successors to the officers of the kingdom, Absalom pursued King David in haste. There seems to have been no doubt whatever that he was bent on capping the climax of his disgraceful course by the murder of his father. His pursuit with a large army meant this.

Although King David's army was much the smaller of the two, they probably had the advantage in that many of the king's guard were men of special ability and large experience as warriors. The king was persuaded not to go with the army, whereupon he divided it into three parts under three of his ablest adherents. These met Absalom's army and attacked it from different quarters. The battle resulted in the slaughter of 20,000 of Absalom's forces and the routing of the remainder, including Absalom himself, who, being caught by the head in the low branches of a tree, was unhorsed and left helpless, and was slain by Joab, the chief of King David's generals.

Near the watch tower of the wall of Mahanaim King David awaited news of the battle, while the watchmen reported that he saw a messenger running and, later, another. When the first runner arrived, he announced in a general way the success of the king's army. Then the king, in harmony with his parting words to the soldiers that in any event they should spare Absalom, inquired first of all: "Is the young man Absalom safe?" As we are shocked with the unfilial conduct of Absalom toward his father, so we are deeply impressed with the fatherly love of David for his erring son, who sought not only his throne, but his life. What was the difference between the two characters? Which was the more noble, the more honorable, the more admirable? There could be but one answer from any quarter on this subject; even David's enemies could not read this record without an appreciation of his grandeur of soul. He was more anxious for Absalom than for his throne apparently, yea, than for his own life. The difference between the two characters can be accounted for in only one way, namely, that David was a man after God's own heart, one who had passed through trying experiences and had learned profitable lessons, one in whom the spirit of love had been largely developed. Absalom, on the contrary, is an illustration of selfishness and of ambition which stooped to anything in order to accomplish its ends.

The second runner was probably one of the king's household servants who had engaged in the battle. He quickly told the whole story. Upon hearing thus of the death of Absalom the king was moved to violent grief, and gave utterance to words which stand among the most pathetic on the pages of history: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

A PRAYER FOR PARDON

——AUGUST 22—PSALM 51:1-17——

PROSPERITY AND PERSONAL ADVANTAGE — DAVID'S SINS OF COVETOUSNESS, ADULTERY AND MURDER — REPROOF BY NATHAN THE PROPHET — A HUMBLE AND A CONTRITE HEART — BLESSINGS FROM STUMBLINGS.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Psalm 51:2.

PROSPERITY did not work to King David's personal advantage. After years of phenomenal success under the Lord's blessing, when his kingdom was mighty and his name honorable, and the necessity for his personal participation in wars was passed, and his heart had begun to gravitate towards earthly pleasures and was less zealous for the Lord and the law than at first, the king fell into grievous sins, which appear all the more black in contrast with the high moral character shown by him in his earlier life, when he was the man after God's own heart. The story of his sins, how he became enamored of Bathsheba and committed adultery with her, and subsequently, to shield himself, caused her husband Uriah to be placed in the forefront of the battle that he might be killed by the enemy, involving the loss of several other lives as well, is told in the Scriptures in a most straightforward manner, without the slightest effort to condone the king's wrong-doing. No excuses are offered in connection with the account; the full weight of these awful crimes is laid directly on the king's head. Whatever excuses may be offered on his behalf must come from the reader of the account. We may suggest some thoughts along this line: In that day the kings of the world exercised a despotic authority, and it was a theory among the people that the king could do no wrong—that whatever he pleased to do was proper to him because of his high position as the head and ruler of the nation. We could in no sense of the word agree with such a thought. Nevertheless we can reasonably suppose that a sentiment so general would have more or less influence upon the mind of the king. He who respected Saul's life because he was the Lord's anointed may have to some extent fallen into the misconception that his own anointing by the Lord relieved him in some degree from the responsibilities resting upon others of his nation.

For about two years after these crimes were committed the king sought to stifle his conscience, and to consider that he was only using kingly liberties in what he had done. Nevertheless his conscience smote him, and he felt an alienation from God and a condemnation under his law such as

he would not have felt had he been of a different stamp of character. God was not hasty in reproving him, either. He allowed him to have a full taste of heart bitterness—allowed him to feel the darkness of soul, absence of joy, resulting from the cloud which had come between him and the Lord. It was at the appropriate time, after David had passed through secret mournings and travailings of the soul, that the Lord sent him a reproof through Nathan the Prophet to bring the whole matter clearly before his mind. Nathan, under the figure of a parable, excited the king's sympathies and drew forth declaration of a very severe judgment—a death sentence—against the person offending, and then the Prophet brought home to him the lesson, saying, "Thou art the man!"

King David, we are to remember, did not belong to the spiritual house of sons, and hence had a far less clear view of such matters than that which would properly belong to every member of the house of sons, begotten of the spirit and "taught of God". We are not, therefore, to expect to draw a lesson to ourselves along similar lines. Rather we of the spiritual house, under the clearer conceptions of the divine will, are to remember the interpretation of adultery and murder set forth in the New Testament: that whoever desires adultery, and is merely restrained from it by outward circumstances or fears, is really an adulterer in his heart (Matthew 5:28); that he that is angry with his brother, he who hates his brother, is a murderer—because the spirit of anger is that which, unrestrained, would lead to murder (Matthew 5:22); and that the person who covets the things of another is merely restrained from taking them for lack of opportunity or fear of consequence, is at heart a thief. If these principles be applied by the new creation in the examination of their hearts, it is entirely probable that some of the "house of sons" today may find themselves very near the plane of King David as respects sin, and so viewing matters they will exercise proportionately greater compassion in their judgment of the royal transgressor. Such, too, will find great consolation in the Lord's compassion, provided they are exercised in respect to their offenses as David was concerning his.

THE PSALM OF CONTRITION

The Fifty-first Psalm is generally recognized as being the one in which the Psalmist expressed to God his contrition for his sins, and the fact that it is dedicated to the Chief Musician implies that it was the king's intention that it, in common with other of the Psalms, should be chanted in the Tabernacle services, for which he had set apart a large number of singers. We thus perceive that if the sin was flagrant and gross, the atonement which the king endeavored to make was a most public one.

Here again we see why David was described as a man after God's own heart. His sins were not pleasant to God—quite the reverse; but the after-appreciation of the enormity of the sins and the hearty repentance therefor to the Lord, and the desire to be cleansed from every evil way, were pleasing to the Lord. Here we have an illustration of how all things may work together for good to those who love God. By reason of his heart-loyalty to the Lord and the principles of righteousness even these terrible sins resulted in bringing a great blessing to David's own heart—humbling him—giving him an appreciation of his weakness and littleness, and of his need to abide close to the Lord, if he would have the Lord's fellowship and compassion and be safe from the temptations of his own fallen flesh. So, too, with the new creation. How many of them have realized profitable lessons and blessings out of some of their stumblings—not that the stumblings were good nor of the Lord, but that the Lord was able to overrule such circumstances for good to those who are of the proper mind—rightly exercised by them to repentance and reformation

BEGINNINGS OF SOLOMON'S REIGN

——AUGUST 29—1 KINGS 1:1-3:15——

DAVID'S LATER YEARS AND THE DESIGNS OF ADONIJAH — ADONIJAH FAILS TO WAIT ON THE LORD — SOLOMON ANOINTED.

"The fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28:28.

KING DAVID was seventy years of age; Absalom, his eldest son, had died in rebellion not long before the present lesson opens. David's next oldest son was Adonijah, whom the death of Absalom had made the heir-apparent to the throne, and who is supposed to have been between thirty and forty years of age at this time. Joab, for a long time the head of David's army, must have been well-advanced in years, too, and probably was on the retired list, not merely on account of age but because he had deeply wounded King David's feelings in disregarding his instructions that Absalom's life should not be taken.

Adonijah thought the time ripe for him to proclaim himself king, and especially as he had succeeded in gaining the friendship of Joab, the long-time military leader, and the friendship, too, of one of the prominent priests. He made a feast, to which were invited, apparently, all of King David's sons except Solomon, who was known to be more or less a favorite with his father. The feast was held not far from Jerusalem, and the arrangement was made that in the midst of the feast one of the company should salute Adonijah as king. The others of his company were expected to echo the sentiment; and thus the movement would seemingly be a popular one and not a rebellion. It carried out much as planned thus far.

However, in God's providence, the matter was brought to the notice of King David, who promptly made the arrangement with the new general, Benaiah, with Nathan the Prophet, and with Zadok the priest, to have Solomon immediately placed upon the king's white mule, as a sign that the king had approved him as his successor. Then he was anointed in the name of the Lord; and forthwith the military salute was given, and the people of the whole city of Jerusalem shouted their joy, "Long live King Solomon". Next in turn, by King David's direction, King Solomon was brought to the throne and publicly crowned.

Adonijah, whose plans seemed to be working thoroughly, was astounded, and so were those with him, when they heard the clamor of the people, blowing of horns, etc., and later learned that it meant that Solomon had been crowned and enthroned. Adonijah feared for his life and fled; and his adherents melted away. Later, however, Solomon sent word to his brother Adonijah, assuring him of peace.

Thus beautifully King David's public career ended, not in an eclipse, but at his zenith, in his full maturity of old age, and in his perpetuation upon the throne in the person of his chosen son. Solomon's name has come to signify wisdom; but originally, primarily, it meant peaceful. It surely was a prophecy of his wonderful life, in which was no war.

Solomon initiated his reign by making a feast to some of his friends and the prominent people of his realm. It was during this feast, which probably lasted several days, that Solomon had the wonderful dream narrated in the latter part of our lesson. The dream was from the Lord. In it the Lord suggested the question to Solomon, and also a proper answer to the question. Then he expressed his pleasure at the suggested answer, and told how he would reward the spirit which it manifested. "And Solomon awoke, and behold it was a dream." Yet in all the subsequent years of his reign Solomon realized the blessings mentioned in that dream just as surely as if the suggested prayer had been actually his, and, indeed, we may assume that upon awakening Solomon endorsed the wise prayer of his dream, although his subsequent course as a king does not indicate that those noble sentiments always actuated him. God was using Solomon as a type, and his reign in some sense prefigured the glorious reign of Christ, "the Prince of Peace".

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Thorold, Ont.	Aug. 9	Woodstock, Ont.	Aug. 22

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Marysville, Wash.	" 2	Boyds, Wash.	" 11
Synarep, Wash.	Aug. 4, 5	Danville, Wash.	" 12
Wenatchee, Wash.	Aug. 6	Athol, Ida	" 13
Davenport, Wash.	" 7	Coeur d'Alene, Ida.	" 15
Spokane, Wash.	" 8	Wallace, Ida.	" 16

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Clarksburg, W. Va.	" 4	Mt. Lookout, W. Va.	Aug. 12, 13
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Steubenville, Ohio	" 7	Brown, W. Va.	" 13

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Butler, Pa.	" 8	Pittsburgh, Pa.	" 15

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Lethbridge, Alta.	" 13	Assiniboia, Sask.	Aug 25
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Winkler, Man.	" 10	Wawota, Sask.	Aug 20
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Week of Sept. 12	**Q. 40-45**	**Week of Sept. 26**	**Q. 52-57**

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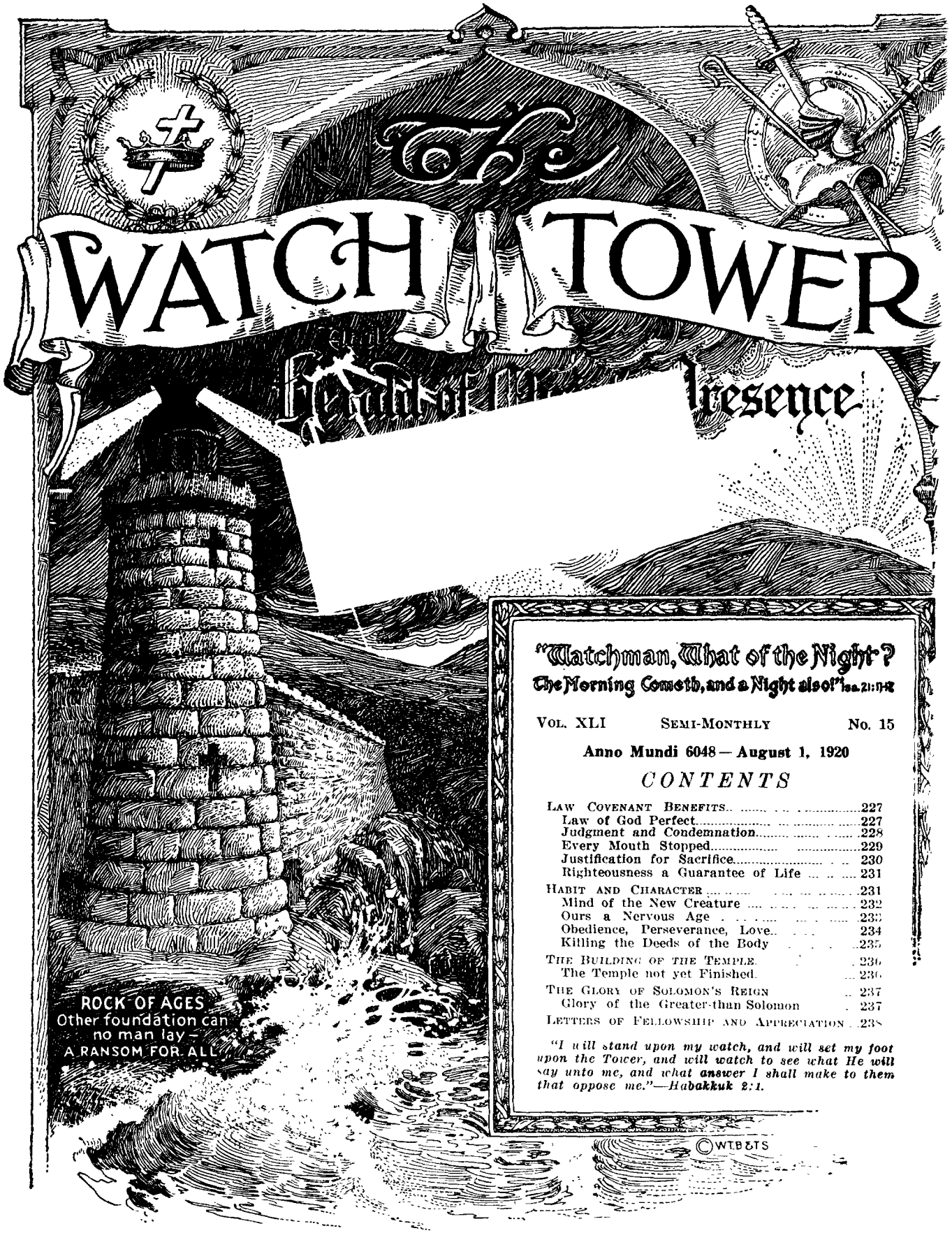

"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

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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.

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 loo* 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 then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13.29; Luke 21:

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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YOUR SEIZED BOOKS—"FINISHED MYSTERY"

During the recent war some of the individual friends and several of the classes had their copies of "The Finished Mystery" seized by Federal agents. Some of these cases have been reported to us, and we now request that, if there are others which have not been reported, details concerning the seizures be sent us as soon as possible that the cases may be taken up with the Government.

It is desirable to know the date of seizure, the number of copies taken (even if only one), the name and official capacity of the one having in charge the seizure, and whether the seizure was conducted under the authorization of a warrant, or not.

RAILWAY RATES TO SCRANTON CONVENTION

At the time of going to press fare-and-a-third certificate plan rates have been granted for the I. B. S. A. convention at Scranton, Pa., by the Trunk Line Passenger Association (comprising territory east of Buffalo, Salamanca, Oil City, Pittsburgh, Wheeling, Kenova, Washington, and Norfolk—generally speaking, bounded on the south by the Ohio and Potomac Rivers—but not including New England States) and similar concessions are expected from the New England Passenger Association, the Central Passenger Association (covering territory west of cities above named as far as the Mississippi River) and the Southeastern Passenger Association—having control over territory south of the Potomac and Ohio and east of the Mississippi Rivers.

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These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x 7⅛"), and the maroon cloth pocket edition on thin paper (size 4"x 6¼"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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TRIBUNE OIL STOCKS

Inquiries regarding oil stocks being offered for sale by the *National Labor Tribune*, of Pittsburgh, have reached us. We are not informed as to the merits or demerits of the proposition and therefore cannot and do not advise purchasing.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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LAW COVENANT BENEFITS

Had the Jews been able to keep the law perfectly, would God have granted them everlasting life, and would there have been a necessity for a ransom sacrifice on their behalf? The two questions involved in this one, as stated, were discussed at the Bethel table for several weeks. The final summing up we believe will be helpful and profitable to the friends generally. For that reason we publish it here.

THE proper understanding of this question magnifies the ransom and clarifies justification; and without understanding it we cannot clearly understand justification. When we get into our minds the real reason why the Lord Jehovah gave this law to the Jewish people and what it really taught them, then we can see how ultimately all mankind, coming to a knowledge of this fact and appreciating it, will magnify Jehovah's name and the name of Christ Jesus as the great Ransomer.

Of necessity the answer to the first part of the question is in the affirmative. The law that God gave to the Jews was a covenant, in the nature of a contract. God said to them. If you will keep my law you shall live. And they said, We will do it. Had they met their part of the contract and Jehovah failed in his, then he would have been unjust; and God cannot be unjust. He plainly stated in Leviticus 18:5 that if they would keep the law they should live. "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them." "For Moses describeth the righteousness which is of the Law, That the man which doeth those things shall live by them."—Romans 10:5.

It has been suggested that the two texts quoted in the preceding paragraph apply to Jesus and him alone. A careful examination of the text in the light of the facts will show, however, that the same could not apply to Jesus as a primary or original proposition. The reason is this: Jesus at all times was righteous: there never was a time when he was unrighteous; and the fixed and unalterable principle of God's arrangement is that all righteous creatures are entitled to live. Being entitled to live, therefore, God could not consistently have said to him, If you keep my law you shall live. He already had the right to live. His keeping of the law proved that it requires a perfect man to do so. Therefore the law is the measure of a perfect man's ability. It was a conditional contract made with the Jewish people involving eternal life to those who could keep its terms.

God having made this promise, he could not fail or refuse to perform it for the reason that justice is the foundation of his throne, and his promise must be kept. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." (1 Kings 8:56) The same thought is found in the words of the prophet Malachi, that God always keeps his promises. (Malachi 3:6) It follows then that God intended to grant life everlasting to any Jew who would perform the terms of the Law Covenant. If there be any doubt on this point, the Lord Jesus forever settled it in his answer to the lawyer, as recorded in Luke 10:25-28. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: *this do, and thou shalt live.*"

God never demanded a sacrifice. Every sacrifice that is acceptable to the heavenly Father must be voluntary. Justice never demanded a sacrifice on the part of another. Obedience is more pleasing to the Lord than is sacrifice, and for this reason, that sacrifice must be voluntary. God did not demand the sacrifice of Jesus, but his sacrifice was induced by his *love* to do the Father's will. He said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17, 18) It was the will of God before the foundation of the world that his beloved Son should become the great sacrifice for mankind, but he did not demand that sacrifice: he offered it as a privilege, to be followed by the great prize which God granted to his beloved Son. Sacrifice was no part of the keeping of the Law Covenant, but sacrifice was a willing submission to the Father's arrangement in order that mankind might be saved.—John 3:16.

LAW OF GOD PERFECT

The promise God made to Abraham was, "In thy seed shall all the families of the earth be blessed". Thereafter he added the Law Covenant. Discussing this Law Covenant and the benefits resulting from it, St. Paul says: "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law". (Galatians 3:21) The reason that life did not result from the Law was not because the Law itself was defective. The law of God is perfect. If the Law could have given life, righteousness would have resulted by the Law, but it could not give life for the reason that Israel, with whom the Law Covenant was made, could not keep

it, and Moses, their mediator, was imperfect and could not make up that which the house of Israel lacked. Again, St. Paul, discussing this question in his epistle to the Romans, plainly lays down the proposition that the fault was not with the law but with the imperfect human race. (Romans 8:3) These texts show that had any man, aside from Adam, been able to obey the terms of the Law perfectly he would have come to the point of righteousness and would have been entitled to live.

The rule was different with reference to Adam. Adam, a perfect man, was put on trial, and after an intelligent opportunity willfully violated the law of God and was sentenced to die. He was immediately expelled from Eden. Suppose the Law Covenant had then been in force and Adam had kept every part of it. Could he have had life? The answer must be in the negative for the reason that justice demanded his life because he had violated God's law, therefore must die. The only way of satisfying justice with reference to him was for him to die. His children were not yet born. Were they sentenced to death? It is recognized as a fixed principle of God's arrangement that no man can be tried and adjudged guilty and sentenced unless he has knowledge of the fact that he is on trial. It follows that Adam's children, who were not yet born, could have had no knowledge that they were on trial; therefore could not have been sentenced to death. There is no Scripture which warrants the conclusion that they were sentenced to death. That does not mean that they were not in the condemnation. There is a distinction between sentence, or judgment, and condemnation, and this distinction shows a clear difference between the standing of Adam and that of his offspring.

JUDGMENT AND CONDEMNATION

Judgment means the act of determining what is conformable to law and justice. It is the sentence or judicial determination made and entered by the judge of a court or tribunal, having jurisdiction to hear and determine the cause. Condemnation means disapproval—that which is wrong, therefore not approved. When Adam sinned he was required to appear before Jehovah in Eden. He had a hearing before the great Judge and pleaded guilty to having disobeyed Jehovah's law. Thereupon Jehovah proceeded to enter judgment and sentence against Adam, which judgment and sentence is set forth in Genesis 3:17-19. Eve, being a part of Adam, and a transgressor, was included, of course, in the judgment. Not so were their children, who were not yet born, who could not know of the transgression nor of their trial, and therefore they were not judicially included in the sentence.

A person may be disapproved without ever having been judicially sentenced. Anything that is wrong in God's sight is disapproved. When Adam's children were born they were born imperfect, unrighteous, therefore wrong, therefore condemned. Hence they came under the condemnation by reason of their father Adam's disobedience, because had he not disobeyed they would not have been born imperfect. The Psalmist says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me". (Psalm 51:5) St. Paul argues to the same effect in Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". Clearly St. Paul made a distinction between the sentence of Adam and the condemnation resulting to his children when he wrote: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression". (Romans 5:14) In this he plainly states that the children had not sinned in the likeness of Adam; they had not committed the sin that their father Adam had. Notwithstanding they must die, because unrighteous, imperfect, disapproved, therefore condemned.

CONDEMNATION EXTENDING TO ALL

All the human race has been born imperfect, therefore every creature a sinner, and for this reason disapproved by Jehovah. In the King James or Common Version of our Bible, Romans 5:18 reads: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life". It is readily seen by examining this text that the word *judgment* is a supplied word. It does not at all appear in the original, and while the translator in the Common Version uses the word judgment, the context and the facts do not warrant its use. It would have been proper to say that the judgment upon Adam led to the condemnation or disapproval of all of his offspring, but it would not be proper to say that Jehovah judicially determined and entered his judgment whereby all of the offspring of Adam must die. St. Paul does not say that. Dr. Weymouth gives a better translation, which is: "It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race". By the disobedience of Adam the judgment of death was entered against him, and thereafter while he was undergoing the sentence of death, judicially determined as disapproved and actually now imperfect because feeding upon the poisonous elements of the earth—God's means of enforcing that judgment—it followed that his offspring were imperfect, unrighteous, therefore condemned or imperfect. For this reason we say that all of the race of Adam came under the condemnation.

It follows, then, that Adam must die because of his wrongful act, and his children have died and yet die because imperfect, unrighteous, disapproved, and condemned, which imperfection results from their father Adam's sin. If his children who were not under judicial sentence, could keep the law perfectly, it would mean that they were perfect, without fault, righteous, therefore approved, and for that reason would have the right to live. But being imperfect by reason of the inherited imperfections, it is impossible for any of them to keep the terms of the Law Covenant.

RESULTING BENEFITS

Did not God know when he gave the Law to Israel that none of the nation of Israel could keep it? Of course he knew that. Why then did he give it to them? Was he

merely trifling with them? Such would be beneath the dignity of Jehovah. He must have had a good and sufficient reason to make this Law Covenant; and when we see this reason it magnifies Jehovah and his law and makes clear to every one who does understand it the absolute necessity of the ransom sacrifice, and clarifies the question of justification.

Why then did God give the Law Covenant to the Jewish people? St. Paul answers that it was a schoolmaster or teacher to bring them and us to Christ. (Galatians 3: 24) God was dealing with a stiffnecked generation; in fact, the whole human race is hard-headed, stiffnecked, hard to teach.

Let us consider for a moment what lesson the Law Covenant taught. The time was to come in the development of Jehovah's plan when mankind in general would learn that the original judgment of death was entered directly against Adam and that his offspring were imperfect because of his wrongdoing, and hence were under condemnation. Future generations might have said, as indeed some in their own wisdom now say, that a ransom is wholly unnecessary. Many might have said, as some already say, If we had a chance we would be able to live forever of our own efforts. The law is the measure of a perfect man's ability. The Jews thought they could keep it and failed. Therefore the Law taught them, and through them will teach all others of mankind, (1) that every righteous creature is entitled to live, *because Jehovah said so*, and the keeping of the law is a determination of his righteousness; (2) that as a people they were unrighteous, therefore must die, for the reason that no unrighteous thing can live eternally in God's realm; (3) their efforts to keep the Law Covenant demonstrated to them that they could not become righteous in their own ability or strength, therefore the absolute necessity for having the help of another; (4) they were led as a people, some of them, to Jesus at his first coming, and ultimately all will be led to him and to the knowledge of the fact that it is the merit of the sacrifice of the perfect One and his resurrection from the dead to become the Mediator of whom Moses was a type, that will bring to them life everlasting. Hence the Jews must all ultimately come to a knowledge that he whom they crucified, and he alone, is able to act in their behalf and bring them to the point of righteousness where they can keep the terms of Jehovah's law and therefore live.

EVERY MOUTH STOPPED

These great truths that Jehovah thus taught will forever stop the mouth of the Jews and every one else from saying, We could have lived without the benefit of a ransom sacrifice, if we had had an opportunity. No man can ever be heard to say in any age of time that life could come without the ransom sacrifice; and except for the giving of the Law it would have been impossible to establish completely and definitely in the minds of men that the ransom sacrifice is absolutely necessary for every one in order to have life. There are many people in the world today, such as Sir Conan Doyle and others, who are telling the people that the ransom sacrifice is wholly unnecessary; that too much is made of the death of Jesus and not enough of his life; but when Sir Conan Doyle and all like him come to a knowledge of the truth, the principles taught by the Law Covenant will demonstrate to them conclusively that the ransom sacrifice was an absolute necessity, because the Jews, under favorable conditions, for eighteen centuries and more, had an opportunity to get life by keeping the Law Covenant and their experiences demonstrated the absolute inability of man to gain that blessing for himself.

The evolutionists hold to the theory that the fall is a myth; that the ransom sacrifice is unnecessary and untrue. They say, We can create; we can produce life. But God will ultimately confound these and all others and show them the foolishness of their own wisdom and teach them the necessity for the ransom. When the New Law Covenant is put into operation all mankind must become Israelites, coming under the terms of their Covenant, and then all who will have life must know of the ransom, must know it was a necessity, and must accept the great ransom sacrifice as the only means of leading to life everlasting.

And thus the time will come when every knee shall bow and every tongue confess that Jesus is the Christ, that he is the great Life-giver, the only means of obtaining life everlasting.

God led the Jewish people down to the time of Christ and few of them were ready to accept him and did accept him. The mass of them said, We will not have him. They despised and rejected him, and were cast off. But the time will come, and is not far distant, when they will look upon (discern) him whom they pierced and will mourn for him (Zechariah 12: 10), saying, Now we understand; that Law Covenant which we first had shows us our absolute inability to get life with an imperfect mediator. Now he, the great Messiah, is our Mediator, perfect, and is able to save us to the uttermost. All others of mankind coming to a knowledge of the truth will profit, if they profit at all, through the experiences of Israel and the knowledge they gain from the outworkings of God's great arrangement. Then they will see the absolute necessity for a perfect Mediator to help them, lift them up, and bring them back to a condition of righteousness, and will perceive that the merit of Christ, resulting from his obedient sacrifice, is the only means whereby this help can come to them.

AS TO JUSTIFICATION

The Law Covenant, then, clearly teaches that every righteous creature is entitled to live. Hence every righteous creature is justified in God's sight. When one is justified, he is free from all condemnation or disapproval, he stands approved before Jehovah and has the right to live. And since this justification cannot result from efforts on his own behalf, he must have some one to act for him. Had Moses been able to bring the Jewish people up to the point of righteousness they would have been entitled to live and would not have died, and that would have been true without the necessity of a ransom. But Moses was imperfect, and they were imperfect, all under disability, therefore impossible to be justified before God, actually made right and given the right to life. When the New Covenant is inaugurated Christ will have at his disposal for the benefit of mankind through the terms of

the New Covenant the merit of his sacrifice, the value of a perfect human life. Therefore during his reign he will minister unto them, teach them, rule over them, and gradually bring them up over the highway of holiness back to human perfection, where Jehovah can receive them, approve them, and fully justify them. It will require the entire Millennial reign for the justification of the human race under the terms of the Law Covenant.

JUSTIFICATION FOR SACRIFICE

The Lord has, however, arranged for the justification of the church during the gospel age for a specific purpose; namely, that those justified might become a part of the great sacrificial body of Christ. When Jesus arose from the dead and ascended on high he had the value of a perfect human life, which he had laid down at Calvary and which was to be used and has been used in harmony with the divine will. It was the will of God that 144,000 members of the body of Christ should be selected from among men and made perfect as new creatures, and in the selection of this number and bringing them to perfection many more would be justified, the greater number of whom would not finish their course as honor graduates and receive the highest reward.

None could be accepted as a sacrifice until first justified, because Jehovah cannot accept an imperfect sacrifice. This he clearly demonstrated by the terms of the Law Covenant, in which was provided that no blemished animal should be received for sacrifice on the Day of Atonement. Jesus deposited in heaven the merit or value of his human sacrifice, to be imputed to every one who would present himself in full consecration to do Jehovah's will during the gospel age, or age of sacrifice. Justification means made right with God. Justification therefore means approved, which would mean relieved from condemnation, which condemnation resulted from the Adamic sin.

One coming to God first learns of his own imperfection and he begins to seek after God if haply he might find him. He is drawn to Jesus by Jehovah; he learns that Jesus, his Redeemer, is powerful to save him. He hears the words of Jesus, If you will be my disciple, deny yourself, take up your cross, and follow me; he counts the cost. That is to say, he considers that for him to deny himself he must give up his own will and henceforth do the will of the Lord, whatever that may be concerning him. He says in substance: 'I know that one who would make provision for me to live would will always for my best interest, and even though it costs me much of the pleasures of earth, I gladly surrender everything and agree to do the will of God, trusting in Christ Jesus my great Redeemer. Christ Jesus as the great Redeemer and High Priest receives him, imputes to him a sufficiency of his own merit to bring such a one up to the standard of one hundred percent perfection, therefore acceptable to Jehovah. God, in accepting him, justifies him, or counts him right, and there results to him the legal right to live as a human being, which legal right to live is immediately sacrificed and he is counted dead from that time on as a human being and is counted alive as a new creature in Christ Jesus. (Colossians 3: 3, 4; 2 Corinthians 5: 17) This justification is instantaneous and is granted by Jehovah for the purpose of making such a one an acceptable sacrifice, and for that purpose only.

MERIT ON DEPOSIT

The merit of Christ Jesus has not yet been paid over for the release of Adam from the judgment of death. If it had been so paid over, then Jesus would have at that time parted with the possession and control over it and would not have it for the purpose of justifying those who come to God by consecration through Christ Jesus. But possessing this merit or value of his own human sacrifice, he imputes or credits to the one consecrating a sufficient amount thereof to bring such a one up to the standard of righteousness, therefore making him acceptable to Jehovah, who justifies him.

The Law Covenant magnifies the value of the ransom sacrifice. In that Covenant God said, If any man will keep this law he shall live. And it would follow that had he been able to keep it a ransom would have been unnecessary; but since the law is the measure of a perfect man's ability, and since none of Adam's race has been able to keep it, it proves the absolute necessity for a ransom sacrifice and forever stops the mouths of any from saying that they can be justified in any other way except through the merit of Christ Jesus.

Every one justified and accepted by Jehovah sacrifices identically the same thing, namely, the right to live as a human being; and this right results to those only who are justified, and none is justified except him who has imputed to him the merit of Christ's sacrifice, and none is favored with having imputed to him the merit of Jesus' sacrifice except those who make a consecration. Therefore consecration—the surrender of the human will, agreeable to doing God's will—is first essential before any one can be justified.

ALL UNDER SIN

Adam was under condemnation by reason of the judgment entered against him directly. He was therefore disapproved of God and condemned to die. His offspring are under condemnation by the rule of inheritance; that is to say, they inherited from their father imperfection, were born imperfect, therefore born sinners, hence disapproved and condemned and must die, and do die, because of that imperfection.

In this connection consider the words of St. Paul: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe". (Galatians 3: 22) This text does not say that the Scripture shows that God *included them all in the judgment directly entered against Adam,* but it does say they were *concluded,* which means shut up, under sin; that is to say, the sin of Adam was the cause of the imperfection of his offspring; and the promise is that all who have faith in the merit of Christ Jesus shall receive the benefits of the ransom sacrifice. In other words, the whole human race came under condemnation because of Adam's disobedience, in order that the whole human family could ultimately receive the benefit of the one great all-sufficient sacrifice.

Before the Law Covenant was made Jehovah had not judicially determined that the Jews should die. By this

we mean that there was no direct judgment against the Jews which called for their death. Had such been the case God could not have put them on trial for life. It will not do to say that the Jews are under a double judgment, and twice sentenced to death, because such is repugnant to the principles of Jehovah. The Jews were disapproved; therefore under condemnation like all others of Adam's offspring. But this condemnation was the result of inherited imperfection. God counted Moses righteous and through him made a covenant with Israel by which he agreed that if they kept his law they should live, and failing to keep that law they must die. They did fail to keep it and therefore death must result to them. They were therefore under a special condemnation or a judgment of death by virtue of failure to keep the contract which they had agreed to keep. But Christ Jesus was born a Jew, born under the Law, and kept the law of God perfectly, and being put to death as a sinner became the Redeemer, not only of all of Adam's offspring, but especially for the Jew. "Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every man that hangeth on a tree". (Galatians 3:13) Jesus was entitled to live as a perfect man without regard to the Law Covenant. He kept the Law Covenant perfectly, thereby proving that it is the measure of a perfect man's ability.

RIGHTEOUSNESS A GUARANTEE OF LIFE

The conclusion therefore must be that every righteous creature is, according to the divine arrangement, entitled to life; that had the Jews kept the law perfectly they would have been entitled to live and would have needed no ransomer, for the reason that life would have resulted to them by virtue of coming up to the divine standard, they not being directly sentenced to death. Furthermore, not being able to keep the law themselves, being imperfect, disapproved and condemned, like all the rest of the human race, and under condemnation because of their inability to keep the law, the ransom sacrifice and the mediatorial work to follow by the great Mediator is absolutely necessary. It teaches the Jew and all others of mankind that there is no other name under heaven given amongst men whereby man can be relieved from the condemnation or disapproval except by and through the merit of Christ Jesus.

The proper understanding of the question, therefore, magnifies the ransom sacrifice and conclusively settles the question that justification, or approval from God, can come only to the one who has had imputed to him the merit of Christ Jesus' sacrifice, and that during the gospel age none is justified except those who have agreed to sacrifice by making a full consecration. Since justification can result only from the merit of Christ Jesus being imputed to the person, it follows that if this justification should come before a consecration and the party thereafter, being justified, would not make a consecration, second death could be the only result. Jesus is the Advocate throughout the gospel age only for those who are consecrated, justified, and spirit-begotten. His mediatorial work does not begin until the New Covenant is inaugurated, after the church's glorification, and is therefore the Mediator for no one until that time. Without an advocate or without a mediator not one of the human family can stand before Jehovah. These conclusions, therefore, enable us the better to understand that during the age of sacrifice justification results from the imputed merit of Christ Jesus, and the one justified is entitled to live, which right to live as a human being is granted only in order that such a right might be sacrificed and the sacrificer be given the promise of life everlasting on the divine plane.

HABIT AND CHARACTER

"To be carnally minded is death: but to be spiritually minded is life and peace."—Romans 8:6

IN THE text above quoted the Apostle draws a sharp contrast between the flesh and the spirit. Indeed he makes this same distinction in all of his writings, because such a distinction exists in fact. Note that the distinction is not drawn along moralistic lines. The contrast is not between fleshly-mindedness of low degree and fleshly-mindedness of high degree, between low worldly morality and high worldly morality; but it is between fleshly-mindedness, even the best, and spiritual-mindedness, of whatever grade.

In other words, the present native condition of the flesh is death. It is not necessarily uncomplimentary to say that a person of the world is fleshly minded. That is the state in which all are born, and there is no opportunity of getting into any other state except by a consecration to the Lord, which all do not have the faith to make under present conditions. Among those who have the mind of the flesh are some who live lives very inconsiderate of their neighbors, and others who are commendable in many things.

We would not be able to agree with those who interpret this passage to mean that they who live a grossly immoral life are destined for eternal torment while they who live a reasonably decent life and who train their minds to dwell on æsthetic subjects, who attend Sunday School or church services on Sunday are bound straight for the pearly gates, and who believe this text to be proof positive that a good life is owed them now and eternal bliss and happiness in the ages to come. While it is certainly much preferable for the world to live on as high a plane as possible, that is not the subject matter of this text; for it applies to those who have been separated from the world by their consecration to and their acceptance by God the Father. Such are on trial in respect to their faithfulness, but not, primarily, in respect to their efficiency.

For these to be unfaithful in following after the spirit, for them to turn back and seek for, revel in, and dote upon the things of this evil world, or order of things, now in dissolution but still with us, for these to be thus unfaithful would mean death, the second or other death. But for them to be spiritually minded, to center their minds on things relating to the heavenly program, to 'speak of the glory of God's kingdom and talk of his

power', (Psalm 145:11) that means life future and peace present. For them to be faithful in this matter until death means that they shall have the crown or victor's wreath of life.—Revelation 3:21.

The Apostle says: "To be spiritually *minded* is life and peace". What is it to be minded? What is it to have a mind? What is the mind?

Some one says: The mind is the will. But this definition seems hardly satisfactory. Rather could it be said that the will is that factor which determines and controls the mind. Another might say: The mind is the brain. But no; we must say that the brain is that portion of the organism which is more specifically used by the mind —a tablet, so to speak, on which impressions are made. Neither of these definitions corresponds with all the facts.

The natural mind is the sum of those impressions made on the brain by the influences with which men have come in contact, both before and after birth.

MIND OF THE NEW CREATURE

But what is the mind of the new creature, the new mind? We answer, There is no notable difference between the manner of forming the new mind and the manner of forming the natural mind, except that the new mind must be formed intelligently and with particular determination and effort, whereas the natural mind *may* be so formed, or it may be merely a miscellaneous collection of items of no particular use or importance, a kind of jetsam of passing experiences. The difference consists not in the method of formation but rather in the *class* of impressions made on the brain. The new mind, then, shall we say, is the sum of those impressions made on the brain, under the direction of the will, by those influences which the Lord has provided us through his Word. The brain is the canvas, the will the artist. But no painting of worth is produced by chance. The artist must direct the application of the pigments onto the canvas in an intelligent and scientific manner. The result is a harmonious and pleasing arrangement of color and of light and shade which we call a picture.

So we say: That man has an admirable mind, and do not mean merely that he has an admirable will or that the cells of his brain are peculiar in their structure; but we do mean that the impressions which are on his brain manifest themselves in some way or another that is pleasing to us.

One of the important elements in the process of forming any mind, either natural or spiritual, is habit. Habit is that custom of the mind to think or to direct action along previously employed lines. All of us recognize the fact that habit has had and still has a great deal to do with human experience; but it may be that we have not all rightly estimated its value as a help to the new creature, and its power for good as well as for evil.

The physical capacity for habit depends on a quality of the brain which is called plasticity. Take this illustration: A piece of flat paper when being folded offers some resistance to the process. It requires some little effort to effect the change in its form, but when the change is made it inclines to stay. If we fold the same piece of paper a second time in the same place we find it is quite easy. In fact it is difficult to fold it in another.

BRAIN PLASTIC AND IMPRESSIONABLE

The human brain is also plastic: it offers some considerable resistance to an initial change in its form, but when it is once changed it has a tendency to stay in that changed condition. Scientists tell us that each brain cell is really a seven-lobed fiber, the first of which lobes is affected and deepened in color by a passing observation or slight impression, the other six lobes of which are affected by the deeper and stronger impressions, the seventh being brought into use only by the things learned under great pressure or emotional stress. Whether this explanation be physiologically correct or not we cannot say, but it harmonizes with all the known outside facts.

It is not easy to make the brain receive some entirely new impression, because the brain cells resist the re-arrangement or chemical readjustment necessary to receive the new item. All of us know how hard it is to think along the line of some new truth. It is like ploughing among stumps. Now and then we strike a snag which offers great resistance.

The disinclination to examine a new thing or to think upon it we call prejudice. Prejudice is often but another name for mental indolence; at other times it is attributable to pride, and yet again to imperfect information. We remember Nathanael's prejudice against Nazareth and how Philip did not argue but said: "Come and see". (John 1:46) And when he did come he saw. While he had prejudice, it was not so strong as to govern his mind entirely. He came and was honest enough to accept the testimony of his senses, and received the great blessing open to him.

But some one may interpose: Can the new creature get bad habits? Ah, the Bible corroborates our own experience that we are as prone to trouble "as the sparks [to] fly upward". (Job 5:7) We may set it down as a self-evident fact that if we are not busy developing new and beneficial habits we shall *automatically take on* bad ones. Therefore we ought to reduce the majority of our daily duties to habits of a helpful kind, so that the reserve force of the mind could be engaged in attacking new contingencies that arise day by day.

HABITS AND PRECISE WORK

It is sometimes said that the man who does things by habit is the man who can do nothing original, but this is merely an assertion without ground; for we can see on closer examination that advance in efficiency in any line depends on the presence of well established habits. Why? Because the task which is done largely or wholly by habit is done to that extent automatically and leaves the will free for employment elsewhere. The first time an engineer goes over a new road he is under a tremendous strain. He must watch with unremitting effort for each sign, each paddle, each light, and at the end of his run he is exhausted. But when he "learns the road", when he knows where every signal must be given and where every danger point lies, though his work is still weighty, it becomes more and more of a habit to him; he increases in efficiency and his mind is left more free to cope with unexpected situations which may arise.

Take the "raw recruit" in the army as an example. When he first enters the army he is the embodiment of

awkwardness in the drill. So awkward is he that he cannot be allowed with the larger group. He, with a handful of comrades, is detailed to a special officer who gives painstaking care to inculcating the various commands and movements. When at first the recruit hears the word of command it is meaningless to his ears. He must take the time and trouble to analyze what he hears before he can respond, even imperfectly. It taxes every power he has so that at the end of two or three hours drill he is exhausted. It is also hard for the officer, who must watch with precision the every effort and false move of his pupil. He could manœuvre a thousand well trained men all day easier than he can drill those few men three hours. But when those same men by inexorable application acquaint themselves to the extent of extreme familiarity with every command, they can respond not only accurately but also instantly to what is heard, because they need not longer to analyze the whole matter. The habit is established, and a certain sound sets in motion a certain set of automatic responses; the deed is done without specially drawing on the will or the attention. The nerve energy is spared, and, what is more important, the soldier will obey even if he is stricken with fear or surrounded by distracting circumstances.

The extent to which habit may become automatism is shown by the story of the young lady who was playing the accompaniment and singing the score to a very difficult musical selection. She was observed by members of her family to go through the selection faultlessly and yet all the while to be in a state of intense excitement. When the song was ended she burst into tears; and first then it was noted that she had been watching the dying throes of her pet canary bird. She had been entirely oblivious to either the science or art of playing and singing. Habit had done its work; the attention was elsewhere.

OURS A NERVOUS AGE

We are living in a nervous age. The disposition is to strain and overtaxation. The easy methods of intercourse between place and place bring new ideals to both employer and employed and more is expected for a given time. If the employé finds no easier methods of doing his work than he formerly knew he is obliged to draw upon his reserve nervous energy in an effort to accomplish what he is not properly drilled to do. As time passes, this strain itself becomes a habit, though not a beneficial one, until it seems as though he is not working if he is not on a strain. At the same time, if he be conscientious, he will realize that he is not accomplishing what he ought. This double draw on his reserve nervous energy, if not interfered with, will bring nervous prostration and collapse.

The trouble often is, in part, that, instead of having so mastered the minute details of his oft-repeated tasks, he is forced to give them much the same amount of attention as he must at first. He does not realize that not only the old details of a thing may be habitualized but also one's method of approach or attack upon a *new* duty.

Speed is always a desirable thing; but *hurry* never. Speed is acquired in proportion as we master the details of a thing in hand, otherwise not.

Take piano-playing or typewriting. One might memorize selections or write letters until he were gray-haired and never have a thorough intimacy with the keyboard. The only way to master either is to spend time and attention upon drills which have no other sense or object than to familiarize one with that keyboard. The keyboard must become a habit; it must become an extension, so to speak, of one's brain. Then and then only can the instrument be used to real advantage, and the attention left free for rhythm, phrasing, etc.

When the child first learns to walk it is a very conscious procedure with him. It is far from a habit. He must direct his whole attention to the accomplishment of that single feat. But as years pass by, walking becomes such a habit that it is almost entirely subconscious with those in good health. And that this automatic walking requires less energy than if every step were felt is shown by the fact that if we walk several blocks, or half a mile, definitely willing each step, we are wearied.

HABIT AND PERSONAL MATTERS

Custom becomes particularly manifest in personal habits, in manner of dress, tone and accent of voice, etc., etc. As the poet says: "Habit oft betrays the man". Walking is graceful with one and awkward with another largely because of the habits developed in early life. The true accent of a foreign tongue is seldom acquired after the age of twenty because the sounds of one's mother tongue have become habitualized and anything else sounds strange and measurably undesirable. Untidy habits of dress are seldom changed after one is twenty; for the mental indolence, termed prejudice, resists the suggestions made by the more careful attire of others. If one be slovenly in youth in respect to dress and manner he is almost sure to be slovenly in age, because *habit begets a fondness for the deed performed.*

On the positive side of this subject the Scriptures tell us: "Train up a child in the way he should go; and when he is old he will not depart from it". (Proverbs 22:6) He will not wish to depart from it, because that way has become the easier way, the way requiring less effort and, hence, his preference.

In this connection it may not be out of place to quote an extract from a secular magazine, wherein one student of the mind said:

"The great thing, then, in all education, is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us as we should guard against the plague. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision, and for whom the . . . drinking of every cup, the time of rising and going to bed every day, and the beginning of every bit of work, are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding, or regretting, of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all."

On the negative side of habit the Scriptures place the query: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are *accus-*

tomed to do evil". (Jeremiah 13:23) The Ethiopian's skin and the leopard's spots can both be changed by the use of powerful chemicals, though it would be very hard on the Ethiopian and the leopard. But, of course, these are merely figures of inborn imperfections. Man cannot eradicate his imperfections by denying their existence or by any system of self-perfection. But in his own due time will Jehovah wash away the vilest stains of even habitual sin, if the individual turns therefrom and avails himself of the privileges of Messiah's kingdom.

Another quotation from an old WATCH TOWER reads:

"'My reader, beware of habit! Habit is the most significant word to be found in the English vocabulary. Get an artist to paint it in letters of fire and hang it on the walls of your chamber, where your eye shall catch its message when you retire and where it may greet you again with the rising sun. Gaze upon it until it is deeply cut into the sanctuary of your inner being, just where the lamp of life may cast its ruddy light over it. Habit is to be your curse or benediction; it is either to conquer you or enable you to conquer. Today it is transforming you into a sycophant or a prince of freedom. Today you are either girding your soul with fetters of sorrow or building a chariot that will conduct you to paradise. Good habits are as potent for emancipation as vile ones are for slavery and anguish. One may resolutely form habits of purity, honesty, fidelity, till he breathes the air of divinity as his native air;—as he eventually becomes expert and master of melody, by years of inexorable drill.'

"The power of habit is unquestionably a great one, either for good or evil, but let us not forget that the human will, however strong or persistently exercised, can only reach its highest attainment and most favorable results when placed under discipleship to Christ—to be taught of God."

HABIT'S USE FOR NEW CREATURES

But one may say: What has all this to do with us as new creatures? The answer is that it is of vital importance to the new man. First, in that it can be applied to the performance of our daily duties, which are to be done *as unto the Lord.* (1 Corinthians 10:31) And second, we can apply them to our habits of thought, which are of prime importance in our preparation or lack of preparation for our heavenly home.—Philippians 4:8.

At the beginning of our Christian course we find ourselves in possession of a certain stock of habits, the majority of which are bad, or at least unedifying. Some of them may appear well before the world but make a very poor showing in the light of the glorious goodness of God as it shines in the face of Jesus Christ. It is our duty as stewards of our influence and general powers to see to it that the Lord's grace is sought to help us see our objectionable customs of mind and body, and to strive to overcome that evil with good. While we are not on trial for efficiency, but for faithfulness, our faithfulness will show itself in efforts not merely to will, but also to do of Jehovah's good pleasure.—Philippians 2:13.

Our usefulness, our influence, our talents in general may thus be improved and enlarged. If we find ourselves in possession of a natural tendency to *doubt,* we can and must develop faith. And not only such faith as is *forced* upon the presentation of the last bit of evidence, but faith which triumphs over despair and which "can firmly trust Him, come what may". Do we suppose that the perfect beings of heaven have habits of doubt; must they sit and wonder every day whether God is as good as his Word? Surely not. The faith which gains the victory is such as can ask the Father to give us more of his holy spirit and more of his heavenly wisdom, and to prepare us for that place which he sees to be best and which can *rest* in confidence that he will 'complete, that good work which he has begun in us'.—Phil. 1:6.

OBEDIENCE, PERSEVERANCE, LOVE

If we have a natural habit of *disobedience,* we need to develop *obedience.* If we find that we have a disposition to rebel continuously at things previously proven to be of divine providence, or beneficial to us, we must force ourselves into obedience until it becomes easier and easier for us. It may require much effort and attention at first, but it will become more facile; even as much more power is needed to start an engine than is required to keep it going. Even if we should perchance allow some of our proper rights to be tampered with or to be taken from us in our practice of obedience, the practice will be of far more value to us than any little thing which might be lost.

If we have discouragement by habit we may seek the Lord's help in developing happy *perseverance.* Discouragement is one of the most potent weapons of the great adversary. If the Lord's people can be kept habitually discouraged they can be kept from the goal.

If we find *coldness* or *hate* in ourselves, we must develop *warmth, love.* It will seem awkward to us at first, just as it was awkward to the raw recruit, but if we are persistent in seeking to acquire the Christ-mind on this subject we shall soon become more expert until, instead of having to warm up by special effort on stated occasions, it will be our habitual cast of mind. Our love will not be constrained or exclusive, but genial and inclusive, of all. We can do nothing of ourselves in this connection, but can do all things through Christ, who strengthens us.—Philippians 4:13

SYMPATHY, GRATITUDE, CHEERFULNESS

If we are unfeeling, *sympathy* must be *forced* to flow in our veins. It will seem awkward and foolish at first if we have been accustomed to looking at everything from the stoical and cynical side. A pen used in black ink and transferred to red will show decided traces of the black at first, but finally it will write a clean, bright red. Though our minds have at one time been shadowed by lack of feeling they may become warm and vibrant with tenderest sympathy when we observe the ideal in our Master and strive by his grace to be like him.

Ingratitude? Thankfulness. The whole world, due largely to ignorance, is ungrateful. The anointing of our eyes with the eyesalve of truth reveals to us our true condition and we become verily "lost in wonder, love, and praise," exclaiming: I'm a miracle of grace! Ingratitude chills the very marrow of the bones. Gratefulness adds warmth and pleasure to life on any plane. Do the angels sulk and pout? Do they whine because they are not archangels? Hardly. Then "be ye thankful". —Colossians 3:15; Psalm 100:4.

Are we stiff and repulsive? We need *cheerfulness* of face, of tone and accent of voice. Some people are outwardly pleasant and affable who have merely learned the

form. On the other hand some have a real grace of heart whose outward bearing belies their real sentiments. Some have developed a gruff or harsh voice before their contact with the Lord and do not realize how the employment of that same voice now robs them of some of their most valuable talent—their personal influence.

GENEROSITY, CONTENTMENT, MERCY

If we are selfish or niggardly we must force ourselves to be liberal until *generosity* has become a habit. We should be generous not only with such means as are at our disposal but also with our time and powers; with "a word in season". (Proverbs 15:23) Liberality will perhaps cut to the quick at first; but when we remember our heavenly Father's great love wherewith he loved us, in the fathomless billows of which we have been submerged when we did not deserve a drop of it, we cannot afford to be stingy. Solomon tells us: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty". (Proverbs 11:24) A heathen philosopher said with more good intention than accuracy: "Only those things which thou shalt have given away will abide with thee".

Are we by nature dis- or mal-content? We must *'learn* in whatsoever state we be, therewith to be content'. (Philippians 4:11) Contentment is a peaceful determination to enjoy what the Father has given us.

If we are *cruel,* by unduly using our superior knowledge or experience or position to the pain and embarrassment of others we need the tender balm of *mercy.* Mercy forced seems out of place but when it becomes a habit, "the quality of mercy is not strained; it droppeth as the gentle dew from heaven". It is not really satisfying mercy until it is spontaneous.

If *dilatoriness* besets our pathway we need *promptness.* "Do with thy might whatsoever thy hand findeth to do." (Ecclesiastes 9:10) Habitually putting known duties off not only loses to us many opportunities of service, but sears the conscience also. Can we doubt that God will supply all our need in this direction, if we ask him in faith and if we do our best to cooperate?

FRANKNESS, FRUGALITY, SOBRIETY

We need *frankness,* genuineness, if we find that our actions are sometimes hypocritical. We may have to convince ourselves first that our conduct is real and true. It is not that we as new creatures are likely to be lacking in a real determination to do the Father's will, but that our determination may be swerved aside from the path marked out for us and our conduct colored by selfish considerations until we are professing one thing and doing another. Those who are hypocritical are almost if not quite always self-deceived in a measure. They may not be deceived as to the fact of their doing wrong; but they are often deceived by sophistries into thinking that doing wrong for utilitarian purposes is justifiable. Witness the influential ones of Jesus' day. We know this was what they did and we know they were hypocrites.—Matthew 23:13-33; Luke 11:37-54.

Wastefulness on the one hand should be displaced by *frugality* on the other, especially in regard to personal matters. While Jesus was liberal, he was not wasteful. In this he was following Jehovah, who dispenses sunshine freely, even lavishly; but none of it is wasted.

However *giddy* we may be by nature the rich indwelling of the holy spirit will surely give us a proper sobriety. —1 Timothy 2:9; Ephesians 5:4.

If we are a slave of *carelessness,* we need to develop *caution.* The hit-or-miss method of doing things may appeal to us most strongly after the flesh, but if it is employed in the Christian way it will mean that we shall invariably *miss* the position to which we have been called. With our most carefully exercised and our most zealously applied efforts, our works are still slight; hence the need for as great caution as possible. Caution may be foreign to us by nature, especially as applied to personal influence, but it can be developed more and more, if we seek the Lord's help.

SUAVITY, PATIENCE, PRECISION

If we are *impudent,* from lack of training or wrong training or the subversive influences of our day, we need more of the "unction from the Holy One" (1 John 2:20) with its consequent *suavity* and *unobtrusiveness.* Impudence is a mark of the time. Everything is hooted, caricatured and cartooned. Nothing is respected, not even one's own self. To "speak evil of dignitaries" (2 Peter 2:10; Jude 8) is the order of the day. Because of this outside influence, the Lord's people should be all the more careful to practice the golden rule.

Impatient? We need patience. It will come very consciously at first, but under the lash of unremitting effort, coupled with much of the holy spirit, it will become the habit that it must. For do the angels of heaven exercise a conscious patience as the centuries sweep by? Are they fretting and stewing about the fulfillment of God's plan?

If we are naturally *inaccurate, precision* should have its due season of drill and rehearsal, until our very method of starting a new duty will be colored by that poise of mind. Inaccuracy lies at the root of much of the industrial difficulty now present in the world. It makes inferior work and cuts down the average of production along all lines. The Lord's work is surely worthy of the most careful attention we can give it.

If we are habitually *slow,* we need more *speed.* But as we have observed, speed is attainable only through the mastery of proper habits. One observer has gone so far as to say that "no action can be done well, which is not done unconsciously".

If we are habitually in a nervous hurry and observe ourselves getting into a nervous fret soon after starting to work, *deliberation* is the thing to be cultivated. We can remember that God is not in a hurry, but has taken centuries for matters which we might have assigned to days.

KILLING THE DEEDS OF THE BODY

If we are beset by sensuality in either its coarser or finer forms, the Apostle's admonition is to *"set* our affections on things above". (Colossians 3:2) They will not float up like a toy balloon. They must be hoisted with the most painstaking effort and care and by the force of the will, with much prayer. They will come down again, and must be forced again to heavenly things until finally

we become by *habit* spiritually *minded*; that is, we really prefer to think on spiritual and heavenly things and feel uncomfortable in proportion as our walk is removed from fellowship with the Master.

We are carnally minded if, after being begotten of the holy spirit, we allow our natural inclinations to govern us and to determine our course. Such is the way that leads to death. We are spiritually minded if we diligently apply our minds and hearts in appreciating and honestly practicing at the noble attributes of the spirit shown to us in the Lord's Word.

"If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live."—Romans 8:13.

"It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years
Of dead men's habits, methods and ideas;
To hold that back with one hand, and support
With th' other the weak steps of new resolve!
It takes great strength to bring your life up square
With your accepted thought, and hold it there,
Resisting the inertia that drags back
From new attempts to the old habit's track.
It is so easy to drift back—to sink—
So hard to live abreast of what you think!

"It 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 bear 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!

"But the best courage man has ever shown,
Is daring to cut loose, and think alone.
Dark are the unlit chambers of clear space,
Where light shines back from no reflecting face.
Our sun's wide glare, our heaven's shining blue,
We owe to fog and dust they fumble through;
And our rich wisdom that we treasure so,
Shines from a thousand things that we don't know.
But *to think new*—it takes a courage grim
As led Columbus over the world's rim.
To *think*—it costs some courage—and to *go*—
Try it—it taxes every power you know.

"It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow, is not small;
Is not for one or two, but for them all.
Love that can wound love for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force—*to give!*
Love, strength and *courage;* courage, strength and love—
The heroes of all time are built thereof."

THE BUILDING OF THE TEMPLE

— — SEPTEMBER 5 — 1 KINGS 5:1-8:66 — —

THE GREAT TEMPLE OF JEHOVAH — FABULOUS WEALTH INVOLVED IN ITS ESTABLISHMENT — THE "CANAANITES'" PART IN THE STRUCTURE, TYPICAL AND ANTITYPICAL — THE FIRST RESURRECTION WITHOUT COMMOTION — TEMPLE OF GOD AMONG MEN.

"My house shall be called a house of prayer for all peoples."—Isaiah 56:7.

VERY interesting is the story of the great Temple of God purposed and largely prepared by King David and built by King Solomon, the wise. It was commenced in the fourth year of Solomon's reign and finished in the twelfth. (1 Kings 6:37, 38) The story of its cost seems fabulous, the gold and silver employed in its construction being estimated at from $1,000,000,000 to $2,500,000,000. We are inclined to think the smaller estimate nearer the truth, or that the ancient standard of values, a talent, possibly experienced a change of values, as for instance was the case in the English pound sterling, which originally meant a pound of silver in value but subsequently a quarter of a pound of silver, and today, by reason of the change of standard from silver to gold, it has a still different meaning not at all connected with silver. Similarly the Jewish talent may have experienced changes of value in the long centuries of its use. However, regardless of the aggregated value of the gold, silver, brass, precious stones, constituting the Temple, we have every reason to conclude that it was a wonderful structure for its day—one of which King Solomon in all his glory and wisdom, and the people of Israel with him, had good reason to rejoice and not feel ashamed.

The context shows that King Hiram of Phœnicia not only contributed largely to the Temple as a friendly gift, but also supplied skilled workmen under Solomon's pay, who in various ways assisted in the preparation of the brazen columns for the porch, utensils for the court, etc., etc. Thirty thousand Israelites were drafted to serve in the Temple construction one month out of each quarter. Besides these there would appear to have been 150,000 laborers, apparently foreigners, hired from outside (1 Kings 5:13-16; 9:21, 22), or they may have been aliens residing in the land of Palestine—Canaanites. The overseers would appear to have been 550 chiefs and 3,300 subordinates, of whom 250 were Israelites, and 3,600 Canaanites. (2 Chronicles 2:17; 8:10) This preponderance of the Canaanites among the overseers seems to imply that the laborers were Canaanites, and also reminds us that "the Canaanite was still in the land". The fact that the Canaanites, strangers from the commonwealth of Israel, were the chief laborers in the construction of the great Temple, seems to have been typical of the fact that aliens, strangers, foreigners, and enemies of the truth have the larger share in the work of preparing the antitypical Temple. Their hammering, their chiseling, their melting and casting, under divine providence, serve to make ready the living stones and the glorious pillars for the spiritual house. Verily they know not what they do. Their work is greater, better, than they comprehend, as the glories of eternity will demonstrate.

THE TEMPLE NOT YET FINISHED

The record tells us that the stones and timbers of the Temple were brought to the spot all prepared, shaped and marked for their several positions, so that the actual construction was a quiet one. We read that "the parts came together without the sound of a hammer". The antitype of this is that the chiseling and polishing and preparing of God's saints in the present life and the marking of them for their several places, by which God sets the various members in the body as it hath pleased him, will leave the work of the first resurrection a very quiet one, so quiet that the world is not aware that it is now in progress. Thank God it is not yet finished, and there is yet hope and opportunity for some of the consecrated now living to 'make our calling

and election sure', and by the final change "from glory to glory" to be placed in the great spiritual Temple, in the particular niche or position for which under divine providence we shall have been prepared. This resurrection "change" will make us all glorious and like unto the Lord, our Redeemer, who is the express image of the Father's person.

The Lord has given us a description of the assembling of all the tribes of Israel for the grand occasion. The festival apparently lasted more than two weeks, certain prominent features marking each day of the time. The priests bore the ark from Zion, the city to which it had been brought by King David, as described in a previous lesson. There were great demonstrations of joy in connection with the dedication of the Temple. It meant much to the holy people as they realized that the great Creator had deigned to approve the erection of a dwelling-house with them. As the ark came forward the Levites sang and chanted, probably some of David's psalms, which apparently by inspiration were written for the occasion. (Psalms 47, 98, 99, 107, 118, 136) The theme of the occasion seems to have been "For his mercy endureth for ever". Ah! how that oft-repeated expression of the Psalmist will be understood, appreciated by mankind shortly. When the priests with the ark shall have entered in, and when the Levites of the future, the ancient worthies and others, shall chant the praises of Jehovah throughout all the earth, making known to the people "that his mercy endureth for ever" and that during the Millennial age, in and through the Anointed, the Christ, they will have the privilege of returning to God and to all that was lost, how joyful indeed will be the occasion! How world-wide the blessing! Then every knee shall bow and every tongue confess to the glory of the Father!

THE LAW OF GOD LASTING

The declaration that there was nothing in the ark save the tables of stone on which was inscribed the law, seems at first to be in conflict with the Apostle's statement in Hebrews 9:4, where he mentions also the golden pot of manna and Aaron's rod that budded. We are to remember, however, that this description related to the Tabernacle and not to the Temple. The golden bowl of manna which did not corrupt was a type or illustration of the immortality or incorruptibility which the Lord has provided for the royal priesthood, and the budded rod was a reminder that the blessing and fruitfulness and privilege of service belong to the antitypical Levite, but as types both of these will end with the present dispensation. They met with the Tabernacle conditions; they will not be needed in the future conditions of glory, honor, and immortality represented by the Temple, because there the glorious things typified by these will have been fully entered into by the overcomers of the church. But the law will still be an integral part of the divine covenant. As the Apostle explains, the fulfilling of the law is love, and love never faileth. It will always be the divine requirement and essential to participation in any of the blessings connected with the divine favor represented in the ark of the covenant.

THE GLORY OF SOLOMON'S REIGN

— — SEPTEMBER 12 — 1 KINGS 10:1-13, 23-25 — —

WISDOM THE TRUE GLORY OF SOLOMON — SHEBA'S QUEEN VISITS SOLOMON AND MARVELS AT HIS SPLENDOR — THE CHURCH WONDERS AT THE GLORY OF CHRIST'S KINGDOM.

"Blessed is everyone that feareth Jehovah, that walketh in his ways."—Psalm 128:1

BY THE time Solomon had reached his fortieth year, under the blessing of wisdom which he craved of the Lord, he had made the kingdom of Israel famous throughout the then civilized world. His kingdom connected with Egypt on the south, with the desert on the east, and the Mediterranean Sea on the north and west, except that small portion known as Phœnicia, whose king, Hiram, had made a league with Solomon and assisted him greatly in the materials and workmen for the Temple. Solomon's ships and those of Hiram were known to all the nations of that time as far east as India and as far northwest as Britain. The account of the wealth which flowed to him is astounding. His table dishes were made of gold, a thousand shields for his mighty men of gold, and other things in proportion were magnificent in the largest degree. The brilliancy of his mind found expression not only in financial channels; but his army was equipped on a scale of equal magnificence. Fourteen hundred chariots were imported, and thousands of horses for these and for a cavalry detachment for his army. Literary matters were not neglected; he wrote many sonnets and spoke three thousand proverbs, and his fame in respect to these matters had extended to all parts of the world.

Our lesson deals especially with the visit of the Queen of Sheba to Solomon's court. She herself declares that she had heard of his fame and had come to see him with her own eyes, and that notwithstanding her great expectations she found that not one-half of his greatness had been told her. The distance she came is estimated at fifteen hundred miles, and as the means for traveling was by camels, and their average speed twenty miles per day, it is estimated that the journey to Jerusalem and back to her home consumed five months, besides whatever time she spent at Solomon's court. Unquestionably it would be much less inconvenient today to journey around the earth than it was for the Queen of Sheba to visit Solomon.

We are informed as to the character of her questions, many of which quite probably were in the nature of conundrums, after the custom of that time. Everything connected with this story, however, assures us that Solomon was truly a wonderful man, that his mental powers were great and active. Nothing illustrates this better than the useful and expensive water works and arrangements which he provided for the capital city. As far as is known these were the first of the kind in the world and very much resembled the superior arrangements of our day. The fact that, although constructed twenty-five hundred years ago, they have recently been partially put into operation again, indicates clearly the solidity of their construction. Truly we see that the Lord's promise to the king was abundantly fulfilled, that he was wiser and richer than all others of his day and subsequently. The queen was attracted especially by the sumptuous and methodical arrangements of the king's palace, his provision for the ministers of the realm, their uniform, etc., and the grand stairway which led up to the Temple. The expression, "There was no more spirit in her," corresponds very closely to an expression of our day—it took her breath away.

The queen's astonishment at what she found, and her exclamation that the half had not been told her, reminds us of the Scriptural declaration respecting the Greater-than-Solomon and the wonderful kingdom glories in reservation for his faithful. We read: "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". Now we know in part and see as through an obscure glass, but then we shall see as we are seen and know as we are known, and be like our Lord and share his glories.—1 Cor. 2:9; 13:12.

The queen's exulting remarks at the conclusion of her visit were: "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice."

GLORY OF THE GREATER-THAN-SOLOMON

The Greater-than-Solomon, in harmony with the divine arrangement, has prepared to have his faithful servants of the present time with him to share his glory and his kingdom, and the blessings of that time will be specially theirs. Happy those men who will be in his presence, who will see him as he is and be like him, and be the recipients of his favors. Oh, blessed thought! Oh, words with heavenly wisdom fraught!

And although the greatest blessings of the Millennial kingdom will come to the glorified church, which will be associated with the Lord in the kingdom glory and sit at meat with him and participate in his honors and be blessed by his presence and wisdom, yet indeed a great blessing will remain for the world. As the queen expressed it of the typical king, that God's blessing upon Israel was manifested in choosing him for king, so God's blessing to the world of mankind will be manifested in the establishment of Messiah's kingdom, which is to bless all the families of the earth and to grant them an opportunity of coming back to covenant relationship with God, and thus eventually, if they will be obedient to his judgments and justice, back to all that was lost in Adam, with super-added favors and mercies.

By faith some of us have heard of the Lord's fame in advance of the establishment of his kingdom; by faith some of us have come from afar and offered him our treasures, laying our all at his feet; by faith these have been accepted of him, and instead he has given us exceeding great and precious promises and hopes far outweighing and outvaluing the little all that we gave to him.

LETTERS OF FELLOWSHIP AND APPRECIATION

"HEART-SATISFYING FELLOWSHIP"

MY DEAR BROTHER RUTHERFORD:

Love and greetings in the name of our blessed Redeemer and glorious King!

"Labor for the good of all, and especially of those who belong to the household of faith." My reason for sending you this letter might find sufficient foundation in the words of the great Apostle. At any rate, this is what I have uppermost in my mind—"to do good"—and I know of no way wherein I might possibly do as great good to as great a number at one time as in the one I am employing.

The "school of experience" seems to be a necessary institution in the Lord's arrangements, as well as in practical affairs of life; and it is well said that there is a certain class that will not learn in any other. I belong to this class. I have been in this school all my life, "ever learning" through blunders and painful experiences. Truly, as Brother Barton expressed the thought, if I make the kingdom it will surely be through "blundering my way" there. As I now fully recognize, my monumental blunder was in separating myself from the Society Brethren during the stress and excitement incident to the war. The fact that I acted "in all good conscience" in no sense changes the results in so far as I am concerned at the present. Though I have the full approval of my conscience, I have not the endorsement of a sober, calm, sane judgment, based upon facts indisputable. The facts, as now seen, are all against me, and I am willing to bear the full responsibility for my error in judgment. I recognize my imperfections and deplore them: I am conscious of my tendency to blunders and I am pained by the same, but this does not relieve me of the consequences. For these I must bear and suffer to the end of my earthly experience. But I know my heart is true and loyal, and I know the dear Lord knows it also. Hymn 229 seems to be especially fitting to my case. At any rate, I have reached the place where I realize that I am "nothing".

The only vital difference I ever had with the Society was in regard to the war issue, and, as I now realize, I was much too radical in my views and entirely too strenuous in some of my activities. Therefore, if I had the same course to go over again, after learning the lesson in the only way in which fools will learn, I would do quite differently. And if regrets, with "strong cryings", would change matters these would have been corrected long ago. But since this cannot be done I must bear the burden of my mistake and endure what I cannot hope to cure altogether this side the vail. But perchance some others—even one dear soul—may profit by my painful, agonizing experiences, which probably have been equalled by few of the Lord's children, and I question if they have been exceeded by any, for I have suffered in loneliness, in silence, until in fact I could suffer no more. The extreme limit of my endurance was reached. So with the thought uppermost in my mind of 'doing good unto others' I am sending you this message for such use as the Lord may direct. If any child of God ever received a whipping, then Brother Wisdom is surely that one. But it has done him good. He would not murmur nor repine.

No amount of money could buy the benefits I have received through the lessons learned during the year and a half I was completely separated from the Society Brethren, yet I would not give a nickel for any more lessons of a similar character. During all this time I never tried to deceive anybody but myself. Many times I tried to deceive myself into believing I was having an enjoyable time when my heart was aching to the point of breaking. I was continually adjusting every jot and tittle of every matter to a super-sensitive conscience regarding non-essentials. This led me into a wrong course of action, though the Lord has graciously made these experiences work out the greatest of blessings to me. I am fully persuaded that his will is being done as concerning myself, therefore he gave the lessons needed to "strengthen the weak hands and confirm the feeble knees"; hence, I would not change what I deeply regret. He knows best.

I might say here that in my opinion the shakings and divisions which have taken place among the Lord's people since the summer of 1918 would not have been reasonably possible had you been permitted to remain at the helm. Perhaps many of us faulted along the line of moderation and proved ourselves lacking in proper consideration for each other. The Lord has manifestly permitted these things for a purpose. He will surely have a tried people. This is clear.

At this point the question might suggest itself to your mind that, since I manifest such confidence in you and in view of the fact that you have again been at the head of all the Society's affairs for more than a year past, and the further fact that the war issue is a dead issue, why then did I not return to hearty coöperation with the Society long ago? Briefly, I answer, because of a misapplication of certain types. The impression had become more or less firmly fixed in the minds of practically all the truth people that Elisha typed the great company and his separation from Elijah typed the separation which would finally take place between the two spirit-begotten classes. Some of us then foolishly supposed that the fiery trials of 1918 were typed by Elijah's fiery chariot. Hence the separation which resulted in 1919 indicated for the first time the two distinct classes—little flock and great company.

Since, therefore, the Society Brethren were the *greater* number, forsooth they must be the "great" company. And of course I wished to keep out of this particular company, as "great" and as good as it will finally be when purified as the sons of Levi. Your presentation of an entirely new line of thought in respect to these types merely served for a time to accentuate my long-held opinion, which I have finally been compelled to abandon altogether. Indeed I feel that I should add that no deduction based upon the thought of Elisha being a type of the great company has proved out. On the contrary, the facts before our faces disprove every one of these deductions without any exception. Besides this, the evidences clearly indicate that there is quite as large, if not

indeed a larger, proportion of the foolish class among the divisions and factions outside of the I. B. S. A. than will be found among the latter. Brother Russell never claimed that all the truth people would be of the little flock, and I do not suppose any one else does.

So when my mind cleared up on these types I quickly recognized that the only sane thing for me to do was what I have already done—return to the class of friends where I can have sweet and heart-satisfying fellowship. I did not find this elsewhere. I doubt if any one else does. Let me also suggest that in my humble opinion every one of the bride class will, sooner or later, be found in harmony with the Society established by "that servant" under the Lord's direction and still under his control. The proof of this fact is too strong to be ignored.

As I long ago adjusted with the Lord this whole matter of my wrong course, may I now in conclusion express my deep regrets for any wrong done you personally or pain which I may have inadvertently caused your big, loving heart, and humbly ask your forgiveness accordingly? Further, I would like to ask you to convey to the dear friends everywhere similar regrets and apologies, assuring them of my fervent love. I trust also that my awful experience may serve as a warning to all who serve the Lord in sincerity and in truth.

May the Lord continue to bless you richly, dear Brother Rutherford, and greatly use you for the further strengthening of his people—all who wish to be helped at this time.

With much love in the Lord and fervent prayers for you,

Your brother by his abounding grace, W. M. WISDOM, *N. Y.*

"SWEET FELLOWSHIP OF THE BRETHREN"

MY DEAR BROTHER RUTHERFORD:

I desire to express my special appreciation of the first article in the April first issue of THE WATCH TOWER. The careful reading and study of it has been profitable in more than one way, and a source of comfort to me.

It was with a thankful prayer and a more understanding heart than I had some months ago that I noted the intent and kindly spirit of the words used in the article and still at the same time they did not fail to set forth in plain, understandable terms the original purpose and mission of the Society, its policy and responsibility at the present time, as to the remaining work, and its relationship of service to the church.

In the reading and latter consideration of the article, my heart has gone out to the heavenly Father of mercy, that those who are yet dear to all of the Lord's people, but for one reason or another of differences have withdrawn their activities and fellowship, might likewise have the opportunity of reading same.

It seemed to me that the title of the article, "Let Us Dwell in Peace," was so entirely appropriate; and, when coupled with the clearly explained points of difference, it must surely prove to be an appealing exhortation to all such. As the article had helped me to see points more clearly, I am hoping that the condition of their hearts will make it possible for others to be likewise blessed.

I desire to voice my thankful appreciation of the kindly and helpful spirit of the brethren whom I met at the Cedar Point Convention last year, which was no small factor in bringing my heart to a right condition and the understanding of some of the very points so clearly explained in this article, and also to clear up entirely my misgivings and objections to the full acceptance of "The Finished Mystery" as the Seventh Volume of SCRIPTURE STUDIES. I am very sorry I could not see these points before, which now seem so real and true to me. I feel that in justice to you, dear brother, and the other brethren, who helped me so much in this way, I should make this statement.

I sincerely hope that I may be forgiven for my criticism of the policy of yourself and other brethren of the Society, whom I opposed up to that time last year, as I have been richly blessed of the Lord since I came to recognize his leadings, and in the blessings of the present work, together with the sweet fellowship of the brethren without restraint.

The reading of the article has especially called my attention to the V. D. M. Questions, as I have never had any rating of the answers which I made out some two years ago. I am therefore enclosing herewith my answers to these questions, which I have carefully revised and rewritten as of present date. I would appreciate your care if you would kindly pass them to the proper committee, in accordance with present arrangements.

I have received a rich blessing each time I have been privileged to make a study of the Lord's Word sufficient to compile these answers, and, in my opinion, any brother who has not availed himself of this opportunity is missing a special blessing of divine fellowship.

Assuring you of my daily prayers for spiritual wisdom and divine guidance in the handling of the many important matters coming to you daily in your official position, and also a special comfort to your heart and the hearts of the other brethren in the special trial of courage and faith which may be yours, I remain

Faithfully your brother in Christ, by grace,

GEORGE L. WILEY, *N. Y.*

"IT IS THE LORD'S WORK"

DEAR BROTHER RUTHERFORD:

Greetings in the name of our blessed Lord and Master! This is to inform you of the great joy that came to my heart when I read the article, "Let Us Dwell in Peace," in the April first TOWER.

This article is surely an evidence of the Master's spirit, and it would be almost impossible to read it without loving those whose broadmindedness is therein manifested. I certainly feel more drawn to you all after reading that article.

The tendency among some of the brethren (in Jamaica and other places) is to narrow down the conditions of fellowship and acceptance with the Lord, and to make the points you discuss in the article in question a test of fellowship, and if I had judged you brethren by the attitude and opinion of some who profess to be in harmony with the Society I would have stopped the TOWER and let the Society severely alone long ago. That is what the adversary wanted me to do; but I always felt perfectly sure that such things did not represent you dear ones, and I would not be led away into judging you by the doings or sayings of others. . . Although I might not be able to see eye to eye with you in all the non-essential points—and that is not at all necessary—I am one with you on all doctrinal points, and I am certainly in harmony with the work you are doing; it is the Lord's work. That the Society is being used of the Lord to send spiritual refreshment to his people there can be no doubt.

This article came in due time: I have been greatly helped, and I am sure others have been helped too. Let us seek one thing, dear brother. Let us endeavor to become copies of God's dear Son, and love one another as he loved us. One thing will place us in the kingdom, and that is to have the *love* of Jesus ruling in our hearts. St. Paul says if we should have everything else and lack that it profits nothing. .

My privilege of service continues, and I am at present ministering to some bound in Babylon, who are hungering and thirsting after present truth. I think Babylon will lose them shortly. The Lord be praised!

The Lord bless you all and keep you firm to the end.

With fervent love, Your brother in the Lord,

R. L. GOUGH, *Jam.*

"MISTAKE IN STANDING IDLY"

DEAR BRETHREN:

For some weeks we have discovered our wrong position in being separated from the I. B. S. A. and consequently the channel. We are satisfied that the past year and more has been a mistake in standing idly by while others did the work. We wish to beg your pardon for whatever extent we may have hindered your influence or belittled your efforts. We hope that we may never more be led astray but prove faithful unto death.

Yours in the work, MR. and MRS. JAS. BEERNINK, *Wash.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Otsego, Mich.	Aug. 9	Charlotte, Mich.	Aug. 16
Battle Creek, Mich.	" 10	Woodland, Mich.	" 17
Marcellus, Mich.	" 11	Sunfield, Mich.	" 18
Albion, Mich.	" 12	Sparta, Mich.	" 19
Jackson, Mich.	" 13	Grand Rapids, Mich.	" 20
Lansing, Mich.	" 15	Muskegon, Mich.	" 22

BROTHER W. W. BLACK

Rollingdam, N. S.	Aug. 13	Moncton, N. S.	Aug. 22
Woodstock, N. S.	" 15	Newcastle, N. S.	Aug. 23, 27
Bath, N. S.	" 16	Burnt Church, N. S.	Aug. 26
Piercemont, N. S.	" 17	Amherst, N. S.	" 29
Fredericton, N. S.	" 19	Canaan, N. S.	" 30
Nashwaak, N. S.	" 20	Springhill, N. S.	" 31

BROTHER J. A. BOHNET

Elgin, Ill.	Aug. 1	Roseland, Ill.	Aug. 7
Geneva, Ill.	" 2	Chicago, Ill.	" 8
Rochelle, Ill.	" 3	Kankakee, Ill.	" 10
Spring Valley, Ill.	" 4	Champaign, Ill.	" 11
Aurora, Ill.	" 5	Danville, Ill.	" 12
Joliet, Ill.	" 6	Broadlands, Ill.	" 13

BROTHER B. H. BOYD

Barnum, Minn.	Aug. 2	Evansville, Minn.	Aug. 12, 13
Thor, Minn	" 4	Fargo, N. Dak.	Aug. 15
Cambridge, Minn.	" 6	Berlin, N. Dak.	" 16
Ogilvie, Minn.	" 8	Jud, N. Dak.	" 17
Pease, Minn.	" 9	Fredonia, N. Dak.	" 19
Northome, Minn.	" 11	Wyndmere, N. Dak.	" 21

BROTHER E. F. CRIST

Outlook, Mont.	Aug. 8	Enderlin, N. Dak.	Aug. 18
Hart, Sask.	" 9	Wyndmere, N. Dak.	" 19
Scobey, Mont.	" 11	Evansville, Minn.	" 20
Bonetrail, N. Dak.	Aug. 12, 13	St. Paul, Minn.	" 22
Zahl, N. Dak.	Aug. 15	Des Plaines, Ill.	" 23
Surrey, N. Dak.	" 16	Detroit, Mich.	" 24

BROTHER A. J. ESHLEMAN

Marion, Ohio	Aug. 3	Akron, Ohio	Aug. 10
Upper Sandusky, Ohio	" 4	Hudson, Ohio	" 11
Crestline, Ohio	" 5	Apple Creek, Ohio	" 12
Galion, Ohio	" 6	Massillon, Ohio	" 13
Ashland, Ohio	" 8	North Canton, Ohio	" 14
Wadsworth, Ohio	" 9	Canton, Ohio	" 15

BROTHER M. L. HERR

Palouse, Wash.	Aug. 1	Union, Ore.	Aug. 9
Mesa, Wash.	Aug. 3, 4	Joseph, Ore.	" 11
Walla Walla, Wash.	Aug. 5	Troy, Ore.	" 13
Weston, Ore.	" 6	Bartlett, Ore.	" 15
Hermiston, Ore.	" 7	Welser, Ida.	" 17
Pendleton, Ore.	" 8	Ontario, Ore.	" 19

BROTHER W. M. HERSEE

St. Catharines, Ont.	Aug. 8	Brantford, Ont.	Aug. 18, 19
Thorold, Ont.	" 9	Woodstock, Ont.	Aug. 22
Niagara Falls, Ont.	Aug. 11, 12	Ingersoll, Ont.	" 27
Welland, Ont.	Aug. 13	St. Thomas, Ont.	Aug. 28, 29
Simcoe, Ont.	Aug. 15, 16	Ridgetown, Ont.	Aug. 30
Tilsonburg, Ont.	Aug. 17	Pelee Island, Ont.	" 31

BROTHER G. S. KENDALL

Bellingham, Wash.	Aug. 1	Colville, Wash.	Aug. 10
Marysville, Wash.	" 2	Boyds, Wash.	" 11
Synarep, Wash.	Aug. 4, 5	Danville, Wash.	" 12
Wenatchee, Wash.	Aug. 6	Athol, Ida.	" 13
Davenport, Wash.	" 7	Coeur d' Alene, Ida.	" 15
Spokane, Wash.	" 8	Wallace, Ida.	" 16

BROTHER S. MORTON

Ashland, Ky.	Aug. 9	Cambridge, Ohio	Aug. 16
Patrick, Ky.	" 10	Zanesville, Ohio	" 17
Paintsville, Ky.	" 11	White Cottage, Ohio	" 18
Huntington, W. Va.	" 13	Crooksville, Ohio	" 19
Parkersburg, W. Va.	" 14	Dresden, Ohio	" 20
Marietta, Ohio	" 15	Newark, Ohio	" 22

BROTHER V. C. RICE

Jamestown, Ohio	Aug. 3	Lima, Ohio	Aug. 10
Dayton, Ohio	" 4	Van Wert, Ohio	" 11
Tippecanoe City, Ohio	" 5	Fort Wayne, Ind.	" 12
Piqua, Ohio	" 6	Defiance, Ohio	" 13
Sidney, Ohio	" 8	Toledo, Ohio	" 15
Wapakoneta, Ohio	" 9	Alvordton, Ohio	" 16

BROTHER C. ROBERTS

Edmonton, Alta.	Aug. 2	Victoria, B. C.	Aug. 22
Camrose, Alta.	Aug. 3, 4	Malahat, B. C.	" 30
Sedgewick, Alta.	Aug. 5	Ladysmith, B. C.	" 31
Prince George, B. C.	Aug. 7, 8	Port Alberni, B. C.	Sep. 1
Hazelton, B. C.	Aug. 10,11	Nanaimo, B. C.	" 2
Prince Rupert, B. C.	Aug. 12-15	Vancouver, B. C.	Sep. 4-6

BROTHER E. D. SEXTON

Weiser, Ida.	Aug. 1	Twin Falls, Ida.	Aug. 10
Emmett, Ida.	" 2	Ogden, Utah	Aug. 12, 13
Caldwell, Ida.	Aug. 3, 4	Midvale, Utah	Aug. 14
Nampa, Ida.	" 5, 6	Salt Lake City, Utah	" 15
Boise, Ida.	" 7, 8	Grand Junction, Colo.	" 17
Glenns Ferry, Ida.	Aug. 9	Silt, Colo.	Aug. 18, 19

BROTHER O. L. SULLIVAN

Lonaconing, Md.	Aug. 1	Nitro, W. Va.	Aug. 8
Westernport, Md.	" 2	Coco, W. Va.	" 9
Parsons, W. Va.	" 3	Charleston, W. Va.	" 10
Clarksburg, W. Va.	" 4	Mt. Lookout, W. Va.	Aug. 12, 13
Parkersburg, W. Va.	" 5	Wickham, W. Va.	Aug. 15
Marietta, Ohio	" 6	Princeton, W. Va.	" 17

BROTHER W. J. THORN

Toronto, Ont.	Aug. 1	Wheeling, W. Va.	Aug. 8
Youngstown, Ohio	" 3	Burton, W. Va.	" 9
Lisbon, Ohio	" 4	Fairmont, W. Va.	" 10
East Liverpool, Ohio	" 5	Morgantown, W. Va.	" 11
Toronto, Ohio	" 6	Clarksburg, W. Va.	" 12
Steubenville, Ohio	" 7	Brown, W. Va.	" 13

BROTHER T. H. THORNTON

Washington, Pa.	Aug. 1	Ellwood City, Pa.	Aug. 9
Waynesburg, Pa.	" 2	New Castle, Pa.	" 10
New Kensington, Pa.	" 4	W. Middlesex, Pa.	" 11
Vandergrift, Pa.	" 5	Sharon, Pa.	" 12
Kittanning, Pa.	" 6	New Brighton, Pa.	" 13
Butler, Pa.	" 8	Pittsburgh, Pa.	" 15

BROTHER D. TOOLE

Boulder, Colo.	Aug. 10	Casper, Wyo.	Aug. 18
Berthoud, Colo.	" 11	Sterling, Colo.	Aug. 19, 22
Loveland, Colo.	" 12	Haxtum, Colo.	Aug. 20
Greeley, Colo.	" 13	Sidney, Neb.	" 23
Laramie, Wyo.	" 15	North Platte, Neb.	" 24
Cheyenne, Wyo.	" 16	Brady Island, Neb.	" 25

BROTHER J. B. WILLIAMS

Red Deer, Alta.	Aug. 9	Chaplin, Sask.	Aug. 18
Calgary, Alta.	Aug. 10, 11	Moose Jaw, Sask.	" 19
Barons, Alta.	Aug. 12	Luella, Sask.	Aug. 21-23
Lethbridge, Alta.	" 13	Assiniboia, Sask.	Aug. 25
Medicine Hat, Alta.	" 15	Shaunavon, Sask.	Aug. 26, 27
Herbert, Sask.	Aug. 16, 17	Mossbank, Sask.	" 28, 29

BROTHER L. F. ZINK

Winkler, Man.	Aug. 10	Wawota, Sask.	Aug. 20
Darlingford, Man.	" 11	Souris, Man.	Aug. 21, 22
Carievale, Sask.	" 12	Brandon, Man.	" 23, 24
Oxbow, Sask.	Aug. 14, 15	Austin, Man.	Aug. 26
North Portal, Sask.	Aug. 17	Winnipeg, Man.	Aug. 27 29
Weyburn, Sask.	Aug. 18, 19	Dauphin, Man.	Aug. 31

BETHEL HYMNS FOR OCTOBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered. (1) 198; (2) 190; (3) 233; (4) 70; (5) 325; (6) 259; (7) 178; (8) 150; (9) 197; (10) 196; (11) 192; (12) 63; (13) 275; (14) 198; (15) 94. (16) 328; (17) 87; (18) 177; (19) 116; (20) 74; (21) Vow; (22) 189; (23) 70; (24) 60; (25) 25; (26) 107; (27) 186; (28) 69; (29) 71; (30) 191; (31) 182

"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

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Anno Mundi 6048 — August 15, 1920

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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.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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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. ROBISON, G. H. FISHER, W. E. PAGE.

TO FOREIGN FIELDS

The world war greatly interrupted the communication of the Society's headquarters in the United States with its foreign branches. After the storm has abated for a season, we rejoice to announce that further efforts will be made to render some aid to the brethren who labor in other lands. Arrangements have been made for Brother Rutherford to sail from New York August 12 on the S. S. *Imperator* for the purpose of serving the friends and the general public in Great Britain and other countries. Appointments in Great Britain have already been made as follows:

DATE	CITY	PLACE OF MEETING
August 22	London	Tabernacle
August 25	Birmingham	Town Hall
August 26	Leeds	City Hall
August 27-30	Glasgow Convention	Public meeting August 29 at St. Andrews Hall
August 31	Dundee	Foresters' Hall
September 1	Edinburgh	Usher Hall
September 2	Newcastle	Town Hall
September 3	Hull	City Hall
September 4-6	Liverpool Convention	Public meeting September 5 at Philharmonic Hall
September 7	Sheffield	Temperance Hall
September 8	Derby	Temperance Hall
September 10-13	London Convention	Public meeting September 12 at Royal Albert Hall
September 14	Leicester	DeMontfort Hall
September 15	Manchester	Free Trade Hall
September 16	Bristol	Colston Hall

After this brief tour in Great Britain Brother Rutherford will visit continental Europe. He will also go to Palestine and Egypt, and will be accompanied to Athens, Palestine and Egypt by Brother Driscoll and other brethren with a moving picture apparatus for the purpose of making moving pictures of actual scenes of the rebuilding of Palestine and other things of Biblical interest in Greece, Egypt, and Rome. We take occasion here to announce that these moving pictures are being prepared for the purpose of a general witness to the truth, and while the Society cannot engage in the manufacture and sale of projecting machines, a separate corporation, the Kinemo Kit Corporation, for promoting this work, will manufacture a miniature projecting machine suitable for use in the parlors of homes, in small halls and school houses, so that any person can operate it, either by use of electric light or a specially prepared gas light, and can use the pictures for teaching Bible lessons. These machines and the films will be manufactured and furnished to the friends as cheaply as possible. A projecting machine and four reels of film can be furnished at approximately $30.00, and it is expected that other reels of film will be produced at the rate of one per month, at least, and will be furnished, to those having machines, at a very low cost. The Society will control the output of the machines and the film so that it may be used to the best advantage for teaching the truth. The purpose is to enable the friends, or any one else who desires, to have one of these machines and film in their home and invite their neighbors in and give them a Bible lecture, illustrated by the moving pictures, and they can also be used in small halls and school houses. We are looking forward to this as a means of giving a wide witness to the truth, and hope to be able to say more about this in the columns of THE WATCH TOWER in the near future. Friends desiring to purchase one of these projecting machines and film may send in their orders now and remit the money later, when we are able to announce in THE WATCH TOWER definitely what the price will be. An intimation of the number desired would enable the manufacturers to determine about how many to make at the beginning.

AUSTRALIAN WORK

The friends of Australia were never favored with a visit from Brother Russell although he several times contemplated a trip there. While they have requested a number of times that Brother Rutherford visit them, he has yet been unable to go; but arrangements have now been made for Brother MacPherson to spend some time in Australia. He is expected to sail the 15th of September accompanied by Sister MacPherson, and will serve the classes in Australia and address a number of public meetings in the principal cities of Australia and New Zealand. Further information about appointments in Australia and New Zealand can be had by addressing the Society's branch office at 495 Collins Street, Melbourne, Australia.

YOUR BELATED TOWERS

At no time in many years have we been so thoroughly up to date with the publication of THE WATCH TOWER as in the last four or five months. This August 15th issue, for instance, goes to press this 22d day of July, and, barring accidents or divine interference, will surely all be mailed before August 1. Yet, notwithstanding this extra effort on our part to counteract the slow movement of mails, not a few complaints have come in, stating that TOWERS are late in arriving. We regret this situation, but are powerless to remedy it. The situation seems to be worse in the larger cities where there are frequent changes in the personnel of the postal force.

Since the circulation of THE WATCH TOWER, while not vast, is world-wide, we make an effort to bridge the chasm of time and space between us and our Australian and New Zealand and other far-removed friends by mailing any given number two weeks before date of issue.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

Vol. XLI AUGUST 15, 1920 No. 16

CONVENTION TOUR

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"—Hebrews 10:25.

OBEDIENT to the Apostle's admonition, the International Bible Students find much joy in ever and anon assembling themselves together in convention. Sometimes one large general convention is held, and again many smaller ones. It was deemed best this year not to attempt one large general convention, but to have a number of conventions in different parts of the country, suiting the convenience of the greater number of the Bible Students, and at the same time giving a wider public witness to the message that now seems due.

The western conventions began with Denver, Colorado, June 11 - 13. Brother Van Amburgh was chairman of this convention, and the other speakers that addressed the gathering were Brothers Crist, Toutjian, and Rutherford. About five hundred of the brethren attended this convention. Many were the expressions of gladness that the Lord had spared them to again assemble and recount the many blessings of the past, and to encourage each other with reference to the future. On Sunday afternoon at the city Auditorium Brother Rutherford addressed three thousand people on the subject "Millions Now Living Will Never Die". The attention was very close and much interest manifested by those present, who remained throughout the two hours of the address.

A convention of the friends was held at San Francisco, California, June 18 - 20, attended by about five hundred and fifty friends. The unity of spirit was manifested here in a very marked degree, every one rejoicing who had the privilege of again assembling together. On Sunday morning the Bible Students, taking up the cases of Sister Martin, and Brothers Hamm, Stevens, and Sonnenberg, then in prison for selling "The Finished Mystery", passed a resolution calling upon President Wilson to release them from prison. In the afternoon Brother Rutherford addressed the public meeting at the Scottish Rite Auditorium on the subject "Millions Now Living Will Never Die". Although this was the second time he had addressed a meeting in that same hall on the same subject, there was again a capacity house which showed great appreciation, frequently manifesting its approval of his address by vigorous applause. During his address he described in detail how that certain agents of the Department of Justice, operating under the direction of the District Attorney of Southern California, had inveigled Sister Martin and the brethren above mentioned into selling them copies of "The Finished Mystery", and how these officers of the law had gone to a meeting of the Bible Students for the express purpose of procuring evidence against them to have them arrested. The audience showed its manifest indignation at such conduct on the part of the officers, and when Brother Rutherford had finished his discourse Colonel J. Arthur Peterson, who was seated on the platform, arose and offered a resolution demanding their release. We quote from the San Francisco *Call*, which published the proceedings next day, as follows:

"Judge Rutherford, in closing his address this afternoon, asked the question, 'Are events transpiring in this country that parallel the religious persecution of the times of inquisition of the dark ages?' He answered his own question by emphatically declaring, 'Yes, and I want to tell you of a case almost within the limits of your own city'.

"Judge Rutherford then described the case of Mrs. Emma Martin, a gentle Christian woman of Southern California, grey-haired and saintly, a physician's widow, who about a month ago was incarcerated in San Quentin prison in a ward with vile-mouthed criminal negro women. He told how this case was framed up by the Attorney General's representatives in Southern California, who came to Mrs. Martin's Bible class, posed as interested in Bible study, and begged her to let them have a copy of 'The Finished Mystery', a Bible commentary exclusively devoted to explaining the mysteries of the book of Ezekiel, of the Old Testament, and the book of Revelation. They then arrested her for this; and now, more than eighteen months after the armistice, she has been incarcerated to serve several years in San Quentin penitentiary for selling this Bible commentary.

"During the recital of this most astonishing case, Colonel J. Arthur Petersen, who with many others was seated on the platform, offered the following resolution, which he requested the privilege of putting to the entire audience assembled. The chairman, after assuring himself respecting the nature of the motion, granted the Colonel the privilege of presenting his resolution, which was done in high-sounding patriotic language, intermixed with effective strains evidencing great emotion and sincere indignation.

"At the conclusion of Colonel Petersen's remarks many persons throughout the audience arose to second his motion, and shouts of 'I second the motion' were heard from all parts of the auditorium. Mr. J. E. Brookes, recently a noncommissioned officer in Uncle Sam's army, repeatedly requested the privilege of seconding this resolution, stating that surely the proper officials will take immediate action to undo such a wrong—a remark which well expressed the general sentiment of all seconding the motion. The question being put, the resolution was passed unanimously, followed by an unusual outburst of applause and approval.

"Following this demonstration, Colonel Petersen again arose to his feet and requested the privilege of offering the same motion with the names of Messrs. Hamm, Sonnenberg, and Stevens, now imprisoned at McNeill's Island federal penitentiary, who were convicted on similarly framed up cases, and stipulating that the President should be requested to take favorable action in their cases also.

"The seconding and passing of this second motion was fully as spontaneous and dramatic as the first, and many were the sober-minded and sober-faced who emerged from this memorable meeting."

In presenting this resolution Colonel Petersen read a

very dramatic article from the Seattle *Record,* in which the writer stated that the manner of conviction and imprisonment of these men strongly indicated that we had already entered into another period of darkness and inquisition.

The article from the Seattle *Record* follows:

WHO WOULD HAVE SUPPOSED? *By Anise*

"Out on the wharves of Los Angeles as the steamer 'President' left for Seattle came hundreds of Bible students bearing flowers and singing songs in farewell to four of their number who were going away to prison! They were simple folk, deeply religious, not overmuch interested in politics, but concerned with the coming of the Lord as explained by Pastor Russell. And three years back, in wartime, they circulated a book, 'The Finished Mystery,' containing chiefly discussions of Ezekiel and Revelation, and incidentally denouncing war! They were a quiet people, and unobtrusive, desiring no quarrel with any governments, and when they heard their book had been accounted seditious, they ceased at once to use it! But some of them had sold it already, not knowing it was unlawful, and these were at once arrested and brought to trial!

"Honest, industrious citizens, men of family, men with sons in our army, men who had never before been haled to court, yet they were sentenced to prison for selling 'The Finished Mystery'! Month after month their case dragged its way through the courts, till now, nearly two years after armistice, their last appeal is denied, and they are shipped from Los Angeles up to McNeill Island to spend three years in jail for their religion! Down on the dock as they left, laden with many flowers, arose the song of the church:

'God be with you till we meet again!'

And the prisoners spoke, saying how glad they were to bear witness of their faith before the world! It was like a scene in the days of the early church when heathen emperors imprisoned the new believers.

"Who would have supposed it could happen today in America?"

Again we quote from the San Francisco *Call:*

"The chairman of the mass meeting, W. L. Dimock, prepared and forwarded to President Wilson this telegram:

" 'President Woodrow Wilson, Washington:

" 'In response to your recent declaration that no one had been, and to your invitation to the Republican party to produce a single instance in which any person had been, unjustly convicted or punished for violation of the Espionage Act, a very large number of patriotic American citizens this afternoon in mass meeting assembled in the Scottish Rite auditorium in this city unanimously and enthusiastically passed the following resolution:

" 'WHEREAS a Christian lady home missionary, Mrs. Emma Martin, is held in prison at San Quentin under the Espionage law for selling one copy of 'The Finished Mystery', a Bible commentary, to Federal officers at their solicitation;

" 'AND WHEREAS this Christian home missionary is now daily compelled to associate with vile and immoral negro women, being held in prison almost two years after the war is over;

" 'AND WHEREAS she could not possibly have intended to impede the draft law by selling to Federal officers at their solicitation this book;

" 'NOW, therefore, RESOLVED by this mass meeting of American citizens at San Francisco assembled, who are and always have been loyal to the American Government:

" 'That we regard the conviction and imprisonment of Mrs. Martin, the said Christian home missionary, under the Espionage law as unjust, un-Christian and un-American;

" 'That the action of Federal officers in using the power of their office to inveigle, entrap and induce said Christian home missionary, Mrs. Martin, to sell them the copy of 'The Finished Mystery' and then to frame up against her a case to have her sent to prison we denounce as infamous, outrageous, dishonest, unjust, in flagrant violation of American principles, as a disgrace to American institutions, and as destructive of the time-honored religious and civil freedom which are the very foundation principles of the American Government;

" 'AND RESOLVED, that the facts in this case be brought to the attention of President Wilson, and that he be requested immediately to release said Mrs. Martin from prison and to restore her to full citizenship.

" 'Subsequent to the adoption of the foregoing resolution, information was called for respecting the imprisonment of Messrs. Hamm, Sonnenberg, and Stevens at McNeill's Island federal penitentiary for violating the Espionage Act. The information comprising the testimony of the government's agents so clearly indicated that these cases also had been framed up by the Department of Justice of Southern California, that a resolution calling for immediate action in their favor on your part was unanimously adopted, and you are hereby apprised in accordance therewith.

" 'W. L. Dimock, Chairman Mass Meeting.' "

That evening the chairman of the public meeting wired a copy of the resolution to President Wilson at Washington, which the President received on Monday, and the same afternoon he signed the pardon of Sister Martin, Brothers Hamm, Stevens, and Sonnenberg, and wired instructions to the prison keepers for the release of the friends named.

This public meeting was held one day before the beginning of the ZG campaign throughout the country, but it was thought well to offer the ZGs for sale at the conclusion of the public address, which was done, and more than four hundred copies were sold.

Brother Taliaferro was chairman of the San Francisco convention, and the other speakers were Brothers Van Amburgh, Toole, and Rutherford.

A one-day convention was held at San Diego, California, on the 27th of June, which was addressed by Brothers Lee and Rutherford. About one hundred friends attended this gathering. In the morning a public meeting at the Spreckles Theatre was addressed by Brother Rutherford, 1500 being present and others turned away. The subject here was "Millions Now Living Will Never Die", and there was great interest manifested. At the conclusion of the meeting two hundred sixty-five ZGs were sold, the supply being exhausted which the friends had on hand at that time.

A convention for Southern California was held at Los Angeles, July 3, 4 and 5, and was attended by seven hundred and fifty friends, or more. This convention was one of unusual spiritual uplift, and many were the remarks made of joy experienced in the privilege of attending. The convention was addressed by Brothers Sexton, Toole, Van Amburgh, Goux, and Rutherford. Brother Van Amburgh was chairman of this convention. All the addresses were well received by the friends. The convention closed on the evening of the 5th of July with a love feast. Every one went away feeling that he had been drawn nearer to the Lord and closer to the brethren. It was indeed good to be there.

THE LOS ANGELES RESOLUTION

Sunday afternoon the public meeting was addressed by Brother Rutherford at Trinity Auditorium, which has a seating capacity of 2500. The house was filled to overflowing, the stage being full of people and others were standing. This public mass meeting took action concerning religious persecution, which we publish here for the information of our readers. In May the Attorney General's office at Washington directed the District Attorneys throughout the United States to procure orders of court for the releasing of "The Finished Mystery", which had been seized during the war. Everywhere throughout the country these orders were obeyed and the books readily released, except in Los Angeles. Here it will be recalled that about twenty-four of our brethren were tried jointly before Judge Bledsoe for an alleged violation of the Espionage law, because of selling "The Finished Mystery". The jury failed to agree and

the brethren were discharged. Before the same judge Brother Eagleston was tried, and, the jury failing to agree in that case, Judge Bledsoe made some very caustic remarks from the bench encouraging mob violence. When the time came for asking for the release of "The Finished Mystery", Judge Bledsoe refused to make an order releasing the books unless it was agreed that they should be burned. This, of course, was not agreed to. The subject of Brother Rutherford's public address Sunday was "The Great Conspiracy". During the delivery of his discourse he took occasion to review the cases of Sister Martin, Brothers Hamm, Stevens, and Sonnenberg, Eagleston, and other cases of persecution of the Bible Students in Germany, Austria Hungary, Great Britain, Canada, and the United States. He paid his respects to Judge Bledsoe in plain terms that the audience would have no difficulty in understanding, and the audience manifested its decided approval by vigorous and repeated applause. At the conclusion of his address the following resolution was offered and its adoption moved by Brother Sexton and seconded by Brother Gerdes. The audience then, voting to adopt the resolution, arose to its feet, not one single person voting against it, but all voting for the adoption of the resolution. The resolution follows:

"RESOLVED by this mass meeting of loyal American citizens assembled on this 4th day of July, 1920, the anniversary of American independence, as follows:

"THAT WE REJOICE in the record made by our forefathers, who fled from religious intolerance and persecution in Europe and here laid the foundation of the great American Government, which guaranteed to every man the right to worship God according to the dictates of his own conscience:

"THAT WE DEPLORE the spirit of religious intolerance and persecution manifested by certain classes of people in United States in recent months, and we enter our solemn protest against the unrighteous persecution of the International Bible Students Association and against the burning of 'The Finished Mystery', one of their Bible commentaries, as unjust, un-American, and un-Christian.

"WE HOLD that it is an inalienable right of every American citizen to determine what religion he will embrace and what religious literature he shall or shall not read, and that no judge or other officer has any power or authority to say what religious literature any American citizen shall or shall not read; that this Government has never adopted a censor law, and that no one has any authority to arrogate to himself or themselves the power to censor what religious literature the people shall read.

"RESOLVED that a copy of these resolutions be furnished to the public press."

A large number of ZGs were then sold to the public at the conclusion of this meeting.

The convention for the Northwest was held at Tacoma, Washington; and because of the extra effort put forth for a public witness in that place this was the only convention held in the Northwest, aside from the one-day meeting at Spokane. This convention opened on the 7th of July and closed the evening of the 11th of July. Brother Van Amburgh presided at this convention, and other speakers were Brothers Crist, Herr, Kendall, Goux, Sexton, MacPherson, and Rutherford. These meetings were a great uplift to the friends of the Northwest, being attended by brethren from British Columbia, as well as Washington, Oregon, and other parts of the West. The highest number of brethren attending was about fifteen hundred. All the addresses of the brethren at the convention were well received. The testimony meetings also manifested a great depth of loving appreciation on the part of the friends for the many blessings bestowed upon them by the Lord and for the opportunity of continuing to serve him. Quite a number were present who at one time had thought it best to unite with the "Stand Fasters", but now have returned to their first love and are rejoicing greatly that the Lord has kindly led them back to the ones with whom first they associated after coming to a knowledge of the truth. The spirit of the Lord prevailed in a marked degree throughout the convention, and the faces of his dear children shone with gladness. Whether they met in the meeting place or upon the streets or in hotels they manifested happiness. It was indeed a blessed convenion, good to be there, and reminding all of the general assembly of the church of the firstborn, to which all the members of the body are looking forward with great anticipation and joy.

The Stadium was secured for the public meeting on Sunday afternoon. This is a large outdoor arena, with wonderful acoustic properties, and has a capacity of forty thousand people. Such a Stadium in New York, or some other thickly populated community, could be easily filled; but when we remember that Tacoma is situated in a thinly populated portion of the United States, it was not expected that this great place would be filled. Nine different newspapers of the Northwest country carried full-page advertisements of the public address on the subject "Millions Now Living Will Never Die". Sunday morning came, and the clouds overcast the sky and it remained cloudy throughout the day, but did not rain. This may have kept some away, yet the cloudy condition made it more comfortable for those who were in the Stadium. More than an hour before the time for the meeting great streams of people poured in, and hundreds of automobiles drove in the arena, and by the time Brother Rutherford reached the platform fully twelve thousand people were in the Stadium. It was a wonderful spectacle to mark this great multitude of people assembled to hear discussed a Biblical question. The moving picture men were present with cameras, making pictures of the crowds and other things about the Stadium.

It was thought it would probably be difficult to make all hear who would attend, and to be certain that all could hear a Magnavox Telemegafone was installed in the Stadium, which Brother Rutherford used to address the people. This is a remarkable invention. The speaker talked in an ordinary conversational tone, and every word could be distinctly heard by every person in the Stadium and by people who were fully a quarter of a mile away, up in the streets. The great crowd sat through the entire address, patiently, eagerly listening to every word, occasionally manifesting approval by applause. Without doubt this is the largest public meeting ever held in the United States during the period of the harvest, and probably at any other time, to listen to the divine program. Many were the expressions of approval heard at the conclusion of the meeting by those who attended, and withal it was a great success, the Lord's name was glorified and we hope much good was done.

The Stadium had been taken with the understanding that no money would be received for any purpose, and

for that reason the friends did not feel justified in offering the ZG for sale, but contented themselves by taking the names and addresses of those who might be interested. Nine hundred of these addresses were handed in, and it is hoped that all of these will purchase the ZGs.

The Magnavox Telemegafone seemingly makes it possible to reach great audiences with the message of the truth. It amplifies the voice many times, and one with a strong, clear voice could be heard by fifty thousand or even a hundred thousand people as easily as he could make himself, unaided, heard by one thousand. Who knows but that the Lord has permitted this invention at this time to give a wider witness to "this gospel of the kingdom, which must be preached in all the world for a witness unto all the nations" before the final end comes!

The Bible Students had arranged for a one-day convention at Spokane, Washington, Monday, July 12. About a hundred friends attended this conventicle,which was addressed by Brothers MacPherson, Goux, and Rutherford. The convention concluded with a public meeting Monday night at the Auditorium Theatre. Fully two thousand people heard throughout this discourse, the house being packed to its capacity, many standing on the sides and in the wings of the stage and upon the stage; and many were turned away. The friends had a supply of the ZGs at this meeting. They sold four hundred and the supply ran out. Those who could not get a copy left their names and addresses. We hope much good was accomplished at this meeting, and that many may get their eyes opened to the loving provision of God's great plan, and the fact that the kingdom for the blessing of mankind is near at hand, even at the door.

The Bible Students at Fargo and vicinity had arranged for a one-day convention, which was attended by the local class and a few visiting friends, and which ended on the evening of the 14th by a public meeting held at the City Hall Auditorium, attended by about eighteen hundred persons. There was the usual close attention at this meeting, and much interest was manifested by others tarrying behind to ask questions, and much prejudice previously existing was broken down. About two hundred ZGs were sold at this meeting.

A one-day convention was held at Duluth, Minnesota, July 15, attended by the local class and several visiting friends. While the numbers here were small, the same loving spirit manifest at the other conventions was shown; and the friends greatly rejoiced in the opportunity of assembling together. In the evening Brother Rutherford addressed a public meeting at the Armory Auditorium, which was attended by approximately two thousand. The attention could not have been better. Much interest was manifested and a great number bought the ZGs at the conclusion of the meeting.

A convention of the Bible Students at Minneapolis for four days was held July 15 - 18. About seven hundred friends attended this convention, over which Brother Wise presided as chairman, and besides the chairman the others addressing the convention were Brothers Baker, Boyd, Bohnet, Stewart, and Rutherford. It was a happy season, a time of sweet fellowship and much rejoicing in the Lord. Some had come from a long distance and for some it was their first convention. There was that marked unity of the spirit characteristic of those who love the Lord supremely, who are anxious to know and to do his holy will.

The public meeting was held Sunday afternoon at the City Auditorium with an attendance of three thousand or more, many being turned away, five hundred of whom walked seven blocks to another theatre where an overflow meeting was addressed by Brother Wise. There was great interest shown, both at the regular and at the overflow meeting. About six hundred copies of the ZG were sold. This convention ended the transcontinental tour, the public meetings of which were attended by the aggregate number of about thirty thousand persons.

We all rejoice for this increased opportunity of fellowshipping with the friends and giving a witness to the public, and pray the Lord may add his blessing to the feeble efforts of those who participated, that his name may be glorified.

CONCERNING THE CHILDREN

Many of the consecrated have felt disposed to present their children unto the Lord in a more public way. This does not mean, of course, that they are taking them in as members of some organization. It merely means that they are presenting these children in the presence of witnesses unto the Lord and asking him to do for them that which they are unable to do. We think this is very proper. At Los Angeles about ninety children were thus consecrated, and at the Tacoma convention about forty were likewise presented; at Minneapolis fifty-nine were thus presented to the Lord.

In view of the fact that the kingdom is so near at hand and the parents who expect to be of the kingdom class may soon be removed from the presence of their children, it would seem quite proper that more attention should be given to the instruction of the children, especially of those who are consecrated. We hope, therefore, that the ecclesias will arrange for a children's Bible study class, to be held by some competent brother of the class. Questions may be prepared from the First Volume of STUDIES IN THE SCRIPTURES or the questions that appear in THE GOLDEN AGE may be used. The children should be especially instructed along the line of a necessity for a ransom sacrifice, and informed how that Jesus, by his death and resurrection, provided the great ransom price, and that soon this will be used for the purpose of blessing man, even all the peoples of the earth. They should especially be taught concerning the establishment of the Lord's kingdom in the near future, and of the resurrection of the faithful men of old, such as Abraham, Isaac, Jacob and others, and told that these just men, under the direction of the Christ, will establish peace and prosperity in the land and that the people will be blessed. The minds of the young should be turned toward things pertaining to the kingdom, in order that they may in some measure be prepared to receive it when fully established, and we strongly recommend that efforts be made in this behalf. This does not mean the old form of Sunday School that we used to use in Babylon, but proper questions should be arranged and the children instructed along the lines above indicated.

THE DIVINE ORDINATION

ISAIAH'S RHAPSODY NO. 2A

AFTER reading in the sixtieth chapter of Isaiah's prophecy of the sublime exaltation of Zion, one naturally inquires of himself, like the angel before the beloved John: Who can be the instrument in God's hand for the performing of this great work? (Revelation 5:2) This very natural and proper question is answered by the Lord through the Prophet in the three chapters 61, 62, and 63, in which he speaks of that One who is to bring complete salvation to Israel, both spiritual and natural, and to establish Zion as the means or channel of blessing to the more benighted peoples of earth.

1. "The spirit of the Lord God is upon me:
Because the Lord hath anointed me
To preach good tidings to the meek;
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;

2. "To proclaim the acceptable year of the Lord,
And the day of vengeance of our God;
To comfort all that mourn;

3. "To appoint unto them that mourn in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of the Lord, that he might be glorified."

The Prophet is speaking not *for* himself but rather for the person of him that is called "the Servant of the Lord". As heretofore noted ('19-343) all of the chapters from 40 on to the end of Isaiah's prophecy are peculiarly Messianic in their character, and the theme of the Servant of the Lord is woven back and forth like a golden thread in an exquisite piece of tapestry. The mission here spoken of as belonging to that Servant is identical with that already indicated, e. g., to bind up (cp. chapter 42:3, 7) and to proclaim liberty.—49:9.

THE SERVANT A PERSON

Our Master applies this passage to himself and his work, so that we are not left in doubt as to the identity of the speaker: even though the glowing language and the joyous message would seem to leave small likelihood of uncertainty on the part of any humble and faithful student of this gospel age. The Jews had long held the idea that they as a nation would be the Messiah. They did not realize, as many people in Christendom even now do not realize, and as the Jews themselves do not yet realize, the need of a redeemer, one who is not only authorized to do works of blessing but who is also *able* to do them.

In chapters 49 to 57 there is a development of the teaching concerning this Servant of Jehovah. The conception seems at the first to be that of the nation of Israel considered collectively. (49:8, 9; 44:1, 2, 21; 45:4) So long as the attitude and work of Jehovah in relation to the nation are the subject matter of discussion this view is possible to be taken from the various passages referring to that Servant; but when the nation's work and attitude toward Jehovah and the fulfillment of his purposes come to be considered the term Servant of the Lord takes on a narrower meaning. The actual people of Israel with their many shortcomings, their blindness to the truth, their deafness to the Lord's message, gives way to that *remnant* through whom the much-needed blessings are to be brought to the world.

At the same time it is plain that the idea passes on to a person or *individual* who is distinct from the nation, when viewed from the standpoint of its shortcomings and transgressions (49:5, 6), in whom are to be found all the attributes of the ideal nation in a concentrated form and who is to realize all that the nation of Israel was expected to be. The character and office of this great One are delineated for us in this manner: (a) He is prepared by the Lord from the womb for his extraordinary work (49:1, 2; Hebrews 10:5); (b) he is endued with the spirit of God Jehovah (42:1); he is not ostentatious in delivering his message nor is he inconsiderate or severe in dealing with those who are weak (42:2, 3); (d) he is to be the embodiment of a new covenant between Jehovah and his people (42:6; 49:8); (e) he is to be a light even to the Gentiles (42:1, 6; 49:6); (f) but most notable of all, and especially characteristic of this section of the book, are those passages which intimate that the great ends of the Lord are to be arrived at by the way of humiliation, suffering, and death; and that this darksome passage of humiliation is to lead at last to a new and more glorious life. A hint of the fact that Messiah's work is to be carried on in the presence of difficult situations which would tend to discouragement is first found (42:4); then more definite statements are made, showing that insult and contumely must be met in the exercise of his mission (50:6); following that is a section entirely devoted to the subject of the Servant's suffered ignominy, in which the prominent features are his gentleness and patience under affliction, the vicarious nature of his sufferings—in that they are not endured on his own account but for the sins of the people; and in the intimation that after pain and death there awaits him not only happy contemplation of his work but also blessed privileges of dilating that work until peace and life and security abound in all the world.

THE SERVANT AND GOD'S SPIRIT

The Speaker affirms that he has the spirit of Jehovah, not by way of boasting but by way of testifying that all that he speaks and does may be known to be wrought of God. (John 5:19; 14:10; 10:37, 38) The spirit of the Lord is upon him *because* the Lord has anointed him. This could be none other than the Anointed, the Messiah, the Christ. But as we have already noted that the Servant idea has been gradually narrowed down from Israel as a whole to Israel as a remnant, the "little flock" of Israel, then down to one person, so in the outworking of the Father's plan we see—in reverse order to that revealed in the prophecy, as is so often the case—that the Anointed Jesus is first the fulfillment of this prophecy concerning the Servant (Luke 4:21); then later is associated with him his little flock, the remnant of Israel, sharer in his anointing (1 John 2:27), in his throne (Revelation 3:21) and in his glory (Romans 8:17); still later come the redeemed ranks of fleshly Israel under the new covenant, headed by those of their number

who are deemed worthy of a better resurrection, and all upon whom the spirit of Jehovah shall be poured "after those days". (Joel 2:28) These three threads are running throughout the entire message of the Prophet; and no one not having an understanding of the divine plan for the blessing of *all* the families of the earth can hope to get more than a glint of its precious meaning.

Three times in Isaiah is the Messiah described as endued with the spirit of the Lord. First, the Prophet himself affirms this as an observer and recorder of fact (11:2); next, Jehovah himself declares of the Messiah, "I have put my spirit upon him" (42:1); and here, lastly, One whose appointed work marks him as Messiah declares: "The spirit of the Lord Jehovah is upon me". There can be no reasonable doubt that the same One is referred to in all three passages.

JEHOVAH'S SPIRIT, THE HOLY SPIRIT

Spirit means much, but it does not mean a person. "The spirit of Jehovah" is exactly synonymous with the New Testament expression *the holy spirit*. While spirit does not mean a person, it is however associated with the person of Jehovah. It is correct, though not particularly illuminating, to say that "the personality of the holy spirit *is* the Father and the Son". The Hebrew word *ruach*, which is here used, like *pneuma*, its Greek equivalent which is used in the New Testament quotation of this passage, has the root meaning of wind. When the word is associated with beings at all, it is always with rational beings: in such cases it has the subjective significance of *disposition* and the objective meaning of *influence*. It is invisible power tinged with personality, i. e., power which is exerted and directed by a person; it is not abstract power, undirected by intelligence. The spirit of a person, in the sense here used, is best illustrated by the Master himself when he, having *breathed* upon his apostles said: "Receive ye the holy spirit," i. e., the hallowed breath. It is a sacred thought to any devout mind to know that the breath of the Lord Jehovah is upon him, that he has the interest, the direction, the personal influence of the Almighty to give him wisdom or sustenance or protection, as may be needed.

This spirit, personal power, influence and interest of Jehovah was to abide upon his Servant, because Jehovah had ordained him. It was to abide on him partly as a proof of the fact that he had been ordained for a work, partly because that spirit was needed to enable that Servant to maintain his ordination and activities connected with it. At all events the spirit was to be the power which would qualify him for his work. How do we know? By various statements of the same Prophet:

> "The spirit of the Lord shall rest upon him,
> The spirit of *wisdom* and *understanding*,
> The spirit of *counsel* and *might*,
> The spirit of *knowledge* and of the *fear of the Lord*."
> — Isaiah 11:2.

This is the true ordination. Apparently these various manifestations or effects of the spirit are mentioned in reverse order, for the reason that elsewhere the fear of the Lord is described as being "the beginning of wisdom" (Psalm 111:10), and it is also, of necessity, "the beginning of knowledge" (Proverbs 1:7), since knowledge is the basis of wisdom. The "fear of the Lord" seems to combine the thoughts of reverential trust with hatred or evil. (Proverbs 8:13) In order to retain and nourish this reverential acknowledgment of God's existence and worthiness to receive worship we find ourselves in need of knowledge. This need he also supplies us. Knowledge acquaints us more thoroughly with the facts of our own inability without him, and of his requirements of us, his noble purposes for us, and other things which stimulate in us a *will* to do all his good pleasure. When this will or determination has been reached, when we devote ourselves fully to him, Jehovah gives us some fatherly advice or *counsel* as to the best ways and means of carrying out our determination to serve him. He opens up his Word more fully and gives us *understanding*, such as we never could have had by any natural powers of our own. Wisdom therefore implies the presence of understanding, of counsel, of might, of knowledge, and of reverence. Wisdom is the object and hence is mentioned first. Heavenly wisdom is knowing what to do, why it is done, and how it is done. Small wonder that the Apostle implied we might find ourselves in need of such wisdom!—James 1:5.

VISIBLE MANIFESTATIONS OF THE SPIRIT

Besides being the spirit of wisdom this same spirit is elsewhere associated with the thought of power: "The holy spirit shall come upon thee, and the *power* of the Highest shall overshadow thee". (Luke 1:35) As this promise of the resting of the spirit of Jehovah has primary application to Jesus, we recall that at the time of his special consecration to be the Messenger of the covenant the holy spirit or power or indication of Jehovah's approval and backing came upon him in visible form—something in the shape or form of a dove (Matthew 3:16; John 1:32, 33), so that the Prophet John could see and bear witness of the exact time of this acceptance. There were also visible manifestations when the same spirit, or divine will to coöperate in holy things, came upon the remnant or little flock class of Israel at the time of Pentecost: "Having received the promise of the holy spirit, he hath shed forth this, which ye now see and hear"—the fire and the tongues. (Acts 2:33) This was in fulfillment of the promise: "I will pour out my spirit upon my servants and upon mine handmaidens in those days" (Joel 2:29), and also in harmony with the statement of the Gospel: "But this spake he of the holy spirit which they which believe on him should receive: for the holy spirit was not yet; because that Jesus was not yet glorified"—and this is the best kind of suggestion that the holy spirit cannot come upon the world until the body of Christ is glorified.

Three and one-half years after the shedding of the spirit upon believing Jews a similar manifestation was given to mark the time of its coming upon the Gentile believers who began to come in to take the place of disbelieving Jews. (Romans 11) Accordingly we read: "The gift of the holy spirit was poured out upon the Gentiles". (Acts 10:45) To this little flock phase of the "Servant of the Lord" this spirit has been a *comfort* (John 16:7) in the sense that the Lord's power in them, which has prompted them both to will and to do of his good pleasure, has lifted their minds above the usual

humdrum of life, above its garish toys, its baubles, its often childish foibles, and given them things to think about which they could not have imagined alone, and which the world knows not of. Is it not a comfort thus to have constant indications of the interest of the King of kings and Lord of lords? Most assuredly.

"THY WORD IS A LAMP TO MY FEET"

Again, the Lord's people have found this spirit to be a *guide*. (John 16:13) It has been a guide in that it has been available in the form of the instructions of God's Word. "The testimony of the Lord is sure, making wise the simple." (Psalm 19:7) This spirit has not been the power of Jehovah's *arm*, but the power of his *mind*, and as such has been exerted through channels of intelligence. This is a fact too often overlooked by some believers who are always looking for a mechanical baptism of the holy spirit which will give them shivers of delight and a feeling of general emotional ecstacy The outward and visible signs were given at the time of the imparting of the spirit to our Lord Jesus, to the apostles at Pentecost, and to Cornelius, not for their own sensual delight (as far as we know it gave them none) but was merely to serve as a testimony to the beginning of certain time features.

Throughout this gospel age this spirit, this concrete interest, watchcare, and heavenly discretion, has operated to the sanctifying of faithful believers; for we are "sanctified by the holy spirit". (Romans 15:16) "Now we have received not the spirit of the world but the spirit which is of God; that we might know the things that are freely given us of God." (1 Corinthians 2:12-14) It is not the spirit of fear, nor of bondage.—2 Timothy 1:7; Romans 8:15.

When divine *intelligence* in the shape of the divine purposes, and divine *power*, in the shape of the divine providences for the carrying out of those purposes, have finished their work with the church of this age, they will both be poured out upon all flesh (Joel 2:28)—divine attention will be turned away from the work already done and will be turned to the work then in hand, to the restitution of the willing and obedient of mankind to a condition of blessing, perfection, and favor once enjoyed by the race as represented in Father Adam. As it is promised to the Messiah class: "I will pour my spirit upon thy seed". (Isaiah 44:3) The order will evidently be, as it has been during this age, "to the Jew first, and also to the Gentile".—Rom. 2:9, 10; Isa. 49:6.

The spirit of Jehovah was upon our Lord Jesus and has been upon the church, his body, not merely with a view to distinguishing them, but because Jehovah has anointed them for specific service, and his spirit is necessary to enable them to fulfill the work which they have had to do; for it is "not by might nor by power, but by my spirit, saith the Lord".—Zechariah 4:6.

THE ANOINTING FOR SERVICE

The anointing was a designation to office employed in connection with prophets, priests, and kings. This particular anointing mentioned by the Prophet in the passage under discussion is to all three offices, though the prophetic office is here especially emphasized. (cp. 1 Kings 19:16) This anointing is to preach; and it is the only true ordination. All who have the spirit of the Lord, in response to their faith in and consecration to Jehovah, are ordained to preach, in such manner as stipulated and directed in other parts of God's Word, and those who do not have his spirit do not have the divine ordination to preach, no matter what may be their natural endowment and qualifications. The reason for this limitation is given us by the Apostle Paul when he says: "Now, an animal man does not receive the things of the spirit of God, for they are foolishness to him; and he is not able to understand because they are spiritually examined". (1 Corinthians 2:14, *Diaglott*) He does not receive the things of the spirit, because he does not have the spirit and hence cannot understand them as they are. He may well understand the words; but he cannot grasp their true import, nor the blessedness of the opportunities associated with them.

Even those who are anointed, within the meaning of this text, are not anointed to tell any fancy theories of their own, interesting though these may be, but they are anointed for the purpose here specified: (1) to preach the good tidings to the meek, (2) to bind up the brokenhearted, (3) to proclaim liberty to the captives, (4) to loosen the shackles from them that are bound, (5) to proclaim the acceptable year of the Lord, (6) and the day of vengeance of our God, and (7) to promise the mourners in Zion a change from sorrow to gladness. If we do these things and do them well we shall not have time for vast church federations or united simultaneous financial ingatherings that imply Jehovah to be either disinterested or on the verge of bankruptcy.

NO GOSPEL TO THE PROUD

It will be noted that no mission is given the church to preach the good tidings to the proud and arrogant of earth, to those who feel that they are "rich and increased in goods and have need of nothing", but only to the distressed, the poor in spirit, to those whose confidence in their own ability to work blessing for themselves and for others is small.—Revelation 3:17; Matthew 5:3; 7:6.

One of the severe tests of the church of Christ has been to adhere strictly to the mission here given. After the death of the apostles many capitulated to their own natural desire for "respectability" and sought out some of the great and influential of the world. The great and influential did not like the message which the church had to deliver and substituted therefor a mass of superstitions which have blinded the minds of many, even believers, to the true issues of the gospel age.

But the Lord has heard the desire of the humble (Psalm 10:17) and has directed his providences in such a way as to bring to their attention his message of cheer and encouragement. These humble ones, "things which are despised [among men], hath God chosen" (1 Corinthians 1:26, 27) to carry on the prophetic message. They are the "poor of this world, rich in faith". (James 2:5) These, though not naturally endued with all the brilliance and powers which one would expect of prophets of Jehovah, have been guided in their judgments (Psalm 25:9) so that the poor have had the gospel preached to them.—Matthew 11:5.

The broken-hearted are to be healed; they are to be given consolation. The heart is used as a symbol of the affections and also of courage. Both are quite possibly included here. Those whose affections have been deeply and tenderly attached to some object on earth may lose that object through death or through still more humiliating things than death. Their affections are thus broken, or torn loose, as a vine might be torn from a tree which is cut down. Again, the experiences of life may have been such as to break one's courage, to empty one of his self-confidence, which is an indispensable factor to worldly success. Such bowed-down or discouraged ones receive new hope and hence new courage when they hear the good news of God's plan for blessing the world and for giving it all that it is now hoping for, striving for, and killing each other to obtain.

HEALING THEM OF A BROKEN HEART

This binding up of broken hearts is in harmony with what the Apostle says: "God hath not given us the spirit of fear, but of *courage*". (2 Timothy 1:7) It is not confidence in ourselves, however, but confidence in the Lord and in the integrity of his purposes that gives us new hope, something new and uplifting to look forward to. Thus our broken spirit is repaired.

But the Psalmist tells us that healing broken hearts is a work which belongs to the Father: "*He* healeth the broken-hearted and bindeth up their wounds". (Psalm 147:3) And so it is Jehovah: his people merely act as ambassadors for him in healing them who are of a broken heart; they do it with his message of grace and compassion.

In this realm of the heart, as elsewhere, "they that be whole need not a physician, but they that be sick". (Matthew 9:12) The Lord sitteth in the high and lofty place, to "revive the spirit of the humble", but not of the proud. In due time this binding up and healing work will extend to God's natural people Israel. As it is written: "The Lord bindeth up the breach of his people and healeth the stroke of their wound". (Isaiah 30:26) "He hath smitten and he will bind us up." —Hosea 6:1.

The proclamation of liberty to the captives is plainly an allusion to the great year of Jubilee, which was ordained as the fiftieth year of restitution among the Jews, coming as an aftermath and climax to the system of sabbaths, which was 7 x 7 years. (Leviticus 25:8-10) In that year land and persons which had been taken over by creditors were to be returned to their original owners and families, respectively. "Ye shall hallow the fiftieth year," was the command. There is a great captivity spoken of in the Bible and with which the human race has long been familiar, i. e., the great captivity to sin and death. It is first a captivity of the mind—"taken captive by him [the devil] at his will". (2 Timothy 2:26) In another place the Apostle speaks of "the bondage of corruption". (Romans 8:21) Any imperfection is a restriction of one's powers and of what would otherwise be one's liberties. The man who has even one finger missing is hampered in some undertakings. Much more so is the man who has certain attributes of mind and character missing, or sadly deficient. He is *bound* to that extent. So the whole world is under this bondage; death is working in them and they are all defective. None are yet out into the glorious liberty of the sons of God. "My people are gone into captivity for lack of knowledge." (Isaiah 5:13) Of this bondage of the mind the Master said: "The truth shall make you free" and "the Son shall make you free".—John 8:31-36.

DEATH'S PRISONERS SET FREE

Concerning those who are held prisoners in the still stricter confines of death we read that they 'shall hear the voice of the Son of Man and shall come forth'. (John 5:28) In other language the Prophet gave the same message, saying that the Servant of the Lord would be given as a covenant of the people "that [he may] say to the prisoners, Go forth; and to them that are in darkness, Show yourselves". (Isaiah 49:8, 9) This blessed arrangement is made possible for Israel and the nations only by the blood of the covenant; for it is written: "By the blood of thy covenant I have sent forth thy prisoners out of the pit". (Zechariah 9:11, 12) When the merit of Christ's ransom sacrifice shall be finally applied for the establishing of the new covenant, then the calling forth of death's prisoners will begin and proceed until "all that are in the graves . . . shall come forth".

There is a sense in which natural Israel is in special bondage because of the old law covenant. There is partial blindness upon them until the fullness of the Gentiles be come in. (Romans 11:25) From this bondage or handicap also they are to be set free; for the Prophet says: "I, the Lord, have called thee. . . 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) And again: "The eyes of the blind shall see out of obscurity".—Isaiah 29:18; 35:5.

The present Hebrew text of Isaiah 61:1 does not contain any reference to the blind, but in his quotation of it our Lord seems to make use of the Septuagint text, which does contain that clause. (See Luke 4:18) The ideas are evidently of close association, as shown from the foregoing citations. There is a proclaiming of liberty to the captives of death and there is likewise a loosening of the shackles of error and superstition under the benign light of Messiah's morning, the Millennial dawn.

When Jesus applies this text to himself, it clearly establishes the typical design and character of the institution of the Jubilee, even if it were not otherwise so established. There was, of course, a meager fulfillment of this prophecy when the Jews were released from their captivity in Babylon. There they were prisoners of war and doubtless appreciated their release through the overruling of divine providences and the coöperation of Cyrus.—Ezra 1:1-7.

THE ACCEPTABLE YEAR OF THE LORD

"To proclaim the acceptable year of the Lord" is identified by our Lord and the Apostle Paul as being a part of the work of this gospel age: "Being also laborers, we exhort you not to receive the favor of God in vain; for he says, 'In a season acceptable I listened to thee, and in a day of salvation I assisted thee'. Behold! now is a well accepted season; behold! now is a day of salvation." (2 Corinthians 6:1, 2, *Diaglott*) The Mas-

ter also indicated it to be a part of his mission to "preach the acceptable year of the Lord".—Luke 4:19.

The year of Jehovah's extraordinary favor has been the gospel age; for in it has been offered the highest glory and the exceeding riches of God's grace. The period of the new covenant will be the time of favor to fleshly Israel and to those of the world who accept the Lord's blessings under that arrangement. Only one message is delivered at a time, however.

The period of God's favor, "the acceptable *year,*" is contrasted with the short time that his wrath endures, here designated the "*day* of vengeance". Grace is long, but wrath is fleeting. (Isaiah 54:8; Psalm 30:5) It is but meet that the year of favor for those who love the Lord should terminate in a day of wrath upon his foes, upon those who hypocritically espouse his name but not his cause.

In quoting this passage at the beginning of his ministry our Lord omitted the clause about the day of vengeance. He did not, however, omit it from his message, inserting it, as he did, at the close of his ministry, after the period of special national favor had about ended. (Luke 21:20-24) At that time the Jews were about to be rejected, God's mercy through Jesus having been despised by them. In another place the same Prophet speaks of the day of vengeance and identifies it as the inaugural feature of the year of redemption or of recompenses, the antitypical year of Jubilee, the Millennial reign of Christ, the golden age of prophecy. (Isaiah 63:4) Then they shall be redeemed with justice; no inconsistency and no favoritism.—Isaiah 1:27.

Our Lord Jesus tells us that one of the effects of this day of vengeance, attendant upon his second presence, would be to make "all the tribes of the earth [to] mourn". (Matthew 24:30) These sorrowful ones of Christendom, cast down because, having leaned too strongly to their own understanding, they see their own cherished hopes of ushering in Messiah's kingdom by their own efforts fail, are to be comforted by a knowledge of the truth about Christ's kingdom, even though that truth be not very complimentary to themselves. Of course, this comfort is not forced on any one, but it will be more and more earnestly sought as ecclesiasticism's empty cisterns, even when joined together, yield no refreshment. "Blessed are they that mourn, for they shall be comforted."—Matthew 5:3, 4, 12.

THE MOURNERS IN ZION

But this comfort is first and most markedly for the mourners in *Zion*, God's consecrated people. (Isaiah 60:20) The comfort is to others only in proportion as they mourn or rejoice with Zion. (Isaiah 66:10) The Lord again distinguished the mourners in Zion when he said to the Prophet Ezekiel: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof". (Ezekiel 9:4) The mission of the Servant of the Lord is to *appoint,* assign to or provide certain things for them that mourn in Zion. It is the mission of the ambassadors of this Servant to announce this provision: but it will finally be made a glorious reality; for comfort is not merely arranged for in God's plan, but it shall be *given* them.

These mourners in Zion are to have a coronal for a coronach, festal unguents for mourning attire, songs for sighings. These, naturally, are figures of speech: "For the kingdom of God is not eating and drinking [literally], but righteousness and peace and joy in the holy spirit".—Romans 14:17.

The true beauty of these figurative expressions is somewhat lost in the translation. When we recall the Eastern customs they become more interesting and more significant. It is more of a custom in the Levant and the Orient to give expression to one's emotions by outward signs. One writer says on this point: "On occasions of deep sorrow and bereavement Eastern females remove the head-dress, untie the hair and sprinkle ashes over the head. On occasions of great rejoicing, such as a marriage, the hair is decorated with jewels and flowers and the head encircled with a crown. How beautiful and graphic, therefore, the statement, 'a crown for ashes'! The 'garment of praise' was a robe used at weddings and great festivals."

This transition from sorrow to joy is inseparably connected with the thought of righteousness. To our Lord Jesus Jehovah says through the Psalmist: "Thou lovest *righteousness* and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows". (Psalm 45:7) This has been measurably true of all the Lord's people. Their love for righteousness, their hatred of evil, is the steel quality which has been attracted by the magnet of God's own righteousness. Whereas there is but a seed of righteousness at first, under the warm sunshine of God's smile it grows into a great and sturdy tree, a 'terebinth of righteousness'; a terebinth being a tree rather frequently seen in Syria and Palestine, somewhat resembling an oak in appearance. "Terebinths of righteousness" are in contrast to the 'terebinths of wickedness', elsewhere alluded to. (Isaiah 1:29, 30) This righteousness is wrought by God as strength develops in a tree. It develops in such force, constancy, and fullness as terebinths with their strong stems, their luxuriant verdure, their virile foliage well picture. These "terebinths of righteousness", the finally tested and developed members of Christ's church in glory, shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season".—Psalm 1:3; Ezekiel 47:12; Revelation 22:2.

THE HARVEST APPLICATION

This entire passage can be applied profitably to the harvest period of the gospel age. While such an application would necessarily leave out or minimize some of its important phases, it is not without some propriety, for the reason that these things are written for our admonition upon whom the ends of the ages are come. 1 Corinthians 10:11.

"He hath sent me:" "And how shall they preach except they be sent?" asks the Apostle. (Romans 10:15) Is this sending according to some miraculous leading or occult message? No, it is on this wise: "The prophet that hath a dream, let him tell a dream; and he that *hath* my word, let him speak my word faithfully". (Jer-

emiah 23:28) In other words, he that *hath* the Lord's message is authorized by the very possession of it to tell it. He that does not have God's word, or message, should refrain his mouth from utterance; for to open it must mean confusion for the hearer and ultimate shame for the speaker.—Isaiah 45:16.

The harvest message has been one to the meek; to others in Christendom it has been a plague. The proclamation of liberty has been made to Satan's captives in Babylon—"Come out of her, my people". (Revelation 18:4) The message of the day of vengeance would be shunned by some. It is an ungracious work to "cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression and to the house of Jacob their sins;" but it is just as much a part of the mission as any other part. We cannot love the Lord without hating evil.

"To comfort all that mourn": Not until the harvest time have God's people had a message containing so much of comfort. The feet members of Christ are pictured by the same Prophet in this joy-bringing capacity as 'bringing good tidings', as 'publishing peace', as 'publishing salvation'. (Isaiah 52:7) But the special message has been to true believers: "That saith unto *Zion*, Thy God reigneth!" Those who have been desolate and disconsolate, floundering aimlessly about in the bogs and morasses of human sophistry, "science falsely so called," have been cheered and revived by this voice from the mountain, the voice of the Lord, now present.

The true saints in Babylon who, distressed at the worldliness therein, have had the courage to hear and heed the Lord's "Come out" message, have seen the bitter memories (ashes) of their once cherished hopes concerning the church displaced by the beautiful revelations of God's gracious character and by the wondrous harmonization of the song of Moses and the Lamb—"things new and old" from the storehouse.

They have learned to praise God, where once they had heaviness, discouragement. These new creatures, rooted and established in righteousness (having for their standing the righteousness of Christ) and true holiness, are concerned not with their own glory, but with the glory of Jehovah God, 'him who hath created them'.—Ephesians 3:10; Isaiah 60:21.

THE EVILS OF INTEMPERANCE

— — SEPTEMBER 19 — PROVERBS 23:19-21, 29-35 — —

THE VOICE OF WISDOM — IT SPEAKS A VARIOUS LANGUAGE — RESTRAINTS TO LIBERTY NECESSARY UNDER IMPERFECT CONDITIONS — GLUTTONY AND MENTAL POVERTY — MERE MORALITY NOT THE NARROW WAY — MENTAL AND PHYSICAL POVERTY CURED.

"The drunkard and the glutton shall come to poverty."—Proverbs 23:21.

OUR lesson, with its context, seems to picture before our minds a youth starting upon life's journey and standing where two roads diverge: the one an upward road, an honorable course of morality, prudence, perseverance, righteousness; the other path a downward road, a way of gratification of the depraved tastes and appetites of the fallen human nature, a way of apparent ease, of carelessness for the truth and for honesty and self-restraint, a way of loose liberty, a way that leads into intemperance of language, of thought, of conduct, of food, and of drink; and which leads on to further degradation and dishonor.

In one form or another the voice of wisdom is heard by nearly every young man and woman starting in life, directing them to the upward and honorable path; it reaches them either through parents or instructors or friends or through observation. The smaller number, however, are wise enough to accept heartily the instruction and so to avoid the downward path entirely. The vast majority desire the pleasures of sin for a season at least. They have no thought of going onward in the path of sin, but merely to remain near by the noble path of morality and honesty and truth. They do not realize that each step in the downward road away from the path of righteousness will cause their hearts to lose appreciation of righteousness and to become inured to sin. Very few, therefore, accept the lessons of wisdom promptly and heartily, and act thereon. There will indeed be opportunities further down the journey of life to leave the downward way and to seek the upward path, but they will be much more difficult than at the beginning, at the parting of the ways of youth—more difficult because the downward path has been leading their characters and sensibilities farther away from the way of morality and honesty.

There may be times when those who walk in the way of wisdom may seem to see disadvantages therein, and pleasures in the way of sensualities; but the voice of wisdom instructs such to look beyond and consider the full end of the downward way, to respect the Lord and to seek to walk honestly and uprightly, assured that the end of this course will eventually be better than the other. "Hear thou, my son, be wise and guide thine heart in the [good] way."

PERSONAL LIBERTY AND WISDOM

The liquor question, still more or less of an issue in the public mind, seems to be less a dispute respecting the wisdom of intoxication and its unprofitableness and more a question of personal liberty. A love of liberty is born in every man, no matter how depraved he may be otherwise, and yet it cannot be disputed that liberty can be used properly only under perfect conditions or under restraints. If all men were perfect, well balanced mentally, and without depraved appetite, and if the surroundings were all perfect, they would need no divine laws. Under present imperfect conditions all who would like to enjoy liberty should appreciate the necessity of self-control, restraint of liberty—especially those who, as new creatures, have voluntarily placed themselves under divine instruction. Even those who feel the greatest possible confidence in their strength of will should remember that the will grows stronger by its exercise in opposition, and that where it is not thus actively engaged habit is apt to supplant it and become the master. Furthermore, seeing as we do the large proportion of the human family who admittedly are weak in will power and self-control, and realizing the force of example upon such, those who feel themselves strong, in proportion as they love their neighbor as themselves, will feel disposed to forego the exercise of liberties which would have the effect of stumbling their neighbors.

The Wise Man does not say that a moderate use of alcoholic liquors brings woe, sorrow, contentions, complainings, wounds, redness of eyes, etc., and we are not to add to his words. We are to remember, however, that those who tarry long at the wine probably reach that condition through habit, that most of such begin with a fear of the consequences and the intention of becoming moderate drinkers only. Let us beware of the slavery of habit! Even the force and weight of the exceeding great and precious promises are not sufficient to hold our fallen appetites where they are being constantly fed and the chains of habit being forged: hence the wisdom of the exhortation to turn our eyes away from the smoothflowing wine, to engage our attention and thoughts in some other direction, knowing that wine is a mocker, and that whatever it may promise of rewards and blessings at

our first introduction, "at the last it biteth like a serpent and stingeth like an adder". Its tendency is to pervert the judgment in general, so that the eyes will see strange things, as in delirium tremens, and the heart will utter through the mouth perverse things. Surely the new nature could not thrive under such conditions, which tend even to deprave further the old nature. Hence, every new creature must beware of this seductive influence, and resist it faithfully, as he would make his calling and election sure.

Those who give way to the drinking habit become sottish, careless, as though a man were to lie down to sleep in the sea and not expect to be drowned, or as though he were to lie down upon the top of a mast and not expect to fall and be injured. To such ultimately the only desirable thing is oblivion, to be stupidly insensible to the reproof of friends and the blows of enemies. The waking idea seems to be to seek further intoxication.

MENTAL AND PHYSICAL POVERTY

The sin of gluttony leads usually to another kind of poverty. The poor may become sotted with drink, but rarely can they afford to become gluttonous. Gluttony is chiefly, therefore, a sin of the rich or well-to-do. It leads to poverty of both mental and physical strength. It is as truly intemperance as drunkenness, although not so far reaching in its bad influence.

The lesson speaks of the intemperance and impropriety of sloth, or idleness, or lack of energy; and the observation of every wise man proves that true happiness is associated with energy—mental and physical activity. "Not slothful in business," is one of the characteristics of a Christian, as set forth by the Apostle. We live in a day, however, in which another form of intemperance prevails in an opposite direction with not a few—intemperance in energy and ambition; a consuming desire for honors or wealth, that robs many not only of proper social enjoyments but, more important still, of spiritual privileges and joys.

All sensible people commend the path of temperance and morality above set forth, but few appreciate or commend the "narrow way" in which the church is called as the bride to follow the Lord, her Bridegroom. The narrow way is foolishness to the world, neither can the worldly appreciate it, because its value must be spiritually discerned. (1 Corinthians 2:7-16) The wisdom that indicates and approves the narrow way of self-sacrifice is an inspired or begotten wisdom which cometh from above only to the consecrated, the spirit-begotten. It is inspired not by earthly hopes or aims or promises or ambitions but by "exceeding great and precious promises", "heavenly promises," of an inheritance incorruptible, undefiled and unfading, which the earthly eye has not seen, which the earthly ear has not heard, and which has not been appreciated by the heart of the wisest of men. To so great an extent is this true that in the estimation of the worldly the way of the fully consecrated seems folly.

In view of this the Apostle declares that as the world does not know the Lord, and does not understand his plan, which is higher than the world's conception, as the heavens are higher than the earth (Isaiah 55:9), so the worldly do not understand the true church; and as the Apostle said: "We [who walk the 'narrow way'] are counted fools all the day long"—harmless but peculiar people. The moving impulses which help us in this narrow way were received only after we believed in the Lord Jesus Christ, when we made full consecration of ourselves to the Lord and received the spirit of adoption into his family. Then, because children of God, we received his spirit and were privileged to know more and more of "the mystery of his will", "the hidden mystery" (Ephesians 3:9; 1:9), to appreciate the divine plan in harmony with which (and in harmony with our consecration) we have joy in spending our lives, in "laying down our lives" in faithfulness in the service of the Lord in the calling and perfecting of his saints to be the first fruits of the salvation purchased by the Redeemer.

Those who have received this special sealing of heavenly wisdom, and who are walking this narrow way of full consecration to the Lord, although counted fools, are the truly wise referred to throughout the Scriptures:—"the wise virgins," "the wise shall understand," the "wise shall shine as the brightness of the firmament". They who attain to this wisdom and this relationship to Christ do so at the expense of earthy reputation, as the Apostle declares: "If any man among you seemeth to be wise in this world, let him become a fool [according to the earthly standard], that he may be wise."—1 Corinthians 3:18.

SAUL, DAVID, AND SOLOMON COMPARED

— — SEPTEMBER 26 — PSALM 72:1-19 — —

JUST COMPARISONS DIFFICULT BECAUSE OF VARYING ENDOWMENTS — CRITICISM IN GENERAL, AND THE ETHICS OF IT — SAUL'S GOOD POINTS AND FAILINGS — DAVID'S FAITH AND OBEDIENCE — SOLOMON'S SUCCESSES AND FAILURES — THE GREAT TEMPLE.

"Man looketh on the outward appearance, but Jehovah looketh on the heart."—1 Samuel 16:7.

ANY comparison between persons is fraught with difficulties, because of the various endowments which men possess. Even in perfect men there will evidently be ample room for a full exercise of "individuality". It is not reasonable to suppose that every one will be attracted or attractive to every other one in just the same degree. There is a strong tendency in the flesh to admire those we love and who love us, and either to disregard or to think and speak slightingly of those who are not so congenial to us, whom we do not "like", or who 'do not move in our set'. If this tendency be followed not only are we likely to do injury to others but we shall be making ourselves poor by overlooking points of sterling worth in people whom we do not choose for friends.

To recognize and to acknowledge, yes, even to praise good points in non-friend or enemy is not a mark of magnanimity: it is merely a mark of justice; it is merely an acknowledgement of fact. On the other hand inability to see excellencies in a personal foe, or even in an enemy of God's cause, is no evidence of superior development but is an indication, usually, of smallness of soul, of leanness in both justice and love. Even from the standpoint of human selfishness the wiser and more astute ones of earth have recognized that unqualified and unmitigated condemnation of another's ideas or course of action does not effect the desired end.

Amateur politicians and reformers not infrequently make the mistake of foaming out one continuous tirade against their opponents. This does very little good for the cause they are striving to forward and very little harm to those who are against them often, indeed, much good; for it creates the impression on the minds of unprejudiced hearers that the cause is a weak one and that its defender himself is only half sure of his ground. Surely the Lord's people should not be engaged in anything as small as that. Only where the Lord's condemnation of a thing or system has been so plain as to leave no room for doubt should we condemn in our hearts; and only where he has indicated his will for us to declare such condemnation abroad can it be done with safety to ourselves and to his cause.

OUR EXAMPLE AND GUIDE

The Bible itself is the best example and guide in this respect. It speaks not only of the shortcomings of those who finally prove to be enemies of God (such shortcomings as had to be mentioned for the fulfillment of some larger pur-

pose) but it tells their virtues too, if the characters were of any importance in God's typical or antitypical arrangement. So we have King Saul; such praise as could be given is given without any show of condescension. Such condemnation as is required by the facts is given without bitterness.

Saul started out very well and had some admirable traits. At no time in his career do we read of his falling into the *same* difficulties which beset David's reign and which quite engulfed the later life of Solomon. Saul's difficulty was a basic one: he lacked faith. Lack of faith in Jehovah as the real ruler of Israel led him on a very important occasion to overlook Samuel as God's prophet and to take to himself powers which were not warranted. He was a good general, a brave man and a lovable man; but there was a lack of depth in his religious life which made him a failure in the end. His conduct in the past will not necessarily determine his eternal destiny: for it must be said as a partial excuse for him that he was the *first* king; he had no bad predecessor from whom to draw a helpful negative example, as was the case with David. But despite what might be mentioned as extenuating circumstances the fact remains that his faith in Jehovah was weak and his submission to the divine arrangement leaves much to be desired.

With King David, faith in Jehovah and a truly remarkable trust in and obedience to him were the noble features of his character. Three instances stand out very prominently in David's life: his battle with Goliath, his establishment of the Tabernacle in Jerusalem, and the rebellion of Absalom. All three of these experiences reveal a deep and abiding faith in Jehovah as his God.

"AS THE LORD COMMANDED"

On one occasion after David had been established as king over all Israel, and when he might be expected to be flushed with the honors and privileges which were his, we find the same disposition to seek the Lord's guidance. The Philistines heard of David's accession to the throne of Israel and were moved with solicitude for their own welfare. It was to their interests to have the Israelites divided into small factions. Accordingly they went up against David and spread themselves in the Valley of Rephaim.

Note the conduct of David. With many years as a military leader at his back one might expect that he would use his own judgment and call upon the Lord to bless his efforts. But far from it. He did not even prepare to move without inquiring of the Lord, saying, "Shall I go up to the Philistines?" (2 Samuel 5:19) David advanced against them and, under the Lord's hand, prevailed over them. The remnant of the Philistines gathered themselves together and later returned to the same position in the valley. To a less devout heart it might have seemed that now was a chance to show one's sagacity; for had not the Lord already once indicated his will in the matter and would not his will be the same at all times?

But the long years of waiting for the throne had helped to teach David a more excellent way. He did not rush boldly ahead, but inquired again of the Lord, and the Lord directed him *not* to proceed as on the first occasion. He was told to make a detour and come up behind the enemy over in the neighborhood of a clump of mulberry trees, and, even then, not to attack until he noticed a breeze stirring the topmost leaves of the trees.

To a worldly-wise military leader this provision would have sounded childish. But to David it was the voice of his God and his King—for he believed, as did another faithful one, that "Jehovah is our King". (Isaiah 33:22) Then follow some of the grandest and most significant words ever recorded: "And David did so, as the Lord had commanded him".—2 Samuel 5:25.

"LET HIM CURSE"

Again, well towards the end of his reign, when all the odds seemed to be against him, when his son Absalom had the upper hand and the support of the populace in his conspiracy and rebellion against his father's power, when David was a fugitive from his own son who sought his life, and when Shimei, a descendant of Saul, cursed him and threw stones at him, David showed the strong ballast of faith which he had by not flying into a futile tantrum of impotent rage, but by leaving the humiliating circumstances with the Lord, saying, Let him curse: Jehovah has told him to curse me, and if he did so it was because he saw it to be best for me; why then should I find fault with the Lord's providence by having the curser executed? "It may be that the Lord will look on mine affliction, and that the Lord will requite me for his cursing this day."—2 Samuel 16:12.

The faith that can trust when one is abounding or when one is abased is the faith that makes one a conqueror, whether it be in the time of the ancient worthies or of the anointed of Christ Jesus.

Solomon was the well favored son of David and Bathsheba. Manifestly a child of love, as was his older brother, he had the advantage of such literary and general mental endowments as a gifted father was able to impart to him, and the physical vigor and charm which a lovely and beautiful mother could give. Solomon made a wise choice at the beginning of his reign, and the privilege of building the Temple was a great one from every standpoint; but he failed at last by placing himself in the midst of temptation. His own personal life came to be unhappy, if we are to take the book of Ecclesiastes as indicative of his inmost feelings, and he forfeited the conditional promise of long life, and of a continuance of the dynasty in his family.

THE TEMPLE, TYPE AND ANTITYPE

To the devout mind the building of the Temple was the greatest achievement of this rich and very wise ruler. His father had thought to build it, but was directed of the Lord merely to make certain preparations for its erection. There is a lesson here well worth noting: we are not to conclude that, because our plans and projects are reverential and designed to be for the glory of God, therefore they must have the divine approval. With spiritual Israel, as with David, it is frequently true that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Those who are of David's disposition—"after God's own heart"—will not only consult with those whose judgments they should consider helpful, as David consulted with Nathan, but if subsequently the Lord rejects their best judgment, and does not coöperate in the execution of their plans will do as David did in this instance: they will unmurmuringly acquiesce in the Lord's plan, and coöperate therewith, and thus further attest that they are of the kind the Lord loves to honor and to call beloved.

Only a small class follows the example of David and receives instruction from the Lord to the effect that the present is not the time for temple building; that he could have built his temple heretofore, and found many willing to serve him in this respect, but he prefers his representation in the world in the present time to be extremely simple and unostentatious. Such receive of the Lord assurances, however, that in his own time and way, under the succeeding form of the kingdom, a much more glorious temple shall be constituted than would be possible for us to build now, an enduring temple which shall be filled with the glory of the Lord.

As David and his work of preparing for the Temple pictures the church in this present state, and represents our work of preparing ourselves and each other for the glories to follow, so Solomon's kingdom which followed represents the kingdom of the glorified Christ, the real kingdom of which the present is but the embryo. And the construction of Solomon's Temple typifies the resurrection of the church, in which all the members shall come together in glorious completeness in the morning of the Millennial day. "Weeping may endure for a night [in connection with our fightings with foes within and without], but joy cometh in the morning"—when that which is perfect shall have come, supplanting that which is fragmentary.—Psalm 35.

GOOD NEWS FROM ROUMANIA

DEAR BROTHER RUTHERFORD:

Greetings! This is my first opportunity to write to you since I left America. It is anything but pleasurable to travel nowadays, but after not a few difficulties I have reached my destination, the city of Cluj, where soon I found others of the same precious faith as ours. There is direct service between Paris and Bucharest, without changing the train and everything went well except my trunk was taken from the train without my knowledge. It was still in the baggage car at Triest, and was taken between the Italian and Jugo-Slav frontier. I have been home now for nearly a month, and the trunk has not arrived yet. It was insured for $400 but only for one month, which period has already expired. I am sorry only for the books and literature I had in it.

All the friends here rejoiced at my coming, and so did I to meet them. It is a blessing for me to meet so many of the like precious faith in all parts of this province of Transylvania. Tears of joy could be seen on many faces as I told them of the love and greetings I brought to them from you and American friends.

Despite the hard times in these parts of Europe during the war, and after it, the truth has advanced wonderfully among the Hungarians and Roumanians in the province of Transylvania. There are a hundred fifty classes, Roumanian and Hungarian, throughout this province and about seventeen or eighteen hundred friends, with the truth spreading in all parts as never before. One of the greatest needs just now is the installment of Berean Bible Studies everywhere.

A few days after my arrival I had the privilege of meeting our dear Brother Szabo, with whom, after a few happy hours spent together, we began to discuss the work intrusted to us by you in the name of the Society and the Lord. After reading the document he was very glad and said that this is just what he has desired for a long time, and was the answer to his many prayers. He is a very lovely brother and we were both very glad to meet each other.

Following your instruction in the letter we together selected Brother Joseph Kish to be the third person to work with us. He is an experienced brother in the Lord's service, and is very loyal to the truth. He also was about three years in prison with Brother Szabo, and was his companion from the beginning.

Associated with us in the work will be two other brothers, one Roumanian, Onisim Filipoiu, and the other Hungarian, Lajos Szabo. The former is expected to be secretary and the latter treasurer. They will keep account of all our work, books, etc. Besides this work they will do other necessary things, the Hungarian brother having charge of the Hungarian literature and the Roumanian will go over all my translations to correct all possible mistakes made in composition or orthography. We hope to have our work in the future as near the standard of perfection as possible. They will also serve as Sunday pilgrims.

Next we were interested to find a suitable place. All were surprised at the accuracy of your judgment in selecting Cluj to be the center for the work. Cluj is the center of literature for Transylvania and has a good reputation, and is therefore the best fitted for the Lord's work. However, at present there is a great shortage of houses here, and we were unable to find just what we considered to be a suitable place. We are now temporarily located in one of our brethren's houses, who gave us separate rooms for our work.

THE WATCH TOWER will be printed in both the Roumanian and Hungarian languages, both containing the same subject matter in each number.

STUDIES IN THE SCRIPTURES: Besides Volume I, printed in America in both the Roumanian and Hungarian languages, there are published here in Hungarian Volumes II and III, and in Roumanian Volume II. All these are now out of stock and we are arranging to print others. However, before we print them again they will undergo a complete correction, so they may be strict and true to the English text.

We are now arranging to print as soon as we can the following books and booklets: Volumes II and III in both languages, Hell booklet in both languages, Tabernacle Shadows in Roumanian only. During their printing the Fifth Volume will be prepared in both languages and the Seventh in Roumanian.

But our difficulty is that the paper is very scarce here, and no books are allowed to be printed except school, science and study books. Our books, however, fall in the category of "study books"; and we hope to get paper. The paper is of a very cheap quality, and the cloth for binding them can not be had at any price. We are very anxious to have the books bound uniform with the First Volume and the English ones, but this can be done only if we bring the cloth from America.

In this country the clergy hold too many civil positions and our work is, to some extent, subject to their mercy. Everything would be all right if they would observe the laws of the country but they are usurping their power. That this branch may accomplish its work as intended we thought to establish it legally, and intend to make application to the Minister of Education to grant us the right under the laws of Roumania. Roumania is composed of many provinces and if the charter is granted to us we shall be able to work freely in all parts of this country. This will not mean, however, that we shall be protected from persecution, but merely that the Lord's work may not be hampered in an undue manner. We wish to have your approval on this step and some instruction.

On the following sheets we give a summary of the work done so far in this country. All the friends here, both Roumanian and Hungarian, those whom I have had the privilege of meeting thus far, send their love and greetings.

With much Christian love and greetings we remain,

Your brethren and co-servants in the Lord,

WATCH TOWER BIBLE & TRACT SOCIETY, *Roumanian Branch*,
per J. B. Sima.

RESPECTING HUNGARIAN WORK

BELOVED BROTHER RUTHERFORD:

I have great pleasure in acknowledging the receipt of your letter dated February 25 and sent by the hand of dear Brother Sima. I indeed appreciate very much your loving sympathy expressed in the letter—yourself having passed through the same experience. Thus we can rejoice that the Lord's people are not only one in faith but have to pass through the same experiences, regardless of the favorable countries in which they live. I surely appreciate your interest in my liberty that I may be able to spread the glad tidings to all that have an ear to hear, which privilege I am using fully and to the best of my ability. Nothing in this world is worth while except to tell this tidings to others:

"Tell it out among the nations,
That the Lord is King."

This is my only object in this life, to tell it out among our nation that the Messiah is soon to be King over the whole earth. I am very thankful to the Lord and to you for sending to us our dear Brother Sima to represent the Society in the interests of our Roumanian friends and for the furtherance of the work in this country. We were just in such need, that the Lord's work may be conducted systematically and in order. I appreciate your confidence in me in appointing me to represent the Society in behalf of the Hungarian friends. The twenty-five dollars enclosed in the letter were also received with appreciation, and I intend to have a suit of clothes made for myself, and what remains will buy something for Brother Kish.

The friends here received the greetings from you which served as an inspiration to them to press along the narrow way to life and joy forevermore. It is an inspiration to know that we are remembered by the friends at Brooklyn at the throne of heavenly grace in their prayers.—Philippians 1:1-3, 7, 8.

In a report that Brother Sima is making to you, you will find how we are engaged in the Lord's work, and I therefore need not repeat here anything. Praying for you always that you may be strengthened with power and courage from above that we may all be blessed through your service,

I remain your brother and co-servant in the Lord,

KAROLY SZABO.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Woodland, Mich.	Aug. 17	Manistee, Mich.	Aug. 24, 25
Sunfield, Mich.	" 18	Copemish, Mich.	Aug. 26
Sparta, Mich.	" 19	Empire, Mich.	" 27
Grand Rapids, Mich.	" 20	Saginaw, Mich.	Aug. 28, 29
Muskegon, Mich.	" 22	Bay City, Mich.	" 29, 30
Mears, Mich.	" 23	Midland, Mich.	Aug. 31

BROTHER R. H. BARBER

Granville, N. Y.	Aug. 22	Newport, Vt.	Aug. 30
Rutland, Vt.	" 23	Wilder, Vt.	" 31
Ticonderoga, N. Y.	Aug. 24, 25	Hanover, N. H.	Sep. 1
Burlington, Vt.	Aug. 26	Pittsfield, N. H.	" 2
Morrisville, Vt.	" 27	Manchester, N. H.	" 4
St. Johnsbury, Vt.	" 29	Nashua, N. H.	Sep. 5, 6

BROTHER T. E. BARKER

Beverly, Mass.	Aug. 22	Leominster, Mass.	Aug. 29
Haverhill, Mass.	" 23	Milford, Mass.	" 30
Lawrence, Mass.	" 24	Franklin, Mass.	" 31
Lowell, Mass.	" 25	Attleboro, Mass.	Sep. 1
West Chelmsford, Mass.	" 26	Taunton, Mass.	" 2
Concord Jn., Mass.	" 27	Brockton, Mass.	" 3

BROTHER W. W. BLACK

Fredericton, N. S.	Aug. 19	Burnt Church, N. S.	Aug. 26
Nashwaak, N. S.	" 20	Amherst, N. S.	" 29
Moncton, N. S.	" 22	Cannan, N. S.	" 30
Newcastle, N. S.	Aug. 23, 27	Springhill, N. S.	" 31

BROTHER J. A. BOHNET

Bridgeton, Ind.	Aug. 17	Mitchell, Ind.	Aug. 24
Linton, Ind.	" 18	Bedford, Ind.	" 25
Dugger, Ind.	" 19	Cooper, Ind.	Aug. 26, 27
Bicknell, Ind.	" 20	Evansville, Ind.	Aug. 29
Washington, Ind.	" 22	Boonville, Ind.	" 30
Sparksville, Ind.	" 23	Wadesville, Ind.	" 31

BROTHER B. H. BOYD

Fredonia, N. Dak.	Aug. 19	Miller, S. Dak.	Aug. 29
Wyndmere, N. Dak.	" 21	Huron, S. Dak.	" 30
Enderlin, N. Dak.	" 22	White, S. Dak.	" 31
Ipswich, S. Dak.	" 24	Jasper, Minn.	Sep. 1
Conde, S. Dak.	Aug. 25, 26	Irene, S. Dak.	" 3
Melette, S. Dak.	Aug. 27	Mitchell, S. Dak.	Sep. 5, 6

BROTHER A. J. ESHLEMAN

Lisbon, Ohio	Aug. 20	Bellaire, Ohio	Aug. 26
Wellsville, Ohio	" 21	Washington, Pa.	" 27
East Liverpool, Ohio	" 22	Waynesburg, Pa.	" 28
Toronto, Ohio	" 23	Pittsburgh, Pa.	" 29
Steubenville, Ohio	" 24	Greensburg, Pa.	" 30
Wheeling, W. Va.	" 25	Blairsville, Pa.	" 31

BROTHER A. M. GRAHAM

Kittery, Me.	Aug. 19	Belfast, Me.	Aug. 25
Kennebunk, Me.	" 20	Pittsfield, Me.	" 26
Springvale, Me.	" 21	Bangor, Me.	" 27
Portland, Me.	" 22	Blaine, Me.	" 29
Auburn, Me.	" 23	Woodstock, N. B.	" 30
Augusta, Me.	" 24	St. John, N. B.	" 31

BROTHER M. L. HERR

Ontario, Ore.	Aug. 19	Twin Falls, Ida.	Aug. 26
Emmett, Ida.	" 20	Butte, Mont.	Aug. 28, 29
Nampa, Ida.	Aug. 21, 22	Deer Lodge, Mont.	Aug. 30
Boise, Ida.	" 22, 23	Missoula, Mont.	" 31
Caldwell, Ida.	Aug. 24	Pablo, Mont.	Sep. 2
Glenns Ferry, Ida.	" 25	Great Falls, Mont.	Sep 4, 5

BROTHER W. M. HERSEE

Simcoe, Ont.	Aug. 15, 16	Ingersoll, Ont.	Aug. 27
Tilsonburg, Ont.	Aug. 17	St. Thomas, Ont.	Aug. 28, 29
Brantford, Ont.	Aug. 18, 19	Ridgetown, Ont.	" 30
Woodstock, Ont.	Aug. 22	Pelee Island, Ont.	" 31

BROTHER G. S. KENDALL

Latah, Wash.	Aug. 17	Ellensburg, Wash.	Aug. 25
Colfax, Wash.	" 18	Seattle, Wash.	" 26
Pomeroy, Wash.	" 19	Victoria, B. C.	Aug. 28, 29
Dayton, Wash.	" 20	Ladysmith, B. C.	" 30, 31
Walla Walla, Wash.	" 22	Nanaimo, B. C.	Sep. 1, 2
Mesa, Wash.	Aug. 23, 24	Vancouver, B. C.	" 4-6

BROTHER S. MORTON

Dresden, Ohio	Aug. 20	Piqua, Ohio	Aug. 26
Newark, Ohio	" 21	Sidney, Ohio	" 27
Columbus, Ohio	" 22	Wapakoneta, Ohio	" 28
Springfield, Ohio	" 23	Lima, Ohio	" 29
Dayton, Ohio	" 24	Van Wert, Ohio	" 30
Tippecanoe City, Ohio	" 25	Fort Wayne, Ind.	" 31

BROTHER V. C. RICE

Alvordton, Ohio	Aug. 16	Painesville, Ohio	Aug. 23
Port Clinton, Ohio	" 17	Ashtabula, Ohio	" 24
Sandusky, Ohio	" 18	Westfield, N. Y.	" 25
Vermillion, Ohio	" 19	Buffalo, N. Y.	" 26
Lorain, Ohio	" 20	Batavia, N. Y.	" 27
Cleveland, Ohio	" 22	Perry, N. Y.	" 28

BROTHER E. D. SEXTON

Belfield, N. Dak.	Aug. 15	Superior, Ia.	Aug. 25
Ipswich, S. Dak.	Aug. 17, 18	Inwood, Ia.	" 26
Mellette, S. Dak.	" 19, 20	Cherokee, Ia.	Aug. 28, 29
Conde, S. Dak.	Aug. 22	Sioux City, Ia.	Aug. 30
White, S. Dak.	" 23	Little Sioux, Ia.	" 31
Estherville, Ia.	" 24	Omaha, Neb.	Sep 1

BROTHER O. L. SULLIVAN

East Radford, Va.	Aug. 19	Rock Springs, Ga.	Aug 27
Bristol, Tenn.	" 20	Chattanooga, Tenn.	" 29
Morristown, Tenn.	" 22	Dunlap, Tenn.	" 30
Knoxville, Tenn.	" 23	McMinnville, Tenn.	Sep
Luttrell, Tenn.	" 24	Doyle, Tenn.	"
New Tazewell, Tenn.	" 25	Sparta, Tenn.	"

BROTHER W. J. THORN

Ashland, Ky.	Aug. 17	Sonora, Ky.	Aug. 24
Lexington, Ky.	" 18	Brandenburg, Ky.	" 25
Frankfort, Ky.	" 19	Magnet, Ind.	Aug. 26, 27
Shelbyville, Ky.	" 20	Owensboro, Ky.	Aug. 29
Louisville, Ky.	Aug. 21, 22	Beech Creek, Ky.	" 30
Vine Grove, Ky.	Aug. 23	Guthrie, Ky.	" 31

BROTHER T. H. THORNTON

Richmond, Ind.	Aug. 18	Lawrenceville, Ill.	Aug. 25
Muncie, Ind.	" 19	Mt. Carmel, Ill.	" 26
Anderson, Ind.	" 20	Bellmont, Ill.	Aug. 28, 29
Indianapolis, Ind.	" 22	Mounds, Ill.	" 30, 31
Terre Haute, Ind.	" 23	Thebes, Ill.	Sep. 1, 2
Martinsville, Ill.	" 24	Jonesboro, Ill.	Sep. 3

BROTHER D. TOOLE

Casper, Wyo.	Aug. 18	Kearney, Nebr.	Aug. 26
Sterling, Colo.	Aug. 19, 22	Grand Island, Nebr.	" 27
Haxtum, Colo.	Aug. 20	Bloomington, Nebr.	" 29
Sidney, Nebr.	" 23	Ravenna, Nebr.	" 31
North Platte, Nebr.	" 24	Ericson, Nebr.	Sep 2
Brady Island, Nebr.	" 25	Columbus, Nebr.	" 3

BROTHER J. B. WILLIAMS

Medicine Hat, Alta.	Aug. 15	Luella, Sask.	Aug. 21 23
Herbert, Sask.	Aug. 16, 17	Assiniboia, Sask.	Aug. 25
Chaplin, Sask.	Aug 18	Shaunavon, Sask	Aug. 26, 27
Moose Jaw, Sask.	" 19	Mossbank, Sask.	" 28, 29

BROTHER L. F. ZINK

North Portal, Sask	Aug 17	Brandon, Man	Aug. 23, 24
Weyburn, Sask	Aug 18, 19	Austin, Man.	Aug 26
Wawota, Sask.	Aug 20	Winnipeg, Man	Aug 27-29
Souris, Man	Aug 21, 22	Dauphin, Man.	Aug 31

CANADIAN LOCAL CONVENTIONS

WINNIPEG, MAN., August 27-29: Communicate with L. W. Burgess, 19 Evanson Street, regarding accommodations.

VANCOUVER, B. C., September 4-6: Communicate with M. Sibley, 1820 Seventh Avenue W. respecting accommodations.

HALIFAX, N. S., September 4-6: Communicate with Miss Cora B. Parrish, Box 305, concerning accommodations.

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With the aid of

Tabernacle Shadows of the Better Sacrifices

Chap. I: "The Typical Tabernacle"

Week of Oct. 3 . . . Q. 1-9 Week of Oct. 17 . . . Q. 19-23

Week of Oct. 10 . . . Q. 10-18 Week of Oct. 25 . . . Q. 24-29

Week of Oct. 31 . . . Q. 1-6

Question Manuals on Tabernacle Shadows, 15c each, postpaid

The WATCH TOWER and Herald of Christ

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XLI SEMI-MONTHLY No. 17

Anno Mundi 6048—September 1, 1920

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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 1: 2.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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WATCH TOWER BIBLE & TRACT SOCIETY

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

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

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

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

GERMAN COMPOSITOR WANTED

The Society desires the services of some brother who is able to set German type by hand or to operate the linotype, and will be pleased to hear from any one who can perform this service, and is so situated that he could work in New York.

BOOKLETS ON "MILLIONS NOW LIVING" READY

The 128-page booklet, "Millions Now Living Will Never Die," is now ready for distribution and orders will be filled as rapidly as possible. This booklet is in the nature of a companion piece to "Talking With the Dead ? ? ?" Harmonious with the restitutionary character of the message the booklets are bound in a bluish green mottled cover stock, embellished with appropriate design. In addition to the 112 pages originally announced, we have given an addendum of hundreds of Scripture citations in substantiation of the everlasting-human-life-for-man message now due. An endeavor has been made to make this list complete.

These booklets are procurable at 25c postpaid for single copies. Wholesale prices for fifty or more copies on request.

CONVENTION AT INDIANAPOLIS

INDIANAPOLIS, IND., October 1-3: A three day convention will be held in Indianapolis, Ind., October 1st to 3d. All meetings will be held at the K. of P. Auditorium, northeast corner of Pennsylvania Street and Massachusetts Avenue. For further information, address Edgar M. Ross, 349 Lesley Avenue, Indianapolis, Ind.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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

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SERIES VII, *"The Finished Mystery,"* consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, $1.00 in cloth, 20c in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI. SEPTEMBER 1, 1920 No. 17

THE NEW COVENANT

WHAT IS IT? WHO ARE THE PARTIES TO IT?
WHEN, HOW, AND BY WHOM IS IT SEALED? WHEN DOES IT GO INTO OPERATION?

THE word covenant is the solemn form for expressing the term contract, compact, or agreement. The essentials to any contract or compact are these: First, parties competent to enter into a contract; second, a good and sufficient consideration supporting it. Primarily covenants are of two kinds: Unilateral, that is to say, where there is only one responsible party to it; and bilateral, where there are two parties upon whom rests an obligation. There may be more than two parties to a covenant or contract. The covenants prominently mentioned in the Scriptures are (1) the Abrahamic Covenant, which is unilateral, Jehovah being the only responsible party to it, the consideration being the immutability of his word and oath, the fulfillment of which will result in the blessing of the human race through the seed developing from the Sarah feature of that covenant; (2) the Law Covenant between Jehovah and the nation of Israel, with Moses as mediator, made and instituted at Mount Sinai, the consideration being that Jehovah would grant blessings of life and blessings incident thereto upon performance of the promise made by the other party to the covenant, that they would fully perform their part of the agreement by keeping the law. Any Jew performing the terms of the covenant would have received the blessings Jehovah promised; and (3) the New Covenant, the one here under consideration.

COVENANT, COMPACT, AGREEMENT

The New Covenant is a compact, agreement, contract, or arrangement which Jehovah will put into operation as a means to accomplish the end, to wit, the blessing of the human race. His original promise was, "In thy seed shall all the families of the earth be blessed". The New Covenant is the arrangement by which the seed performs Jehovah's will, which will result in the blessings of life, liberty, and happiness to the members of the human race who will comply with the terms of the covenant. The consideration for the New Covenant consists of the mutual agreements and acts to be performed by the parties to it.

Who are the parties to the new covenant? Jehovah on the one hand, and Israel and Judah, composing the whole house of Israel, on the other, as stated by the prophet: "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". (Jeremiah 31:31) The question immediately arises in our minds, then, How can Israel and Judah be a party to this covenant, seeing that the whole house of Israel is incompetent, because imperfect? The Israelites are not justified, and God does not enter into covenant relationship with any except the justified. What then is meant by the Scriptural statement that he will make a covenant with Israel? Appreciating the fact that it is absolutely necessary for both parties to the covenant to be competent before they can enter into a direct covenant relationship, and observing the incompetency of Israel, we at once see the necessity for a mediator.

The word mediator has a more comprehensive significance than we often give it. Technically and strictly speaking, mediator means one who interposes between parties who are at variance, for the purpose of bringing those parties into a condition of reconciliation. Hence the mediator is called an intercessor, or go-between. With equal propriety we can use the term guardian, or curator, in the sense those terms are often used. A guardian is one who has possession and control of the person, and sometimes the property of his ward. Where a person has possession and control of the property alone of an incompetent he is called a curator. The guardian and curator therefore means the office of a protector, or one who stands in behalf of an incompetent party and who possesses the authority and the power, not only to have and control the person and property of his ward, but to act in behalf of his incompetent ward in the making of contracts. To illustrate this point, in almost all jurisdictions a minor child or an insane person has no power to enter into a contract concerning his property or anything else. The legal title to a piece of property is in the minor's name. A competent person desires to lease that property and enters into a contract of lease for the property. The minor or the insane person cannot sign the contract, however, because incompetent, but some competent person, acting as guardian or curator for the minor or insane, incompetent person, must sign on behalf of his ward, and the contract then is just as binding on the minor or insane person as if he had been competent to make it and had made it himself. The guardian or curator acting, however, must be appointed to that office by some competent legal authority, having the power so to appoint.

ISRAEL AN INCOMPETENT PARTY

The house of Israel is incompetent to enter into a contract. The same is true with reference to the entire human race; because all are imperfect. One of the chief purposes of the New Covenant is to bring mankind back to a condition where each will be competent to enter into a contract directly with Jehovah. That will mean back to the condition Adam enjoyed prior to his disobedience.

When Jesus was begotten to the divine nature at the

time of his consecration at the Jordan, Jehovah appointed him to the offices of Advocate for the church, Mediator for the New Covenant, Prophet, Priest, and King for the world of mankind in general. The office of Advocate for the church he assumed when he ascended on high, and has performed the duties of that office since. The office of Mediator for the New Law Covenant he has not yet assumed, because the time has not arrived for that purpose. He will assume the duties of that office when the time comes to make and seal the New Covenant. The New Covenant will be in the nature of a last will and testament in this, that it will be necessary for Jesus Christ to use the value of his perfect human life for the purpose of making it possible for Israel to enter into this covenant with God. The Mediator of the New Covenant will consist not only of Christ Jesus the Head; but all the members of his body will constitute a part of the Mediator by virtue of being of the body of Christ. Hence, with propriety we can say that *the* Christ will constitute the Mediator of the New Covenant.

Israel being incompetent to enter into a contract or covenant, the Christ occupies and will occupy the relationship toward Israel of guardian, having the care, custody, control, and responsibility for the people, and the Mediator will therefore enter into a contract or covenant with Jehovah on behalf of Israel, because Israel is under the disability of imperfection, which disability renders it impossible for Israel to make the contract direct. Briefly answering the second question then, we would say that the parties to the New Covenant are Jehovah on the one side, and the Christ on the other, acting for and in behalf of Israel, the imperfect and incompetent ward of the Christ.

Keeping in mind the proper relationship of the parties to the covenant will enable us the better to understand what is meant by the sealing of the New Covenant, and when it will go into operation, and when it will cease to be operative. It has sometimes been suggested that the New Covenant will go into operation at the end of the Millennial age, but if that were true there would be no necessity for making it at all.

AUTHENTICATING THE COVENANT

When, how and by whom is it sealed? The sealing of the New Covenant or contract is that which affirms, or ratifies, authenticates, and guarantees its performance. It is a solemn affirmation of the terms of the covenant, and forever stops the mouths of any of the parties thereto to dispute its terms or contents. For instance, a contract under seal is not subject to be disputed by either party to it. Neither one will be heard to say, I did not agree to those terms. Israel is a party to the contract or covenant, through the Christ as legal representative and Mediator, and in due course the whole world must come under the terms of that covenant. During the Millennial reign, then, no one will be heard to say, after having accepted the covenant, I did not agree to the terms stated in it. The mouths of all parties are forever stopped to deny any part or term contained in said covenant.

A contract or covenant need not necessarily be made in writing. We would not understand that Jehovah has been writing a document which will be signed by the parties to it, and which will be called the New Covenant; but we understand that this covenant will be entered into by the expressed will of Jehovah on the one side, and by the consent of the Christ on the other, in behalf of Israel. How then will it be sealed? It will be sealed by the merit of Christ's sacrifice. The sealing will take place when the last spirit-begotten one has finished his course, and the merit of Christ is released from the obligation of keeping good the justification of all who have been spirit begotten. The sealing of the Old Law Covenant indicates how the New Law Covenant will be dedicated or authenticated, concerning which we read:

"Even the first covenant hath not been dedicated without blood: for when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, Behold the blood of the covenant which Jehovah hath made with you upon all these conditions. . . . It was necessary therefore that the patterns of things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these."—Heb. 9:18-23; Exod. 24:8.

These Scriptural statements show that the New Covenant will be sealed or authenticated by Christ, the greater than Moses, as soon as the better sacrifices are completed. We gather from them further that the sealing will be done by the Christ applying the value of his previously made sacrifice to divine justice, which was represented by sprinkling the book of the law, and by extending the privileges of restitution to Israel and all who come under the terms of the covenant, which was pictured in the type by the sprinkling of the people. "So shall he sprinkle many nations."—Isaiah 52:15.

KNOWLEDGE A LATER THING

It seems entirely reasonable to conclude that the New Covenant will be made with or on behalf of the House of Israel without their knowing about that fact *at the time it is made and sealed.* By this we mean that the Christ will enter into the covenant in behalf of his incompetent wards, towit, Israel, before Israel is brought to the knowledge of that fact. As an illustration, suppose a minor child owns a building which Mr. A desires to lease. Mr. B is appointed to act as guardian in behalf of the minor and his property, and it is deemed for the best interest of the ward that the contract of lease be made, and the guardian or mediator therefore enters into a contract of lease, letting this building to the party who desires to lease it, and the minor may not come to a knowledge of that fact for some years afterwards. Nevertheless, the minor is bound by all the terms of the contract. When the minor reaches an age that it can know something about the terms of the contract, it would be informed of those terms. So with reference to the New Covenant. The ancient worthies will be the first fruits of the New Covenant. They cannot be resurrected until the New Covenant is made; and when made they will be the first ones awakened out of death, the first offspring of that covenant. Doubtless they will then be immediately informed of its terms and will agree to all of them, but Israel in general is not ready to accept the Messiah, and will not accept the Messiah until they

come to some knowledge of the fact that he is their great Redeemer and Deliverer. It follows then that the New Covenant must be made on behalf of Israel before Israel knows about it. It must be sealed by the merit of Christ's sacrifice.

This New Covenant, then, will be made between Jehovah on the one side and Christ on the other, technically speaking, but in behalf of and for the benefit of Israel and all of mankind accepting and obeying its terms. Let us suppose Jehovah would say to Christ, What assurance is given that this covenant will be carried into operation? and Messiah responds, I guarantee it will be carried out, and as a basis of that guarantee I am sealing it with my own blood, the value of my sacrifice, the value of the human life that I laid down at Calvary. This guarantee, or authentication, or confirmation, by the presentation of the merit of Christ's sacrifice to divine justice, constitutes the sealing of the new Law Covenant. This sealing could not take place as long as any member of the body of Christ is in the flesh. It must take place after the day of sacrifice. "For this is the covenant that I will make with the house of Israel *after those days*, saith the Lord." (Hebrews 8:10) Clearly the words 'after those days' refer to after the days of the sacrifice of the Christ.

LIKE A WILL OR TESTAMENT

The Apostle Paul likens this covenant unto a last will and testament, saying, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: Otherwise it is of no strength at all while the testator liveth." (Hebrews 9:15-17) It is the humanity of those composing the Christ which constitutes the testator that must die. It is the Christ divine that administers this estate or valuable thing in behalf of mankind—first in behalf of Israel, and then all thereafter who comply with the terms. The estate that is left to be disposed of consists of the right to human life and the blessings incident thereto. That human life Jesus possessed in completeness, and he laid it down at Calvary, the value of which he took up when he arose from the dead. He has since permitted the members of his body to be made a part of the Messiah, counted in as a part of the Mediator and the one that will execute the trust of disposing of this devised estate. The sealing, therefore, constitutes a part of the covenant and takes place after all those beings composing the Mediator have died as human beings and have been resurrected as divine beings.

Then when does it go into operation? Within a reasonable time after the death and resurrection of those composing the Mediator. The death of the last member of the church completes the death of the testator class. Then the New Testament or New Covenant must be probated, or reviewed and declared valid. This probation or declaring it valid is involved in the sealing and establishment of the covenant as above mentioned. The merit of Christ must be released from all obligation with reference to the spirit-begotten ones before the New Covenant could be sealed and before it could go into operation. We should therefore expect the New Covenant to go into operation immediately after it is sealed.

ITS PURPOSES

The purposes of the New Covenant are to awaken out of death, to teach, to uplift and restore the human race and bring them back to the condition of at-one-ment with God. It will bless the people by *recovering* them from the tomb: "By the blood of thy covenant I have sent forth thy prisoners out of the pit". (Zechariah 9:11) It will bless the people with *knowledge*, for when it is completed it will no longer be necessary to preach, saying, "Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord". (Jeremiah 31:34) It will bless the people by giving them *tender hearts*: "Thus saith the Lord God: . . . a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh". (Ezekiel 36:22-27) It will bless Israel with vastly more *supremacy* than she has ever had: "Thou shalt receive thy sisters [Sodom, Samaria, etc.], thine elder and thy younger; and I will give them unto thee for daughters, but not by thy [old] covenant". (Ezekiel 16:61) It will bless the obedient of mankind with *life*: "Hear, and your soul shall live" (Isaiah 55:3); "He . . . that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord Jehovah".—Ezekiel 18:8.

The New Covenant is not a written document like unto an ordinary contract, but it is a solemn arrangement or compact of which Christ is the very essence. As an evidence that Christ is the real and essential party to this covenant and the purposes for which it is given, we read: "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) "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, *and give* THEE *for a covenant of the people*, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."—Isaiah 49:8-10.

EVERY HELP GIVEN

The Christ occupying the relationship of guardian or Mediator, for and in behalf of his incompetent ward, towit, the house of Israel and all who come into that house, will do everything that is necessary for the education and development to the point of perfection of such incompetents. He will open the graves and bring them out; he will teach them, nurse them, lead them, feed them, uplift and bless them. The Messiah, then, as the great Prophet will teach the people; as Priest will minister unto the people and bless them; as King, rule over them, direct and control them; therefore occu-

pying the position of Prophet, Priest, King, and Mediator, or Guardian, having rule over and control of the human family to bring them back to a position of contractual relationship with Jehovah. Throughout the Messianic reign Jehovah does not deal with the human race directly, because of the incompetency of that race. He deals with the Guardian, the Curator, the Mediator, the Messiah, who acts in behalf of the world.

When a minor child reaches the age of maturity, or an insane person is restored to full sanity, the person who up to that time has been acting as guardian or curator surrenders the office and steps aside to let the one who has now become competent take charge of his own affairs. At the end of the Millennial age all of the wilfully wicked will be destroyed and the obedient ones brought up to the point of human perfection. The great Messiah, the Mediator and Guardian, will no longer need to act in that capacity, but will step aside and surrender the human race to Jehovah, and these being put to a last and crucial test, all who pass that test will then be in direct contractual or covenant relationship with Jehovah, no longer needing the intervention of a Mediator. Therefore the New Covenant will cease its operation at the end of the Millennial age.

So. then, we will say, briefly summing up, that the New Covenant is an arrangement between God on one side and Jesus Christ and his body members, the Messiah, on the other side, acting for and in behalf of the house of Israel and all mankind; that its sealing takes place at the end of the gospel age, when the church is glorified; that it goes into operation shortly thereafter; and that it is completed at the end of the Millennial age when the human race is brought up to a condition of direct contractual relationship with Jehovah.

RELATED QUESTIONS AND ANSWERS

Question. If God could not make a contract with any one that is incompetent, how then did he make a covenant with the Jews when he gave them the Law Covenant?

Answer. In that instance he counted Moses as righteous in order that he might use him as a Mediator, thus typifying the greater Mediator, the Messiah, and he made the covenant with Moses, who acted on behalf of the nation of Israel.

Question. Will the restored human race at the end of the Millennial age be in covenant relationship with God?

Answer. Yes, and not until then. Being then restored to human perfection, God can deal with them directly, as he did with Adam, and without the intervention of a Mediator.

Question. Will God then enter into a covenant with each individual?

Answer. There will then be an implied covenant between Jehovah and all the human family whereby each member agrees to do the will of God. Otherwise they could not continue to live.

Question. How will that covenant be made between God and man?

Answer. The purpose of the New Covenant is to write into the hearts of the people the law of God. When this is accomplished an implied contractual or covenant relationship will directly exist between man and Jehovah. A contract does not need to be stated in terms in order to exist, but the relationship of the parties raises an implied contract or covenant between them. God having accepted man, then restored and delivered to him by the Mediator, there will be an implied relationship between God and mankind by which man agrees to obey the will of God. The covenant relationship arising between perfect man and Jehovah will continue forever. It will be an everlasting arrangement.

Question. Why is the New Covenant called the everlasting covenant? Does that mean age-lasting, or without end?

Answer. Evidently it means that it is one which lasts until the object for which the covenant is made be accomplished. It is not one that is to be renewed or patched up every year, as was the old Law Covenant. It keeps right on until the thing designed is accomplished. It will result in bringing the obedient ones of mankind into everlasting covenant relationship with Jehovah.

Question. If the blood for the sealing of the New Covenant is not released until all the spirit-begotten ones have finished their course, why is it that the great company class has no part in the sealing of the covenant?

Answer. For the reason that the great company constitutes no part of the priesthood. No one could have a part in the sealing of the New Covenant unless such a one is a part of the priesthood; and no one is a part of the priesthood who does not participate in the sin offering; and none except the body of Christ participates in the sin offering and forms a part of the priesthood.

Question. Do we understand that individuals during the Millennial age will make a covenant with God?

Answer. No; individuals during the Millennial age will not make a covenant with Jehovah because they will not be competent. No man will be competent to make a contract or covenant with Jehovah until the Mediator turns him over to Jehovah and withdraws from the office of Mediator. The office of Mediator will then cease, and this will not be until the end of the Millennial age.

Question. The world being in covenant relationship with Jehovah at the end of the Millennial age, would it be proper to term them children of the covenant?

Answer. They will have received their life from Christ, the great Life-giver; therefore they get their life through the terms of the New Covenant. They are really children of the Christ; and being restored to life in perfection and delivered over to Jehovah, they will then be the sons of God, his children, the same as Adam was when he was perfect.

"Let doubt, then, and danger my progress oppose,
They only make heaven more sweet at the close;
Come joy or come sorrow, whate'er may befall,
An hour with my God will make up for them all.

"A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long,
And I'll smooth it with hope, and cheer it with song."

INTER THE CHURCH-WORLD MOVEMENT

"For days beyond a year shall ye be troubled, ye careless women; for the vintage shall fail, the ingathering shall not come."—Isaiah 32:10, R. V.

A LITTLE more than a year ago there was launched in New York what was called the Interchurch World Movement of North America. Now, if many newspaper advices are to be relied on, that movement is dead as a grand central organization. A few months back it looked very much like an Inter-the-Church-in-the-World-Movement, but now it seems that the Movement itself is interred or, at least, that its last obsequies are being conducted. Strange to say, one of the most creditable things about the movement was the inducing cause of its hasty sickness and demise.

It is hardly necessary to remark that any person or group of persons has both the ethical and the legal right to labor at their conception of God's will. Neither should criticism be undertaken in any spirit of cant or small disagreement, but only when there is serious discrepancy between the avowed object of an avowedly Christian movement and the Bible stipulations as to the real aim and purpose of the church. Any one who claims to be a Christian at all is subject to this kind of examination or criticism.

Was the Interchurch Movement the only green thing that has grown up on the inert trellis of the Church Federation, and has the worm of impecuniosity smitten this gourd which was the only protection that the Jonah prophets had from the disconcerting sun of unpopularity which has been shining on them because of their failure to exert any influence to keep the world out of war and to apply any but the most animal thinking to world subjects while the war was on? We shall see: time will doubtless make it more clear.

NO ORDINARY MOVEMENT

The Movement was no ordinary one, *The Christian Herald* declaring that it can "be compared with nothing in their [the churches'] history, with the possible exception of the Civil War, which caused a break in so many denominations". A full history of the whole Movement is, of course, not yet obtainable by outsiders, but enough is available to make it of great interest. From all the information procurable at this time the conception and development of the Movement was something like this:

Early last year upwards of a hundred men and women who represented various charitable and missionary agencies of the so-called Evangelical Churches, met in the city of New York and, after "an extensive session of intercession, came unanimously to the conclusion that the time was ripe for the next great step in coöperative endeavor". A committee was appointed with instructions to prepare some kind of outline for a "platform of principles upon which the agencies might go forward".

The proposals of this committee were unanimously approved when they were presented before the six coöperative councils represented at the original conference, which were as follows: the Foreign Missions Conference of Northern America, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council of Evangelical Denominations in the United States and Canada, the Council of Women for Home and Foreign Missions, and the Federal Council of Churches of Christ in America. Subsequent to this there was chosen a committee of one hundred from these various denominations; and this committee came to be known as the Executive Committee.

THIRTY DENOMINATIONS INVOLVED

Before long the Interchurch World Movement was a banner under which were arrayed, with more or less closeness, fifty-eight Boards and Societies, representing thirty (latterly thirty-two) Protestant denominations. Here they are:

(1) Advent Christian Church.
(2) Northern Baptist Conference.
(3) National Baptist Conference.
(4) General Baptists.
(5) Church of the Brethren.
(6) Brethren Church.
(7) Christian Church.
(8) Congregational Churches.
(9) Disciples of Christ.
(10) Evangelical Association.
(11) United Evangelical Church.
(12) Society of Friends in America.
(13) Society of Friends in California.
(14) Holiness Church.
(15) Lutheran Evangelical Synod of North America.
(16) General Conference of Mennonites.
(17) Methodist Episcopal Church.
(18) Methodist Protestant Church.
(19) Free Methodist Church of North America.
(20) African Methodist Episcopal Zion Church.
(21) Colored Methodist Episcopal Church.
(22) Reformed Zion Union Apostolic Church.
(23) Presbyterian Church in the United States of America.
(24) Presbyterian Church in the United States, South.
(25) Associate Reformed Presbyterian Synod.
(26) Reformed Presbyterian Church in North America.
(27) United Presbyterian Church.
(28) Reformed Church in America.
(29) Reformed Church in the United States.
(30) Church of United Brethren in Christ.
(31) ? (32) ?

ORGANIZED FOR CAMPAIGN

The first undertaking of this extensive Movement was a survey of the entire world, with a view to acquiring facts which would afford a basis for coördinating the various activities of the churches and for the making out of a financial budget and plans for work that was later to be attempted in concert. This survey was quite comprehensive, embracing, as it did, the fields of foreign missions, home missions, American education, American religious education, American hospitals and homes, American ministerial pensions and relief, and miscellaneous.

The published preliminary survey which was presented at the Atlantic City Conference of the Interchurch Movement January 7 to 10, 1920, embraced some three hundred fifty pages of carefully collected and concisely presented world statistics on the above-named subjects. This survey was essentially in harmony with the report made by the Foreign Missions Investigating Committee of the I. B. S. A. in the Hippodrome, New York, in the spring of 1912. The main tenor of it was to the effect

that after nineteen hundred years the world is only faintly touched by either the precepts or the practices of Christ. It showed that

"For every convert made by Christianity advancing from the south in Africa, there are three converts to Mohammedanism in the north."

"In India, with a population of 315,000,000, approximately three-fifths of one percent are Evangelical Christians; one-half of one percent are Catholics."

"One-tenth of one percent of China's 417,000,000 population are Evangelical Christians; three-eighths of one percent are Catholics."

"One-sixth of one percent of Japan's population, or 360,000 persons, are Evangelical Christians; one-seventh of one percent are Catholics."

Furthermore this report or survey demonstrated what Protestants were giving to their religious activities and what they could reasonably give if their interest were sufficient:

"The Protestant Church in 1918 cost each member two cents and seven mills per day for all purposes, local and benevolent. The total contributions for 1918 were $249,778,835. By doubling the present giving the amount asked in the United Simultaneous Financial Campaign, to be paid in 1920, will be greatly oversubscribed."

THE MONEY QUESTION

As one result, and, to judge from the newspaper headlines, the principal result of the Atlantic City Conference in January, came the plans for an immense and intensive drive to secure pledges for $1,320,214,551, which great sum was looked upon as requisite for the five-year program agreed upon. To the first of these five years a budget of $336,777,572 was apportioned and a great drive was started on May 15 last, which was called a United Simultaneous Financial Ingathering, or Campaign. If the vintage did not altogether fail it was certainly meager; for the drive netted only $176,000,000 in promises to pay, most of which was to go to the denominations comprehended in the Movement, and very little, namely, less than $3,000,000, to the central organization in New York, which was to have had about $40,000,000 if the drive had proved a success.

This central organization, the work of the general Committee, had in the collating and publishing of the world's survey, in extensive newspaper advertising, in widespread Committee activities, etc., etc., entailed an expense of approximately $9,000,000, more than half of which was underwritten by influential interests through New York banks. It was expected that in addition to the funds to be raised from church members and constituents for the religious, educational, and eleemosynary activities of the thirty participating church bodies, there would be no inconsiderable ingathering from "friendly citizens" living in "No Man's Land", that is, from sympathetic non-church-members.

NO NO-MAN'S-LAND

But this "No Man's Land" proved to be more of a theory than a fact; for those moneyed non-church-members, who were sympathetic, had already been canvassed by and counted in as of the outer constituency of the various denominations, because such men had a wife, a mother, or a sister in that religious body. Other moneyed non-church-members were found cool and disinterested and, so to speak, passed by on the other side when they saw an Interchurch canvasser. The reason for this now apathy, now antipathy follows.

Cryptically stated by *The Christian Herald*, it was:

"Because some denominational leaders for one reason or another refused the measure of coöperation rightfully expected of them."

Speaking in plainer terms, the Interchurch World Movement plunged onto the rock of industrial investigation and broke up there. An industrial program had been adopted in New York, October 3, 1919, which was not smiled upon by Big Business. The report of the committee which formulated an industrial platform expressed itself as strongly in favor of collective bargaining; that is, they sided with the working man rather than with the capitalist on the question of trade unions, the right to strike, etc. This committee also urged a thorough and complete investigation into the strike among the employés of the United States Steel Corporation, which was then on, the causes leading up to it, the measure of responsibility resting with the employers, and such other points as would be germane to the situation. The Atlantic City Conference authorized the Movement to proceed with this phase of its activities and to gather its findings into a survey for the purpose of publication.

Now note the difficulty. The drive for funds had not yet taken place when this work was authorized, and the heavy operating expenses of the central organization were being met by funds advanced by large banks. But banks do not advance money without security. To procure these funds the thirty denominations which the Movement represented had put up collateral based on denominational assets and, in addition to this backing, some wealthy individuals interested in the Movement had lent their support in the shape of securities. It seems that the liabilities of the Movement were gradated so that one denomination and one individual had priority claims on the funds collected during the drive. That is, if only a part of the nine million five hundred thousand dollars current expenses of the Movement were to be collected during the drive this denomination and this individual would be paid back first, even if there were nothing left at all but debts for the other denominations underwriting or guaranteeing the scheme. Mr. John Willis Baer, prominent California banker and identified with the Presbyterian National Conference, is quoted in the Springfield (Mass.) *Daily News* on this point:

"'There is one denomination that has been named first, and an individual who has been named second as preferential creditors,' Mr. Baer announced, a statement which astonished the commissioners.

"No names were mentioned on the platform, but in conversations in the hotel lobbies the denomination was said to be the Baptist Church North, and the individual John D. Rockefeller, Jr.

"Mr. Baer stated that these 'preferential underwritings amount to between $2,000,000 and $3,000,000,' which would mean that if the Interchurch Movement failed as a business concern this 'one denomination' and this 'one individual' would have to be paid first, and that any other denominations or individuals who had done any underwriting could divide what was left or perhaps get nothing."

Early in the history of the Movement other big

business men hal been watching to see what use they could make of it; but when the Movement was committed to any industrial program which might prove uncomplimentary to them, their ardor began to wane. Early in the year the Washington *Herald* quoted Mr. John D. Rockefeller, Jr., and Mr. Cleveland H. Dodge as expressing sincere interest in the Movement and as willing to back it up with considerable financial help. Mr. Dodge is very prominently identified with the United States Steel Corporation.

GOLDEN STRAND, PREFERRED, BELOW PAR

When these and other "friends" in Big Business say that the investigation into the steel company's industrial difficulties was to be carried on with genuine vigor and evident efforts to get at all the facts they tantalizingly withheld such contributions as had been promised by them, or which officers of the Movement had been led to expect. The Steel Corporation did more than this. It employed any number of private detectives and some federal agencies to interfere with the thoroughness of the survey. Failing in this, they attempted to steal the report, which was looked upon by them as being damaging to the interests of the Steel Corporation, and Big Business generally. The report, including its exhibits, comprised about 250,000 words; but a digest was prepared of some 9,000 words which was hoped to be widely published. At the date of this writing no metropolitan paper, saving the New York *World*, has published any part of this report.

Big Business did not like to have the affairs of the steel trust and coal industry pried into; and rumblings of this discontent were heard from financial centers, some of which found an echo in the religious press. Cries of "radical", "red," "Bolshevist," were raised against those who thought the Steel Trust affairs could well stand a little investigating; and finally, on June 15, a formal notice was served on the Interchurch World Movement that it must be a very nice boy if it was to have any Big Business candy. This warning was issued through *Industry*, the official organ of the Manufacturers' Association:

"We have observed with apprehension a tendency on the part of certain religious denominations to exalt unionism and to exaggerate the hardships of employés, while at the same time employers and employers' organizations are in many instances maligned and the handicaps of conducting business minimized."

FAULT-FINDINGS WITH HINTS

This article says that the principal offenders in this direction are the Federal Council of Churches of Christ in America, enumerating separately the Methodist, Baptist, Presbyterian, Catholic, and Episcopal Churches. In addition to this the Young Woman's Christian Association comes in for some special warning. As respects the Federal Council, they indict it with having wired Governor Sproul of Pennsylvania that

"In various steel towns in the State of Pennsylvania the right of assemblage and free speech, even within buildings, has been and is being denied by various authorities,"

and with having declared that

"even in the danger of wartime the Federal Council of Churches holds that the abuse of free speech is not so dangerous as its suppression."

Touching on the Y. W. C. A., it said:

"Business men in many cities have backed the Young Woman's Christian Association in their worthy endeavors, giving financial aid as testimony of their respect for this great organization's history. Business men, however, should be credited with a sense of fair play and foresight. Should the Y. W. C. A. fail to realize the critical situation and pass resolutions concerning industrial projects in accordance with the outline as set forth in the treatise, 'What is a Christian Order in Industry?' it is unlikely that future financial drives will receive any considerable aid directly from men of business. Such a proposition would be unfeasible and utterly in opposition to good business tactics."

There can be no mistaking the meaning of that plain-spoken threat.

"Of what use is it to preach on one hand brotherhood and sisterhood and the spirit of Christianity," asks Big Business, "and on the other hand rejoice in a series of petty attacks upon so-called evils of industry?"

"Will you cooperate, or will you antagonize?" the Y. W. C. A. was asked. Will you take the hint or will you look for your money elsewhere? This hint was not taken, and Mrs. Helen Gould Sheppard, large holder of steel, railroad, mine, and other stocks, resigned as president of the organization.

The Interchurch World Movement (or evidently a forceful part of it) did not take the hint, did not recant from its industrial heresy, and as a consequence the $40,000,000 promised by "friends" was not forthcoming, the notes given to big banks fell due and, since the central organization could not pay the demands, were passed on to the denominations which had helped to guarantee payment. Big Business means to show its strangle-hold upon the pocketbook of the nation, even though it cannot always dominate the public conscience.

PULPITEER-PROFITEER PHILANDERINGS

That at one stage of the Movement an open flirtation was on between Big Business and the forward, vivacious maiden can hardly be denied by any one who observes facts. Before the Walnut Hills Christian Church, of Cincinnati, a multi-millionaire officer in that church is reported to have said:

"This church cannot afford to go back on the moneyed interests of this city by opposing the Interchurch Movement."

One of the paid Interchurch advertisements put as its first argument:

"Put a church in a town and all real estate values increase."

Roger Babson, retainer of Big Business, wrote:

"There is no doubt about it—Labor is beaten. . . . The war taught the employing class the secret and power of widespread propaganda. Imperial Europe had been aware of this power. . . . We have the schools. *We have the pulpit.* THE EMPLOYING CLASS OWNS THE PRESS. There is practically no important paper in the United States but is theirs."

The American Defense Society thought it saw a way to use religion to help maintain good business, with dividends. As a concession it says:

"Recognize the unions, if they are unions of men who believe in our form of government. Try collective bargaining, if you please. If the majority of the men in a union are Catholics, put a Catholic priest into that union; if the majority are Protestants, put a Protestant minister into that union; if the majority of them are Jews, put a Jewish rabbi into that union."

And then, as a sort of afterthought:

"Do the same with the Business Men's Associations."

An issue of the Interchurch Bulletin tells of efforts which were made by them to publish a new kind of religious tract. Here are the qualifications which these experts declare model tracts should possess:

"Should give readers a basis of intellectual reconstruction along the lines of modern social democracy; deal with social problems from the standpoint of the church, making the church's position clear: deal with the care of the home and the child; take up the subject of vice from the standpoint of health, hygiene, and morality; deal biographically with the great heroes and leaders in constructive religious thought of every race, so that foreign-born children may realize that America appreciates the great men of all lands."

At first thought this appears to be rather in contrast with the published purposes of the Movement, which were: (1) "To win men to Christ; (2) to deepen the loyalty of Christians to the world-winning program of Christ; (3) to bring to the whole church new inspiration, courage, and faith; (4) to enlist systematic financial support for the worldwide work of the church". But it is not really in contrast; for the last of these objects was undertaken first, and the process of *enlisting* led them into all the devious and questionable bypaths of worldliness, wherewith their garments have become much spotted, and must needs be washed in the tribulation, the great one.

Not one of these objects was God-given, as respecting the church's present activities, not even the winning men to Christ. The church is told to preach the gospel and to let the gospel do such work as the Lord intended it to do; but nowhere is the church commissioned to try to make sheep out of goats. In all these matters 'they have turned things upside down', even as the Lord foretold they would.—Isaiah 29:16.

OPPOSITION WITHIN AND WITHOUT

Toward the end of the Movement opposition within and without developed. Some of the objections were well taken and some of them seemed to have arisen, in part, from a sense of being overlooked or treated with less deference than had been thought due.

The Denver *Post* reports one objector:

"'The rawest attempt to buy the church in the history of Christendom,' was the charge of Rev. G. S. Lackland, pastor of Grace Methodist Church. 'The profiteers are setting up a bogey of Bolshevism to keep the public mind off their own operations. They are seeking to get the church to accept a little of their profits of from 3,000 to 4,000 percent. I don't believe there are three dangerous radicals in Denver. The question before us now is: Will the church sell out to Wall street interests in return for their support?'"

The New York *World,* in an editorial headed "God or Gary?" refers to some of the enemies of the Movement, which have already been alluded to, when it says:

"When the Interchurch Commission was found to be in sympathy with the steel strikers to the extent of indorsing their demand for collective bargaining, an Ohio organ of the Manufacturers' Association denounced the Movement as 'anarchistic'. Later on, when it was discovered that the report was to take a sympathetic view of the claims of the workingmen in the Pittsburgh district, many wealthy churchmen and possible contributors were suddenly convinced that the Interchurch Movement was devoting too much attention to human welfare and not enough to true religion as understood in Wall street."

Dr. Charles R. Brown, Dean of the Yale School of Religion, is reported in the public press as saying:

"The Interchurch World Movement was a noble dream which ought to have become true. It did not, as we all know now—it became to a large extent a nightmare.

"This was due mainly to the lack of wise heads to accompany the warm hearts, furnish more judicious plans and sounder financial methods. We cannot get far on the basis of a cold and worldly prudence, nor can we go far if we allow hollow enthusiasm to usurp the place or atone for the lack of sound judgment.

"If our recent unhappy experience stood alone, it might not deserve remark. But it is a symptom of tendency which, in my judgment, has brought hurt and loss to our American Protestantism.

"The Men and Religion Movement, the Laymen's Missionary Movement, the Interchurch World Movement, and all the others have resulted in disappointment. They all accomplished a certain amount of good. But they left a dark brown taste in the mouth of Protestant Christianity in this country. They all made more difficult rather than less the work of the regular pastors and discriminating laymen."

Long ago the Prophet Isaiah (26:11-18) spoke of this very time and these very conditions:

"Jehovah, thy hand is lifted up,
Yet they see not;
But they shall see, and be put to shame at their
Zeal for the heathen; . . .
Jehovah, in trouble have they looked for thee;
They poured out a prayer when thy chastening was
upon them.
Like as a woman with child,
That draweth near the time of her delivery,
Is in pain and crieth out in her pangs;
So have we been before thee, O Jehovah.
We have been with child,
We have been in pain,
We have as it were brought forth wind;
We have not wrought any deliverence in the earth;
Neither have the inhabitants of the world fallen."

"CARELESS WOMEN" RUMINATE

These "careless women," much too loose in their relations with the mighty ones of earth, too much given to philandering with the princes of Tyre, Egypt, and Ethopia, have been "troubled" for days beyond a year; and when they would bring in the kingdom of Christ, lo, wind, only wind—and a few debts. This abortive attempt to bond the pearly gates and sell shares in the golden strand ought to make some of them think. Some are thinking. One newspaper says editorially:

"But the effort was not made entirely in vain for the churches have been taught the futility of attempting to save the world with money. Fervent faith and honest piety will do more than anything else to extend God's kingdom."

Richard H. Edmonds, publisher and editor of the Manufacturers' Record, and one of the leading Baptists of the South, is reported thus in the Baltimore *News:*

"From the beginning the plan of those who organized the so-called Interchurch Movement was a scheme which, if it had been successful, would have created one of the greatest ecclesiastical autocracies the world has ever known. Men back of this scheme saw visions of limitless ecclesiastical power and the possibility of standing out as the representative of all Protestant denominations.

"Some of these men were among the little group of a four or five self-appointed committee which at the beginning of the war went to see the Secretary of War and informed him that they would undertake to represent all Protestant denominations, and that he need not deal with any individual denominations, but could in all religious war work activities

deal with them and through them. The effrontery of such a self-appointed committee has scarcely ever been equaled in secular or religious work, so far as I know.

"Fed on the power which they thus gained, they sought for still greater power, and they cajoled some others into that campaign, and finally launched it upon the country with a great hurrah, backed by the names of many distinguished laymen and ministers."

"A large number of earnest, sincere men and women of nearly all denominations, except—so far as I know—the Southern Baptists, became enthusiastic advocates of the Interchurch Movement, seeing only the plausible side of that scheme which united all Protestants in what was to be a great world 'drive' for the advancement of Christianity; and the word 'drive' adequately expresses it. Big Business was expected to contribute $40,000,000 toward the campaign without regard to whether these contributors even believed in the gospel of Jesus or not; and when men professing to be Christians went out to appeal for subscriptions for the advancement of the cause of Christ to men who did not even believe in Christ themselves, many who had been in favor of the Interchurch Movement recognized the unwisdom and absurdity of that organization which attempted such a plan."

The New York *World* gives us the following:

"The Rev. John Roach Straton, speaking on 'Why the Baptists Withdrew from the Interchurch World Movement' at Calvary Baptist Church yesterday morning, said the principal reason for failure was the attempt to buy the world back from the devil with money.

"'That God does not like these plans and methods,' he said, 'is proved by the fact that the Methodist Church, while it got pledges of over $100,000,000, at the same time lost 50,000 members. The Presbyterians lost more than 28,000 souls, besides a loss of 70,000 from its Sunday schools. Whereas our Baptist brotherhood in the South had last year a large increase, our denomination in the North, while we were tied up with these Interchurch schemes, lost nearly 10,000.'

"He said 'The Wayfarer' theatrical production and the Columbus, Ohio, Exposition cost the Methodist Church $1,300,000 and returned $300,000.'

"The Baptists, he said, have been left 'with a debt of $2,500,000 for underwriting this huge worldly scheme'.

"'The fact that a dozen Baptist churches have died here within the past few years,' he added, 'and last year one of our greatest churches, which poured millions into this Movement, had only two baptisms in the entire year, is a call to turn back to the old ways of God and his truth.'"

Dr. Aked is reported in the Kansas City *Times* as disapproving of the Movement for various reasons:

"'Prove all things: hold fast that which is good.' Taking for his text that simple platitudinous bit of counsel from the Apostle Paul in his first epistle to the Thessalonians, the Rev. Charles F. Aked made it appear as a living beacon to his auditors in his address yesterday morning at the First Congregational church on 'The Collapse of the Interchurch World Movement and its Lessons'."

"'The Movement's own officials couldn't understand or tell about it. I don't know what it was. They kept repeating to me, 'Oh, if you could only catch the vision,' but I couldn't catch it. I am certain of one thing it did. That was to make a survey of all the churches in America and their condition. After that I don't know what it was to do. Everything is in a haze.

"'The denominations were called upon to pay the amounts they had underwritten, the first payment of which was due in June. They had guaranteed to pay 7½ million dollars.

"'The leaders think they may quietly collect enough money to pay that back to the churches.'"

"'We know the individuals who have started the Movement. I am afraid there will be other movements after this. There comes a time to cut the whole business.

"'Don't be stampeded by a movement that looks big. Think independently.'"

"'The country is tired of drives. We must not launch another. And we mustn't try to carry the methods of the Liberty Loan campaigns and the stock promoters into the Christian church. The world will not be saved by big movements. That is not the way.

"'There was not and is not any need of the Interchurch Movement. The churches could accomplish all that it could have done at a hundredth of the expense.

"'For the present time and the next few years we want depth, not breadth, to our Christianity. We want more of Christ in our hearts.'"

A DOCTRINAL CRITICISM

The only serious attempt at criticizing the Movement from the standpoint of doctrine which has reached us comes from Dr. I. M. Haldeman, one of the best known Baptist clergymen in Manhattan. The congregation of the First Baptist church, of which he is pastor, went on record against the tenets and principles of the Movement. The New York *World* reports Dr. Haldeman's objections to the Movement as being:

"'It is post-Millennial in its attitude and teaching.

"'It is socialistic, educational, and ethical.

"'It preaches an ethical, rather than a sacrificial, Christ.

"'It talks more about the Christ who lived on earth than the Christ who died on the cross.

"'It preaches the moral, rather than the penal, sacrifice of Christ.

"'It seeks to save society rather than the individual.

"'It preaches a social, rather than a personal, gospel.

"'It makes civilization and not salvation the supreme purpose of the church.

"'It talks of the teachings, ideals, and principles of Christ, and not of the atoning blood of Christ.

"'It substitutes the kingdom of Christ for the church of Christ.

"'It confounds the gospel of grace with the gospel of the kingdom.

"'It teaches the kingdom of Christ is to be established by preaching the gospel, while Scripture declares the kingdoms of this world are to become the kingdoms of our Lord and his Christ only at his second coming.

"'It preaches regeneration, but means regeneration of society.

"'It seeks to turn the churches into community centers, to be interested in all that may interest the community; while Scripture demands the church shall come out, be separated from the community and be interested in one thing—the preaching of Christ and him crucified.

"'It holds out the hope that the world is growing better; while the Son of God declares it will grow worse and become as it was in the days of Noah.

"'It teaches God is the Father of all men.

"'It teaches the Golden Rule 'intelligently applied', instead of the personal and second coming of Christ, will give peace to the world.'"

"'It so emphasizes mere ethics that it opens the door for the Satanic ministry of a bloodless righteousness.

"'It threatens pastoral liberty and local church independence.

"'It is enthusiastically supported by all theological seminaries, professors, preachers, and teachers who do not stand for a whole Bible as the fully inspired Word of God.

"'It is modern theology in the disguise of evangelical and missionary appeal.'"

The Interchurch World Movement was bitten, bruised, ravished, and now done to death by her faithless paramour, Big Business. All we can say over her remains is, *Requiescat in pace*— peace be with her bones!

BIRTH AND CHILDHOOD OF JESUS

——OCTOBER 3—MATTHEW 1 AND 2——

THE WORD MADE FLESH — HIS GLORY AND HONOR FORETOLD, BUT SCARCELY HIS SUFFERING AND HUMILIATION — THE VISIT OF THE MAGI — LESSONS FROM THE EGYPTIAN SOJOURN — GOD'S MANIFOLD WISDOM

"Thou shalt call his name Jesus [Savior]; for it is he that shall save his people from their sins."—Matthew 1:21, R. V.

OUR subject does not take us back to the beginning of God's creation when Christ as a spirit being became "the first-born of every creature", the Word that was with God in the beginning of creation, and by whom all things were made, and without whom was not one thing made. (John 1:1-3, 10) Our Master at *that* time was "the beginning and the ending, the first and the last" of Jehovah's direct creation: all subsequent creations being by and through him as Jehovah's honored agent. (Revelation 1:11; 3:14; Colossians 1:15; John 1:1-3) We come to the time when he who was rich for our sakes became poor (2 Corinthians 8:9) and left the glory which he had with the Father "before the world was". (John 17:5) Then, without dying, our Master underwent a change of nature and "humbled himself", "was made flesh" (Philippians 2:8: John 1:14), "took upon himself the form of a servant" and was "found in fashion as a man", "a little lower than the angels"; and then still further he humbled himself even unto death, and yet more, even unto the shameful death of the cross—as a culprit, as a sinner.—Hebrews 2:9, 16; Philippians 2:6-9.

In the divine predictions of a coming great one attention is largely called to the fact that he is to be a king, a deliverer, a savior. This point is made prominent because God appealed to mankind along the line of their necessities and hopes. The sacrificial feature of the Lord's ministry was made less prominent than his power and majesty and glory, because the sacrifice related especially to God and was to meet the demands of the divine law upon the sinner-race. The question of how God would settle the matter consistently with his own sentence of death against Adam, the father of the race, would to the average human mind be much less important than the statement of the resultant glories, restitution, and blessings. Hence, we find the references to the sacrificial features of our Lord's ministry largely presented under types and symbols intended to be comprehended only by those who, as sons of God, would be guided into the truth by the spirit of God.

It is not surprising that the angels who announced our Lord's birth mentioned only the glories to follow and not his sufferings which would intervene. It is not surprising that they did not weep for the sufferings and humiliation, but sang: "Glory to God in the highest, on earth peace, good will toward men," mentioning merely the culmination of the great divine plan which had its beginning in the birth of Jesus.

MESSIANIC HOPES AT LOW EBB

At that time Palestine was a province of the Roman Empire and its king, Herod, was not a Jew of the House of Jacob but a representative of the House of Esau. Herod sought to perpetuate his dynasty, and hence the announcement of the shepherds that a great king of the Jews had been born suggested the overthrow of the Herodian dynasty and the establishment on Israel's throne of a king in the line of David and Solomon.

Herod's disquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the annunciation of a king of their own awakens thought. Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple, the grandeur of which rivaled that of Solomon. The people were feeling so satisfied with their attainments that they had ceased to long for and specially pray for the coming of the Messiah, the long-promised King of the line of David. They were disturbed lest any change should be for the worse; lest it should mean internal strife as between Herod and another and lest it should mean strife with the Roman Empire, which at that time was treating the Jews quite generously.

A very similar condition of things may be noted in conjunction with the second advent of Christ. The powers that be today are styled Christ's kingdom, "Christendom," but they are really "kingdoms of this world". Any announcement today that Messiah's kingdom is nigh, that he will soon take unto himself his great power and reign (Revelation 11:17), meets with resentment. If in surprise we ask why this indifference respecting the fulfillment of our prayer, "Thy kingdom come," the answer is: 'Let well enough alone; do not agitate that subject; it may bring in more strife and contention'. Because many are prospering so well under the prince of this world that they could not look upon a change as likely to bring any improvement in their condition —indeed, some of them have reason to fear that Messiah's kingdom would seriously disturb their entrenched privileges and monopolistic control of the wonderful blessings of our day.

Although Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah's birth, and although they answered him correctly, nevertheless the records show no joy, no enthusiasm, on the part of the religious teachers in respect to the prophetic fulfillment which they had professed to trust in and to long for. They were indifferent; none of them followed the Magi, the Oriental Magicians, to Bethlehem to find the new-born King of the Jews. They had become higher critics and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find similar conditions today? Are not the chief priests and religious leaders generally so out of harmony with the divine promises and so faithless as respects the glorious Messianic kingdom of which the Bible tells, that they are ashamed to identify themselves in any degree with those who seek the Lord and wait for his kingdom? Alas! Even the Mohammedans and Brahmins of the East are waiting for Messiah and the Golden Age and are disposed to seek the evidences, but among the most prominent ministers of "Christendom" there is apparent unbelief, Higher Criticism, Evolution, and general opposition to Messiah and his kingdom.

THE ORIENTAL MAGICIANS

At that time, it would seem, even the Gentile world was in expectation of the coming Messiah. (Luke 3:15) And as a sequel to such expectation "wise men from the east" came seeking Jesus, guided by a supernatural light. Those men were evidently dupes of Satan, unwittingly in conspiracy with Herod to locate the Babe of Bethlehem and have him destroyed. The term Magi belonged to a class of priests among the Medes and Persians who constituted the king's privy council and who cultivated astrology, medicine, and occult and natural science. Ancient authors make frequent reference to them. Later the term was applied to all eastern philosophers and soothsayers. The term corresponded very closely to the Hebrew word Rephaim, which was the name for a cult of "wise men" such as Asa sought unto in his severe illness, and which incurred for him the Lord's displeasure.

Satan and his demons have power to make lights resembling stars to appear. Such phenomena were frequently reported during the Welsh revival several years ago. And such moving lights are common in India now. The "star" mentioned in this instance was evidently not one of the stars of God's creation, for without Jesus was not one of them made, but was a bright light made to appear by Satan to guide his agents to the desired spot. Had they in truth and in fact come to worship the new-born king? Perhaps so, in their own minds and purpose. But if the sole purpose of the *star* was to guide these wise men to the place of Jesus' birth, why lead them to the half-pagan Herod at all?

Evidently Satan directed them by the "star", that Herod might have an opportunity to destroy the Babe Jesus.

THE FLIGHT INTO EGYPT

In the account of the flight of Joseph and Mary into Egypt there are five points worthy of special notice:

(1) The foresight and providence of God. His foreknowledge is past our comprehension: the finite cannot fathom the depths of the infinite mind. But it is our privilege to know the comforting fact that Jehovah's knowledge and wisdom are superior to all the exigencies of his universal empire; and that the wrath of man and of all the combined powers of darkness cannot in the slightest degree frustrate the divine plan. The same power that was able to transform the spiritual Son of God to the human plane was able also to protect him against all opposers, from helpless infancy up to the appointed time of his sacrifice for the world's redemption.

(2) We note again the ministry of angels: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14) Yes: and gladly are they ready for any service.—1 Peter 1:12.

(3) The faith and prompt obedience of Joseph and Mary to the warning and counsel of the angel of the Lord is notable. They did not hesitate nor question, but immediately acted upon the command of the Lord; and his blessing and protection went with them, both in departing for Egypt and in returning to Palestine. In seeking to avoid the power of the new king Archelaus (Herod's son and successor, who even surpassed his father in oppression, cruelty, egotism, and sensuality) and going to Nazareth instead of to Bethlehem, which was near to Jerusalem, Joseph and Mary did not disregard the Lord's directions, which were to go into *the land of Israel*—in any part of which they might settle

(4) In the circumstances here recorded we see the fulfillment of several prophecies: (a) "Out of Egypt have I called my Son". This, like many other prophecies, was one of triple significance, applying originally to the Exodus of Israel from the bondage of Egypt (Hosea 11:1; Exodus 4:22, 23), and subsequently to the return of the infant Son of God after Herod was dead (Matthew 2:15), and thirdly to the calling out of the entire church of God from Egypt (the pride of Christendom) to be his promised seed. (b) The circumstances which led to the settlement in Nazareth thereby led to the fulfillment of the prophecy of Matthew 2:23: "He shall be called a Nazarene". (c) The slaughter of the infants in Bethlehem was also prophetically mentioned. See Jeremiah 31:15; Matthew 2:17, 18. It should be remembered, however, that in these cases the events were not made to fit the prophecies; but the prophecies were made to foretell the events, and became indications of the foreknowledge of God.

GOD'S MANNER OF PROTECTION

(5) It is also worthy of notice that in protecting the infant Redeemer God's course did not interfere with the existing order of things. Although all power in his hand, he did not strike Herod dead, nor overturn nor interfere with his authority and power. The time for such radical measures had not yet come. The lease of power had been granted to the kingdoms of this world until the Times of the Gentiles should be fulfilled, i. e., until A. D. 1915. Consequently, they must (according to his plan) be permitted to take their own course for good or for evil, except in so far as their actions would interfere with the divine plan. And in such cases God always either overrules or prevents them.

In the case here mentioned God interfered only so far as to protect his Son in whom the plan of salvation centered. But when the appointed time came for the sacrifice of that Son for the redemption of the world, then the rulers of darkness of this world had their way. They were then permitted to crucify the Son of God, because for this purpose came he into the world—to give his life a ransom for many; and because his hour was come.—Matthew 20:28; John 2:6; 7:6.

The weeping and lamentation for the slaughtered infants who did not escape the wrath of the king was but another note of the long wail of distress of the groaning creation, of which the Lord has not been unmindful, but which his far-sighted wisdom permits for wise and benevolent ends, until the "times of restitution of all things".

TEETH MATES AND OTHER MATES

QUESTION: The Song of Solomon, chapter 4, verse 2, reads: "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bare twins, and none is barren among them". Volume Seven, in commenting on the portion of the text, "whereof every one bare twins, and none is barren" says: "Whereof they come forth in pairs; and none is without his mate". Does this text in any wise indicate that the 144,000 shall be divided into two general divisions which may be designated as mates coming forth in pairs? Does this text support a theory sometimes advanced by some friends that those in the body of Christ will have their respective mates?

Answer: The Scripture above cited and the comment have no reference whatsoever to the members of the body of Christ coming forth in pairs as spiritual mates, such as the question indicates. Nor is there any other passage in the Bible, of which we have any knowledge, that encourages such a view. The correct meaning of Canticles 4:2 we believe to be as follows:

The bride class is the class under discussion. Perfect human teeth are used here to illustrate the perfect powers or ability of the bride class to assimilate meat in due season, as it is provided for her. The teeth are used to symbolize those powers by which she masticates or adapts to her needs the food which the Lord's Word contains. In the text under consideration the teeth are represented as perfectly mated; i. e., there are none missing; every tooth in the upper jaw has its exact counterpart or mate in the lower jaw, so that when the lips are parted the "ivories" are seen coming forth with every tooth in its proper place. This suggests that the bride class rightly divides the Word of truth, puts it where it belongs, masticates and assimilates it, and applies it to her development and sustenance. Various translations of the passage support this view:

"Your teeth are like a flock of shorn sheep, all perfect without a defect."—*Fenton.*

"Thy teeth like the flocks of shorn sheep which have just come up from the washing pool. They are all twins and there is not one defective among them."—*Thompson's Septuagint.*

"Thy teeth are like a flock that are shorn, which have come up from the washing, which are all of them pairs."—*American Revision, margin.*

As respects the applying of the principle of duality, so prominent in earth's present organization, to conditions of the church in glory; we could not know about these matters except as Jehovah chose to tell us, and if it were a matter of any particular importance to us now, we may rest assured he would have made it reasonably plain.

Many possibilities occur to the mind, some of them pleasant and some of them less pleasant; even as the soldier under march might observe the wild flowers along his way. In no case are the wild flowers any part of his shield or helmet; and to stop and loiter because a flower seems attractive would be dangerous at best, and might prove disastrous.

Whatever setting is done in the body of Christ, Jehovah does it, and every member will be perfectly satisfied with his place. If he wishes us to be set in pairs, or in triads, or in dozens, it will be all right. No pairing or grouping of this kind can be safely thought of now, because of the well-nigh impossibility of differentiating between things masculine and feminine and things male and female. Let us make straight paths for our feet. Our *meat* is to do the will of him that has sent us, and to finish his work.—John 4:36.

WORDS FROM FAR AND NEAR

AN EVER-GROWING APPRECIATION

DEAR BRETHREN:

For some time past my heart has been kindled by an ever-growing appreciation of Volume Seven. As I assimilate its message, I realize increasingly that it is indeed "a revelation of Jesus Christ" and an evidence that our dear Lord is calling us his friends; for all things he has heard of his Father he is making known to us. It was a study of the analysis set forth in the Revelation booklet that helped me to see what a precious and valuable help the Lord has sent to his people, in his own appointed way. This, together with the Sunday afternoon study of Volume Seven at the Tabernacle, enabled me to get a clear view of our heavenly Father's estimate of the great religious movements of the gospel age. Truly the message of this Volume will help us to set our faces steadfastly to the approaching consummation of our sacrifices.

What a gem, too, is the "Bridal Anthem"! An old Hebrew writer described it as the Holy of Holies of the Scriptures, but its heart-kindling message to us at this time enables us to enter into that personal joy and fellowship with our dear Bridegroom which finds its expression in the thrice repeated words, "My Beloved is mine and I am his". Its very setting in the Volume, between the hard truths contained in Revelation and Ezekiel, makes it shine out with added beauty.

We are having times of great refreshing at the Tabernacle. The Lord is indeed taking pleasure in his people and our hearts are being made glad as we note his wondrous wisdom and care in setting in the body those who will best minister [to] its welfare. We are rejoicing, too, at the privileges of bringing the good tidings of the kingdom to many weary and perplexed souls, coöperating in hearty association with that agency which the Lord has used for so long for the dissemination of present truth—the Watch Tower Bible and Tract Society.

With much love in the Lord, I am, dear brethren,

Yours in the enduring bond, GEORGE T. R. SWAIN, *Eng.*

THE TRUTH IN ASIA MINOR

DEAR BRETHREN IN CHRIST:

The copies of the book, "The Divine Plan," arrived a short time ago. I have read the book with rejoicing from beginning to end. It is indeed a treasure, both in its thorough explanation of the whole Bible and its altogether unprejudiced and unbiased viewpoint.

I was brought up an Armenian Protestant, and have had some little education, but at present belong to no denomination and have no connection with any of the political parties among the Armenians, because I can see that all their effort to bring about a peaceful and successful government is bound to fail, as none of them has as their basis the principles of Christ's kingdom. I receive no remuneration, and desire none, from any church or missionary enterprise; but since God has spared my life thus far and has cared for me, even as he spared and cared for Elijah, I am determined to devote my life to him and to serve him to the best of my ability. My intense desire is to proclaim the gospel, the glad tidings, to all who will hear, using all my strength of mind and body to that end.

I have distributed the booklets and tracts that you sent me, giving out many in this vicinity and many in nearby places. However, I regret to say that the circumstances of the people are so terrible at present that presenting the Word of the Lord to them is somewhat like casting pearls before swine, as far as having any effect on them is concerned. Our situation is critical beyond description, as we are cut off from all outside help; massacring and marauding parties are doing their work and are becoming increasingly threatening. There are fears without and fears within. Truly, we are in the days of vengeance foretold in the Scriptures.

Comparing our condition with the conditions in America, I am often tempted to believe that the Lord's vengeance is only for the eastern countries, or that America is already beginning to enjoy the blessings of the Millennium. I do not mean to say that this is my belief, but in moments of special distress this thought forces itself upon me. . . .

I assure you of my continued coöperation with the work of your Society, and promise to do all in my power for the spread of the truth here. If you have any more literature I will be glad to distribute it where it is needed and will do some good. I have found a few hearing ears, and it is a wonderful blessing to be able to give them the message of the kingdom.

With fervent Christian love, and assuring you of my prayers for you, I am

Your brother in Christ, SELBEY AGHASSIAN, *Asia Minor.*

ROMISH PRIEST GOOD GROUND

(Translated from the Spanish)

ESTEEMED FRIENDS:

While I was in P—— I received your much appreciated letter in which you told me you had heard of me through R. S., my good friend. At that place I was at the home of another worthy friend, General P. A., and I later came here, where I have remained ever since. I was officiating priest in this place for six and one-half years, serving the Romish church, but, due to the fact that I always treated all equitably and kindly, the people esteem me, especially the poorer population, who listen to me eagerly. They have requested me to give some lectures in a theater here, also in M—— and D——, and everywhere they have assisted me to the extent of their ability in witnessing to what to me constitutes today the real truth. I want to establish myself permanently in M——, and there, even if by tilling the soil and at night teaching the poor to read, I may be able to win my bread and clothes, if that is the will of the heavenly Father. Although there is much religious superstition in Colombia, I expect to be allowed my liberty here, and, even though in poverty, live decently and with a tranquil conscience.

I am grateful to the Lord that despite the fact that I am among the first priests in this country who have had the courage to come out publicly and voluntarily, I have not suffered the usual persecutions, but on the contrary have received nothing but praises for my procedure. I am not trying to make proselytes nor to adhere to any sect or aggregation; I am not endeavoring to change things myself, but *am* trying to witness by my conduct to the truth.

Your friend and servant, I. D. Q., *Colombia, South America.*

"BEST THEY HAVE EVER SEEN"

(Translated from the Spanish)

DEAR BROTHER IN THE LORD:

I have read very carefully and meditated upon the works you sent me, and I have found them of wonderful interest and of valuable assistance in the study of God's Word. I have lent them to several of this congregation who are bright in their studies, that they might read them, and they are of one accord in proclaiming them the best they have ever seen. If all the literature connected with THE WATCH TOWER is as good as this, it will be of inestimable value in

this country where we have never known anything save a mere form of religion.

Some time ago I heard speak of Pastor Russell's works in a most unfavorable manner; I was at that time pastor of a congregation in A——. I tried to find out something more about the man that the very Protestant denominations persecuted, but I could not do so, as I was at that time employed by the Presbyterian Church, and was denied the privilege. Now it is different, as I am independent. It has always been my longing desire to work in the Lord's vineyard, and I am not afraid to stand up for and die for him and his cause. May God guide and prosper you in his work!

Your brother in the Lord, N. N., *Colombia.*

A REVELATION TO HIM

DEAR SIRS:

Let me tell you that. . . . some time ago I got "The Divine Plan of the Ages", "The Time is at Hand," "Thy Kingdom Come." These three books were a sort of revelation to me and I consider them as the most marvellous guide to the Scriptures ever produced.

Faithfully yours, R. L. VELLEN.—*Belgium.*

COLUMBUS, TORONTO, SCRANTON

THREE Eastern conventions, the last of the summer series specially arranged for by the Society, have passed into history, richly freighted with blessings and sweet memories. All were well attended; and at each of them a spirit of serious-minded enthusiasm was prevalent.

The gathering at Columbus, July 27 to August 1, was attended by about 1,200 of the Lord's people, bent on receiving and imparting that spiritual impetus which must come from devout intercourse of heaven-centered minds. The sessions were held in the G. A. R. Memorial Hall, an edifice admirably suited for the purpose—in fact built for such uses. Eleven speakers of experience and ability (not to mention the symposium) regaled the minds and refreshed the hearts of those present.

On Sunday, under the Lord's providence and blessing, a very considerable witness to the public was given, fully 3,500 people listening to Brother Rutherford's presentations on "Millions Now Living Will Never Die". Almost 700 copies of the magazine edition of "The Finished Mystery" (the ZGs) were sold at the close of the meeting, due in a large measure to the thoughtful planning and efficient coöperation of the friends of the Columbus class. Favorable comments were heard from the public, which were taken to indicate not any popularity on the part of the Bible Students but rather a measure of gratification on the part of those listening because of the goodness of God and because of his kind provisions for mankind through Christ Jesus. These divine provisions will eventually be found to be the things most longed for by men; for the Scriptures tell us concerning Jehovah: "Thou openest thine hand, and satisfiest the desire of every living thing".

Brother W. H. Pickering acted as chairman.

Canadian and some American friends began gathering at Toronto, Ontario, on July 28 and continued in session until Sunday, August 1. About 800 keenly alert and zealous children of the Lord met in a very suitable Masonic Temple, in which same building also the temporal wants of the friends could be supplied. Both Canadian and American pilgrim brethren served the friends in the capacity of speakers—Brother A. M. Graham being chairman.

Immersion services were held on Sunday at which a goodly number symbolized their submergence into the will and purposes of the Lord Jehovah. The weather was delightfully cool throughout the whole convention, thus enhancing the comfort of the friends, whose love, however, was abundantly warm and glowing. The testimonies were good and inspiring; the fellowship wholesome, and the talks attentively listened to, and with profit, if many expressions of appreciation are to be taken as an index. Altogether it was a happy season in the Lord.

The Scranton convention of International Bible Students will long be remembered not only by those who attended, but also by many residents of Scranton itself. Brother General W. P. Hall, of Washington, D. C., was honorary chairman, most of the meetings, however, being conducted by either Brother C. J. Woodworth or Brother G. H. Fisher, who were assistant chairmen.

As before mentioned in these columns, Scranton was the place where the first arrests were made in this country in the anti-Finished-Mystery campaign, which was waged by ecclesiastical agencies in 1918. Furthermore, Scranton was probably the only city of its size in the United States which had never had one of our conventions. For these and other reasons it was hoped that there would be a good attendance, as a witness to the Lord's cause, as fully as the presence of an unusual number of his people would be able to make it so.

There was nothing disappointing about the gathering; for fully 1,800 friends attended the convention. Many of these were friends who had been unable to attend like gatherings before and who manifested all the zeal and happiness of 'first conventioners'.

Through misrepresentations the newspapers of Scranton had been rather more than usually unsympathetic toward the Lord's people, but divine providence exercised through, or at least supplemented by, experienced brethren was able to establish some measure of friendliness with the papers—at all events to the extent that two of them gave very satisfactory and full reports of each day's proceedings, and a third gave much space in its Sunday edition. All the circumstances tend to show that much prejudice was broken down by the presence of the Truth friends in the city: in the homes, hotels, and on the streets.

The time of year was not specially propitious for a large public gathering; for a considerable portion of the English-speaking population of the city was away on vacations. For this reason less effort was made to attract the public than would have been made under different conditions. Nevertheless the meeting place was filled, about 2,000 listening to Brother Rutherford's address. Two hundred fifty-five ZGs were sold at the close of the meeting. Probably more than half the audience consisted of regular attendants at the convention.

July 3-5 the Polish brethren of the International Bible Students Association held a convention at Detroit, Michigan, attended by 1200. The report from this convention is that it was "one of greatly increased blessings and happiness". Our Polish brethren are doing nobly in the Lord's service. Recently quite a number went to Poland and Russia for work there, and a report from them now is to the effect that, in spite of the attacks of the clergy against the truth, the people are accepting the glad tidings to such an extent that the books are not sufficient to go around, and many people living in different cities borrow the STUDIES IN THE SCRIPTURES and read them eagerely, and pass them on to some one else. Our brethren, as they sailed across the sea, took advantage of every opportunity to give discourses, and report some good experiences. The report also comes from eastern Galicia that many there have hearing ears, and the brother there teaching the truth states that the Jews want him to go with them to Palestine.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Adrian, Mich.	Sept. 7	Caro, Mich.	Sept. 15
Ypsilanti, Mich.	" 8	Flint, Mich.	" 16
Plymouth, Mich.	" 9	Durand, Mich.	" 17
Windsor, Ont.	" 10	Fenton, Mich.	" 19
Detroit, Mich.	" 12	Holly, Mich.	" 20
Port Huron, Mich.	" 13	Northville, Mich.	" 21

BROTHER R. H. BARBER

Greenfield, Mass.	Sept 12	Hartford, Conn.	Sept. 18
North Adams, Mass.	" 13	S. Coventry, Conn.	" 19
Pittsfield, Mass.	" 14	New London, Conn.	" 20
Springfield, Mass.	" 15	Deep River, Conn.	" 21
Holyoke, Mass.	" 16	Cromwell, Conn.	" 22
Easthampton, Mass.	" 17	New Britain, Conn.	" 23

BROTHER W. W. BLACK

Halifax, N. S.	Sept. 12	Berwick, N. S.	Sept. 23
Bridgewater, N. S.	" 13	Cambridge, N. S.	" 24
Yarmouth, N. S.	" 15	Kentville, N. S.	Sept. 25, 26
Centreville, N. S.	Sept. 18, 19	E. Halls Harbor, N. S.	" 27, 28
Bridgetown, N. S.	Sept. 20	Port Williams, N. S.	Sept. 29
Middleton, N. S.	" 22	Windsor, N. S.	" 30

BROTHER J. A. BOHNET

Portsmouth, Ohio	Sept. 12	Pennsboro, W. Va.	Sept. 18
Ashland, Ky.	" 13	Clarksburg, W. Va.	" 19
Ironton, Ohio	" 14	Brown, W. Va.	" 20
Huntington, W. Va.	" 15	Fairmont, W. Va.	Sept. 21, 22
Parkersburg, W. Va.	" 16	Mannington, W. Va.	Sept. 23
Marietta, Ohio	" 17	Burton, W. Va.	" 24

BROTHER B. H. BOYD

Yankton, S. Dak.	Sept. 11	Indianola, Ia.	Sept. 20
Vermilion, S. Dak.	Sept. 12, 13	Iowa City, Ia.	" 21
Sioux City, Ia.	Sept. 14	Oxford Jn., Ia.	" 22
Alton, Ia.	" 15	Anamosa, Ia.	" 23
Cherokee, Ia.	Sept. 16, 17	Shellsburg, Ia.	" 24
Des Moines, Ia.	Sept. 19	Cedar Rapids, Ia.	" 26

BROTHER E. F. CRIST

Erie, Pa.	Sept. 12	Alliance, Ohio	Sept. 19
Ashtabula, Ohio	" 13	East Palestine, Ohio.	" 20
Warren, Ohio	" 14	Lisbon, Ohio	" 21
Niles, Ohio	" 15	Wellsville, Ohio	" 22
Youngstown, Ohio	" 16	Negley, Ohio	Sept. 23, 24
Salem, Ohio	" 17	East Liverpool, Ohio	Sept. 26

BROTHER A. J. ESHLEMAN

Berryville, Va.	Sept. 12	Newport News, Va.	Sept. 20
Grottoes, Va.	" 13	Norfolk, Va.	" 21
Waynesboro, Va.	" 14	Suffolk, Va.	" 22
Charlottesville, Va.	" 15	North Emporia, Va.	" 23
Orchid, Va.	Sept. 16, 17	Petersburg, Va.	" 24
Richmond, Va.	Sept. 19	Keysville, Va.	" 25

BROTHER M. L. HERR

Reserve, Mont.	Sept. 10, 11	Surrey, N. Dak.	Sept. 21, 22
Outlook, Mont.	" 12, 13	Enderlin, N. Dak.	" 23, 24
Hart, Sask.	Sept. 14	Fargo, N. Dak.	Sept. 26
Scobey, Mont.	Sept 15, 16	Berlin, N. Dak.	" 27
Bonetrail, N. Dak.	" 17, 18	Jud, N. Dak.	" 28
Zahl, N. Dak.	" 19, 20	Fredonia, N. Dak	Sept. 29, 30

BROTHER W. M. HERSEE

Woodstock, Ont.	Sept. 12	Mt. Forest, Ont.	Sept. 21, 22
Stratford, Ont.	Sept. 14, 15	Palmerston, Ont.	" 23, 24
Seaforth, Ont.	Sept. 16	Allenford, Ont.	" 25, 26
Wingham, Ont.	" 17	Tara, Ont.	Sept. 27
Fordwich, Ont.	Sept. 18, 19	Wiarton, Ont.	Sept. 28, 29
Harriston, Ont.	Sept. 20	Hepworth, Ont.	Sept. 30

BROTHER G. S. KENDALL

Portland, Ore.	Sept. 12	Bartlett, Ore.	Sept. 20
Goldendale, Ore.	" 13	Joseph, Ore.	" 21
Hermiston, Ore.	" 14	Salem, Ore.	" 23
Pendleton, Ore.	" 15	Dallas, Ore.	" 24
Weston, Ore.	" 16	Philomath, Ore.	" 26
Troy, Ore.	" 19	Eugene, Ore.	" 27

BROTHER S. MORTON

Hammond, Ind.	Sept. 12	Muncie, Ind.	Sept. 18, 19
Logansport, Ind.	" 13	Anderson, Ind.	" 19, 20
Peru, Ind.	" 14	Elwood, Ind.	Sept. 21
Wabash, Ind.	" 15	Kokomo, Ind.	" 22
Marion, Ind.	" 16	New Richmond, Ind.	" 23
Portland, Ind.	" 17	Crawfordsville, Ind.	" 24

BROTHER G. R. POLLOCK

Kewanee, Ill.	Sept. 12	Clinton, Ia.	Sept. 19
Knoxville, Ill.	" 13	Freeport, Ill.	" 20
Keithsburg, Ill.	" 14	Rockford, Ill.	" 21
Moline, Ill.	" 15	Belvidere, Ill.	" 22
Rock Island, Ill.	" 16	Elgin, Ill.	" 23
Davenport, Ia.	" 17	Geneva, Ill.	" 24

BROTHER V. C. RICE

Watertown, N. Y.	Sept. 12	Oneonta, N. Y.	Sept. 19
Sprague ville, N. Y.	" 13	Utica, N. Y.	" 20
Mannsville, N. Y.	" 14	Boonville, N. Y.	" 21
Oswego, N. Y.	" 15	Oneida, N. Y.	" 22
Cortland, N. Y.	" 16	Rome, N. Y.	" 23
Binghamton, N. Y.	" 17	Johnstown, N. Y.	" 24

BROTHER C. ROBERTS

Sardis, B. C.	Sept. 9	Cawston, B. C.	Sept. 20, 21
Agassiz, B. C.	" 10	Trail, B. C.	Sept. 24
Kamloops, B. C.	Sept. 11, 12	Nelson, B. C.	Sept. 25, 26
Vernon, B. C.	" 13, 14	Creston, B. C.	Sept. 27
Penticton, B. C.	" 16, 19	Wycliffe, B. C.	" 28
Kaleden, B. C.	Sept. 17	Elko, B. C.	" 30

BROTHER R. L. ROBIE

Duluth, Minn.	Sept. 12	Rochester, Minn.	Sept. 19
Thor, Minn.	" 13	Austin, Minn.	" 21
Aitkin, Minn.	" 14	Whalan, Minn.	" 22
Northome, Minn.	" 16	Tomah, Wis.	" 24
Eureka Center, Minn.	" 17	Fairchild, Wis.	" 26
Faribault, Minn.	" 18	Marshfield, Wis.	" 27

BROTHER E. D. SEXTON

Chicago, Ill.	Sept. 12	Garrett, Ind.	Sept. 18, 19
Michigan City, Ind.	" 13	Auburn, Ind.	" 19, 20
La Porte, Ind.	" 14	Defiance, Ohio	Sept 21
South Bend, Ind.	" 15	Toledo, Ohio	" 22
Mishawaka, Ind.	" 16	Sandusky, Ohio	" 24
Elkhart, Ind.	" 17	Cleveland, Ohio	" 26

BROTHER O. J. SULLIVAN

Memphis, Tenn.	Sept. 12, 13	Springfield, Mo.	Sept. 22
Jonesboro, Ark.	Sept. 14	Verona, Mo.	" 23
Thayer, Mo.	Sept. 15, 19	Monnett, Mo.	" 24
South Fork, Mo.	" 16, 17	Joplin, Mo.	" 26
Willow Springs, Mo.	Sept. 18	Seneca, Mo.	" 27
Mount'n Grove, Mo.	Sept. 20, 21	Carthage, Mo.	" 28

BROTHER W. J. THORN

Champaign, Ill.	Sept. 12	Racine, Wis.	Sept. 19
Kankakee, Ill.	" 13	Milwaukee, Wis.	" 20
Joliet, Ill.	" 14	Waukesha, Wis.	" 21
Des Plaines, Ill.	" 15	Madison, Wis.	" 22
Waukegan, Ill.	" 16	Monticello, Wis.	" 23
Zion City, Ill.	" 17	Gratiot, Wis.	" 24

BROTHER T. H. THORNTON

Flora, Ill.	Sept. 12	Hammond, Ill.	Sept. 20
Rinard, Ill.	" 13	Taylorville, Ill.	" 21
Cisne, Ill.	" 14	Springfield, Ill.	" 22
Pana, Ill.	" 16	Jacksonville, Ill.	" 23
Mattoon, Ill.	" 17	Quincy, Ill.	" 24
Decatur, Ill.	" 19	Macon, Mo.	" 26

BROTHER W. A. THRUTCHLEY

Blaine, Me.	Sept. 12	Wilton, Me.	Sept. 20
Bangor, Me.	Sept. 13, 14	Portland, Me.	Sept. 21, 22
Belfast, Me.	Sept. 15	Spring Vale, Me.	Sept. 23
Pittsfield, Me.	" 16	Kennebunk, Me.	" 24
Hallowell, Me.	" 17	Kittery, Me.	" 26
Auburn, Me.	" 19	Dover, N. H.	" 27

BROTHER D. TOOLE

Omaha, Neb.	Sept. 12	David City, Neb.	Sept. 20
Plattsmouth, Neb.	" 13	Jansen, Neb.	" 21
Nebraska City, Neb.	" 14	Jamestown, Kans.	Sept. 22, 23
Auburn, Neb.	" 15	Achilles, Kans.	" 24, 25
Falls City, Neb.	" 16	Oberlin, Kans.	Sept. 26
Lincoln, Neb.	Sept. 18, 19	Lenora, Kans.	Sept. 28, 29

BROTHER L. F. ZINK

Grandview, Man.	Sept. 9	Renown, Sask.	Sept. 21, 22
Kamsack, Sask.	Sept. 10, 12	Saskatoon, Sask.	" 23, 26
Yorkton, Sask.	" 14, 15	Bladworth, Sask.	Sept. 24
Bredenbury, Sask.	" 16, 17	Oyen, Alta.	" 28
Tuffnell, Sask.	" 18, 19	Rosedale, Alta.	" 29
Viscount, Sask.	Sept. 20	Rumsey, Alta.	" 30

BETHEL HYMNS FOR NOVEMBER

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
..	1	2	3	4	5	6
	130	330	323	261	140	225
7	8	9	10	11	12	13
149	184	183	166	136	112	121
14	15	16	17	18	19	20
13	134	277	286	263	306	119
21	22	23	24	25	26	27
120	238	267	218	106	69	239
28	29	30				
137	125	245				

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

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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 1:2.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:26-31

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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ANNUAL MEETING

Agreeable to the terms of the by-laws, annual meeting of the Watch Tower Bible & Tract Society will be held at Pittsburgh, Allegheny County, Pennsylvania, on the 31st day of October, 1920, at ten o'clock in the forenoon, for the purpose of transacting such business as may be brought before the meeting. The 31st this year being Sunday, such business matters as may be transacted will be transacted on the succeeding day, as the by-laws provide.

The Board of Directors and Officers of the Society having been elected at the last meeting for a term of three years, there will be no election held on the said date, but only such other business matters as may come before the meeting.

W. E. VAN AMBURGH, *Secretary.*

SAME CUSTOM PREVAILING

Dear Brethren:

Owing to the high cost of living, our class thought it would be appropriate to make a small donation to each Pilgrim brother as he serves us, and we would be glad to know if this is in full harmony and meets with the approval of the Society.

Yours in Christian love,————————, Secretary.

REPLY: Our reply to the above and similar inquiries is that the Society provides things necessary for the Pilgrim brethren, and it is understood by them and the Society that all contributions received are to be reported to the Society and credited to the "Good Hopes" fund.

CONVENTION AT WASHINGTON

WASHINGTON, D. C., October, 8-10. For full information communicate with A. L. Smith, 126 Tenth St., N. E., Washington, D. C.

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VOL. XLI SEPTEMBER 15, 1920 No. 18

THE TABERNACLE OF DAVID

"I will build again the Tabernacle of David, which is fallen down.—Acts 15:16

JAMES the Less, the half brother of our Lord, seems to have been prominent in the affairs of the early church in and around Jerusalem. This is implied by St. Peter's words in Acts 12:17, St. Luke's in Acts 21:18, and St. Paul's in Galatians 1:19 and 2:9. At all events he was the chairman of the conference which was called at Jerusalem to determine, if possible, what was the Lord's will in respect to the Gentile believers in Christ, and the relationship of those believers to the obligations, hopes, and promises of the Mosaic law covenant. The Syriac version of this passage is rendered as follows:

"Simon hath related to you, how God hath begun to elect a people for his name from among the Gentiles. And with this the words of the prophets agree, as it is written:

AFTER THESE THINGS I WILL RETURN, (Jeremiah 12:15)
AND WILL SET UP THE TABERNACLE OF DAVID, THAT HAD FALLEN; (Amos 9:11, 12)
AND WILL BUILD THAT WHICH WAS IN RUINS IN IT,
AND WILL RAISE IT UP:
SO THAT THE RESIDUE OF MEN MAY SEEK THE LORD
AND ALL THE NATIONS UPON WHOM MY NAME IS CALLED;
SAITH THE LORD WHO DOETH ALL THESE THINGS.

Known, from of old, are the works of God. (Isaiah 45:21) Therefore I say to you, let them not crush those who from among the Gentiles have turned unto God."

IT is not astonishing that the early Jewish believers found it difficult to understand how God would deal intimately with the Gentiles, when he had so carefully instructed them that they only were his chosen people. (Amos 3:2) The explanation lay in the fact that Jehovah had terminated his period of special favor to the Jews three and one-half years after the cross—at the conversion of Cornelius, the first Gentile to be admitted into the privileges of the gospel dispensation. This explanation was only gradually working its way into the consciousness of the early Christians of Jewish extraction, and this conference was one of the means used by the Lord for the clarifying of the problem. The first connected remarks on the occasion seem to have been made by the Apostle Peter. These were followed by testimonies of actual experiences by Paul and Barnabas. Then it was that James summed up in the language above quoted. The courtesy and decorum observed in this meeting of foundation stones of the mystic temple of Christ is worthy of being noted and emulated. There was no heckling or rude interruptions of the speaker. They all gave silence during the addresses. It was not known in advance whether they would agree with the remarks or not, but they were determined to give each one a courteous hearing.

FAVOR TO THE GENTILES

It was the Apostle Peter who had had the privilege of opening up the kingdom-of-heaven opportunities to the Gentiles, as he had three and one-half years previously opened these up to the Jews at Pentecost. These two occasions completely fulfilled for him the Master's promise that he should be 'given the keys of the kingdom of heaven'. (Matthew 16:19) The heavenly calling, once opened up for both Jew and Gentile, could not be opened any wider. In fact, the time would come, and now soon will come, when those special kingdom honors and privileges—jointheirship with Christ, the glory of position, the honor of divine fellowship, the immortality of life—are to end for ever. (Luke 13:24, 25) The dispensing of this unusual reward for unusual faithfulness will end when opportunity for displaying extraordinary loyalty and perseverance shall have passed.

On this occasion St. Peter had doubtless recounted, at more length than is recorded in the Acts, the same story he had told the Jerusalem church several years before and which is related in the tenth chapter of the Book of Acts. The sturdy Apostle had not forgotten the heavenly vision, nor the lessons it showed to him: that divine favor in the shape of the gospel was intended to go to the Gentiles, and that Jehovah had indicated his acceptance of the Gentiles by the usual signs and gifts of the spirit. As to just how all this should be linked up with the Mosaic dispensation, Simeon (Simon Peter) was not so clear; for years afterward he was uncertain on some phases of the subject and had to be set right by the Apostle Paul.—Galatians 2:11-21.

After Peter had told the circumstances surrounding the conversion of Cornelius and the undeniably providential leadings and indications of the divine approval and acceptance of the Gentiles; after Paul and Barnabas had told of Gentiles turning to the gospel; the spirit of insight into and interpretation of prophecy, which was doubtless a gift possessed by the Apostle James, brought to his mind the remembrance of certain prophetic statements which corroborated the evidence presented in their conference, namely, that God intended to deal with and to bless *some* Gentiles.

Had we been there and had we had a sufficient illumination of the Lord's spirit through his Word our course of thinking would probably have been somewhat like this: This does seem strange; here, we and our fathers have been taught for centuries that only the blood lineage of Abraham stands in the path of divine blessings—yet, here we are confronted with indisputable evidence of Jehovah's blessings upon and recognition of Gentiles

in this matter of the gospel; and this all dates from the time of the conversion of Cornelius, as Brother Simon has been telling us. Can it be that we have been measurably wrong; have we had overdrawn views of the exclusiveness of the divine favor? Perhaps so; yes, now that we think of it, there are indications in the prophets that God had in store for the nations some blessings which were worthy of special mention. There, for instance, is God's first clear pronouncement of the good news to Abraham, in which he said that all nations should be blessed. (Genesis 12:3; Galatians 3:8) That certainly looks as though non-Jews would have some blessings. Now I wonder about the *time* of that blessing. Does Jehovah mean to bless the Gentiles ahead of Israelites? Oh, no, that can hardly be; for that same promise speaks of the Seed as the means or channel of blessing. Evidently it is to the Jew first. Another phase of this thought seems to be hinted at in the words of the Prophet Jeremiah. He speaks about the Lord returning, or turning his favor again to the people of Jacob. That certainly implies a period of disfavor preceding the return. Then there is the still plainer word of Amos, who, as the Lord's mouthpiece, spoke quite distinctly of the Gentiles seeking after God. But there, too, it is to the Jew first—first the residue of men (Jews), then even the Gentiles, the heathen or non-consecrated nations. Now is it just possible that this divine order observed in blessing Israel and the nations is also observed in matters relating to the church of Christ in this gospel age? So it seems; so it seems; for here are Gentiles coming into the church before the time for the general blessings to the world. What can this mean but that the time of Israel's preferential opportunity for constituting the "Seed" class has gone?—a sad but sublime thought!

Along some such lines the Apostle's thoughts must have been running during the conference. But they would not run thus except by special illumination on the hitherto declared but not well understood prophecies. It will be noted that James quoted these prophecies, which are manifestly restitutionary in their character—the one in Jeremiah speaking of restitution for the Jews and that in Amos of restitution for both Jew and Gentile—to establish the possibility of membership in the body of Christ on the part of those who had been born Gentiles. The prophecies distinctly establish two facts: (1) that God intended to bless *some* Gentiles *some* time; and (2) that that some time would be subsequent to the blessing of the Jews. These prophecies only inferentially establish anything respecting this age; yet the proof was strong enough for those early warriors of faith.

With eighteen centuries of divine dealing with the Gentiles and of "blindness in part" over natural Israel (Romans 11:25, 26) it does not seem necessary to our minds to establish the possibility of things which are so apparent as to be discernible by every unprejudiced mind. But then it was different. It took more proof to show that God was going to let the Gentiles into the church of Christ than it does now to demonstrate that the times of the Gentiles have ended and that the Jews will be again in the ascendancy.

The Amos quotation is from the Septuagint Version, as practically all of the New Testament quotations from the ancient sacred writings are. It is but natural that the apostles and other New Testament historians writing in the Greek language should make use of the only Greek version of the Old Testament then in use, when they wished to quote passages from the Jewish Bible; but it would not be natural or reasonable to suppose that either St. Luke or St. Paul would use the Septuagint Version when it would not correctly convey the meaning of the original Hebrew writings. In cases like this one and in Hebrews 10:5-7, where the Hebrew and Greek Old Testament passages do not now correspond and where the Septuagint Greek rendering has been incorporated into the sacred New Testament writings and, in the case of Hebrews 10:5-7 (quoted from Psalm 40:6 ff.), forms the very kernel of the argument, our only safe supposition is that the Hebrew and Greek did conform at one time, but that some of the Hebrew text has become corrupt since then, though not to the same extent as corruption has befallen the Septuagint. Evidently Jehovah has allowed these loopholes so that the wise ones, the scribes and doctors of the law of Christendom, would slip out into doubt and higher criticism. Those who slip out thus would not be suitable for the kingdom, anyway.

The passage in Amos is manifestly in a harvest setting. The 'famine for the hearing of the Word of the Lord' (Amos 8:11) is mentioned; further particulars of the time of trouble upon Christendom (9:1, 4) are given; the scattered condition of the true Israel is foretold; then the reëstablishment of David's Tabernacle, the reëstablishment of the Jewish national hopes (later the dominion), is next in order. Thereupon mention is made of the plowman of trouble overtaking the harvest reaper, and the winepress work the sowing of the Millennial hopes of everlasting human life. Both mountains and hills shall be bathed in the juice of the vine of the earth. Israel shall be established in fact; the pristine loveliness of the promised land shall be restored, and its inhabitants shall be happy and blessed, as further described in the parallel passage in Isaiah 65.

TABERNACLE MATERIAL FIRST GATHERED

The expression, the Tabernacle of David, is evidently broad in its signification. Perhaps it would be better to say that various phases of God's work, inseparably connected with this ultimate Tabernacle, are of such a nature as to spread over the activities of this gospel age, as well as the future. Insofar as the Tabernacle thought applied to the time when the Apostle was quoting the expression (and he did use it to establish an immediately present question), it must have referred to the gathering together first of the fragments, pieces, or remnants (Isaiah 1:9; 11:11, etc., etc.) out of fleshly Israel which were worthy to become parts in the spiritual Israel class. As it has applied to the harvest period of this gospel age, it would seem to refer to the reëstablishing of Millennial or Messianic hopes in the minds of spiritual Israelites, the stimulating and thrilling thought that the Lord is here and that it is only a question of a brief space of time until the knowledge of the Lord shall become universal. The material phases of this Messianic hope

have also affected the fleshly Israelites with fresh expectation and courage, as shown, in another figure, in Ezekiel's vision of dry bones.

But the real and full application of the prophecy is one which fits only to the glorious reign of Messiah. When this Tabernacle of David is fully established it will mean that dominion over earth's affairs which will work for earth's blessing; as it is written: "And a throne shall be established in loving kindness; and one shall sit thereon in truth, in the tent [tabernacle] of David, judging, and seeking justice, and swift to do righteousness".—Isaiah 16:5.

In other words, the present and past centuries of this age have been given over to seeking out and shaping the various structural elements which will soon be used in the "raising", or glorification, of the heavenly phase of this dominion, and the honoring of its earthly representatives. The Tabernacle itself is the dominion of the earth as exercised by the representative of Jehovah, for David 'sat upon the *throne of the Lord*'. It is called a Tabernacle, or tent, because, blessed though it will be, it is a temporary arrangement for the exercising of the "first dominion" (Micah 4:8) "over every living thing that is in the earth" (Genesis 1:28) by those of a higher plane, merely long enough to bring man back to the point where he himself can be entrusted with that dominion again.

"The Tabernacle of David" is plainly a reference back to the Tabernacle which David built and into which he placed the ark of God. (1 Chronicles 15, 16) The day of the installation of the ark in this Tabernacle was one of the greatest days in David's history; and so much detail is given concerning the order of procession, so many Psalms were written for use on that occasion, that the whole procedure was evidently intended to be strongly pictorial. Apparently there was nothing distinguished about the Tabernacle itself which David constructed. It must have corresponded in all essential details with the one built in the wilderness according to the heavenly pattern showed Moses in the mount. Had there been anything exceptional, it would surely have been mentioned. The ark which was installed in this Tabernacle was the original one built in the old wilderness days. The notable thing therefore must have been the installation of the ark under the particular circumstances and conditions described by the sacred historians.

Many had been the vicissitudes of the ark. After the entrance of the children of Israel into Canaan it resided, apparently, in the original Tabernacle or tent, at Shiloh; for we read that "the house of God was at Shiloh". (Judges 18:31) After hundreds of years the ark was unadvisedly taken into battle by the Israelites and captured as booty by the Philistines. In seven months the Philistines were glad enough to get rid of it, and the ark found its way in romantic fashion to Beth-shemesh. Through a lack of reverence and through an overweening amount of curiosity the Beth-shemeshites got into serious trouble through the presence of the ark in their fertile lowland fields. Instead of blaming themselves for their disaster, they seem to have thought that perhaps the trouble had been due to the fact that the ark was on low ground and that it should have been taken to some eminence; and they bethought them of the *gibeah*, or hill, at Kirjath-jearim, close by. A plea to the Kirjath-jearimites resulted in the transfer of the ark to the house of Abinadab, who lived on a considerable rise in the neighborhood of Kirjath-jearim. We are told that the hallowed chest, with its lid of mercy, abode there twenty years. About sixty-two years elapsed from the termination of that twenty-year period until the time when David finally placed it in Jerusalem, but the assumption is that, even after the death of Abinadab, it rested in his house; for it was still there when David went for it the first time.—1 Chronicles 13:7.

Long separation from its proper tabernacle and from the order of services connected with that divinely appointed abode, had led to carelessness or ignorance respecting the method of handling the ark. Even David erred by placing it on a cart (*agalah*, cart, wain, or wagon, not *rekeb*, which is used for chariot) as the heathen Philistines had done, instead of having it borne by the Kohathites, as Jehovah had enjoined upon Moses. The death of Uzzah brought the illy-planned procession to a halt, and the ark was turned aside and placed in the house of Obed-edom, a Levite of the family of Kohath. After three months watching and considering and searching of the law David determined to proceed with the project before undertaken, but now to be carried out more closely in accordance with the divine precepts.

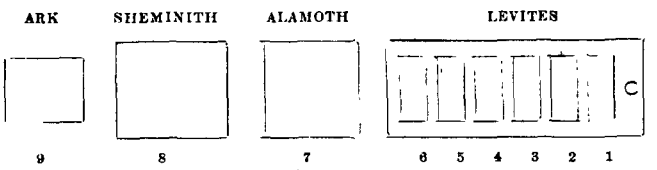
ISRAEL'S SACRED CHEST

The ark itself, be it remembered, was the central feature of the Mosaic ceremonies and polity generally. It was the most sacred thing in the midst of the Israelites. It was a moderate-sized, rectangular chest, covered with a golden lid, part of the material of which was worked up into figures of two cherubim with outstretched wings and faces turned somewhat downward toward the lid or mercy seat. Between and above these cherubim was the special presence of Jehovah among his people. This was the throne of God, the real King of Israel (1 Chronicles 16:6, *R. V.*, margin), while the ark itself more nearly corresponded to the base or foundation of his throne, which in fact is justice and judgment. (Psalm 89:14; 97:2) Even the heathen looked upon the ark as representing Jehovah in a special way; for when the Philistines heard that the ark was come into the camp of the Israelites they "were afraid, for they said, God has come into the camp". (1 Samuel 4:7) The ark was therefore the embodiment of Jehovah's sovereignty in Israel and, indirectly, of Israel's sovereignty among the nations. In harmony with this thought we find that the original ark disappeared from history with the fall and sack of Jerusalem at the overthrow of Zedekiah and the beginning of Gentile Times.

Into the ark Moses was instructed to place the sacred tables of the law (Exodus 25:16, 21), spoken of as the testimony. The account in 1 Kings 8:9 informs us that at the time of Solomon "there was nothing in the ark save the two tables of stone which Moses put there at Horeb". Hebrews 9:4 plainly conveys the thought that the ark was also a reliquary for the "pot of manna" and "Aaron's rod that budded"—these, apparently, being lost during the period of the Judges, possibly during the ark's sojourn in Philistia. Evidently the tables of the

law were intended to constitute the outstanding feature in such lessons as might attach to the contents of the ark. It is notable that while the prophecy in Amos lays special emphasis on the Tabernacle, the historical account in 1 Chronicles lays most stress on the ark. The installation of the ark is the crowning feature of the establishment of the Tabernacle, without which the Tabernacle would have been no Tabernacle.

The account in 1 Chronicles 15 tells of the order of march observed during the traverse of the eight or nine miles of distance to Jerusalem.



First, David himself marched and danced, clad in a special linen robe and linen ephod, or surplice. Next came six groups of members of the house of Levi, of the families of Kohath, Merari, Gershom, Elizaphan, Hebron, and Uzziel. Since "all Israel" was gathered together for this festive occasion (1 Chronicles 15:3) and since this group of six subdivisions were picked or representative men, it seems reasonable to conclude that these *six* divisions of Levites stood for the *twelve* tribes of Israel. We have precedent for the thought that six groups may represent twelve tribes in the parable of our Lord concerning the rich man and Lazarus. There the rich man pictured Judah and Benjamin, while the other ten tribes were represented in the five "brethren" of the suffering and submerged royal two tribes. Again when our Lord sent out his *twelve* apostles to the "lost sheep of the house of [all] Israel" he sent them in *six* groups of two each.

Following the Levites came the *alamoth,* or maidens' choir; followed in turn by the *sheminith,* the eighth division in the procession (*sheminith* means eighth), but the third general group; and the ark itself, accompanied by its doorkeepers and trumpeters.

David, we know, pictured the glorified Jesus, the great Messiah, him who is "David's Son and David's Lord", who shall sit upon the throne of David. (Isaiah 9:7) The twelve tribes may well picture the twelve mystical tribes of spiritual Israel, under the headship in all things of the future King of Israel. Then come the virgins of the great multitude class, who follow. Next in order of resurrection, the ancient worthies. And then, all the machinery of the kingdom of Christ being present and in working order, the dominion itself shall be exerted, or practically exercised.

ARK-HOMING PSALMS

On examination we find that there were several psalms dedicated to this sublime and gladsome occasion. Some of these were evidently sung in concert; some of them were sung by special groups; and some were sung after the ark was actually set within its sacred cube. Psalms 87 and 132 were evidently sung by the first of these divisions; and, as there were six subdivisions in that group, so there are six subdivisions to Psalm 87. Bullinger's translation brings out this fact a little more clearly than the Common Version:

I 1 "His foundation upon the holy mountain doth Jehovah love.
2 "[He loveth] the gates of Zion more than all the dwellings of Jacob.
II 3 "Glorious things of thee are spoken, O thou city of God.
"SELAH [i. e., that being so, note well what follows]:
III 4 "I will make mention of Egypt and Babylon to them who know me:
"Lo! Philistia and Tyre, with Ethiopia [say]: This one was born there.
IV 5 "But of Zion it shall be said: Generation after generation was born in her;
"And the Most High himself shall establish her.
V 6 "Jehovah will record when he enrolleth nations: this one was born there.
"SELAH:
VI 7 "Both they that shout and they that dance [shall say of Zion]:
"All my descendants shall be in thee [O thou city of God]."

In this Psalm the previous dwellings of the ark among the Jewish people are brought into strong contrast with the one to which it was then journeying, in Zion. It was now about to be placed where it would fill out the most colorful part of the picture, which, after all, was but a panoramic representation of the things connected with the enthronement of God's will as the most sacred and most vital factor in the dominion of the earth.

It was the custom, and is still the custom, for nations to point with pride to their distinguished sons. But Zion shall be the mother of thousands of millions, and every one will be distinguished, every one brought to the fullness of restitution, where he will be a wondrous image of his Maker. Earthly boasts of earthly origin will all pale into nothingness, and every one that receives everlasting life will be truly proud to acknowledge his source of life, his Life-Giver.

The *alamoth,* or maidens' choir, sang on that momentous day the Forty-fifth Psalm, the maiden's psalm. Probably those Hebrew maidens who sang had in mind their noble king, fairer and more gracious than most of the sons of men; one, moreover, who was able to enter into the problems and vexations of the people, from the near-bandit to the members of the supplanted family of the former king. They could well sing of David; for he was the happiest and most active one in all that tuneful train. But the real One concerning whom they sang was unknown to them, fairer, more gracious, more righteous, more victorious, more kingly than even David, the king.

As the maidens' choir was the seventh division in the line of march, so we find seven divisions in Psalm 45. Dr. Young's translation reads as follows (the sub-heads being added):

"A SONG OF LOVES

I HIS BEAUTY

"My heart hath indited a good thing,
I am telling my works to a king,
My tongue is the pen of a speedy writer.
Thou hast been beautified above the sons of men,
Grace hath been poured into thy lips,
Therefore hath God blessed thee to the age.

II His Victory

"Gird thy sword upon the thigh, O mighty,
Thy glory and thy majesty!
As to thy majesty—prosper!—ride!
Because of truth, and meekness—righteousness,
And thy right hand showeth thee fearful things.
Thine arrows are sharp,—peoples fall under thee—
In the heart of the enemies of the king.

III His Right to Rule

"Thy throne, O God, is age-enduring, and for ever,
A sceptre of uprightness
Is the sceptre of thy kingdom.
Thou hast loved righteousness and hatest wickedness,
Therefore God, thy God, hath anointed thee,
Oil of joy above thy companions.
Myrrh and aloes, cassia! all thy garments,
Out of palaces of ivory
Stringed instruments have made thee glad.

IV His Bride

"Daughters of kings are among thy precious ones,
A queen hath stood at thy right hand,
In pure gold of Ophir.
Hearken, O daughter, and see, incline thine ear,
And forget thy people, and thy father's house,
And the king doth desire thy beauty,
Because he is thy Lord—bow thyself to him,
And the daughter of Tyre with a present,
The rich of the people do appease thy face.
All glory is the daughter of the king within,
Of gold-embroidered work is her clothing.
In divers colors she is brought to the king,

V Her Companions

"Virgins—after her—her companions,
Are brought to thee.
They are brought with joy and gladness,
They come into the palace of the king.

VI Their Children

"Instead of thy fathers are thy sons,
Thou dost appoint them for princes in all the earth.

VII Their Renown

"I make mention of thy name in all generations;
Therefore do peoples praise thee,
To the age, and for ever!"

The same generations are referred to here as mentioned in the Eighty-seventh Psalm—"Generation after generation was born in her".

To the *sheminith*, the eighth division, the men's chorus, were assigned at least two psalms on this occasion. We know this in the same way that we know Psalm 45 to be assigned to the *alamoth*; the psalms themselves bear the sub-scriptions which indicate their original use. But as heretofore remarked, the subscriptions are, in the Common Version and in most other versions, erroneously placed so as to form part of the superscriptions to the following songs. For instance, over Psalm 46 we now find, in Young's version, the inscription, "For the Virgins", though Psalm 46 is evidently not the virgin psalm. It belongs to Psalm 45.

We turn to the two Psalms, 5 and 11, which were ascribed to the *sheminith*, naturally expecting to find some reference to the great event. We do find such reference, both in the structure and in the words. The structure of both psalms very particularly contrasts the *righteous* worshippers of Jehovah with the *wicked*. Very fitting they are to those noble heroes of faith who endured so much and understood so little.

PSALM 5

I Vss. 1-3 Prayer to Jehovah.
II 4 Reason ("For"): character of Jehovah.
III 5, 6 The wicked, and their wickedness.
IV 7 The righteous worshippers contrasted—"But"
V 8 Prayer to Jehovah.
VI 9 Reason ("For"). Character of the wicked.
VII 10 The wicked, and their destruction.
VIII 11, 12 The righteous worshippers contrasted—"But"

PSALM 11

I 1 Trust in Jehovah, the Defender of the righteous.
II 2 The wicked. Their violence manifested.
III 3 The righteous tried.
IV 4 Jehovah's throne in heaven.
V 4 Jehovah's eyes on earth.
VI 5 The righteous tried.
VII 5, 6 The wicked. Their violence revenged.
VIII 7 Trust in Jehovah, the lover of the righteous.

THE RESURRECTION TRAIN

So it wended its way, that grand cavalcade, over the hills and valleys of Judea, up to Zion, the holy mountain of God. And so is wending its way, through ups and downs though it may be, the grand purpose of the Lord Jehovah respecting the establishment of his kingdom among men. First in the grand resurrection train is our Lord Jesus, who was 'not possible to be holden of death'. (Acts 2:24) Since his second advent and with the beginning of the first resurrection he, as David's Lord, has begun leading a multitude of those held captive in death. The first of these are his body, the twelve times twelve thousand that shall stand with him upon Mount Zion. As it is written: "Thy dead shall live: my [hitherto] dead body shall they arise".—Isaiah 26:19.

When all the members of the body of Christ shall have passed beyond the vail then, next in order of resurrection, will be the great multitude which come up out of the great tribulation, washing their robes and making them white through the blood of the Lamb. (Revelation 7:14) Then will come the ancient worthies, the visible and working phase of the kingdom on earth. When all these elements of the kingdom are ready, the antitypical ark, God's *will* as expressed in his *law*, shall be enthroned as the sole arbiter and as the absolute monarch in the dominion of earth. That will shall be expressed through Jehovah's wise, loving, honored, and trusted Son; for he is worthy, having given himself a ransom for all.

It will be noted that exactly the same order of events as is described in 1 Chronicles 15, 16 is observed in the Forty-fifth Psalm, which contains hidden in its structure the order of the procession bearing up the ark.

When the ark was finally installed in the Tabernacle, then Psalm 68 was evidently sung as a memorial, in addition to the song recorded in 1 Chronicles 16. Psalm 68 opens with the Mosaic formula for the breaking of camp. Moses, addressing the ark, was accustomed to say: "Rise up, Jehovah, and let thine enemies be scattered, and let them that hate thee flee before thee".—Numbers 10:35.

The blessings to mankind, as well as the Tabernacle of David, are associated with Mount Zion, and not with Mount Moriah: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:3) Then "the Tabernacle of God [shall be] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God".—Revelation 21:3; Exodus 25:8.

BAPTISM AND TEMPTATION OF JESUS

——October 10 — Matthew 3:1 — 4:10 ——

JOHN'S EMINENCE, HIS ODDITIES, HIS MODESTY, AND HIS FAITHFULNESS — HIS BAPTISM OF JESUS UNDER PROTEST — WITNESS OF AND TO JESUS — THE HEAVENS OPENED — DRIVEN INTO THE WILDERNESS AND TEMPTED LIKE AS WE ARE.

"This is my beloved Son, in whom I am well pleased."—Matthew 3:17

JOHN the Baptist was the last of the prophets and, as Jesus declares, one of the greatest. To him was committed the honorable service of directly announcing the Savior, who said of him: "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he". (Matthew 11:11) The last representative of the "house of servants", he discharged the duties of his office with dignity, declaring Jesus to be the long-promised Messiah-King, who was about to select a bride class to be his joint-heirs in the kingdom. The Prophet recognized that he himself was not eligible to this class, yet rejoiced in his privilege of announcing the Bridegroom, saying, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled".—John 3:29.

John's mission was to arouse the people of Israel to the fact that Messiah had come, that the time of the inauguration of the long-promised kingdom of God was at hand, and that if they, as a people, desired to share in it, in harmony with their long-cherished hopes, they should at once begin preparation. Not as a whole would the favored nation be accepted, but as individuals. All, therefore, should make a searching of their hearts, and if they found themselves to be careless respecting the Messianic hope, which was the central teaching of the Law, they should repent and turn from that sin, and they should symbolize their reformation in the presence of witnesses by baptism which symbolically represented the putting away of this sin. Other sins were taken care of by the trespass offerings, peace offerings, etc.

A RUGGED CHARACTER

God chose a strong, rugged character to bear this message. Providentially, John's experiences in the wilderness specially qualified him; and his peculiar raiment and food enabled him to be independent of all religious sects and parties among the Jews and gave him freedom of utterance, which he might not otherwise have had. At the same time, these peculiarities made his message all the more striking to the minds of the people.

As an illustration of his boldness, he challenged some of the prominent religionists of his time who came to his preaching and baptism. He declared that they were the offspring of vipers and that their repentance would not be considered genuine without certain proofs, and that they might rid themselves of the delusion that they could inherit any share in the kingdom merely because they were the natural children of Abraham, since God was able to fulfill his promise to Abraham along other lines.

John's declaration that now the axe was laid at the roots of the trees and that all not bringing forth good fruit would be hewn down and cast into the fire, was merely a figurative way of saying that the testing time for the Jewish people had come, that it was an individual matter, and that only such as bore good fruit in their characters and lives would any longer be recognized of the Lord as Israelites and identified with the kingdom. All the remainder, cut off from those privileges, would go into the fire of tribulation and destruction with which their national existence would cease.

He was faithful in telling his hearers that his work and his baptism were merely preparatory; that the greater teachings and higher baptism Messiah would institute. The honor and dignity of Messiah were so great that in comparison he was not worthy to be his most menial servant, to care for his shoes. Messiah's baptism would be of two parts, the one upon the faithful, the other upon the unfaithful. "Israelites indeed" he would baptize with the holy spirit: and subsequently the unworthy, the non-fruitbearing, would experience a baptism of fire, of trouble, of national destruction.

Again he illustrated the character of Messiah's work in their nation, comparing it to the winnowing of wheat from chaff. The entire mass, the entire nation, would be tossed about by the great Winnower, in order that every grain of wheat might be found and separated from the chaff. The wheat was cared for, garnered, to a new state or condition at Pentecost and subsequently. The chaff of the nation was cast into a fire of trouble, insurrection, and anarchy, which consumed them as people, as a nation, A. D. 70-73. That fire was unquenchable in the sense that it was the divine intention that the nation should be consumed and it was not in the power of the ablest of statesmen and rulers to prevent this—to quench the fire. It burned itself out, as stated.

PROMPTNESS IN OBEDIENCE

After John had been preaching and baptizing for about six months, about September, A. D. 29, Jesus, who had been residing in Galilee and was nearing his thirtieth birthday, set out to find John and to be baptized of him and to begin his public ministry at the earliest possible moment. He was to be a Priest as well as a King for his people, a "Priest forever after the order of Melchizedek", and the law required of a priest that he be at least thirty years of age. Hence Jesus' ministry was hindered from beginning until this age was attained, but he was free to begin it at the earliest possible moment after that time.

He was of course acquainted with his second-cousin, John the Baptizer, who evidently well knew of his upright life and unimpeachable character and who was astounded to have Jesus apply for baptism; since the class John sought was the backsliding and sinful. According to the original reading, John "would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?" Realizing that Jesus had no sins to wash away, it seemed to John inappropriate that this ceremony should be performed upon Jesus, for we are to remember that John's baptism was merely a baptism illustrating repentence, reformation, and not Christian baptism.—Acts 19:4, 5.

Our Lord did not attempt to explain to John that he was introducing a new baptism, not for sinners but exclusively for holy ones, and not, therefore, in any sense of the word symbolic of the cleansing from sin, but symbolic of a *sacrificial death* for the sins of others. It was not then due time to explain Christian baptism, and to have done so would merely have confused John and those who might have heard, without profiting him any, because the new baptism belonged to the new dispensation which did not begin until Pentecost, except in the person of our Lord Jesus himself. And in any case the force and meaning of the symbol is merely what is understood by the *baptized one.*

Our Lord, being free from sin, required no justification by another, and when he had reached manhood's estate presented himself wholly and unreservedly to do the Father's will. At the moment of *consecration* his earthly life was yielded up as a sacrifice for the sins of the whole world, and this was symbolized by his immersion in water. The remaining three and a half years of his life were already on the altar, and he merely waited for his sacrifice to be consumed, crying with his last breath, "It is finished!" Likewise he has invited all of his faithful, elect church to become *joint-sacrificers* with him, and ultimately to become also *joint-heirs* in the kingdom to be given to the Royal Priesthood. As Jesus' baptism, therefore, signified his death sacrificially *for sins*, so the baptism of Christians symbolizes their participation with the Lord in *his sacrifice*, after they have been justified by faith freely from all things by the

merit of his blood. In our Lord's case the consecration was quickly followed by the symbol, and with his followers the consecration should be followed by the symbol as quickly as they *recognize the meaning of the symbol*, which for centuries has been beclouded and obscured.

LED OF THE SPIRIT

Quickly following our Lord's consecration and its symbolization came the evidence that his *sacrifice* was accepted of God: the heavens were opened unto him. This probably signifies that he was granted a heavenly vision, confirming to him his relationship to the Father, and connecting up the interim of his experience as a man with his prehuman experiences: and there came a voice declaring him to be God's well-beloved Son, and he as well as John (John 1:34) witnessed a manifestation of the divine blessing descending upon him like a dove. We are not informed that the people saw the heavens opened, heard the voice, and saw the dove; on the contrary, the records seem to indicate that only Jesus and John saw and heard, and thaat the latter was granted the privilege to the intent that he might bear witness to the fact.

Jesus was led of the spirit—his own spirit, illuminated by the spirit-baptism which he had just received—to go apart from John and the concourse of people into quiet solitude; and for this purpose he chose a wilderness place. Mark says he was impelled or "driven" of the spirit into the wilderness. The thought we get is that there was a great pressure upon our Lord's mind at this time. The momentous time for which he had been waiting for eighteen years had come. He had hastened to present himself at the earliest possible moment, that his service should not be delayed; but, now, under the enlightenment of the holy spirit, instead of beginning his ministry precipitately, he felt that he must know definitely the proper course to pursue: he must not make a mistake at the very outstart of his service; he must know the Father's will, that he might render his service in harmony therewith. Such motives impelled him to seek solitude for thought and prayer, and for reviewing the various Scriptures which hitherto he had studied and but imperfectly comprehended, but which now began to be luminous under the influence of the holy spirit which he had received.

It was not the boy Jesus, nor the youth Jesus that was tempted "like as *we* are, yet without sin". And our Lord's temptations after his consecration were not like the temptations which beset the world; but they were like the church's temptations. In other words, our Lord was a *new* creature from the time of his consecration at Jordan, and we are *new* creatures in him from the time of our accepted consecration; and it was the *consecrated* Jesus who was tempted and tried like as his *consecrated* followers are tempted and tried. We shall see further evidences of this as we proceed to notice the character of our Lord's temptations and to compare them with the temptations which come to his consecrated "brethren". Many have wondered why their temptations seemed to begin *after* their consecration to the Lord, rather than before: seemingly they expected that after consecration the adversary would fall from them and they should have little or no temptation—totally misunderstanding the divine arrangement. Such temptations or tests of character as come to the consecrated are not appropriate to the unconsecrated: the present is not the judgment day of the world, but the testing time for the church.

It would appear that our Lord's temptations progressed throughout the entire forty days, but that the three temptations specifically described were the culmination of that period of testing. We may well suppose that adjustment and re-adjustment, fitting and refitting, with much reflection and prayer, occupied many of the forty days, and there must have been temptations mingled with these all; as, for instance, questionings respecting the necessity of those features represented in the types and specified in the prophecies of the sufferings of Christ which must take precedence to the glories that would follow. There may have been temptations, too, to deal dishonestly with the records, to "wrest the Scriptures", and thus self-deceived, to choose a way not in fullest conformity to the divine outline; but we may safely suppose that as soon as such suggestions, one after another, presented themselves, they were promptly rejected, our Lord being fully determined that he would be absolutely obedient to the Father's will and accomplish the work which he had sent him to do in exactly the manner prescribed.

So intent had been his study and so earnest his desire for quiet fellowship with the Father and his law, that forty days were spent under such conditions; and apparently so deeply absorbed was our Lord that he did not even think of food. Nor does this appear so strange to us when we remember that he was perfect, while we are imperfect, physically as well as otherwise. "He afterward hungered."

It was at the close of this period of Bible study annd prayer, when our Lord was weak from fasting, that the adversary assaulted him with three temptations, particularized in our lesson.

SATAN, ADVERSARY, THE DEVIL

The word here translated "devil" is *diabolos*, and is used with the definite article—*the* devil. The arch-deceiver is thus Scripturally distinguished from the fallen angels, who throughout the Scriptures are spoken of in the plural, designated by another word, signifying *demons*. Here, then, is one place in the Scriptures where the personality of the prince of devils is definitely affirmed, and his person and power acknowledged by our Lord himself. It is not necessary for us, however, to assume that Satan appeared to our Lord in human form: he may or may not have been thus personally manifest. If personally manifest, we may rest well assured that he presented himself in his very best appearance, as an angel of light. Indeed, we may well remember that our Lord, in his prehuman condition, had, as the Father's agent, been the Creator of Satan, and we remember that Satan was an angel of very high order, whose sin consisted in an attempt to usurp authority and to become the potentate of earth, by stealing the sympathy, affection, and fealty of humanity, and that on this account he fell under divine reprobation. We can imagine that a visit from him to Jesus would not be at all inappropriate, as he undoubtedly knew the facts of our Lord's consecration, and to some extent knew of the work which the Father had given him to do in the redemption of the fallen race of men. We can imagine him even presenting himself in a friendly manner, and assuring our Lord Jesus that he felt a great interest in him and his work; that he himself had been painfully surprised to note the penalty of sin upon mankind, and the dreadful degradation which had resulted; and that now he would be glad indeed to have something done by which poor humanity might be delivered from its groaning, travailing, dying conditions. As a friend, thoroughly versed in the situation all round, and interested in its success, and thoroughly conversant with the mental moods and foibles of humanity, he was in a place where he felt qualified to offer some suggestions respecting the very work which our Lord Jesus wished to perform, the plan, for the welfare of which he was now considering.

FALSE INTEREST IN JESUS' COMFORT

First, Satan manifests personal interest in our Savior by suggesting his weakness from lack of food and the necessity for taking proper care of his physical health if he would do the great and noble work he had undertaken. He reminded our Lord of his present power—that he had just been imbued with divine power, and that he had now full ability to supply his wants, and need only to speak the word and have the stones turned into food. Thus, also, he suggested, Jesus would be demonstrating to himself the verity of the new power he had witnessed coming upon him and had subsequently felt. What more cunning temptation than this could be devised? Compliance with it not only evidently meant the relief of his hunger and the strengthening of

his physical frame, but additionally it apparently meant the conversion of Satan, who now seemingly was in a repentant attitude and desirous of coöperating with him in the undoing of the evil work of the long ago. It was a strong temptation.

Such temptation comes also to all the consecrated; not in exactly the same form nor the same language, but somewhat similarly — suggestions that the new relationship with God, and the strength which it brings, the new acquaintanceship incurred, etc., may be used to some extent at least in creature comforts; may be make us shine before men as very honorable and favored of God; may be used to command large salaries, or at least as a means for seeking them, even if never found. We may then all note carefully how our Lord resisted his would-be friend and his worldly-wise suggestions. He flatly refused the suggestion of using his spiritual power to serve his temporal wants. The spiritual gift could no more be used to procure temporal comforts than it could be sold for money to Simon (Acts 8:18-24); but without going into details, and without boasting that he was too holy to think of such a sacrilegious use of the power entrusted to him, Jesus simply answered the adversary in Scriptural language, that man's life was not wholly dependent upon what he should eat, but that obedience to the Word of God would be a surer guarantee of life. And after this manner each of the Lord's followers should answer every question which in any manner proposes the acquirement of earthly blessings and comforts at the sacrifice of the spiritual.

Our Lord's positiveness of reply shut off the temptation quickly, and discouraged the adversary from further proceeding along that line. And so it is with us, his followers: if we are positive in our rejection of temptation it increases our strength of character, not only for that time, but also for subsequent temptations; and it disconcerts to some extent our adversary, who, noting our positiveness, knows well that it is useless to discuss the matter with persons of strong convictions and positive character; whereas, if the question were parleyed over, the result would surely be the advancing of further reasons and arguments on the adversary's part, and a danger on our part that we would be overmatched in argument; for, as the Apostle declares, the devil is a wily adversary, and "we are not ignorant of his devices". Prompt and positive obedience to the word and spirit of the Lord is the only safe course for any of the "brethren".

Disappointed in his first effort, the adversary quickly turned the subject, not even dissenting from our Lord's judgment in the matter. The second temptation he presented is like all others that came to our Lord and that come to his consecrated followers, namely, not a temptation to gross wickedness—to steal, to kill, etc.—but a temptation to do the Lord's work in another way than that which the Lord had planned, to use unanointed, or antichrist methods to secure even Scriptural ends, to misuse the divine powers given him by endeavoring to accomplish good results in an improper manner.

TEMPTATION TO SPECTACULAR DOINGS

Satan took our Lord Jesus to Jerusalem and up to the flat roof of one of the wings of the Temple—not physically, but mentally, just as mentally as we can go to various places and do certain things without change of physical location. The suggestion now made was this: I (Satan) can give you a good suggestion respecting a way to bring yourself quickly into prominence before the people of Israel, and you will be pleased with it, because it is a Scriptural way: indeed I have found that it is foretold in the prophecy that Messiah at his coming will do this: and the people will readily recognize it as a fulfillment of the words of the Psalmist, and thus they will embrace your cause quickly, you will become the leader of the people, and your work will go on most grandly: and as I said before, I will rejoice in seeing the prosperity of the work, for I am heartily sick of the degradation which I have witnessed for now four thousand years. My suggestion is that you go to the roof of the southern wing of the Temple, which on its rear part overlooks the Valley of Hinnom, towering above it six hundred feet, and which also overlooks the court of the Temple, in which there are hundreds of devout Jews: then leap from this eminence, and arise unhurt by the fall. This will demonstrate more quickly than anything else you could do or say that the power of the Highest is upon you, and that you are the Messiah. This, I say, is referred to in the Scripture which says: "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone".—Matthew 4:6.

Similar are the temptations which Satan presents to the consecrated followers of Jesus: Make a great show before the world and the nominal church; attract their attention by any means, and not simply by the preaching of the cross of Christ; the spiritual powers and blessings that you have received use for doing some great and striking work which will appeal to the natural man, and thus secure quick and great success; do this instead of doing the quiet and less conspicuous work of presenting spiritual things to the spiritual class, which work the vast majority can in no wise appreciate, but will only shun you, consider you peculiar, and which will not only lose you the sympathy of the mass, but will bring you specially the hatred of some of the principal professors of Christendom.

Again our Lord answered promptly and correctly: "It is written again, Thou shalt not tempt the Lord thy God". Satan would like to have us walk by sight, not by faith; he would like to have us continually tempting God, and demanding some ocular demonstrations of his favor and protection, instead of accepting the testimony of his Word and relying thereon implicitly by faith. In the light of the unfolding of the Scriptures we see that Satan, probably unwittingly, quoted a passage of Scripture wholly out of its proper meaning and interpretation, a passage which referred, not to the literal feet of Jesus, and to literal stones, and to literal angels, but to the symbolic feet members of the body of Christ today, and to the stones of stumbling, doctrinal and otherwise, which are now permitted in the pathway of the faithful, and to the angels or ministers of divine truth who in the present harvest time would be commissioned to bear up the feet members with such counsels, admonitions, and expositions of Scripture as would be necessary for them.—Psalm 91:11, 12.

HOMAGE TO UNWORTHY OBJECTS

Satan's third temptation we may presume was presented likewise in a friendly and sympathetic manner, indicative of a desire for coöperation in our Lord's great work. He took him to a high mountain—not literally, but mentally. Indeed, there is no literal high mountain near Jerusalem, nor anywhere in the world, from which all the kingdoms of the world and their glory could be seen. Satan took our Lord mentally to a very high symbolic mountain, or kingdom. He pictured before him the immensity of his (Satan's) own power throughout the world, his control of all the nations and peoples to a large extent, and this our Lord subsequently acknowledged when he referred to Satan as "the prince [ruler] of this world". This panoramic presentation of Satan's power and influence throughout the world was designed to impress upon the mind of our Redeemer the thought that Satan's friendship and assistance would be most valuable—nay, almost of vital importance to the success of his mission, and hence that it was very fortunate indeed that at this juncture Satan had called upon him in so friendly a mood, and that he apparently so sincerely welcomed his efforts and was ready to coöperate therewith.

Satan possibly pointed out to our Lord that Messiah was specially referred to as the King of Israel, and as the One to bless Israel, and he may have admitted that a light of influence would extend to all nations through him, but the center of his argument would seem to be that he proposed to Jesus a still larger kingdom than Israel. He proposed to

him a kingdom embracing all the nations of the earth, and that he should have control of all these, and be able to bring in the blessed reforms which were designed of God, only one condition being insisted upon, namely, that whatever kingdom or rule or authority might be established must recognize Satan's rulership. The adversary thus seemed to see what he thought a favorable opportunity for consummating his original plans, for we cannot suppose that his original intention was to gain control of a dying and depraved race, but that he much rather would be the lord or ruler of a highly enlightened and well-endowed people. He was willing, therefore, to see carried into effect all the gracious work which God had designed, and willing to reform himself and become the leader of reform, provided only that he should be recognized as having the chief place of influence in connection with mankind. It was after this manner that he wished our Lord to do worship or reverence to him, to recognize his influence and coöperation in the work; not for a moment can we suppose that he expected our Lord to kneel before him and to worship him as God.

Our Lord's reply to this last temptation shows that it fully awakened him to a realization of the fact that there was no real reformation at work in Satan's heart; that he was still ambitious, self-seeking, as at the beginning of his downward course: and he realized that even to discuss the matter further with one who had thus avowed his real sentiments would be disloyalty to the Father; and hence his words: "Get thee hence, Satan"—leave me; you cannot coöperate with me at all; my work is in full accord with the absolute standard of the divine will: I can be a party to no program contrary to this, however alluring some of its features might be in promising a speedy conquest of the world and a speedy establishment of a reign of righteousness and blessing and an avoidance of personal suffering; I cannot serve two masters; I can recognize only the one supreme Jehovah, as Lord of heaven and of earth, and therefore could not recognize you in any position of authority except as the great Jehovah would appoint you to it, which I know he would never do, so long as you are of the present ambitious spirit. I am operating along the line of the declaration: "Thou shalt worship [reverence] the Lord thy God, and *him only shalt thou serve*".

"LIKE AS WE ARE"

We can readily discern that this temptation of our Lord was but a sample illustration of such as beset his followers all along the narrow way, from the same source, directly or through agencies. Satan, through his various mouthpieces, is continually saying to the saints: Here is a more successful way of accomplishing your object than that which you are pursuing, a more successful way than the Lord's way. Bend a little; make compromise with the worldly spirit; do not hew too close to the line of the Word of God and the example of the Lord Jesus and the apostles; you must be more like the world, in order to exert an influence—mix a little into politics and a good deal into secret societies; keep in touch with the fads and foibles of the day; and above all things keep any light of present truth under a bushel; thus alone can you have influence and accomplish your good desires toward men. But our dear Master assures us that we are to be faithful to the Lord and to his plan, and let things work out as best they may along that line; and that we may rest assured that in the end the Father's plan not only is the best but really the only plan for accomplishing his great designs, and that if we would be associated therein as co-laborers with him, it must be by recognizing him as our only Master, and with an eye single to his approval.

Our Lord's utter refusal of every other way of carrying out his mission than the one which the Father had marked out, the way of self-sacrifice, the narrow way, was indeed a great victory. The adversary left him, finding nothing in him that he could take hold of or work upon, so thoroughly loyal was Jesus to the very word and spirit of Jehovah. And then, the trial being ended, we read that holy angels came and ministered to our Lord—doubtless supplying him with refreshment such as he had refused to exercise the divine power to obtain for himself. And such we may recognize as being the experience of our Lord's followers: with victory comes a blessing from the Lord, fellowship of spirit, refreshment of heart, a realization of divine favor that makes stronger for the next trial.

Another lesson here is that temptation does not imply sin. As our Lord was tempted "without sin", so may his brethren be if they follow his example and with purity of heart, purity of intention, seek only the Father's will and way. Sin could only come through yielding to the temptation. But let us not forget that hesitancy after the wrong is seen increases the power of the temptation. And we may note here that while Satan is tempter, endeavoring to ensnare us into wrong paths and wrong conduct, God is not so: 'He tempteth no man' (James 1:13), and even though he permit the adversary and his agents to beset his people, it is not with the object of ensnaring them, but with the opposite object: that they may by such trials and testings be made the stronger, developing character through exercise in resisting evil. Let us remember too for our strengthening the Scriptural assurance that God will not suffer us to be tempted above that we are able to resist and overcome but will with the temptation provide also a way of escape.

To avail ourselves of this provision requires merely faith, and the more we exercise our faith in such matters the more of it we shall have, becoming stronger in the Lord and in the power of his might; and thus by divine grace and under the Master's assistance we may come off overcomers—conquerors, and more than conquerors, through him who loved us and bought us with his own precious blood.—2 Corinthians 12:9; 1 Corinthians 10:13; Ephesians 6:10; Romans 8:37, 39.

JESUS BEGINS HIS MINISTRY

—— OCTOBER 17 — MATTHEW 4:12-25 ——

THE MESSIANIC KINGDOM ISRAEL'S HOPE FOR CENTURIES — THEIR UNDERSTANDING OF OUR LORD'S PROCLAMATION — HIS MESSAGE ACCEPTED BY THE COMMON PEOPLE, BUT REJECTED BY THE CLERGY — MIRACLES HIS CREDENTIALS.

"Repent ye; for the kingdom of heaven is at hand."—Verse 17.

FOR a while after the temptation in the wilderness our Lord's ministry was of a private character, until after John the Baptist had finished his ministry and been cast into prison. This interim before our Lord began his public work is frequently estimated at from six months to a year. To have begun sooner might have aroused some rivalry between his followers and those of John; but even as it was, we are informed that Jesus baptized more disciples than did John, though Jesus himself baptized not, but his disciples. The calling of Peter and Andrew mentioned in this lesson was not their first introduction to Jesus, but merely our Lord's invitation to them to become special associates in the work of proclaiming the kingdom. The account of their introduction to Jesus is found in John 1:36-42. Our Lord evidently resided for some time in Nazareth with his mother and his brethren, until the time of John's imprisonment and the consequent stoppage of his mission work. It was then that our Lord with his mother and his brethren moved as a family to Capernaum. (Compare Matthew 4:13 with John 2:12) "From *that*

time Jesus began to preach and say, Repent; for the kingdom of heaven is at hand."

For centuries Israel had been looking for the kingdom of heaven, the kingdom of God, expecting according to their covenant that the chief place in that kingdom should be theirs, as the servants of God, the ministers of righteousness and truth; and that they should be used of the Almighty to rule and instruct all nations, in fulfillment of the promise made to Abraham, that in his seed all the families of the earth should be blessed. This promise all true Israelites had distinctly before their minds as their great hope, and indeed as the only object of their national existence.—Acts 26:6, 7.

To these, therefore, the proclamation, "Repent, for the kingdom of heaven is at hand," meant that God's time had now come for the fulfillment of his promise to this nation, in its establishment as his representative kingdom to rule and bless the world; but that in order to be fit for this kingdom every Israelite should prepare his heart, humble himself before God, repenting of sins and thereby reforming his life, seeking a readiness for the divine blessing, in whatever form it might come. This message was the same that John delivered in his public ministry; the same also that was given to the twelve disciples and afterwards to the seventy also, whom Jesus sent forth, clothed with a share of his power over diseases and unclean spirits, to announce him in all the cities which he would visit later.

Thus did God fulfill toward Israel both the letter and the spirit of his engagement. But while the people of Palestine were the children of Abraham, and professedly God's covenant people, yet with the vast majority this was but an empty profession and an outward form; for their hopes respecting the great promise of which they were heirs were not the proper, laudable ambitions to be God's servants and messengers in carrying his blessings to mankind, but a selfish, arrogant pride which concluded that there must have been some special merit in their race which led God to seek it, and on account of which he would be rather obligated to that nation as the only people capable of carrying out his benevolent designs. Against this arrogance our Lord warned them frequently, assuring them that God could get along without them and that he was able to raise up for his purpose, instead of them, children of Abraham who would have Abraham's loyalty of spirit, even if it were necessary to create these out of the stones.—Matthew 3:9; Luke 3:8.

WORK OF THE GOSPEL AGE

As a matter of fact we know that since the time that the "wheat" class was separated from the "chaff" of that nation, and gathered into the gospel "garner", the Lord has been seeking others from among the Gentiles during the past eighteen centuries, to complete the elect number of Israelites indeed, the true seed of Abraham, whos mission it shall be, as the divine representatives, to bless all the families of the earth in "the world to come", the age to follow the gospel age—the Millennium.

All down the centuries has come the same message, "Repent, for the kingdom of heaven is at hand," notifying us that whoever would be of this holy kingdom must reform his life and come into heart harmony with the laws of this kingdom. Otherwise he would not be in a condition to be made a member of the royal priesthood which is to offer the great blessings which God has promised to the world.

While the four fisherman mentioned in today's lesson were already at heart disciples of our Lord Jesus and recognized him as the Messiah, this was the first call to public ministry as his colaborers. Their promptness in obeying the call is worthy of notice as a mark of their earnestness and faith; for our Master declared: "He that hath my commandments and obeyeth them, he it is that loveth me; and he that loveth me shall be loved of my Father". (John 14:21) There is a good lesson here on promptness of obedience for all of the Lord's people. It is also worthy of note that our Lord called to the special, active service of preaching the gospel men who were "not slothful in business". They were not idlers, nor did they join the Lord's company with the expectation of becoming idlers. Doubtless they had already heard our Lord's dissertation to the effect that no man need come after him unless prepared to take up a cross in the service. No doubt they already knew that our Lord was poor and without social standing, among the influential of that day. Nevertheless they gladly joined his company upon his assurance that although their work would be no less arduous, yet, under his direction, they should become "fishers of men".

FAITH DIFFICULT THEN, AS NOW

For a considerable time our Lord's ministries were confined to Galilee, except as occasionally he went up to Jerusalem on national holidays. His message is called gospel, the good news; for like the rest of the groaning creation the Israelites had long been waiting for the promised Golden Age, when all the bitterness of the curse would be removed, and when the blessings of the Lord would come down richly and bountifully upon the earth. It was indeed good news then, as it is now, "to every one that believeth". But then, as now, it was difficult to believe. Then the Scribes, Pharisees and doctors of the law rejected Jesus, repudiated his claims and jested about his followers, declaring that these must be lunatics to think that any knowledge on this subject of the kingdom of God could come through a carpenter and some fishermen associates, and not through the great and notable chief priests, Sadducees, Pharisees and doctors of the law. Moreover, they ridiculed the idea that without wealth and social influence, but by the mere preaching of the gospel of repentence, an army could ever be raised which could vanquish the Roman legions, deliver Israel and conquer the world before her, so as to give her the chief position of authority as the kingdom of God. Their hearts being in the wrong condition, the religious rulers were less prepared to grasp the truth then due than were the hearts of the humble, faithful, unlearned fishermen.

Likewise today, the doctors of divinity and all the socially and religiously great of Christendom scout the idea of the establishment of the kingdom by the power of God in the hands of Christ and his little flock of the royal priesthood. On the other hand they declare that *they* are the Lord's kingdom, and leave us to infer that notwithstanding all the pride, the crime and the ungodliness abounding in Christendom so-called, nevertheless God's will is "done on earth *as* it is done in heaven". With all their show of wealth, power, learning, dignity and influence they say today, as did the Scribes and Pharisees of old: Have any of the great ones of church or state believed in this coming kingdom of God which you preach, saying that the kingdom of heaven is at hand and that the elect membership is being gathered? Now, as in the past, the answer to this question must be: No; not many great, not many wise, not many rich, not many learned according to the course of this world have believed in the coming kingdom and are looking for it, are waiting for it; but chiefly the poor of this world, rich in faith, whom God has ordained to be heirs of the kingdom.—1 Corinthians 1:26, 27; James 2:5.

PURPOSE OF OUR LORD'S MIRACLES

The healing of sicknesses by our Lord and his followers at the first advent was a foreshadowing of the blessings which are to come more fully when the kingdom itself would be established. The miracles also served to draw the attention of the people to the message proclaimed and to spread abroad the fame of the Teacher and, incidentally, his message respecting his kingdom to come and the repentance necessary to share therein. The multitude was not merely a local gathering, but one from various quarters, some coming great distances, as people naturally will do in hope of relief from physical diseases. Alas, how much more anxious people seem to be to get rid of diseases of the flesh than to be rid of diseases of the soul—sins! Yet of the two the latter is the much worse disease and the more difficult to cure; and in our Lord's preaching these were given first place, as of greater importance, as expressed in the word

"Repent", the physical healing being merely an incidental matter, unworthy of mention in the general proclamation.

We urge upon the Lord's people, as a matter of far greater importance than any physical healing, the necessity of bringing their friends and of coming themselves to the Great Physician for healing of soul-sickness, for the opening of their eyes of understanding that they may see clearly the "goodness of God as it shines in the face of Jesus Christ our Lord"; for the opening of their ears that they may hear fully and clearly the great message of salvation and may understand distinctly the terms and conditions of self-sacrifice upon which depends their attainment to the kingdom glories as members of the "little flock" to whom it is the Father's good pleasure to give the kingdom. Let those who are lame through pride and self-will, and unable to follow in the narrow way, cast away their crutches; and, coming to the Lord in full submission and contrition and humility, let them learn to walk in his ways of meekness, gentleness, patience, long-suffering and brotherly kindness, that God may exalt them in due time. These sicknesses, these infirmities, these diseases, with which the new nature contends, and the evil spirits of selfishness and pride, and the palsy of fear of man, which bringeth a snare, are diseases far more terrible than earthly sicknesses; and from these, we are sure, the Great Physician is both able and willing, yea anxious, to relieve us.

WHAT THE KING REQUIRES

—— OCTOBER 24 — MATTHEW 5:1-10, 43-48 ——

GRACES OF CHARACTER ESSENTIAL TO MEMBERSHIP IN THE KINGDOM CLASS — WHY THOSE POSSESSING THESE QUALITIES ARE PERSECUTED RATHER THAN APPRECIATED NOW — BLESSEDNESS SUPERIOR TO HAPPINESS — GOD'S PERFECTION THE STANDARD.

"Ye therefore shall be perfect, as your heavenly Father is perfect."—Verse 48.

THE beatitudes, or the blesseds, designate the particular graces necessary to our Lord's followers, if they would receive the blessings which the Father designed that they should enjoy through Christ. These constitute the text, as it were, of the Master's great "Sermon on the Mount." It is supposed to have been delivered from a site known as the Mount of Beatitudes, sloping gradually, about sixty feet in height and situated about seventy miles southwest of Capernaum, where Jesus had taken up his residence. Strange to say, it was on this very site on July 5th, 1187, that the last remnant of the Crusaders was destroyed, after their army had been defeated by Saladin in the valley below. Those Crusaders claimed to wage their warfare in the interest of the Lord's cause; but had they remembered and properly applied to themselves even remotely the lesson which we are about to consider, spoken by our Lord on this very mount, they would not have been defeated and exterminated, for they would not have been Crusaders at all. Alas, how many cry, Lord, Lord, and attempt in his name to do many wonderful works who, neglecting his Word, are not his people and fail to get the blessings now offered!

At this time our Lord's ministry was fully inaugurated. He had collected his first disciples, had performed some miracles, and the multitude had begun to follow him, saying truly, "Never man spake like this man". With his disciples nearest him and the multitudes surrounding, he began his celebrated discourse, the text of which we have under consideration.

(1) "Blessed are the poor in spirit; for theirs is the kingdom of heaven." This first beatitude or blessed state really in some respects comprehends all the others. Through it the other graces and blessings are accessible. It is the gateway and the main road from which all the other avenues of blessing branch off. Some one has said: "It is the hallway of the house of blessing, from which all the various rooms or apartments are accessible."

The word blessed signifies much more than happy. Happiness proceeds usually from outward causes, while one might be blest when in misery, in pain, not joyous but grievous. The root of the word blessed here carries with it the thought of great or honorable. Our Lord is describing the characters which from his viewpoint and that of the Father are truly great, honorable, characters which God is pleased to bless and ultimately to reward.

ADVANTAGE OF MODERATE MEANS

The Greek word here translated poor has the significance of utter destitution, extreme poverty. Hence the thought is that a full appreciation of our own spiritual destitution is essential before we shall be ready to receive the measures of divine grace provided for us by the Father in Christ Jesus, our Lord. And not only must this destitution be realized at the beginning of our approach to God, but it is necessary that the same dependence upon divine grace and realization of our insufficiency continue with us all our journey through, if we would be finally acceptable and be granted a share in the kingdom which God has promised to them that love him.

There is nothing in this text to signify earthly poverty and destitution. Nevertheless we know from experience, as well as from the Lord's Word, that not many rich or great, but chiefly the poor of this world, rich in faith, shall be heirs of the kingdom. Very evidently moderate poverty is the most favorable condition for us in our present weak and fallen condition. Earthly prosperity and riches very frequently tend to choke the new nature and to hinder it from bringing forth the peaceable fruits of righteousness; tend also rather to a spirit of self-sufficiency, pride, etc. As our Lord Jesus expressed it: "the cares of this life and the deceitfulness of riches choke the Word; and it becometh unfruitful". Let us all then in seeking the character which will be approved of God, and accepted to the kingdom of God's dear Son, seek more and more continually this humility of mind which, so far from being boastful annd self-sufficient, humbly accepts with gratitude every good and perfect gift as coming down from the Father of lights.

(2) "Blessed are they that mourn; for they shall be comforted." We apply this in connection with the first blessing; for it is not every one who mourns that will be comforted, but merely the poor in spirit. Their mourning will be from the right viewpoint, and will bring a blessing of heavenly comfort, a realization of sins forgiven, of iniquities covered and of divine conciliation and favor. We sometimes sing:

"Why should the children of a King
Go mourning all their days?"

There is a proper thought in the poet's expression; for we need not continue to grieve over our "sins that are past through the forbearance of God", which are "covered" with the merit of the precious blood. Nor should our lives be destitute of the "joys of the Lord" and of the "songs in the night" which he gives, according as it is written: "He hath put a new song into my mouth, even the loving kindness of our God." But hilarity and boisterous "gaiety" are certainly inappropriate to the children of the Great King. Why? Because all such should realize that life is a stern reality, not only to the Christian but to the whole world, "the groaning creation". A sympathy with the sorrows, difficulties and privations of the masses, at home and in foreign lands, no less than a realization of the grandeur of the high calling of the church in this gospel age and of the exceeding great and precious things which hinge upon our faithfulness to him who hath called us out of darkness into his marvelous light—all these should be saying to us continually, in the

language of the Apostle, Be vigilant! Be sober! Watch ye! Quit yourselves like men!

Besides, all who are earnestly striving for the victory over self, and the world and sin, are sure to make a sufficient number of failures along the way to insure them considerable experience in mourning for these deflections, if their hearts are in the right attitude toward God. Gracious indeed is the promise to such: "They shall be comforted". Our Lord does comfort such with the assurance that he notes their tears as well as their efforts in opposition to sin, and that he is thus preparing them through present experiences and the development of character for the kingdom.

DEVELOPMENT UNDER PRESENT CONDITIONS

(3) "Blessed are the meek; for they shall inherit the earth." Nothing can be more evident than the fact that this promise also awaits the establishment of the kingdom for its full fruition. Certainly the meek are not in this age favored with the ownership or the control of any considerable proportion of the surface of the earth. Rather it is the arrogant, the proud, the domineering, the selfish and pushing who chiefly inherit the earth at the present time, under the rule of "the prince of the power of the air, who now worketh in the hearts of the children of disobedience". Very evidently this blessing also belongs to those who inherit the first blessing, the poor in spirit who shall be heirs of the kingdom. The kingdom class, Christ Jesus and his church, his body, will inherit the earth, purchased, as well as man, by the great sacrifice finished at Calvary. When this kingdom class shall have inherited the earth, it will not be to oppress mankind, but on the contrary to effect their elevation, their restitution and blessing. This is in harmony with the heavenly Father's promise: "I will give thee the heathen for thine inheritance; and the uttermost parts of the earth for a possession".

But the time for this inheritance has not yet come. It will be introduced as soon as the last member of the elect church has been fitted and prepared for that inheritance by the development of the graces of character here portrayed by our Lord. Yes, blessed are the meek. All who shall be accounted worthy of a share in the kingdom and in its inheritance must be meek, teachable, humble; for "Jehovah resisteth the proud but showeth his favor to the humble". —James 4:6.

(4) "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." To whom is this blessed promise applicable? Surely to none other than "the elect", the church, referred to in the preceding as "the poor in spirit", "the meek". These, and at the present time these alone, are hungering and thirsting after righteousness and truth, in respect to the divine revelation on every subject and every affair of life. Others may have a little hunger for truth; but they are soon satisfied, especially when they find the truth unpopular and note that, however sweet to the taste, it afterwards brings bitter gripings of persecution and ostracism under present unfavorable world conditions.

To a considerable number of people truth and righteousness are the *best policy*, to a limited degree—as far as public opinion sustains them. But righteousness, honesty and love of the truth at the cost of *persecution*, at the cost of having men "separate you from their company", is hungered and thirsted after only by the "little flock", the overcomers. "They shall be filled." They shall be filled to the very full bye and bye, very shortly, in the "change" of the first resurrection, when this mortal condition shall have been exchanged for immortality, when this animal body shall have given place to a perfect spirit body. Then partial knowledge and partial attainment of righteousness shall be superseded by a full, complete knowledge; then "we shall know even as we are known". But even now this class enjoys much larger measures of knowledge of the truth and experiences in the blessings of righteousness than can any other class.

(5) "Blessed are the merciful; for they shall obtain mercy." Human mercy, sympathy, pity, compassion, are but reflections of the divine character. These qualities may be found in the natural man; but not infrequently when so found they are traceable to some extent to pride, selfishness, ostentation, show. The mercy, pity and sympathy which would exercise themselves irrespective of human knowledge and approval, and irrespective of divine reward, are not frequently met with except in the "poor in spirit", the heirs of the kingdom. All who are of this class must be merciful, pitiful, loving. Their own relationship with the Lord and all their hopes respecting the kingdom to come depend upon their being merciful; for only the merciful shall obtain mercy. And those who pray, "Thy kingdom come, thy will be done on earth", are instructed to pray at the same time for the forgiveness of their trespasses only as they also forgive the trespasses of others, their fellow creatures.

(6) "Blessed are the pure in heart; for they shall see God." We are to distinguish sharply between purity of heart, will, intention, and absolute purity of every word and act of life; for the former is possible, while the latter is not, so long as we have our present mortal bodies and are surrounded by present unfavorable conditions. The standard set before us in this very sermon, however, is a standard not only for the heart but for all the conduct of life: "Be ye perfect, even as your Father in heaven is perfect". By this standard we are to measure ourselves, and that continually, and not one with another; and to this standard we are to seek to bring the conduct of our lives and the meditation of our hearts. But as yet only our wills (hearts) have been transformed, renewed and purified. Our present imperfect earthen vessels in which we have this treasure will not be "changed" or renewed until the resurrection. Then, and not until then, shall we be perfect in the divine likeness. But now nothing short of purity of heart, will, intention, can be acceptable to God and can bring the blessing here promised.

In whom do we find the new hearts, renewed hearts, cleansed hearts, pure hearts? Surely, in none except those who are called, chosen and faithful—the poor in spirit class, the meek, the "little flock", heirs of the kingdom.

THE BLESSED PEACEMAKERS

(7) "Blessed are the peacemakers; for they shall be called the children of God." No one will be accounted worthy to be called a child of God who shall not have developed a peace-loving disposition. The anger, malice, hatred, envy, strife and generally quarrelsome disposition, which to some extent is inherited through the fall by every member of the race, must be recognized as belonging to "the works of the flesh" and of the devil, and must be resisted in heart fully, and in the outward conduct as fully as possible. Peaceableness must supplant quarrelsomeness in all those who would hope to share the kingdom and be recognized as children of God. "So far as lieth in you live peaceably with all men." This of course does not mean peace at any price; otherwise our Lord, the apostles and the faithful body of Christ throughout this age might not have suffered, or at least might have endured very much less suffering for righteousness' sake. Hence the significance of our Lord's statement: "In the world ye shall have tribulation, but in me ye shall have peace".

But surely, as we should be at peace with the Lord, so we should desire and strive and expect to be at peace with all who love the Lord, who have his spirit, and who are seeking to walk in the same way toward the heavenly kingdom. "Live in peace [among yourselves]" (2 Corinthians 3:11) is the injunction of the Apostle to the church. There is a great lesson in these words for all who are seeking to be heirs of the kingdom and to inherit these blessings which our Lord enumerates. With perverse natural dispositions it may require considerable time and practice to know and choose and love the path which leads to peace among God's people. This path is love—love which thinketh no evil, vaunteth not itself, is not puffed up, seeketh not her own, but beareth all things, endureth all things, hopeth all things. To be a peace-maker one must first be a peace lover himself; for to attempt to make peace without first having the spirit of love ourselves is to blunder, and all such

attempts will surely end in failure. Those who, wherever they go, make for peace, righteousness, love and mercy in meekness, thereby prove themselves to be children of God.

WHY CHRISTIANS ARE PERSECUTED

(8) "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." This blessing also applies only to "the faithful in Christ Jesus". The elements of character which constitute righteousness, and which imply harmony with God and heirship to the kingdom he has promised, have already been stated in the seven propositions preceding. Now our Lord calls attention to the fact that with all these graces and elements of righteousness, far above the standard of the world, this class would nevertheless be persecuted and suffer because of these very elements of which he approves. This is because the world in general throughout this age will be so blinded to the truth, and so in harmony with sin, that righteousness will be hated in proportion as sin is loved. But in order to be heirs of the kingdom we must not only love righteousness, meekness, purity of heart, humility of spirit, etc., but be ready and willing to endure persecution in support of these heavenly principles.

The great Apostle Paul declared: "All that will [in this present time] live godly in Christ Jesus shall suffer persecution". (2 Timothy 3:12) Hence the implication is that we must have all of the foregoing seven characteristics so deeply embedded in our characters that we will unflinchingly endure the persecutions which they will bring. Such characters the Lord elsewhere terms overcomers, saying, "To him that overcometh will I grant to sit with me in my throne". So, then, to have a share in the kingdom implies a share in the persecutions which the kingdom class will endure faithfully. The same thought is amplified in the two succeeding verses, which inform us that we should not only be ready to endure persecution, but, rightly informed, should realize that the more we endure along proper lines, the greater cause shall we have for rejoicing in heart, however sorrowful our outward conditions and circumstances may be at times.

Nor does our Lord leave us to suppose that the only persecutions to be endured are those of a physical nature. He specifies that some of these persecutions, the endurance of which will be acceptable to him as proofs of our love for him, for his kingdom and its rules of righteousness, are revilings, false witnesses, and "all manner of evil" statements, because we are his, are loyal to his word and his cause. Let us remember also that as the persecutions, misstatements, slanders, revilings, misrepresentations, against the early church came not so much from the world as from those who professed to be God's people, Israel according to the flesh, so now we must expect that persecutions will come from professing Christians, who are not in heart harmony with the Lord and his Word, and with the rules of righteousness which the Master laid down.

LOVE FOR OUR NEIGHBOR

Love for the neighbor was a feature of the law; and in enjoining this the traditions of the elders were quite right. But they added to the law a statement that an enemy should be hated, whereas the law said nothing of the kind, but on the contrary enjoined that if an enemy's ox or ass or property of any kind was seen going astray or about to be injured, these should be protected, assisted and held for the owner, even though he were an enemy, and even though at a considerable cost of time and trouble. Our Lord thus pointed out the real meaning of the law, making it the more honorable, saying, "I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven".

If we are sons of God, we must have his spirit, his disposition. To whatever extent we lack this disposition to love our enemies as well as our neighbors and to desire to do good to them we lack evidence of relationship to our Father in heaven and to our elder brother, our Redeemer and Teacher. Here again the lesson of benevolence comes in. We must be large-hearted, generous. How can we cultivate this necessary quality, especially if our natural dispositions are mean and selfish, very much fallen from the divine likeness in this respect? We reply that the entire course of instruction in the school of Christ is in this direction. To make us compassionate and sympathetic with others we are shown our own littleness and weakness in the Lord's sight. To teach us how to be generous and forgiving to others, we have the illustration of God's mercy and grace and forgiveness toward us. To impress the matter upon us we are assured that our forgiveness and standing with the Lord can be maintained only by our cultivating this spirit and by manifesting it toward our debtors and our enemies.

We are to be generous with those who transgress against our rights and our interests—our enemies. This does not mean that the Lord recognizes or treats his enemies with the same degree of blessing which he grants to his friends and his children; nor does it mean that we are to love our enemies in exactly the same sense that we love our bosom friends and companions. The Lord gives special blessings to those who are especially his; and we also may properly give more of our love and favor to those who are in accord with us. The lesson here again is large-heartedness and generosity.

Our Lord points out that in merely reciprocating the love of others we would come far short of the standard he sets us, and of the lesson we must learn if we would be his joint-heirs and companions in the glory, honor and immortality of the kingdom. Even publicans and sinners love those who love them. He must be a very mean man who will return evil for good and who will hate those who love him. Yet although such a standard were recognized in the world—that of loving those who love us—it would not be sufficient for the Lord's followers. They must rise to a higher plane if they would be his disciples.

OUR STANDARD OF PERFECTION

Our Golden Text caps the climax of all instruction, telling us that the copy which we are to consider and follow is that of our heavenly Father. It would be impossible for the Great Teacher to set us any other pattern or example or standard than the perfect one. Yet he knew that not one of his disciples would ever be able to come up to this standard while in the present life and under present conditions of sin and death working in our mortal bodies. What then did he mean? We answer that he there set before us the perfect copy, with instruction that in proportion as we love him and desire to have his approval, we should endeavor to pattern after the heavenly Father's character.

The fact that this endeavor would not bring perfect results could only redound in blessings upon us, by bringing us to a realization of our own imperfections and of our need of the covering of our dear Redeemer's robe of righteousness, until the time shall come when in the first resurrection change we shall be made like him, see him as he is, share his glory, and be able to reflect perfectly, as he does, the heavenly Father's perfection. Meantime all our shortcomings that are unintentional are graciously covered from the Father's sight with the merit of our Redeemer, who stands as our pledge or guaranty that our endeavors to follow the copy are sincere, are from the heart.

As the earthly teacher reproves and corrects the pupil, so with much long-suffering and patience the Lord reproves and corrects the pupils in the school of Christ. Will this fact not explain many chastisements which are necessary for every son whom the Father would ultimately receive to home and glory, every one of whom must be conformed to the image of his Son, who is the express image of the Father's person? Let us, then, begin afresh, on a new page as it were, to copy the character likeness of our perfect Father in heaven. Let us no longer look at ourselves and our past attainments; but, as the Apostle says, forgetting the things which are behind and pressing on toward the things which are before, let us labor with patience to learn the all-important lessons connected with our discipleship and the gracious hopes set before us in the promises of our Father's Word.

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Warren, Pa. ..... " 5
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Bradford, Pa. ..... " 8, 9
Olean, N. Y. ..... Oct. 10
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Brockwayville, Pa. ..... " 12
Falls Creek, Pa. ..... " 13
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Washington, N. J. ..... " 11
Easton, Pa. ..... " 12
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Lonaconing, Md. ..... " 7
Hagerstown, Md. ..... Oct. 8
Washington, D. C. ..... Oct. 9, 10
Baltimore, Md. ..... Oct. 11
Annapolis, Md. ..... " 12
Galloways, Md. ..... " 13
Wilmington, Del. ..... " 14

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Dubuque, Ia. ..... " 3
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Muscatine, Ia. ..... " 6
Burlington, Ia. ..... " 7
Keosauqua, Ia. ..... Oct. 9, 10
Moulton, Ia. ..... " 11, 12
Chariton, Ia. ..... " 13, 14
Red Oak, Ia. ..... Oct. 15
Glenwood, Ia. ..... " 16
Omaha, Neb. ..... " 17

BROTHER E. F. CRIST

Clarington, Ohio ..... Oct. 1
Marietta, Ohio ..... " 3
Parkersburg, W. Va. ..... " 4
Ashland, Ky. ..... " 5
Ironton, Ohio ..... " 6
Portsmouth, Ohio ..... " 7
Wellston, Ohio ..... Oct. 8
Nelsonville, Ohio ..... " 10
Lancaster, Ohio ..... " 11
Crooksville, Ohio ..... " 12
Zanesville, Ohio ..... " 13
Newark, Ohio ..... " 14

BROTHER A. J. ESHLEMAN

Hurt, Va. ..... Oct. 8
Roanoke, Va. ..... " 10
Clifton Forge, Va. ..... " 12
East Radford, Va. ..... " 14
Princeton, W. Va. ..... " 15
Honaker, Va. ..... " 16
Coeburn, Va. ..... Oct. 17
Bluefield, W. Va. ..... " 18
Portsmouth, Ohio ..... " 19
Patrick, Ky. ..... " 20
Paintsville, Ky. ..... " 21
Ashland, Ky. ..... " 22

BROTHER M. L. HERR

Wyndmere, N. Dak. ..... Oct. 2, 3
Appleton, Minn. ..... Oct. 4
Ipswich, S. Dak. ..... " 6
Mellette, S. Dak. ..... Oct. 7, 8
Conde, S. Dak. ..... Oct. 10
Huron, S. Dak. ..... Oct. 11, 12
Miller, S. Dak. ..... Oct. 13
White, S. Dak. ..... " 14
Mitchell, S. Dak. ..... Oct. 16, 17
Chancellor, S. Dak. ..... Oct. 18
Menno, S. Dak. ..... Oct. 19, 20
Yankton, S. Dak. ..... Oct. 21

BROTHER W. M. HERSEE

Owen Sound, Ont. ..... Oct. 1-3
Bognor, Ont. ..... Oct. 4
Meaford, Ont. ..... Oct. 5, 6
Collingwood, Ont. ..... " 7, 8
Barrie, Ont. ..... " 9, 10
Elmvale, Ont. ..... Oct. 11
Midland, Ont. ..... Oct. 12, 13
Orillia, Ont. ..... " 14, 15
Lindsay, Ont. ..... " 16, 17
Peterboro, Ont. ..... " 18, 19
Havelock, Ont. ..... " 21, 22
Sterling, Ont. ..... " 23, 24

BROTHER G. S. KENDALL

Rogue River, Ore. ..... Oct. 1
Medford, Ore. ..... Oct. 3, 4
Ashland, Ore. ..... " 5, 6
Chico, Cal. ..... Oct. 7
Paradise, Cal. ..... " 8
Sacramento, Cal. ..... Oct. 10, 11
Lodi, Cal. ..... Oct. 12
Stockton, Cal. ..... Oct. 13, 17
Modesto, Cal. ..... Oct. 14
Oakdale, Cal. ..... " 15
Tuolumne, Cal. ..... Oct. 18, 19
Richmond, Cal. ..... Oct. 20

BROTHER S. MORTON

Indianapolis, Ind. ..... Oct. 1-3
Martinsville, Ind. ..... Oct. 4
Cooper, Ind. ..... Oct. 5, 6
Mitchell, Ind. ..... Oct. 7
Sparksville, Ind. ..... " 8
Bedford, Ind. ..... " 10
Montgomery, Ind. ..... Oct. 11, 12
Washington, Ind. ..... Oct. 13
Vincennes, Ind. ..... " 14
Bicknell, Ind. ..... " 15
Evansville, Ind. ..... " 17
Wadesville, Ind. ..... " 18

BROTHER W. H. PICKERING

Scotland Neck, N. C. ..... Oct. 2, 3
Rosemary, N. C. ..... Oct. 4
Enfield, N. C. ..... " 5
Rocky Mount, N. C. ..... " 6
Wilson, N. C. ..... " 7
Wilmington, N. C. ..... Oct. 9, 10
Hayne, N. C. ..... Oct. 11, 12
Fayetteville, N. C. ..... Oct. 13
Selma, N. C. ..... " 14
Wendell, N. C. ..... " 15
Raleigh, N. C. ..... " 17
Louisburg, N. C. ..... " 18

BROTHER G. R. POLLOCK

Spring Valley, Ill. ..... Oct. 1
Bloomington, Ill. ..... " 2
Chicago, Ill. ..... " 3
Pullman, Ill. ..... " 5
Hegewisch, Ill. ..... " 6
Blue Island, Ill. ..... " 7
Joliet, Ill. ..... Oct. 8
Hammond, Ind. ..... " 10
Michigan City, Ind. ..... " 11
La Porte, Ind. ..... " 12
South Bend, Ind. ..... " 13
Mishawaka, Ind. ..... " 14

BROTHER C. ROBERTS

Fernie, B. C. ..... Oct. 1
Lethbridge, Alta. ..... Oct. 2, 3
Bow Island, Alta. ..... Oct. 4
Medicine Hat, Alta. ..... Oct. 5, 6
Maple Creek, Sask. ..... Oct. 7
Swift Current, Sask. ..... " 8
Herbert, Sask. ..... Oct. 9, 10
Chaplin, Sask. ..... " 11, 12
Moose Jaw, Sask. ..... Oct. 13
Regina, Sask. ..... " 14
Yorkton, Sask. ..... " 15
Kamsack, Sask. ..... Oct. 19, 20

BROTHER R. L. ROBIE

Marinette, Wis. ..... Oct. 1
Vulcan, Mich. ..... " 3
Manistique, Mich. ..... Oct. 4, 5
Sault Ste. Marie, Mich. ..... " 6, 7
Copemish, Mich. ..... " 9, 10
Empire, Mich. ..... " 11, 12
Manistee, Mich. ..... Oct. 13, 14
Muskegon, Mich. ..... " 16, 17
Mears, Mich. ..... Oct. 18
Grand Rapids, Mich. ..... " 19
Sparta, Mich. ..... " 20
Otsego, Mich. ..... " 21

BROTHER E. D. SEXTON

Erie, Pa. ..... Oct. 1
Buffalo, N. Y. ..... " 3
Niagara Falls, N. Y. ..... " 4
Niagara Falls, Ont. ..... " 5
St. Catharines, Ont. ..... Oct. 6, 7
Beamsville, Ont. ..... Oct. 8
Hamilton, Ont. ..... Oct. 9, 10
Brantford, Ont. ..... " 11, 12
Woodstock, Ont. ..... " 13, 14
Ingersoll, Ont. ..... Oct. 15
Galt, Ont. ..... Oct. 16, 17
Preston, Ont. ..... Oct. 18

BROTHER W. J. THORN

Manitowoc, Wis. ..... Oct. 1
Clintonville, Wis. ..... " 3
Marian, Wis. ..... " 4
Shiocton, Wis. ..... " 5
Black Creek, Wis. ..... " 6
Green Bay, Wis. ..... " 7
Bonduel, Wis. ..... Oct. 8
Marinette, Wis. ..... " 10
Plover, Wis. ..... " 11
Stevens Point, Wis. ..... " 12
Junction City, Wis. ..... " 13
Marshfield, Wis. ..... " 14

BROTHER T. H. THORNTON

St. Joseph, Mo. ..... Oct. 1
Kansas City, Mo. ..... " 3
Lawrence, Kans. ..... " 4
Topeka, Kans. ..... " 5
Emporia, Kans. ..... " 6
Newton, Kans. ..... " 7
Hutchinson, Kans. ..... Oct. 8
Garden City, Kans. ..... " 10
Syracuse, Kans. ..... " 11
Holly, Colo. ..... " 12
Lamar, Colo. ..... " 13
Rocky Ford, Colo. ..... " 14

BROTHER W. A. THRUTCHLEY

Milford, N. H. ..... Oct. 1
Nashua, N. H. ..... " 3
Hanover, N. H. ..... " 4
Wilder, Vt. ..... " 5
St. Johnsbury, Vt. ..... Oct. 7, 10
Newport, Vt. ..... Oct. 8
Morrisville, Vt. ..... Oct. 11
Burlington, Vt. ..... " 12
Rutland, Vt. ..... " 13
Pownal, Vt. ..... " 14
N. Adams, Mass. ..... " 15
Pittsfield, Mass. ..... " 17

BROTHER L. F. ZINK

Baintree, Alta. ..... Oct. 1
Calgary, Alta. ..... Oct. 2, 3
Vernon, B. C. ..... " 6, 7
Kamloops, B. C. ..... " 9, 10
Agassiz, B. C. ..... Oct. 12
Vancouver, B. C. ..... Oct. 13, 17
Chilliwack, B. C. ..... Oct. 14
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I.B.S.A. Berean Bible Studies

With the aid of

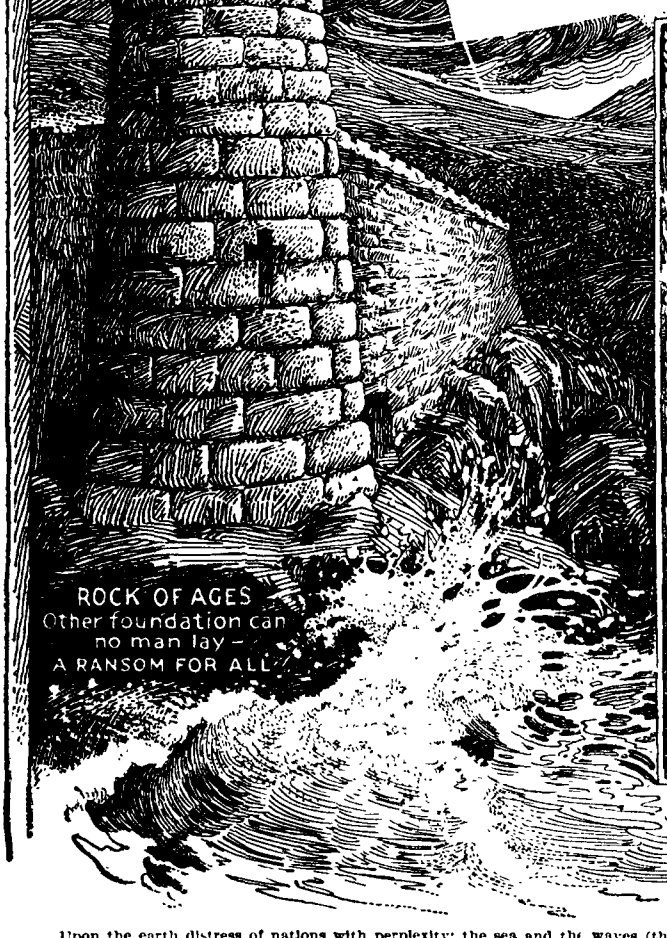
Tabernacle Shadows of the Better Sacrifices

Chap. II. "The Priesthood"

Week of Nov. 7 . . Q. 7-15 Week of Nov. 21 . . Q. 24-30
Week of Nov. 14 . . Q. 16-23 Week of Nov. 28 . . Q. 31-36

The Watch Tower

and Herald of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XLI SEMI-MONTHLY No. 19

Anno Mundi 6049—October 1, 1920

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI OCTOBER 1, 1920 No. 19

THE GLORY OF ZION

ISAIAH'S RHAPSODY NO. 2B

"I will greatly rejoice in the Lord, my soul shall be joyful in my God."—Isaiah 61. 10.

ZION'S mourners are not only to be given a garland for ashes and the oil of joy for the spirit of heaviness; not only are they to grow up into sturdy trees of righteousness for the glory of Jehovah, as is shown by Isaiah 61:3; but more than that, they are to be most useful in the divine economy. The church is not saved and exalted to the unparalleled plane of life merely for her own sake. No: as she is now being 'baptised into sacrificial death for the sake of the dead world' (1 Corinthians 15:29), so in the reconstruction age just ahead her blest employ will be to scatter the illuminating rays of truth and to help a needy world to practice that truth in deeds of righteousness.

Just as the studies in a normal school are not arranged solely for the benefit of the prospective teachers learning there, but more particularly for the future pupils, so with the church: she learns obedience, as did her Lord and Head; she learns to love, not merely God's creatures, but, even more so, his laws and his principles; she learns to look to her Head for heavenly wisdom: and all this is that she might be fitted to be a consort and companion of Christ Jesus in blessing the residue of men.

4. "And they shall build the old wastes,
And they shall raise up the former desolations.
And they shall repair the waste cities,
The desolations of many generations.
5 And strangers shall stand and feed your flocks,
And foreigners shall be your plowmen and vinedressers.

6 "But ye shall be named the priests of Jehovah;
Men shall call you the ministers of our God:
Ye shall eat the riches of the gentiles,
And in their glory shall ye boast yourselves.
7. For your shame ye shall have double;
And for confusion they shall rejoice in their portion:
Therefore in their land they shall possess the double:
Everlasting joy shall be unto them.

8 "For I the Lord love judgment,
I hate robbery for burnt offering;
And I will direct their work in truth,
And I will make an everlasting covenant with them.
9 And their seed shall be known among the gentiles,
And their offspring among the people:
All that see them shall acknowledge them,
That they are the seed which the Lord hath blessed."

WASTE PLACES RECLAIMED

The outcome of the mission recounted in the first three verses of the chapter is here given. The waste places of the bygone age, the Jewish age, and in large measure the whole present evil world, shall be built again. The Jewish polity shall be established on a truly happy basis; because of the fact that the New Covenant shall be in operation in place of the old. (Ezekiel 16:60) That the ancient worthies and those believing Jews who will coöperate with them are to have a share in this building work is shown by the statement: "And [the children] of thee shall build the old waste places;" but this all under the supervision of the Servant Class, the great Messiah, the Greater-than-Moses, as is elsewhere shown: "*Thou* shalt raise up the foundations of many generations; and *thou* shalt be called the repairer of the breach, the restorer of paths to dwell in". Isaiah 58:12.

Again, this issue of the Servant's work is the same as that depicted in 49:8 —"to establish the earth, to cause to inhabit the desolate heritages". There can be no reasonable doubt that these promises involve literal and physical restitution for the land of Palestine; but the groundwork for all that is the restoration of the people, the restoration of faith and hope and supreme reverence for Jehovah as the one God, whose will, yes, whose slightest preference shall be their delight and law. As it is written: "It shall come to pass in that day, that the Lord shall stay his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea".—11:11.

Again, to the Servant Class it is promised: "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited". (54:3) That the building is by divine authority is shown by the words addressed, more particularly, to Israel after the flesh: "Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities [by both expiatory and substitutionary means] I will also cause you to dwell in the cities and the wastes shall be built. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that *I the Lord* build the ruined places and plant that that was desolate; *I the Lord* have spoken it, and *I will do it.*"—Ezekiel 36:33-36.

THE DELIVERER DEVELOPED AND BORN

The extent of this work is implied by another prophet: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein". (Zechariah 2:4) In fact this New Jerusalem, this heavenly city, this dominion of earth exercised by a heavenly Sovereign, will expand so greatly from its starting point in literal Jerusalem that it will take in the whole world, "from the river even to the ends of the earth". (Zechariah 9:10) "For thy wastes and thy desolate places, and the land of thy destruction, which even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away."—Isaiah 49:19.

It was doubtless these very passages which the Apostle Paul had in mind when in writing to the Romans he said: "And so all [fleshly] Israel shall be saved: as it is written, There shall come out of Zion a deliverer and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins" —their past sins, through the blood of the New Covenant. This great Deliverer Class has been in process first of development then of birth throughout this gospel age. The Head was born more than eighteen centuries ago; and now the body is being brought to the birth in the first resurrection. When the body is complete, all the members thereof shall be established with Jesus, their Head, on Mount Zion (Revelation 14:1) and in due course shall issue forth from that impregnable fortress in the *epiphany*, or bright-shining. The effect will be a general reformation in the hearts and lives of Jacob. His ungodliness, his lack of reverence, his inclination to worship creatures or ambitions, rather than Jehovah, the one God worthy of worship, shall be turned aside, or supplanted, by a deep and abiding appreciation of the love of Jehovah.—Isaiah 26:13; 25:9, 1.

HUMAN LOWLANDS RAISED UP

If we look at the terms used in this verse (61:4) in a symbolic way, the wastes would seem to picture the barren state of human society, so often made mention of by this Prophet. This great barren expanse, the middle classes of mankind, need only the waters of truth, the sub-soiling by the plowman of trouble, the sowing of instructions in righteousness to make them fertile, productive, and refreshing. Furthermore, not only are the main desert expanses to be made fruitful but also the bog-land, the lowland, the swamp, slough, and morass classes of man are to be reclaimed and made not less glorious than their hitherto advantaged brethren. "Every valley [the low lands, just missing submergence by the sea, those of earth's heathen inhabitants who have lived far below a reasonable average opportunity for exercising and developing their latent powers of mind and body, almost useless and non-productive in the forward-looking and larger efforts of men] shall be exalted"—or, more properly, lifted up, raised up to one full, fair, and complete opportunity for gaining all the blessings God has in store for men.—40:4.

The most gladsome part of this message is the fact that the wastes belong to *bygone* days and the desolations to *former* times. What a sigh of relief it must bring when the inhabitants of the earth first realize that the imminence of death is past, that they need no longer fear disease and pestilence, unjust rents, the loss of their positions, or unrighteous application of judicial power; when the need for fearing evil men, evil angels, vicious animals, and dependent old age shall have passed for ever. With a gulp of emotion the keener-sighted of them will surely come to realize the situation and hasten to walk up the highway of holiness then open. (35:8) Tears of godly sorrow will doubtless move the juster ones as they remember the shameful treatment they have given both Christ Jesus and the church which is his body.—Zechariah 12:10.

UNDOING SIN'S HAVOC

In a word all this reconstruction, this restitution work, is a process of undoing the havoc which sin and Satan have wrought in the world in the long years of destitution of nearly all things, which constituted man's first princely endowment. The waste cities, the cardinal principles of wisdom, justice, love and power, which have become dilapidated, weather worn, and generally in ruins through the selfish misuse of generation ofter generation, shall be repaired. Correct knowledge and a spirit of unassuming discretion shall renew and perfect the intricate yet delightful passages of the sanctuary of wisdom, now broken down and largely abandoned. Truth, and the practice of it in righteousness, shall rear the stately walls and lofty buttresses of justice, now disintegrated and in desolate ruins. Good wishes, true kindness, and real helpfulness will rebuild, on no uncertain ground, the domicile of love. Mighty determinations and forceful strivings to conform themselves to the perfect will of God shall restore vigor, power, strength. Such is the work of the great Redeemer, Repairer, Restorer, among the ransomed of the Lord.

It will be noted that there are changes in the number and person of pronouns employed in this chapter. The passage opens with the first person singular ("The Lord hath anointed *me*"), the Servant Class as a unit; next the Word specifies mourners in Zion, referred to as *they* and *them*. In the fifth and sixth verses use is made of the second person plural; in the seevnth, eighth, and ninth verses return is made to the third person plural; while in the ninth verse the first person singular is again used. These differing pronouns seem to suggest that the unit or body, all of which can be spoken for by the Head, is really composite, or made up of many members. Moreover, since the Servant Class broadens out to include all those who have the true spirit of coöperation with the work of the kingdom, the Lord Jesus, the little flock, and the true fleshly Israel, the plural form is used in remarks which touch on the *work*, because that is shared in partitively, but the *anointing* and the clothing with garments (verses 1 and 10) are items of experience which apply exclusively to the body of Christ.

"Strangers shall stand and feed your flocks." No doubt the Jews looked for a fulfillment of this prophecy at the time of their return from Babylon in the first year of Cyrus. But any such fulfillment was too meager to satisfy even a highly colored imagination. Nor can we look for any very extensive fulfillment of this promise in the future; for one of the descriptions of

earthly kingdom conditions implies that the people themselves will plant vineyards and eat the fruit thereof (65:22), and one of the boons of the time to come is freedom from servitude and bondage of all kinds. But though there will be no servitude, there will be ever-extending activities of service; and such is the picture here. Service for others will be voluntary and entered into with a sense of appreciation of the privilege; "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall *cleave* to the house of Jacob."—14:1.

The menial offices which other nations are represented as filling on behalf of Israel must, therefore, be understood largely in a figurative way. The word "strangers" means gentiles, spiritual gentiles. The flocks of spiritual Israel will be the sheep of the Millennial age (Matthew 25:32), the "other sheep... which are not of this [gospel-age] fold". (John 10:16) While this work of feeding and nourishing the willing and obedient will be Messiah's work and all part of Jehovah's purpose (40:11), much of the detail will evidently be performed by those who are not members of that exalted body of Christ, or invisible kingly class. As it is expressed in the foregoing chapter: "And the sons of strangers shall build up thy walls, and their kings [the ancient worthies] shall minister unto thee. ... The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel."—60:10, 14.

JEW FIRST, GENTILE AFTERWARD

Fleshly Israel had the first opportunity of becoming spiritual Israel, but most of that people spurned it. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof". (Matthew 21:43) It was for this reason that the Apostle could say that he was "the minister of Jesus Christ to the gentiles" (Romans 15:16), and could and did warn the gentile believers in Jesus: "Wherefore remember, that ye being in time past gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world: ... now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God".—Ephesians 2:11, 12, 19.

Having been themselves aliens and strangers from God, having gone through the experiences allotted to the fold of this age, all the members of Christ's body, even as their Head (Hebrews 2:17), shall know how to appreciate the difficulties of the then gentiles. But their sympathy for the gentiles will not hinder them from teaching them and so dealing with them that all the appreciative ones will soon cease to be aliens, cease to be strangers, and become sons of the Everlasting Father.

These aliens have a great deal to do with the ploughman experiences of the time of trouble. (Amos 9:12, 13) The reason they bring on the time of trouble is that they cherish the idea of a godless, fifth universal empire. All of the world who hold to such a thought are spiritual gentiles. The spirit-begotten ones who hold such a thought are drunk with the wine of Babylon's pollution. The minds and hearts of Christendom have already been ploughed somewhat. Many of their supposedly basic ideas of life have been submerged by the troubles of the last six years. More will be necessary, until new and well-broken soil of the heart is laid open to the good seed of the kingdom.

STRANGE PLOWMEN AND VINEDRESSERS

Strangers are to be not only plowmen but also vinedressers. The vine of the earth is now ripe and the grapes are already being gathered and pressed. The fruitage of man's efforts to govern the earth without God are all now very manifest. And because there was not the proper pruning of the vine to make it conform to the divine purposes, the fruit is bitter and unworthy of all the great labor and effort, the sweat and blood, that have been expended on its development. As in countries where extensive grape culture is carried on, the vines are cut down almost to the ground in order to produce the most delicious vintage, so the vine of the earth will require much "dressing", much pruning before it can fit into the Lord's arrangements. The wild, the unchecked, selfishly ambitious growth of woody vine will have to be gotten rid of. And after the full establishment of Christ's kingdom little prunings, little chastisements will have to be administered, to keep down the self-will suckers and to encourage the God's-will fruit.

But while the offspring of spiritual gentiles have to do with the causing and with the carrying on of the time of trouble which shall plow the hearts and prune the ideas of men, and erstwhile strangers to the divine plan of the ages shall coöperate on the human plane toward the feeding of those "an hungered" (Matthew 25:35), the strictly priestly offices shall be performed only by the great High Priest, he after the order of Melchizedec. (Psalm 110:4; Hebrews 7:3) The participation of the church in the priestly work is not only shown here (Isaiah 61:6) by the plural pronoun, but it is clearly expressed elsewhere: "*They* shall be priests of God and of Christ, and shall reign with him a thousand years". (Revelation 20:6; 1:6) Thus Israel, the true Israel, shall attain its original ideal and become "a kingdom of priests". (Exodus 19:6; Ezekiel 44:11; 1 Peter 2:5, 9) The now aliens, strangers and foreigners, shall call them this, and bring their offerings to them—even the offerings of "a broken and a contrite spirit".—Psa. 51:17.

This glorious anointed company, Jesus the Head and the church his body, are servants or messengers "in those things pertaining to God". (Hebrews 2:17; 5:1-6) As the typical priests ate of the "gifts" (howbeit not of the "sacrifices for sins" Hebrews 13:10) which were offered to Jehovah as free-will and thank-offerings, and as those offerings, whether of flesh or other food, were of the best which the people had, so this antitypical priesthood will accept in the name of Jehovah the best that mankind will have to offer—the

treasures of the human hearts which will be throbbing and beating with gratitude and love. They make this acclamation of praise only after they have come to recognize Jehovah as "*our* God".—Isaiah 25:9.

These things will not be accepted as the unwelcome dole of cold charity, as to a half-mendicant and unauthorized priesthood, but they will be taken as of right; for those who are meek enough to follow in the Master's footsteps during the humiliation and ignominy of this age "shall inherit the earth". (Matthew 5:5) Theirs shall be "the heathen for inheritance and the uttermost parts of the earth for possession". (Psalm 2:8) Of course such gifts will not enrich these priests in a temporal way; for they will already have more than all the earth has to offer. (Isaiah 66:12) Nor will such tithing impoverish the world: it is love's miracle, the giving that is gaining.

ZION'S GLORY AND DOUBLE INHERITANCE

The Messiah, the Servant of the Lord, will succeed not only to the wealth of the gentiles, but also to their glory. Such glory and splendor as the gentiles have had are all discernible in the four preceding world dominions, the Babylonian, the Medo-Persian, the Grecian, the Roman. Babylon was the *glory* of the Chaldees' excellency; Persia tried to govern by *stable laws;* the Greeks prided themselves on *culture,* and the generally more æsthetic things of life; Rome and all of her mongrel offspring have believed in and relied on *force.* True glory is the halo of true virtue; and the glorified church will have this glory, as well as all the best that man has known.—Revelation 21:4; Zechariah 2:11; 1 Corinthians 3:21, 22.

"Instead of your shame [ye shall receive a] double [inheritance]! (*Rotherham*) The thought of this word double seems to be *duplicate.* Their former shame shall be fully made up by their then present honor. Thus previous treatment is justified; for as their shame has been in double measure and ignominy their lot, they shall have a double portion of favor, the portion of the firstborn (Deuteronomy 21:17), and everlasting joy.

"And instead of disgrace, they shall shout in triumph over their portion." It has been a reproach in the eyes of the world to be associated with the Lord Jehovah and his work. (Psalm 44:15, 16) So twisted are the minds of people that they think it a disgrace to worship the true God. All this shall be changed; for "the rebuke of his people shall he take away from off all the earth". (Isaiah 25:8) "Whereas thou hast been forsaken and hated, . . . I will make thee an eternal excellency, a joy of many generations."—60:15.

In their own estate, when they have attained the divine nature and not before, they shall have this recompense. Immeasurable confusion has been wrought in the lives of the Lord's people by trying to sidestep the cross phase of their experiences, by trying to obviate the ignominy of a sacrificial death, and by trying to gain some glory or approval in the eyes of the world. It cannot be done with honor to the Lord; for the gospel is now "with persecutions". (Mark 10:30) Now is the cross; then is the crown. No cross, no crown. We cannot have the glory here and there too; for the standards are different.—2 Corinthians 4:17.

Insofar as this promise applies to the fleshly seed of Abraham, it spells for them happiness in the land of Palestine, and joy age-abiding.—Isaiah 35:10; 51:11; Hosea 3:4, 5.

THE INSINCERE BURNT-OFFERING

Jehovah is a lover of justice, and will allow no true sacrifice to go unrequited. Sacrifice is abnormal and does not enter into the requirements of normal conditions. Jehovah will not only not do any injustice himself, but he cannot and will not encourage iniquity by acceptance made with plundered substances. To do so would be to make himself a party to the fraud. "The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8) "For the righteous Lord loveth righteousness." (Psalm 11:7) To the Jewish nation Jehovah said: "Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: I accept this at your hand?" (Malachi 1:13) "To what purpose is the multitude of your sacrifices unto me? saith the Lord."—Isaiah 1:11.

Since a burnt-offering was supposed to represent the thankful prayer of the *offerer,* it follows that any insincere burnt-offering would be hypocrisy, the most inexcusable of crimes. (Jeremiah 9:24) Jehovah's standards for the Jews were very high: "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things I hate, saith the Lord".—Zech. 8:16,17.

The hypocritical prayer of thanksgiving by the nominal spiritual Israelite would be: O Lord, I thank thee that thou hast not interfered with all of my rascality; that thou hast permitted me to oppress the weak, to devour widows' houses, to take advantage of the orphan, to bear false witness against my enemies, to make or to lobby through unjust laws for the preservation of exclusive privileges, to persecute them that love thee, to make war in thy name for glory, for commerce, or for dominion, world without end, Amen.

Would such gratitude be acceptable to Jehovah, the God of righteousness and truth? Verily not. The weeping and wailing and gnashing of teeth of the greatest trouble time await with proper retribution the iniquitous offerers of such hypocritical burnt-offerings.

But returning to the happier theme, Jehovah promises that he will direct the work of the church in truth, or as one version has it: "Therefore will I give their reward with faithfulness". He who during the trial time of this gospel age has worked in them "both to will and to do his good pleasure" (Philippians 2:13), will still be with them and guide them that they may still work all things according to the counsel of his own will. (Ephesians 1:11) This in itself will be an exceeding great reward. (Genesis 15:1) "His reward is with him and his work before him." (Isaiah 62:11) The privilege of doing the work of the Lord is a very considerable part of the reward for previous faithfulness. "Thou hast been

faithful in a very little, have thou authority over ten cities."—Luke 19:17.

SURE MERCIES OF DAVID

Another important part of the reward is the establishment of the everlasting covenant with them. In another passage this covenant is linked with the sure mercies of David. (Isaiah 55:3) "The sure mercies of David," or the sure blessings offered to David, consisted in the promise: "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." (2 Samuel 7:12) This was restated in another place: "Jehovah hath sworn in truth to David; he will not turn from it: *of the fruit of thy body will I set upon thy throne*".—Psalm 132:11.

The promise was understood to apply not only to Solomon but to the everlasting phase of Israel's dominion. The Apostle Paul, under the guidance of the holy spirit, explained to the Pisidian Jews that this promise to David was still effective and that its real fulfillment was found in the resurrection of Jesus Christ from the dead (Acts 13:34) There it became *everlastingly* secure, hence shown to be an everlasting covenant or agreement, because it had passed from the stage of a promise to the realization of the fact. This One should sit "upon the throne of David.... to order it, and to establish it.... for ever". (Isaiah 9:7) As long as the throne of David, which was the throne of Jehovah in respect to the earth (1 Chronicles 29:23), persists, it shall be occupied by the antitypical David and shared in by his faithful associates.—Rev. 3:21.

This age-abiding covenant will be solemnized (*Rotherham*) as soon as the work of this gospel age is complete. Then, all questions as to the rightful dominion of the earth being settled—it will be neither Babylonian, Persian, Greek, Roman, German, British, Bolshevik, nor "Red", but Christ will be all and in all—, the blessings made possible by a peaceful reign will begin to flow out to the beneficiaries of that covenant. (Jeremiah 31:31-34) This dispensing of blessings was pictured by the reign of Solomon.

A prominent phase of this covenant's opportunities which reaches more particularly to the fleshly seed reads: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me". (Jeremiah 32:40) And again to Abraham: "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee". (Genesis 17:7) To these Israelites "pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises".—Romans 9:4.

In the beginning of the gospel age the Jews had the first opportunity to receive all of the highest blessing promised to Abraham, namely, the privilege of being the spiritual seed, which seed is Christ. As Peter, "filled with the holy spirit", said: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you *first* God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:25, 26.

When this everlasting covenant is established it will not be long until the seed, the ancient-worthy and Jewish nucleus, shall become renowned among the other peoples, who shall have been greatly humbled and whose hopes of a godless world empire shall have been crushed in the time of trouble. The reason for this renown is that Jehovah's blessing is upon them:

> "For I will pour water upon him that is thirsty,
> And floods upon the dry ground:
> I will pour my spirit upon thy seed,
> And my blessing upon thine offspring."—Isaiah 44:3.

The blessings of knowledge, and acquaintance with the character of Jehovah, will have the effect of turning the fleshly seed away from iniquities, as it has already had the same effect with the members of the spiritual seed.—Acts 3:26; 2 Corinthians 7:1; Rom. 11:26, 27.

The gentiles shall acknowledge this work of grace in the hearts and these tangible blessings in the lives of those who first grasp the idea of Messiah's kingdom. They shall be drawn into a closer examination of the matter and into a keen desire for a knowledge of Jehovah's ways (Isaiah 2:3); for Christ Jesus is "set to be a light of the gentiles, and for salvation unto the ends of the earth". (Acts 13:47) Some gentiles are blessed now (Galatians 3:14), but the most of them will be blessed in the future.

There is a distinction made between the "seed" of these priests and ministers, and the "offspring" of them through the earthly representatives of the kingdom. The fathers, the ancient worthies, are to be the children of Christ, in the initial sense of that word. (Psalm 45:16) No human instrumentality assists in the bringing forth of these first children of the covenant. But after the earthly phase of the kingdom is present and in working order the remainder of men who are brought forth from the tomb and especially brought back to fullness of life will be with the cooperation of the "princes" or human "kings". (Revelation 21:24) It is not in any physical sense that the nations will be their offspring but rather in a spiritual way, as converts, in the same way that the Jews were "children of the prophets" in the old days. (Acts 3:25) These same "fathers" will change their relationship to the spiritual seed, but not to the natural seed nor to the gentiles. The native-born seed, and the proselyte offspring will be equally blessed (Isaiah 44:3) and renowned if equally filled with the spirit of their King.

STAKES STRENGTHENED, CORDS LENGTHENED

Gradually this seed shall expand so that the earlier limits of the Jewish polity will be entirely inadequate. They will stretch forth the curtains of their habitations (Isaiah 54:2) until they encompass the whole world; for that seed shall be as the sands upon the seashore for number.—Genesis 22:17.

Then "he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth, because the

former troubles are forgotten and because they are hid from mine eyes," saith the Lord.—Isaiah 65:16.

These spiritual descendants of Zion shall be so prosperous as respects divine favor that all nations shall recognize their preëminent blessedness.

10. "I will greatly rejoice in the Lord,
My soul shall be joyful in my God;
For he hath clothed me with the garments of salvation,
He hath covered me with the robe of righteousness,
As a bridegroom decketh himself with ornaments.
As a bride adorneth herself with her jewels.

11. "For as the earth bringeth forth her bud,
And as the garden causeth the things that are sown in it to bring forth;
So the Lord God will cause righteousness and praise
To spring forth before all nations."

Finally, he who has spoken from verses 1-7 speaks again, Jehovah having ratified the work of this Servant and declared of it that it is conformable to justice. The Servant of the Lord rejoices that he is clothed with the garments of salvation which make him appear as a priestly bridegroom in wonderful union with his bride, to whom first his righteousness and then his glory by a vital and organic relationship are communicated. Now is the time for the robe of righteousness in the experiences of the church (Philippians 3:9); after a while will be the glory of the completed bride.

SALVATION AND RIGHTEOUSNESS

The Head speaks, both for himself and for the body, the appropriate division of the remarks being implied by the structure of the language:

[*Bridegroom:*]
"He hath clothed me with the garments of salvation,
[*Bride:*]
With a robe of righteousness hath he enwrapped me,
As a bridegroom decketh himself with a priestly head-dress
And as a bride decketh herself with her jewels."

The allusion of the head-dress is to the custom of Levantine bridegrooms to wear a special head-dress on the wedding day. (Canticles 3:11) The same word is employed here as that used in describing the attire of the high priest. (Exodus 28:2, 4) This is a beautiful fusion of both thoughts. The glorious Jesus is the antitypical High Priest and the Bridegroom of his church. No wonder Zion can rejoice, being clothed with deliverance and victory!—Rev. 19:1, 7; Psa. 40:16.

Just as surely as the seed germinates in the soil under the warm sun of spring, so shall the triumph of sacred world dominion arrest the eyes of all nations; for true religion shall on longer be divorced from success and the pursuit of happiness. The ideas and ideals of righteousness and praise shall be sown as seed in the soil of human hearts. Under the benign and enlivening rays of the Sun of Righteousness these precepts will germinate into practices. Righteous practices will bring divine favor and consequent blessings; and the praise of Jehovah God, the Giver of every good and perfect gift, will be the fruitage.

"O scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?"

"HEW DOWN THE CORRUPT TREE"

——October 31—Matthew 7:13-27——

THE IMPORTANCE OF OBEDIENCE — HOW TO DISTINGUISH BETWEEN FALSE TEACHERS AND TRUE — TWO CLASSES DEVELOPED IN THE CHURCH — CONJURING WITH THE NAME OF JESUS — UNAUTHORIZED SECTS TO GO DOWN DURING THE TIME OF TROUBLE.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."—Verse 19.

THIS lesson concludes the Sermon on the Mount, and was evidently intended to impress upon the minds of the Lord's people the importance of heeding what they had heard. It sets forth the good results of careful obedience, in contrast with the unsatisfactory results to those who would fail to obey. It is evidently not evil surmising to be on the lookout for false teachers, who our Lord declared would come among his sheep to mislead them. Neither can it be evil speaking to call the sheep's attention to such false teachers. The Master and the apostles foretold and forewarned against them, and so should all who are faithfully following the Master's example.

But we are to distinguish false teachers in the manner which our Lord and the apostles clearly indicated. However smooth, polished, educated, gentle, they may be on the surface, we must learn to know them better than by surface indications before we dare trust them as leaders of the flock. We must become intimately acquainted with them, their motives, their ambitions, their private life. This our Lord intimates by instructing us to beware of teachers if they are ravenous, greedy, selfish, even though outwardly they have a sanctimonious air. The Apostle Paul speaks of these, saying, "Grievous wolves shall enter in among you, not sparing the flock". The Apostle Peter declares: "Through covetousness shall they with feigned words make merchandise of you:...even denying the Lord that bought them". —Acts 20:29; 2 Peter 2:3, 1.

We are to balance the matter, however; and while vigilant to detect and resist the wolves in sheep's clothing, as well as out of it, we should remember our Lord's teachings on the other side of it—that those who are not against us are on our part, and that we should neither reprove as wolves nor disown as brethren those whose hearts, whose characters, give evidence that they belong to the Lord, even though they follow not with us in respect to his special service of the harvest, the promulgation of his present message, etc. In other words, we are to love all and wish God-speed to all who love the Lord and manifest his spirit, whether they associate with us or not. In a word, the divine rule is very broad and, at the same time, very narrow. It is narrow as respects discipleship and character. Faith in the redeeming blood, consecration to the Master and a manifestation of his spirit are the lines of discipleship, broad within themselves, but narrow as compared to the lines of the world.

HOW TO KNOW FALSE FROM TRUE

Anticipating our inquiry as to how to know false from true our Lord says: "Ye shall know them by their fruits". He illustrates by suggesting that grapes are not to be

expected on thorn-bushes nor figs on thistles, although it is said that in Palestine there is a thorn-bush with a fruit somewhat resembling grapes and a thistle with heads shaped like figs. Nevertheless, no one is in serious danger of being deceived thereby. Nor should any among the Lord's people be in doubt respecting the character and the fruitage of the life of any follower of Christ.

The thought is that the Lord's true people are of such a kind that the fruit of their lives is nourishing and refreshing toward all who have fellowship with them. On the other hand there are persons who, thistlelike, always scatter false doctrines, evil surmisings and errors. Others, like thorn-bushes, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure, those with whom they come in contact. The intimation is that the Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them and the under-shepherds who would gladly lay down life in the service of the flock. The one class are continually mischief-makers, underminers, destroyers. The other class are helpers, builders, strengtheners, peacemakers.

Not content with giving us a word-picture distinguishing between wolves and sheep, between injurious plants and fruitful ones, our Lord next institutes one still more searching—contrasting a healthy fruit-tree with a diseased or evil one, contrasting a healthy Christian with a perverted and misguided one. He declares that a sound tree brings forth good fruit, but a corrupt or diseased tree brings forth undesirable, evil fruit. How we have all witnessed this in nature! Sound apples come from good apple trees, that are in healthy condition. But knotty, wormy, unsatisfactory fruit comes from trees that are diseased, undernourished, uncared for, unpruned, attacked by worms, etc.

In this illustration our Lord seems to refer to the fact that those who are his disciples, sound and proper enough to begin with, might become evil, might lose their spiritual strength and fruitfulness, their carefulness. So the Christian who would add to his attainment in knowledge is liable to decline in spirituality unless he have spiritual nourishment of the right sort. As without pruning, a tree would develop suckers, which would corrupt it and ultimately destroy its fruitfulness, so the Christian needs the discipline, the pruning, that he may develop in character and in the graces of the holy spirit. Our heavenly Father is the great husbandman and has promised us the proper care. Yet it is not exactly with us as with the trees; for because of our higher endowment, our godlike quality of individuality, will, we are dealt with differently.

CONJURING IN THE NAME OF JESUS

Continuing his discourse, our Lord implies eventually a great number of nominal followers devoid of his spirit, not bringing forth the fruitage he desires, not members of his called and chosen and faithful class, though outwardly, nominally, all of these. Of this class he says that there shall be many. He points down to our day, saying "in that day", in the closing of the gospel age, in the testing time, in the time when he shall come to make up his jewels and to glorify this class as his bride, his associates in the kingdom. At that time, in our day, many will profess to know the Lord, claim to be prophesiers or teachers, to be casting out devils, opposing sin and multitudinous forms of evil, and to be carrying on mighty works, benevolent institutions, colleges, seminaries, etc., in his name. The Revised Version gives "by thy name", intimating that the name of Christ is used rather as a charm, to conjure by.

How true is this picture to the conditions of our day! How many take the Lord's name in vain, associating it with their enterprises, which are often in direct conflict with the Master's word and spirit. Why do they use his name? Simply as a talisman to conjure by, to increase their own influence, to satisfy their own minds, to make themselves believe that in doing their own wills they are doing the will of God. How true this is in respect to nearly all the religious institutions of our day! Take the churches, for instance. Recognizing more or less clearly the divine opposition to their sectarian spirit, creeds, methods and organizations they nevertheless are not satisfied unless they somehow connect the name of Christ with their institutions and arrangements.

But the testing time is on. The Lord will inquire respecting the fruit of these systems. He will not be deceived; yea, he will expose the bad fruit, that all may see that his judgment was just. It will be manifested that neglect of his Word has led to degeneracy, decay; that the suckers of worldly ambition, pride, wealth, show, have been cultivated, notwithstanding all the trying experiences which might have served to prune these. It will be shown that many of Babylon's prophets are false prophets, whose teachings have misguided the people and, instead of blessing, have done injury; instead of enlightening, have blinded. It will be manifested that many of them are ravening wolves in sheep's clothing, hungry with ambition for fame, prominence and honor of men, willing to barter the interests of the flock for their own personal aggrandizement. The day will declare it, will show it, will manifest it. The whole world shall be witness eventually that God's name was dishonored and his Word misrepresented, because false teachers were looking every one to gain from his own quarter, his own *denomination*.—*Isaiah* 56:11.

The Lord never knew the sects. He never recognized them. He never authorized them. They are of men and for men, not of the Lord nor for his glory. Claiming that all there is of Christianity is due to themselves, they are proud, boastful, not realizing that the Lord's true cause would have flourished far better without them in the simplicity of the early church, one in redemption through the precious blood and in consecration to the Redeemer. The gathering out of the bride class and the leaving of the remainder will in effect be saying, "I never knew you," never authorized you; and these sects will go down in the great time of trouble. We are glad, however, that the thousands and millions who have been deceived by these false systems will have a glorious opportunity during the Millennial age to come to a knowledge of the truth and to a right understanding of the character of God as revealed in the fulfillment of his gracious plan.

CONVENTION AT PITTSBURGH

THREE days of convention are arranged for in connection with the Annual Meeting of the Watch Tower Bible and Tract Society in Pittsburgh, Pa. As announced in our last issue the business session will be held on Monday morning, November 1, but the Saturday and Sunday preceding, namely October 30 and 31, are given over to a program calculated to be both enjoyable and edifying to all of those who are able to attend the meetings.

Eight speakers of experience are appointd to address the convention, the program beginning at 10:00 o'clock on Saturday and terminating Monday evening.

All of the regular convention sessions, including the business meeting on Monday, will be held in the Northside Carnegie Music Hall, Ohio Street, near Federal. The Sunday afternoon public meeting will be held in the Davis Theatre, Pittsburgh proper. Love feast will be held Monday e ening.

PRINCIPLES OF CHRISTIAN LIVING

—— NOVEMBER 7 — MATTHEW 6:19-34 ——

INVESTMENT OF OUR ASSETS IN HEAVENLY INDUSTRIES — BOTH PRINCIPAL AND DIVIDENDS SECURE— —THE APPROVAL OF JEHOVAH AND JESUS THE MOST PRECIOUS TREASURE — THE LIGHT AND THE DARKNESS — LABORING FOR THE INCORRUPTIBLE MEAT.

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—Matthew 6:33.

TREASURE is something in which one takes special pleasure and delight. It is in our thoughts and plans and hopes, an inspiration in our lives, and an incentive to energy, perseverance, and endurance for the hope which it enkindles. There are few people in the world who have no treasures; yet they are generally such as yield little satisfaction, being earthly and therefore perishable. Some find their treasures in wealth, fame, social distinction, house and lands, friends, home, family, etc., and in these they center their hopes. But all of these are subject to change and decay, and may, if the heart be centered in them, at any moment desolate the life, plunging the heart at once into an abyss of sorrow which can be measured only by the former high tide of its joy when life was young and hope new, before shadows of disappointment crossed the way.

The wealth, laboriously gathered and husbanded with much care, may vanish in an hour; the fame, so dearly won, may change to censure at the caprice of fickle public sentiment; the social distinction, which once bade to the uppermost seat, may bye and bye relegate to the lowest seat, as the despised and forsaken; houses and lands may disappear under the sheriff's hammer; friends long trusted may suddenly turn the cold shoulder and prove untrue or even treacherous; the home one loves must sooner or later break up; the family will be scattered, or death will invade it, or even the love that glowed on the home-altar may flicker and become uncertain or extinct. So the high hopes of early life, centered in earthly treasures, may in a few short years turn to ashes. How many have found it so! The moth of wear and the rust of time corrupt the fair earthly blessings; and thieves break through and steal the treasures of our possessions and our hearts, and desolation and gloom are the painful results. But it is not so with those whose treasure is laid up in heaven.

The all-important question then is, How can we lay up treasure in heaven, and what kind of treasures are accepted in that sure and safe depository?

We have the assurance of the divine Word that everything that is pure and holy and good is acceptable there. The chiefest of all treasures there is the personal friendship and love of Christ, "the chiefest among ten thousand," and the one "altogether lovely". (Canticles 5:10, 16) If we have gained this treasure we have gained One who never changes, One whose love never grows cold and from which nothing can separate us—neither tribulation, nor distress, nor famine, nor persecution, nor nakedness, nor peril, nor sword; for his love and friendship are not like those of the world, which forsake us in the hour of need. Neither can "death", which often consigns to forgetfulness the friendships of this life; "nor angels," even with all the superior charms of their purity and glory; nor the "principalities" and "powers" of darkness that are arrayed against us to separate the betrothed virgin of Christ from her beloved Bridegroom; nor any of the 'things present or to come'; "nor height" of temporary exaltation, "nor depth" of trouble and sorrow, "nor any other creature" [thing] in heaven or earth, separate from his special love the Lord's elect, who have found in him their chief treasure.—Romans 8:35-39.

Nor will any other creature in heaven or in earth receive from him those marks of special favor which are, and never will be, the chief joy of his beloved bride. Though the whole family of God in heaven and in earth (Ephesians 3:15) will be blessed through him, his wife coöperating with him in the work will alone be *his companion, his confidant, his treasure.* This close relationship of the church to Christ was set forth in the Lord's words to his typical people (Deuteronomy 14:2), which the Apostle Peter (1 Peter 2:9) shows belonged, not to them, but to their antitype, the elect church. To Israel he said: "For thou are an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth". And the Apostle, after showing that the typical people of God stumbled and proved themselves unworthy of such special favor, applies the promise to the gospel church, saying: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: *which in time past were not a people, but are now the people of God*".

And to us God has made exceeding great and precious promises—promises not only of redemption and deliverance from sin and death, and recognition as sons and heirs of God through Christ to the inheritance of eternal life, but more: he has called us by his grace to be the bride of his only Son and heir, the "heir of all things"; to be his intimate and eternal companion in all things; to be "joint-heirs" with him of all his possessions, so that 'all things are ours' also, 'if we are Christ's'; to be "partakers", too, of the "divine nature" and glory and kingdom; even to sit with him in his throne, and with him to constitute a "royal priesthood" in whom all the world shall be blessed.

Hear the invitation: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house [the world and its ambitions, hopes, and aims]; so shall the King [Jehovah's Anointed] greatly desire thy beauty; for he is thy Lord; and worship thou him". (Psalm 45:10, 11) What wonder is it if, when we receive such a message, we hesitate and feel that we are unworthy; that in our imperfection there can be no beauty in us that he should desire us, passing by even the angels in their purity and glory. Surely there must be some mistake! Has not the invitation come like the vision of a dream to be dispelled when sound judgment has awakened to realities? Ah, no! Hearken again, and be reassured of the voice of Jehovah, our God; for long ago he led his inspired Prophet to pen these lines for us, and now by his spirit he unseals our understanding and brings the matter to us with all the freshness of his own personality. But what "beauty" have I? I know that I have not all the graces of the spirit in their glory and perfection; but then, as I reflect, I realize that I wear the robe of Christ's righteousness; then have I not "the ornament of a meek and quiet spirit"? and have I not that faith wherewith it is possible to please God? Therefore I lay hold, with exceeding joy and gratitude, of even this gracious invitation, and, without presumption, I accept the blessed hope and press toward the mark of my high calling which is of God in Christ Jesus, humbly trusting that he who has begun the good work of grace in me will perfect it against that day when he would have me appear before him "without spot or wrinkle or any such thing".

No sooner is the gracious invitation thus accepted than the pleasure of the Lord is expressed to the prospective bride. Hear: Ye "shall be mine, . . . in that day when I make up my jewels". (Malachi 3:17) "Thine eyes shall see the king in his beauty." (Isaiah 33:17) 'I will give thee to eat of the hidden manna [John 4:32], and will give thee a white stone [a precious token of love], and in the stone a new name written [the name of the Bridegroom, henceforth to be ours—Acts 15:14], which no man knoweth [1 Corinthians 2:14] saving he that receiveth it.' (Revelation 2:17) "Lo, I am with you alway [in thought and loving oversight and care], even unto the end of the age." (Matthew 28:20) "Nevertheless I tell you the truth. It

is expedient for you that [personally] I go away . . . to him that sent me." (John 16:7, 5) "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that *where I am, there ye may be also.* . . . If ye love me, keep my commandments. And I will pray the Father, and he shall give you *another comforter, that he may abide with you for ever;* even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; *for he dwelleth with you, and shall be in you.* I will not leave you comfortless: I will come to you. . . . He that loveth me shall be loved of my Father, *and I will love* him, and will manifest myself to him. . . . We will come unto him, and make our abode with him."—John 14:2, 3, 15-18, 21-23.

Hear again, as the Lord lifts up his voice in prayer to his Father, and our Father, to his God, and our God (John 20:17): "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory. . . . I pray for them . . . which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."—John 17:24, 9, 10.

Precious words! Con them over and again, beloved of the Lord, that all their sweetness may permeate your souls and reinforce your waning powers with new vigor, courage, and zeal to press along the narrow way until your eyes shall see the King in his beauty.

Other treasures which we may lay up in heaven are those marks of just approval and distinction among all the good and holy which must result from zeal and faithfulness to the Lord and patient endurance of tribulation in his service *in the present life.* While an exceeding and eternal weight of glory is to be the inheritance of all the elect body of Christ who are now laying up treasure in heaven, the Apostle Paul clearly intimates that that treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time. (2 Corinthians 4:17, 18) Treasures also of mind and character we shall find laid up in heaven; for nothing that is good and true, and worthy of preservation, shall be lost to those who have committed their investments to the Lord's keeping. These are incorruptible treasures which neither the lapse of time nor the exigencies of circumstances will be permitted to wrest from us. The treasures in heaven will also include all those true and noble friendships founded in righteousness and truth here on earth, whether they be on the natural or the spiritual plane. For instance, one on the spiritual plane of being will not be disposed to forget or ignore the loving loyalty of a former earthly friendship which often ministered a cup of cold water to a thirsty soul in time of need. Surely some special marks of favor from the highly exalted ones will manifest the appreciation of the old-time friendships (Matthew 10:41, 42; Hebrews 6:10), and the reciprocation of such grateful, loving hearts will be a part of the treasure long laid up in heaven, then to be realized. Nor will the special friendships of those on the spiritual plane, begun and cherished here and now, lose any of their value and sweetness when mortality is swallowed up of life.

Oh, how precious will be the heavenly treasures when we view them in the light of the new dispensation—as glorious realities uncorrupted and incorruptible! With what joy shall the faithful begin to realize them when first they hear the Master's welcome "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord". (Matthew 25:21) Then will follow the welcome of all the glorified fellow-members of the anointed body; and if the jubilant songs of the angels hailed the advent of our Lord in the flesh, can we imagine them to be silent when the anointed body is received into glory, their work in the flesh having been finished? Surely not: if there is "joy . . . in heaven over one sinner that repenteth (Luke 15:7), the glad notes of jubilee will be raised very high when the church shall have finished her course and entered into her reward. And as the tidings spread to earth, through the established earthly phase of the kingdom, all creatures in heaven and in earth will be rejoicing together.

In this view of the heavenly treasures we can see what a marked influence such a hope and ambition must have on the present life. (1) It helps us to realize that the Lord, whose present and final commendation we so earnestly desire, is taking special notice of even the most trivial affairs of our daily life and of our conduct with reference to them, as well as when we pass through the great billows of temptation and trial that seem disposed at times to overwhelm us. (2) It helps us to realize that the future approval of even our present enemies is a treasure worth the seeking. Bye and bye the present opponent may be converted from the error of his way, and when he shall look back and call to mind the patient endurance, faithfulness, and uniform kindness of the man formerly despised, hated, reviled, and persecuted, the persecuting spirit may turn to mourning and repentance, and the former hatred, to love and admiration. This the Apostle intimates, saying: "Beloved, . . . have your conversation honest among the gentiles, that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation". (1 Peter 2:12) And this love, the reward of righteousness, will be a part of the treasure of the future. Even so we are told the nation of Israel will bye and bye look upon him whom they have pierced, and they shall mourn because of him. (Zechariah 12:10) This blessed satisfaction will be part of the Lord's treasure which, at his first advent, he laboriously laid up in Heaven's keeping. It was the prospect of this treasure that assisted him so patiently to endure mocking, ignominy, scorn, ingratitude, pain, and death. Under all his sufferings he did not grow discouraged or faint, but confidently looked to the joy of the future set before him—the joy of a renewed, grateful, and loving race. So also our heavenly Father has for six thousand years patiently borne with the ingratitude and wickedness of men, sending his rain and sunshine upon the just and the unjust, and at great cost providing for their redemption and restitution, which will eventually reveal to him also the treasure of grateful hearts which shall to all eternity ascribe to him the praise of their salvation. Similar will be the joy of all the faithful sons of God who likewise now lay up treasure in heaven.

Just as we now look back in loving remembrance upon the worthy character and noble example of a sainted father or a tender mother with a degree of appreciation which childhood could not realize, so will men bye and bye learn to appreciate every worthy character; and so every good and noble deed will eventually receive its due reward.

From the divine standpoint there are two great principles in operation: right and wrong, light and darkness. All the children of God, so far as they have received the holy spirit of begetting, are children of light. The world's condition is not that of light, but of darkness. (Ephesians 5:8; 1 Thessalonians 5:5) There are different shades of darkness, however. The Scriptures declare that "darkness shall cover the earth, and gross darkness the people". This darkness hates the light. "If ye were of the world the world would love his own." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Isaiah 60:2; John 3:19, 20; 15:19; Matthew 5:16.

The clause, "If therefore the light that is in thee be darkness," refers only to the church class and means, If the light of the holy spirit of our begetting become extinguished, how great will be the darkness!

When the Apostle says: "Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30), he evidently is warning us against losing the light that has illumined us—the spirit of our adoption. The caution, "Grieve not the holy spirit," implies that it will not leave suddenly without being grieved. We can readily

see that little things may be the entering wedge in the displacement of the spirit.

To whatever extent those begotten of the holy spirit as dear children of God allow that spirit to be displaced in their hearts by an evil spirit, to that extent darkness comes in. A little anger dispossesses a proportionate amount of love; a little envy, jealousy, or contention is very injurious. Love cannot dwell where strife is found. Whoever, therefore, having received the spirit of the Lord, allows a wrong spirit of the flesh to return and to displace the spirit of the new creature, will in that proportion go into darkness.

This darkness will not only cause the person to become more quarrelsome in disposition, but will affect him also in respect to his spiritual vision. As the enlightenment of the holy spirit gives him a better knowledge of the deep things of God, so, in proportion as this spirit is lost, the knowledge of the deep things will vanish, until there will be gross darkness. To whatever extent we lose the spirit of the Lord, the spirit of love, loyalty, and obedience, to that extent we lose its illumination.

The Apostle Paul speaks of the "mystery", which is explained as the peculiar relationship existing between Christ and the church. (Ephesians 3:3-6) No one can appreciate this mystery unless he is begotten of the holy spirit. If one loses the spirit of his begetting and goes into darkness, how great is that darkness! He loses all knowledge of that mystery.

It is impossible for us to read each other's hearts and to know positively the mainspring of activities in each other's lives; and hence the Lord's people are likely to be misunderstood by the world. The child of God is commanded to be "not slothful in business, fervent in spirit, serving the Lord;" he is also commanded to provide things needful for those dependent upon him: thus required to labor for his daily bread, he is brought into contact with others not begotten of the heavenly spirit like himself, but who have as the mainspring of activities the love of money—Mammon. It may be difficult from the world's standpoint to note the difference in the two spirits in the two classes, for both are active, energetic, patient, and persevering; and both are paid at the end of the week in the same coin, and both are counted by the world as servants of Mammon. Wherein then lies the difference?—Which are the servants of God, and how can we know them?

"By their fruits ye shall know them," said our Master. What will be done with the proceeds of the labor, is the only outward evidence we could have respecting what was the *motive* of the laborer. If the proceeds of the labor are merely accumulated in property or in banks or in old stockings, or if the proceeds of the labor over and above the necessities of life are merely used in gratification of the flesh, in trinkets, bric-a-brac, or other forms of self-gratification, or for evil purposes, the only reasonable deduction would be that the laborer was inspired to his energy by the spirit of selfishness and that he is a servant of Mammon. But if on the other hand the proceeds of energetic labor, after appropriating for the necessities of life, are used benevolently in the Lord's service of the Lord's people, in "distributing to the necessities of the saints", either temporarily or spiritually, or to the necessities of "the groaning creation"—if this be the use to which surplus moneys are put, the reasonable inference is that the laborer was energized by the spirit of the Lord, the spirit of love: for the use of the same in the Lord's service would be a proof of the motive and object of the laborer.

This simple rule (by which we may all test ourselves, even if we may not measure others by it too carefully) would seem to show us that the great mass of mankind are servants of selfishness, servants of Mammon, and not servants of God, whose main object after providing things decent and honest for themselves and their dependents, would surely be to use it to glorify God and to bless their fellow creatures. Let each one who has named the name of the Lord judge himself very carefully along this line, scrutinizing his own objects and methods, and determining according to this lesson whose servant he is—a servant of selfishness and of Satan, or a servant of love and of God.

Nothing of what we have said is intended to imply that it would be wrong for any of the Lord's people to own his own home or to enjoy some of the comforts of life; nor to make a reasonable provision for tomorrow, with a view to the necessities of his family, and for such uses as he may consider to be the Lord's will respecting him and the means entrusted to his stewardship. (2 Corinthians 8:21) But it would be a great mistake for the child of God to make, should he conclude that he must spend no money in the service of the Lord and of humanity until he has attained a certain competency in life.

The great argument which the adversary uses to enlist servants of Mammon, and to get the servants of God to attempt to serve both God and Mammon, is fear: fear of want, fear of distress. In our lesson, therefore, the Lord takes up this feature first, urging his followers, not as verse 34 would seem to represent the matter, to be thoughtless, indifferent and careless in respect to our food and clothing, but to be without worry—not *anxious* and fearful and troubled about tomorrow and its affairs. The plowman, when he breaks up the land, and the sower, when he scatters the grain, are taking thought for the morrow, in a proper, legitimate manner that has the divine approval: if they are God's children they are to plow in hope, and sow in hope, and wait for the crop in hope; and to trust that, if the Lord should permit some blight or drought to render their labors unfruitful, he nevertheless will not leave them destitute, but will care for them and provide for them in some way that will not interfere with their eternal interests. And they are to exercise their confidence in his goodness and expect that all the lessons of life are profitable ones in preparation for the eternal life, if they will be rightly exercised by them.

In this connection our Lord uses the lily of the field as an illustration. Indigenous to the soil, it has those things provided which are necessary for its development. The Lord did not choose a hot-house plant, dependent upon the horticulturist, but he chose a flower from the field. That flower grows under those conditions because the great Protector has arranged for its interests.

This does not mean for the plant to be idle; for if it were idle, it would die. The bulb is continually sending up nourishment to its stalks. It is not idle by any means. But does the plant do this by worrying? No. It merely uses the opportunities that come to it. It merely exercises its functions by the laws of its nature.

God makes provision for the lily in its native soil; and as it grows in its beauty, "even Solomon in all his glory was not arrayed like one of these". So is it to be with God's children. When the Father begets us as his children and we are placed under present conditions, we may be sure that he who so placed us made the necessary arrangements for us; that he is not unwise; that he has not put us in conditions that are unfavorable for us. They are all of divine arrangement, or supervision, or permission.

If we move ourselves out of these conditions, we may be responsible in some degree, but as long as we exercise no will of our own to take ourselves out of his providential care, we may be sure that all things will be overruled to work for good to us. If we then seek to adorn ourselves with all the graces of the holy spirit, and if we use the opportunities that are in our immediate grasp, we shall be using the means for our own development.

The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that he who began the good work in us is able to complete it unto the day of Jesus Christ.

This class, while just as active, just as fervent in spirit as any of the worldly, have not the fret, have not the

worry of the others; for the Lord Almighty has covenanted with them that he will do for them according to his heavenly wisdom what would be for their highest welfare. So then, these can rejoice

"In every condition, in sickness, in health,
In poverty's vale or abounding in wealth."

The Lord's people, while active in the affairs of life, are not working for the things of this life, but are seeking the kingdom of God; it is the first thing, the principal thing, the principal object of life and energy. God has promised his people a share in an everlasting kingdom which shall bless the whole world, and this exceeding great and precious promise fills the heart, fills the mind and constitutes with love and hope the mainspring of every question in life. And in seeking the kingdom, they are also seeking God's righteousness; for no one who loves unrighteousness will love God's kingdom, which will be the foe of all unrighteousness and sin. And only those who love righteousness and who labor for righteousness are in any proper sense seeking God's kingdom and its reign.

Our Lord assures us that if the main thought of our hearts is his service and the promotion of righteousness and an attainment of the kingdom which God has promised to them that love him, then we need carry no anxious cares respecting the future. As his disciples we will have trials and tribulations enough, day by day, and will need daily to lean upon the Bridegroom's arm as we seek to walk the narrow way. Sufficient for each day will be the evil of itself; and thanks be to God also, we have the promise that daily his grace shall be sufficient for us.

THE POWER AND AUTHORITY OF JESUS

— — NOVEMBER 14 — MATTHEW 8 AND 9 — —

THE OBJECTS OF JESUS' MIRACLES — TESTIMONY AGAINST THOSE WHO SAT IN MOSES' SEAT — SOME GENTILES IN AND MANY JEWS OUT OF THE KINGDOM OF CHRIST — ENCOURAGEMENT TO GREATER FAITH — JESUS BASELY AND ENVIOUSLY ACCUSED

"And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness."—Matthew 9:35.

ALTHOUGH the Great Teacher healed all manner of disease, it is a mistake to suppose that this constituted his mission as a whole or one of its most important features. His healings were performed with three ends in view:

(1) To draw attention to his message.

(2) To be illustrations of his great work of the future when in kingdom power and glory he shall heal all diseases, uplifting mankind out of sin and death conditions completely.

(3) They were tests of the Master's own faithfulness to his consecration vow; for throughout his healing ministry he laid down his life, so that after three and a half years of activity the Perfect One had so exhausted his vitality that he could not carry his own cross, as the thieves who accompanied him carried theirs. His great sacrifice was thus partially laid down before he reached Calvary, where it was "finished". Thus our Lord's miracles were performed, as the Prophet declares, at his own expense, his own sacrifice: "Himself took our infirmities and bare our sicknesses". (Matthew 8:17) Every healing performed to a proportionate extent decreased our Lord's vitality. So we read: "There went virtue [vitality] out of him and healed them all".—Luke 6:19.

Leprosy, very prevalent in the East, is used in the Scriptures to represent sin, and the cleansing from it to represent purification from sin. It was classed as incurable and hence our Lord's curing of it demonstrated his supernatural power. In the case now under consideration, as in others, Jesus directed that the miracle be not specially blazoned forth among the people; for so doing would tend to make him too popular, as in one case it led to the demand that he should be recognized as King. But he did direct that the miracle be duly reported to the High Priest. This was the demand of the law. And furthermore Jesus wished that his miracles should be a "testimony unto them"—unto those who sat in Moses' seat as the rulers of the people, and who would ultimately pass sentence upon him. They must at least know of his miracles.

"AS THOU HAST BELIEVED"

Not much religion might be expected from Roman soldiers, yet our Lord testified that the one whose servant he healed had greater faith than any he had found among the Israelites. The Roman entreated favor for his servant, and when our Lord promised to go to his house to heal him the centurion answered the Lord that a visit was entirely unnecessary, that he would be fully satisfied if he (Jesus) spoke the word of healing. Jesus dismissed the centurion, saying, "Go thy way; and as thou hast believed, so be it done unto thee". And his servant was healed.

There is a lesson for us in these words: our Lord's ability was unlimited. And his blessings to us are proportionate to our readiness to receive them by faith; for "without faith it is impossible to please him", God. (Hebrews 11:6) And those who cannot exercise faith cannot have a share in the blessings offered under the gospel call, but must wait for the demonstration of the Millennial kingdom.

The circumstances served at a text, and prophetically the Lord declared what must have seemed peculiar to his hearers: that many would come from the east and the west (Gentiles) to be associated with Abraham and Isaac and Jacob in the kingdom, while Israelites would be cast out of divine favor into outer darkness of disfavor, and there have distress. The "outer darkness" of God's disfavor has been upon them especially since the destruction of Jerusalem.

The Jews fully expected the setting up of the Millennial kingdom, but supposed none other than Jews would be in or of it. The nucleus of the kingdom class was Jewish—from the day of Pentecost for three and a half years, to the time when Cornelius was received as the first Gentile accepted. Since then "the middle wall of partition" between Jew and Gentile, which previously hindered the latter from a full share of God's favors, has been broken down. During the eighteen centuries the Lord has gathered or "called" disciples from all nations. The faithful of these will constitute the kingdom class. In connection with these Abraham, Isaac, and Jacob will have an honored place for the blessing of Israel regathered and through them the blessing of all the families of the earth during the Millennium, which will shortly be in evidence.

While the faithful of the Jews will share that kingdom, the nation as a whole was rejected from divine favor and cast into "outer darkness"—the same darkness which covered the Gentiles, the world in general. They have had weeping and gnashing of teeth for eighteen centuries and, according to the Scriptures, will suffer further yet before the time shall come when God will graciously forgive their sin and save them from their national blindness and make them, in connection with the Millennial kingdom, his instruments for blessing all the families of the earth.

No miracle of healing was ever wrought by the Savior upon any of his disciples. **The same is true of the apostolic** healing: the healing blessings were all wrought upon those outside of the discipleship. This was because the call of the disciples was not to human perfection, restitution and health; but to self-denial, self-sacrifice, even unto death. Their blessings and privileges, above those of the world, were along

spiritual lines. The awakening of Lazarus and of Dorcas were not in violation of this rule; neither was the healing of Peter's mother-in-law, for we have no evidence that she was a believer and a disciple.

MASTER OF OCEAN, EARTH, SKIES

Several of the apostles were fishermen on Lake Galilee. Apparently the Master launched out with them occasionally in order to obtain rest and quiet; for while he was ashore he was constantly active in his mission, teaching the people, healing the sick, etc. Today's lesson includes an account of such a drawing aside from his busy activities. Exhausted, he was asleep in the hinder end of the fishing smack. Suddenly mighty waves threatened the destruction of the ship. The violence of the storm may be judged from the fact that even the apostles, experienced boatmen, were alarmed. The account very briefly tells us that as the disciples awakened the Master, saying, "Lord, save us: we perish," he arose and rebuked the wind and the sea and there was a great calm. And he rebuked the apostles with the words: "Why are ye fearful, O ye of little faith?" Many since then have read these words with great comfort and profit; not that many have been in perils by sea, but because all are subject to the storms of life, in which mighty billows threaten our destruction. The manifested power to deliver from literal waves gives confidence that the same Mighty One is able to deliver from every trouble. The rebuke of the apostles for lack of faith has come home to the hearts of many of the Lord's people, chiding them and encouraging them to be more faithful, more courageous, more trustful, in the providential care of our Almighty Friend.

Well might the apostles marvel: "What manner of man is this, that even the winds and the sea obey him". Not until they had learned that lesson were they prepared to trust him with all their trials, difficulties, and interests. And likewise not until we have learned the same lesson of Jesus' Messiahship and the fact that to him at his resurrection was granted "all power in heaven and in earth" can we fully trust him and rest by faith in his loving care.

Matthew 8:28 tells us of our Lord's encounter with some of the inferior fallen angels, of whom we read that Satan is their prince. (Mark 3:22) We must not forget that the Scriptures deny that these demons are disembodied men; but they teach most distinctly that they are fallen angels.—2 Peter 2:4.

The two maniacs mentioned in the account were crazy because many demons possessed them and attempted to control them in different ways. Intelligent physicians recognize that probably more than one-half of the inmates of insane asylums suffer from this same terrible trouble, demon possession.

Another account tells us how our Lord questioned the possessed ones and how the evil spirits answered through them that they were legion—that is to say, a multitude of demons were in possession. They besought the Lord that if they could not remain they might at least be permitted possession of the herd of swine. The permission was granted them. The result was that the entire herd of several hundreds stampeded, rushed down the face of the hill, and were drowned in the sea. The result of this miracle shows the power of selfishness. The multitude came to see the miracle: two men who had been crazy clothed with their right minds. "But," said they sordidly, "what a cost! See the hogs floating in the sea!" And they besought the Lord to leave their country, which he promptly did. The same principle of selfishness may be noted everywhere today. The multitudes are moved specially by their temporal interest, while the great blessings of the Lord they pass by comparatively unnoticed. Let so many of us as are disciples of the Galilean Prophet take a different view of matters and have our hearts in harmony with his glorious work of the deliverance of humanity and the final destruction of everything obnoxious to the divine will, even as swine were contraband of the Jewish law.

THE PARALYTIC HEALED

Jesus left the country of the Gergesenes at their request, because they feared that other healings of obsessed people might destroy other herds of swine, the chief industry of that place. He came by boat to his own city of Capernaum, where most of his mighty works were done. The people thronged about him, and soon he was busy preaching to a houseful about the love and mercy of God and the duty and responsibility of man. The house was of the ordinary type of one story, with large tiles constituting the roof and with stairs leading thereto. Presently a paralytic borne upon a stretcher was brought by his friends that the Lord might heal him. They could not enter because of the multitude which filled the room and extended into the court. In their earnestness they climbed the outside stairs, removed the large stone tiling near the center of the house, and let the man on the stretcher down in front of the Savior. It was not necessary to explain or to entreat. The great Physician's heart went out in loving sympathy. He recognized the prayer of faith and answered it at once, but not as might have been expected.

To teach a great lesson respecting the relationship between sin and sickness, and to show himself powerful to deliver them from both, he said to the sick man: "Son, be of good cheer; thy sins be forgiven thee!" Possibly the palsied man and his friends may have felt disappointed. Like many of our day, they may have appreciated the loaves and fishes and healings accomplished by our Lord more than they were able to appreciate his work as a Redeemer, the Sin-Bearer, the one through comes forgiveness of sins.

But there were present some very religious people learned in the law, who understood that transgression of the divine law could not be forgiven, except by the satisfaction of that law. When these in their hearts began to murmer, Jesus knew it, and said aloud: "Which is easier to say: Thy sins be forgiven thee; or to say, Arise and walk?" The Master would have his critics see that even they without authority could say, Thy sins be forgiven thee, and none have power to know on the subject. But they could not heal the man and dare not say to him, Arise and walk. He thus convinced them that what they had thought the more difficult was really the easier, and that the one who could say the latter could doubtless truthfully say the former. Then turning to the sick man, Jesus said: "Arise, take up thy bed, and go into thine house". And he did so.

On a very similar occasion the Scriptures tells us that our Lord said to the healed one: "Sin no more lest a worse thing come unto thee". In these words our Lord indicated a relationship existing between sin and sickness. The more we consider the subject the more we are assured of this. Sickness is so much of death working in us toward completion. Before the death sentence came there was no sickness. After the Redeemer shall, during the Millennium, have put away sin, the time will come, we are sure, when there shall be no more sighing, no more crying, no more dying. (Revelation 21:4) Not only so, but do we not all recognize that the dying we have inherited from father Adam has come to us down through the ages along the lines of mental, moral, and physical sickness, impairment of function?

THE SLEEP OF DEATH

Jaïrus, the ruler of the synagogue in Capernaum, our Lord's home city, knew Jesus well. He sometimes called upon him to read the Sabbath lesson. (Luke 4:16) On one occasion he, with others, entreated the Lord on behalf of the centurion's servant. (Luke 7:4) Now affliction had invaded Jaïrus' home. His little daughter, twelve years old, was dying. The Master had been absent across the sea. Among the throng awaiting him was Jaïrus, who, because of his prominence as a representative man, was properly given first audience. He manifested his faith not merely by his request that the Lord would come and heal his daughter, but also by his conduct in prostrating himself, figuratively expressing his homage, obedience, and faith.

He had left the daughter in a dying condition. She was dead at the time that he was talking to Jesus and urging haste. Before they reached the house messengers came, saying that it was too late, that she was dead. When Jesus arrived, neighbors had gathered, in harmony with the Jewish custom. Some were playing doleful tunes on flutes; others were groaning and lamenting. It was the custom for the females of a family and neighborhood, when they heard of a death, to give a shriek and then to continue murmuring, mourning as they entered into the death chamber a while later. The Master bade all these to depart, lightly saying: "The maid is not dead, but sleepeth". The language is similar to that used respecting Lazarus. She was dead, according to the usual human expression. But she was not dead from the divine standpoint, not extinct as is a brute in death. God's provision from the first was that the death condemnation upon humanity would be annulled by the Redeemer's sacrifice and that, as a result, there will be a resurrection of the dead, both of the just and of the unjust.

From this standpoint only the Scriptures speak of death as a sleep, from which there will be a glorious awakening in the resurrection morning—in the dawning of the Millennial age. Thus Abraham and others of the past, both good and bad, are referred to as falling asleep, sleeping with their fathers, etc. Thus Stephen, the first Christian martyr, fell asleep. (Acts 7:60) Evidently this does not mean that the dead go to sleep in either heaven, purgatory, or hell. The Bible explains the matter, saying that many that sleep in the dust of the earth shall awake. (Daniel 12:2) What would have been death to them and eternal cessation of being has been changed by virtue of the Redeemer's sacrifice into a sleep of unconsciousness until the morning, when the great Redeemer will say to all, as he did to Lazarus: "Come forth," or as he did in this case, to Jairus' daughter: "*Talitha cumi*"—"Come, my child". So, we are assured that all that are in the graves shall hear the voice of the Son of Man and come forth.—John 5:28.

NEW TABERNACLE SHADOWS

A NEW edition of the booklet, TABERNACLE SHADOWS OF THE BETTER SACRIFICES, is now ready and available at 25c a single copy, postpaid. The booklet is printed from new plates throughout, a sample page shown below.

62 *Tabernacle Shadows*

126 The Apostle Paul explains, that only those animals which were *sin-offerings* were burned outside the Camp. And then he adds: "Let *us* go to[a] *him*, without the camp, bearing the reproach with him". (Heb. 13:11-13) Thus is furnished unquestionable evidence not only that the *followers* of Jesus are represented by this Lord's goat, but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering. "The reproaches of them that reproached thee are fallen upon me."—Psa. 69:9.

127 As with the bullock so with the goat in the sin-offerings: the *burning* outside the Camp represents the dis-esteem in which the offering will be viewed by those outside the[a] camp—not in covenant relationship with God—the unfaithful.[b] (1) Those[c] who recognize the sacrifice of the body of Christ from[d] the divine standpoint, as sweet incense, to[e] God, penetrating even to the mercy seat, are[f] but few—only those who are themselves in the Holy—"seated with Christ in the heavenlies". (2) Those who recognize the sacrifices of the saints, represented by the fat of the Lord's goat of the sin-offering on the brazen altar, and who realize their self-denials as acceptable to God, are more[g] numerous—all[h] who occupy the Court condition of justification—"the household of faith". (3) Those, outside the Camp,[i] who see these sacrifices and their self-denials only as the consuming of "the filth and offscourings of the earth" are of a class far from God—his "enemies through[j] wicked works". Those are the ones of whom our Lord foretold: "They shall say all manner of evil against you falsely, for my sake".[k]

128 What lessons do these things inculcate?[a]—That so long as we ourselves are true sacrificers in the Holy, or true members of the household of faith in the Court, we will not be revilers of any that are true sacrificers of this

No changes or omissions are made in the text; but not a few notes are offered and are accessible in the form of an appendix. Each paragraph is numbered and small superior letters are used to indicate that some suggestive remark, correction, or alteration is made. There are twenty-four pages of such notes, and the manner of finding notes on any paragraph or word is indicated by the reproduction below of a part page of the appendix—that part which applies to the sample page of text.

126[a] *Change*: "to him . . . with him" *to* forth therefore unto him without the Camp, bearing his reproach.

127[a] *For* "the camp—not in" *substitute*: of **127**[b] *For* "unfaithful" *substitute*: unbelieving whether in Christendom or heathendom; but the most animus has been shown by *nominal Israel*, both fleshly and spiritual. **127**[c] *For* "Those who recognize" *substitute*: Jehovah recognizes, and we may be sure our High Priest also recognizes. **127**[d] *Omit*: "from . . . standpoint," **127**[e] *Omit*: "to God" **127**[f] *Omit*: "are but . . . heavenlies" **127**[g] *Change*: "more" *to* not **127**[h] *For* "all who . . . faith" *substitute*: only those who are fellow-sacrificers **127**[i] *Omit*: "outside the camp," **127**[j] *Change*: "through" *to* . . . by **127**[k] *Add*: —Matt. 5:11.

128[a] *For* "—" *substitute*: This,

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Beverly, Mass.	" 25	Wilton, Me.	" 3
Kittery, Me.	" 26	Hallowell, Me.	Nov. 4, 5
Kennebunk, Me.	" 27	Pittsfield, Me.	Nov. 7

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Moulton, Ia.	Oct. 11, 12	Nebraska City, Neb.	" 20
Charlton, Ia.	" 13, 14	Auburn, Neb.	" 21
Red Oak, Ia.	Oct. 15	Falls City, Neb.	" 22
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Omaha, Neb.	" 17	St. Joseph, Mo.	" 24

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Coeburn, Va.	" 17	Cincinnati, Ohio	" 25
Portsmouth, Ohio	" 19	Lexington, Ky.	" 26
Patrick, Ky.	" 20	Frankfort, Ky.	" 27
Paintsville, Ky.	" 21	Shelbyville, Ky.	" 28

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Sydney, N. S.	Oct. 16, 17	Mahou, N. S.	" 27
Long Hill, N. S.	Oct. 20	Pictou, N. S.	" 29
Port Hood, N. S.	" 22	Amherst, N. S.	" 31
Inverness, N. S.	" 24	Charlottetown, P. E. I.	Nov. 1-3
Blackstone, N. S.	" 25	Belle River, P. E. I.	" 4, 5

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Menno, S. Dak.	Oct. 19, 20	Storm Lake, Ia.	" 27
Yankton, S. Dak.	Oct. 21	Sutherland, Ia.	" 28
Irene, S. Dak.	" 22	Omaha, Neb.	" 31
Vermilion, S. Dak.	" 24	Plattsmouth, Neb.	Nov. 1

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Lindsay, Ont.	Oct. 16, 17	Kingston, Ont.	" 29, 31
Peterboro, Ont.	" 18, 19	Watertown, N. Y.	Nov. 2
Havelock, Ont.	" 21, 22	Sprague ville, N. Y.	" 3
Stirling, Ont.	" 23, 24	Mannsville, N. Y.	" 4
Trenton, Ont.	Oct. 26	Oswego, N. Y.	" 5

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Berkeley, Cal.	Oct. 21	Santa Rosa, Cal.	" 29
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San Francisco, Cal.	" 24, 25	Eureka, Cal.	Nov. 1, 2

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Bellmont, Ill.	Oct. 19, 20	Martinsville, Ill.	" 28
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Stem, N. C.	" 20	High Point, N. C.	Oct. 29
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Auburn, Ind.	" 19	Marion, Ind.	" 26
Warsaw, Ind.	" 20	Kokomo, Ind.	" 27
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Troy, N. Y.	" 19	Philadelphia, Pa.	" 25
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Kamsack, Sask.	" 19, 20	Souris, Man.	" 3, 4
Grandview, Man.	" 22, 24	Brandon, Man.	Nov. 5
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Portage La Prairie, Man.	" 27, 28	Mair, Sask.	Nov. 8

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Galt, Ont.	Oct. 16, 17	Camilla, Ont.	" 27, 28
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Guelph, Ont.	Oct. 19, 20	Milton West, Ont.	Nov. 1
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Toronto, Ont.	" 23, 24	Palmerston, Ont.	Nov. 4, 5

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Osseo, Wis.	Oct. 20	Northland, Minn.	Nov. 1, 2
Withee, Wis.	" 22	Wrenshall, Minn.	Nov. 4

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Denver, Colo.	" 17	Pocatello, Ida.	" 26
Colorado Springs, Colo.	" 18	Twin Falls, Ida.	" 27
Grand Junction, Colo.	" 20	Glenns Ferry, Ida.	Oct. 28, 29
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Salt Lake City, Utah	" 24	Nampa, Ida.	Nov. 1

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Springfield, Mass.	" 18	W. Chelmsford, Mass.	" 25
Holyoke, Mass.	" 19	Lowell, Mass.	" 26
Easthampton, Mass.	" 20	Lawrence, Mass.	" 27
Greenfield, Mass.	" 21	Haverhill, Mass.	" 28

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Santa Barbara, Cal.	" 19	Lawndale, Cal.	" 26
Ocean Park, Cal.	" 20	Brea, Cal.	" 27
Santa Monica, Cal.	" 21	Riverside, Cal.	" 28
Pasadena, Cal.	" 22	Redlands, Cal.	" 29

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Nanaimo, B. C.	" 20	Agassiz, B. C.	Nov. 4, 5
Courtenay, B. C.	" 22	Penticton, B. C.	" 6, 7
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BETHEL HYMNS FOR DECEMBER

Sunday			5	180	12	105	19	44	26	120
Monday			6	119	13	145	20	205	27	87
Tuesday			7	31	14	296	21	326	28	107
Wednesday	1	95	8	328	15	288	22	256	29	275
Thursday	2	14	9	284	16	224	23	255	30	186
Friday	3	263	10	219	17	315	24	139	31	8
Saturday	4	91	11	21	18	293	25	140		

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered

The WATCH TOWER

and Herald of Christ's Presence

"Watchman, What of the Night?"
The Morning Cometh, and a Night also" Isa. 21:11,12

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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.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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CONVENTION AT PITTSBURGH

Three days of convention are arranged for in connection with the Annual Meeting of the Watch Tower Bible and Tract Society in Pittsburgh, Pa. As announced in our last issue the business session will be held on Monday morning, November 1, but the Saturday and Sunday preceding, namely October 30 and 31, are given over to a program calculated to be both enjoyable and edifying to all of those who are able to attend the meetings.

Eight speakers of experience are appointed to address the convention, the program beginning at 10:00 o'clock on Saturday and terminating Monday evening.

All of the regular convention sessions, including the business meeting on Monday, will be held in the Northside Carnegie Music Hall, Ohio Street, near Federal. The Sunday afternoon public meeting will be held in the Davis Theatre, Pittsburg proper. Love feast will be held Monday evening.

Address: W. E. Spill, 2509 Perrysville Ave., Pittsburgh, Pa.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7⅝"), and the maroon cloth pocket edition on thin paper (size 4"x6⅛"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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

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

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

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

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

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

SERIES VII, *"The Finished Mystery,"* consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, $1.00 in cloth, 20c in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI OCTOBER 15, 1920 No. 20

EUROPEAN TOUR

AGREEABLE to previous arrangement, August 12 marked the date for the departure of some of our brethren for foreign shores. They sailed by the S. S. *Imperator*, the largest ship now in service. A number of the Lord's dear sheep from Bethel and the New York Congregation came to the dock to visit the great ship and to bid the brethren farewell and godspeed on their journey. The vessel was due to depart at noon, but a strike by the stokers held it up until 4 o'clock in the afternoon. During that time some of the friends dined with the departing brethren, inspected the great ship and had sweet fellowship together.

The vessel backed out of the slip amid the screeching of whistles and the waving of flags and handkerchiefs by the great crowd on the pier, and then turned its nose seaward and majestically sailed away. As the ship passed in sight of the Bethel a number were noticed on top of the roof waving a white sheet as a token of love and best wishes. The party aboard consisted of Brother Rutherford, Brother Goux, Brother Driscoll, Brother Soper and Brother Macmillan. Brother Macmillan will remain in Great Britain for some months, visiting all the classes; while the other members of the party, after a brief tour of the British Isles, will proceed to continental Europe and then to Egypt and Palestine, visiting other offices and classes of Bible Students and making some moving pictures which will be used with the miniature projecting machine recently announced in these columns. The party goes well equipped with one of the finest and latest improved DeBrie moving picture cameras and other necessary equipment; and it is expected that they will return with some interesting and intructive pictures which will greatly aid in teaching Bible truths.

AT SEA

The voyage was a most delightful one. The great vessel rode the waves of the ocean so perfectly that there was scarcely a noticeable vibration about it. It was like living in one of the large metropolitan hotels. Everything was quiet, restful. Aside from this the voyage was uneventful. Some moving pictures were taken in mid-ocean which may be of interest to the friends. The officers of the vessel were very kind and courteous to our party. No arrangements, however, could be made for any of the brethren to speak to the public aboard the ship, for the reason that the Cunard Line now has a custom of having no service except that of the English church. Brother Rutherford had several very pleasant visits with the Captain, Charles A. Smith, C. B. E., R. D., R. N. R., and several moving pictures were taken of the two together, on board.

Captain Smith became very much interested in the Magnavox Telemegafone which was taken by the party; and when entering the harbor at Cherbourg, France, he invited Brother Rutherford and other members of the party onto the bridge, and at his request the Magnavox was installed and the Captain used it to speak to other vessels.

The morning following, our ship docked at Southampton, where the party was met by a number of friends from nearby classes; and while the baggage was being inspected we had an hour's very pleasant visit with them. We journeyed by train from Southampton to London, and on arrival at the Waterloo station we were there met by another company of friends. It was a great joy to meet these brethren whom we had not seen for six years and who amidst all these trying circumstances had stood firm, putting forth their best efforts to make known the glad tidings of the kingdom.

It was Saturday afternoon when we arrived, August 21. Sunday there was a meeting of the London Congregation at the London Tabernacle, which has a seating capacity of one thousand fifty. At the afternoon meeting, which was addressed by Brother Rutherford, the house was packed and all standing room occupied. The dear British brethren, to manifest their love, stood in silence when Brother Rutherford entered in the afternoon. Then they sang together - -

"Blest be the tie that binds
Our hearts in Christian love."

All faces showed how deeply they appreciated this precious tie, and many cheeks were wet with tears of joy and thankfulness for the Lord's providence and loving-kindness manifested to all of us during the trying times of the past few years.

The subject of the afternoon was "Love", the speaker showing the Scriptural and other proof of God's manifestation of love toward us and of the love of Jesus shown for us; and defining the meaning of love for the brethren, he set forth how essential this is to growth in grace, and how absolutely necessary it is to develop it to the point of perfection in order to be pleasing and acceptable to the heavenly Father. It was a season of very sweet fellowship together with all the Lord's dear ones here assembled.

At the evening session the friends were addressed by Brother Macmillan, who spoke upon the same subject "Love"; and the day closed with every one's heart drawn closer to the Lord and to each other. A number were present who had previously separated themselves from the London Congregation, and we hope that much good was done for them.

BRITISH CONVENTIONS

As previously announced in THE WATCH TOWER, arrangements had been made for Brother Rutherford to address a number of public meetings in different parts of Great Britain, and also for three general conventions of the International Bible Students Association of Great Britain.

The tour for public meetings began Wednesday, August 25, at Birmingham. In the afternoon several hundred friends had assembled and they were addressed by both Brothers Macmillan and Rutherford, greatly to their comfort and joy. Before leaving New York, the Bethel Family and the New York Congregation, by unanimous vote, commissioned Brother Rutherford to carry to the friends across the sea their sincere love and Christian greetings. This message was delivered at London, Birmingham, and other points visited, and was received with joy by the brethren. At the Birmingham meeting the friends at the opening sang "Blest Be the Tie that Binds". The joy expressed in their faces showed how sincerely they meant every word of the beautiful hymn.

The hall engaged for the public lecture, which was held in the evening, has a capacity of twenty-five hundred. Every available space in the hall was occupied, while thousands were turned away. The streets were crowded with people, many of whom stood at the outside doors for two hours, hoping that some one else would leave that they might enter. The public manifested great interest in the subject used, "Millions Now Living Will Never Die". They sat with rapt attention while one point after another was presented by the speaker, proving that we have reached the time for the passing away of the present order, that it is passing away, and that the time is at hand for the fulfillment of the many promises made by God through the prophets concerning the restoration of mankind to that condition of happiness and perfection enjoyed by father Adam prior to his disobedience. We hope that much good was done in this city. About four hundred turned in their names and the colporteurs at once became busy to canvass them for the STUDIES IN THE SCRIPTURES.

The next day, a meeting at Leeds. Again several hundred friends had assembled for an afternoon session and they received Brothers Rutherford and Macmillan with much joy and likewise sang together that hymn precious to all the Lord's people, "Blest Be the Tie That Binds". The evening meeting in the main hall was attended by thirty-two hundred of the public, every available space in the hall being occupied, while great numbers thronged the streets and many tried to crush in the doors after they were closed. Some of the brethren mounted the steps in front of the hall and called out to the crowd that in the Court Room would be held another public meeting, to be addressed by an American gentleman, Mr. Macmillan, who was travelling with the speaker at the main meeting. The people made a rush to that place. It has a capacity of only five hundred and was soon crowded full, with great numbers turned away in disappointment. The subject used here, of course, was the same: "Millions Now Living Will Never Die;" and the interest manifested by the public shows how the trouble that has resulted from the world war, famine and other disturbances, has prepared their hearts to receive the message of God's love. Five hundred and fifty cards were turned in at this place. The interest was unusual. The friends were heard to say on every side: "The greatest witness that Leeds ever had!" The friends were very much lifted up and gave thanks to God for the manifestation of his favor to them there.

Glasgow, Scotland, has long been the home of one of the strongest ecclesias of Bible Students in Europe, nearly all of whom have stood firmly and loyally for the message of present truth. A four-day convention had been arranged for Glasgow, beginning Friday, August 27. About twelve hundred of the consecrated attended this gathering. It was a happy season. The convention was addressed by Brothers Driscoll, Macmillan, Rutherford, Hemery, Tait, Kirkwood, Burton, Bowland, Kelly, and Brother Cochran, who acted as Chairman. All of the addresses were well received by the brethren, and the testimony meetings gave evidence of the joy that filled their hearts.

Sunday evening at 6:30 a public meeting was held in St. Andrew's Hall, the largest auditorium for such a service in Glasgow. Brother Driscoll had preceded the party there to attend to the press notices. All of the Glasgow papers gave splendid notices of the coming meeting, some of them carrying half-page, and others full-page, advertisements. This public meeting will be long remembered by the many who attended it. Before 6 o'clock the great hall was packed full, with crowds surging in the streets. Those who gained entrance to the hall, including the number that were crowded in to stand, were about five thousand. A nearby hall with a capacity of one thousand was immediately filled and Brother Macmillan addressed the audience on the same subject used by Brother Rutherford in St. Andrew's Hall. At the same time a great crowd stood in the streets and some brother conducted an open-air question meeting. Fully five thousand were turned away; so that in all between eleven and twelve thousand people came to this public meeting. The interest was unusual, and never before had there been such great enthusiasm manifested at a public meeting of the Bible Students in Scotland. The close attention given by the people is an evidence of their great interest, and we hope much good will result. Several clergymen were present, some of whom left their addresses; and we trust that they will read the literature to their own benefit.

The convention was closed on Monday. In the afternoon Brother Rutherford addressed the friends, outlining to them the work of the Society now in progress and some of the future work to be done. The brethren were greatly lifted up and many were heard to say: "Now we will go forth with a greater zeal and determination than ever, because we realize that the Lord is directing the work and that there is a great work yet to be done by the church". The convention concluded in the evening with a love feast, after a brief address by Brother Rutherford on the text: "The Father himself loveth you". While these dear ones sang songs of gladness, broke bread together and shook each other's hand, they

shed tears of joy and gave thanks to God for all his loving-kindness so bountifully bestowed; and many were heard to say: "This is the best convention ever". And we should expect that, of course; for as the Lord's dear ones draw near to the end of the way they should be and are developing a greater appreciation of the Lord's goodness.

Tuesday afternoon there was a meeting of the friends at Dundee, Scotland, addressed by both Brothers Rutherford and Macmillan, and in the evening a public meeting. The friends here were unable to get a large hall. The auditorium secured has a seating capacity of only one thousand, but it was completely filled; and out of this small number 228 cards were received. The usual marked interest was shown by the public, the subject being the same as at the other points: "Millions Now Living Will Never Die".

Wednesday, September 1, was Edinburgh's date. Some three hundred of the friends had assembled in the afternoon and were addressed first by Brother Rutherford and then by Brother Macmillan. It was a happy season. It was a great joy to renew acquaintance with many of the dear ones whom we had seen before and to mark their steadfastness and loyalty to the Lord and his cause. In the evening a public meeting was held at the beautiful Usher Hall. This hall has three thousand seats, every one occupied, while many people stood. For nearly two hours this great audience listened with rapt attention to proof upon proof given by Brother Rutherford from the Scriptures to show that millions now living will never die. Cards to the number of six hundred twenty-seven were turned in at this meeting. The friends were delighted and many were rather surprised that on a Wednesday evening in creed-ridden Edinburgh there should be such a great crowd of people. A number of clergymen were present; but they remained silent, and we hope got some good out of the subject discussed.

Newcastle-on-Tyne is one of the oldest cities in Great Britain. The dear friends at this place had greatly desired that they might have a strong public witness. They were unable, however, to get a large hall. The only one they could procure had a capacity of one thousand. On Thursday evening, September 2, a public meeting, with the hall fully crowded, was here addressed by Brother Rutherford on the same subject used at other points, and unusual interest was manifested by those present. After the meeting had concluded, many of the audience remained quiet for some time, as though they were meditating upon the wonderful truths which they had heard for the first time. An afternoon meeting of the friends at this place was addressed also by Brother Macmillan and Brother Rutherford.

Hull, on the east coast, was the next stop, Friday, September 3. In the afternoon a meeting of about one hundred fifty friends was addressed by Brothers Rutherford and Macmillan. It was a season of sweet fellowship with these dear ones, who by their smiling countenances and words of loving-kindness gave evidence of their deep appreciation of the Lord and his great truths. In the evening fully twenty-five hundred attended the public meeting—to use the language of the brethren there: "The greatest meeting that Hull ever had". The dear friends were lifted up and rejoiced greatly. The interest manifested at the public meeting was very marked, more than five hundred leaving their names and addresses.

THE LIVERPOOL MEETINGS

The Liverpool Convention came next, opening on Saturday September 4th, and concluding Monday evening, the 6th. About twelve hundred of the consecrated attended this meeting, thirty of whom were immersed during the convention. The assembly was addressed by the following named brethren: Brother Gillatt, Brother Guiver, Brother Lloyd, Brother Driscoll, Brother Bowland, Brother Macmillan, Brother Walder, Brother Cochran, Brother Burton, Brother Rutherford, and Brother McCloy, who served as chairman. The convention was concluded on Monday evening with short addresses by a number of brethren, and then Brother Rutherford conducted the love feast following a brief address, in which all the speakers participated, together with all the brethren present. It was a happy season, a most blessed convention. All went away rejoicing in their hearts, and many were the expressions heard to the effect that "we are determined to show forth greater zeal in the witness to be given for the Lord and his kingdom".

The public meeting at this place was rather remarkable for the interest manifested. A strike of the pressmen was on and no newspaper advertising could be given and the friends were compelled to rely solely upon small folders and bill posters to announce the meeting. Philharmonic Hall is a beautiful structure with a capacity of three thousand. The meeting was announced for 6:30 Sunday evening. Some time before the hour for beginning this hall was filled beyond its capacity, many standing. A policeman approached some of the ushers and objected to people standing, and when told that this was a religious meeting and that there would be no trouble, the officer withdrew his objection and stayed throughout the meeting; and at the conclusion he ordered the entire set of seven volumes of STUDIES IN THE SCRIPTURES from one of the sisters, and he was seen present at the meeting of the friends on the evening following, indicating great interest.

Large crowds surged in the streets, striving to gain admittance. Just across the street from this hall stands one of the most prominent Protestant church buildings in the city of Liverpool. The clergyman had widely advertised a meeting at this church for the same hour of our public meeting, his subject being, "The Everlasting Mercy". He was seen standing in the entrance to the church together with his gray-haired deacon, anxiously waiting for some one to come while they watched the throng trying to get into the Philharmonic Hall. Brother Driscoll and Brother Soper noting this, took a picture of the "divine" and his assistant. After the crowd in the street were convinced that they could not gain entrance to the Hall, one lone woman was noticed walking into the church across the street, and she was warmly greeted by the clergyman and his deacon, who accompanied her to the inside.

Then some one announced to the great crowd in the street that another meeting would be addressed by Brother Macmillan at St. George's Hall, seven block

away; and the crowd stampeded to that place. It has a capacity of only one thousand and was soon filled to overflowing. Some one mounted the steps at this hall and cried out: "Another meeting, with the same subject as used by Judge Rutherford, will be addressed by Mr. Driscoll, an American gentleman, at the Renshaw Street Church". The crowd rushed to that place, four blocks further on, and soon taxed its capacity of five hundred, and others were turned away disappointed. All Sunday afternoon there was a steady downpour of rain, and this great crowd of people had waited in the streets in the rain and rushed through the wet streets from one place to another to get into the halls. The subject, "Millions Now Living Will Never Die," was of such interest to them that they would eagerly hear. The friends were frequently heard to say: "Never before anything like this in Liverpool".

At the meeting addressed by Brother Rutherford there were seven hundred sixty-six cards turned in; at Brother Macmillan's, two hundred eighty; and at Brother Driscoll's, ninety; making a total of eleven hundred thirty-six names turned in by the audiences that attended these three meetings. In view of the fact that there were fully twelve hundred friends in attendance at the convention, the percentage of the audience turning in their names was far above the average, more than one-third of the strangers leaving their addresses.

Throughout the period of nearly two hours the great audience in Philharmonic Hall sat with rapt attention, hanging upon every word. The hearts of all the dear consecrated were rejoiced to see these hungry ones being fed. Indeed, as one stood in the streets and watched the surging crowds, he could but recall the scathing rebuke administered to the clergy by the Lord through the prophet Ezekiel: "Woe be to the shepherds of Israel that do feed themselves. Should not the shepherds feed the flocks? Ye eat the fat and ye clothe with the wool; ye kill them that are fed, but ye feed not the flock." They have neglected to comfort the people that mourn, and now the waters are being turned away from Babylon. One of the brethren who stood and watched the surging multitude that refused to go into the nominal church building, but who eagerly sought to gain admittance to hear the truth, remarked: "Surely this is turning away the waters from Babylon". The message, "Millions Now Living Will Never Die," appeals to their hearts and the proof of it is a comfort to their souls.

Without a doubt the peoples of earth are awakening to the fact that they have had no food in recent years from the nominal clergy; and the sorrows which have afflicted humankind have put their hearts in a condition to receive a message of comfort. Surely the words of the Master are now in course of fulfillment: "This gospel ["The World Has Ended: Millions Now Living Will Never Die"] shall be preached in all the world for a witness, and then shall the end come". The Master's inspiring words thrill the heart of the Christian and spur him on with greater zeal to give the witness now.

We urge the dear brethren everywhere, everyone who is qualified, according to the Lord's arrangement, for speaking to the public, to use for all public addresses the subject: "Millions Now Living Will Never Die". It is the message that we want to get to the people. It is the message of the hour. It is the message that must go to all Christendom as a witness before the final end of the present order. Our dear British brethren are catching the inspiration and with eagerness are grasping the opportunity to make known the glad tidings.

When this subject was first announced, the British brethren, following their usual course of conservatism, stated it thus: "Millions Now Living *May* Never Die". But now you can hear every one of them say: "Millions Now Living *Will* Never Die". Suppose we should be wrong in the chronology and that the kingdom will not be fully set up in 1925. Suppose that we were ten years off, and that it would be 1935 before restitution blessings began. Without a doubt there are now millions of people on the earth who will be living fifteen years from now; and we could with equal confidence say that "Millions Now Living Will Never Die". Whether it be 1925 or 1935, restitution blessings must soon begin, as shown from all the evidence; and when that time comes, all who respond obediently to the new arrangement shall be blessed with life, liberty, and happiness.

A FRIENDLY SUGGESTION

We feel sure that our dear British brethren will pardon a friendly criticism which we make because they are the Lord's dear sheep and because we love them for their devotion to his cause. They are excusable in a measure, because it has always been a custom and belief among the British people that a man should attain mature years before he could be trusted with weighty matters. We notice, therefore, that the elders of most of the classes are men of mature years. Especially is this true in the ecclesias in Scotland. In all of these ecclesias are bright young brethren with a clear knowledge of the truth and with ability to present it to the public. We strongly urge upon the classes, then, that these younger brethren, who possess the Scriptural qualifications, be elected to eldership and that the opportunity be given them as representatives of the class to make public proclamation of the message concerning the Lord's kingdom.

While we pray that the Lord may send more into the field to do the work, let us see to it that we do not stand in the way of those who want to go, but aid in opening the door of opportunity for them to serve. Let us remember that when St. Paul sent out Timothy to preach the latter was but a young man. There are many young men now who have ability to preach the gospel. Let every one who has the ability and the opportunity devote himself, in humility and love, to the task of making known the glad tidings.

And here we are reminded of a remark once made by Brother Russell concerning the qualifications of one thus to serve—one which is entirely in harmony with the Scriptures: "First, a full consecration to the Lord; second, humility; third, ability". Each one, then, should remember that any ability he has to serve, any opportunity to serve, is all a gracious gift from the Lord, and he should walk in humility, serving with a humble heart, giving glory to God and not to man.

Now the brethren throughout Great Britain are bending their efforts in preparations for the London Convention, a report of which we hope to give in our next. At the conclusion of the tour in Great Britain, the American party will be joined by Brother Hemery of the London office and Brother Walter Sharples of Thelwall, who will accompany them to Palestine. A stop will be made at Paris for a few days, where Brother Rutherford will visit the friends and, if possible, address the public. Paris has always refused to permit a public witness of the truth; but we are still hoping that the way may be opened. At Paris the party will take train for Athens, Greece.

We are constantly remembering our dear brethren in America, and particularly those at the Bethel; and we know that their prayers are following us and that the Lord will direct, oversee and bless his work in all places.

FAITH: MORALE OF THE CHRISTIAN

"Fight the good fight of faith, lay hold on eternal life."—1 Timothy 6: 12.

DURING the last six years the world has had to accustom itself to military expressions to a degree not hitherto necessary. Much has been said in the newspapers and by speakers and writers on military topics about *morale*. The word is used to represent a highly important element in warfare. The same kind of idea as applied to a business corporation is called *ésprit de corps*, or corporate unity. The same thought as applied to temporary undertakings is called, in common parlance, team-work.

Without a healthy morale an army is sadly disadvantaged, no matter how well-drilled its officers, no matter how experienced its men, or how well provided with the most modern of weapons. In no war prior to the recent world war was the importance of morale so fully realized. Just why it counted and how much became a subject for research and examination on the part of the wisest heads of Christendom. Surely Christian morale cannot be less important. Surely the issues at stake in the bivouac of faith have greater bearing on the welfare of the human race than even the greatest of military conflicts.

WHY FAITH COUNTS AND HOW MUCH

As the military psychologists found that morale contributed immeasurably to the power of *endurance* on the part of the individual soldier, so we find that faith as applied to Christian experience (i. e., faithfulness or loyalty) is the basis for successful Christian endurance. As the Apostle explains, successful faith has a double objective: first, we believe that God is, and secondly, that he is a rewarder of them that diligently seek him. (Hebrews 11: 6) If our confidence in the fact that Jehovah is a rewarder of those that diligently seek him wanes our morale will slip away even though we retain a belief in the existence of Jehovah. The fact that we believe in a just recompense for all the loss or discomfort that we may suffer in the name of Jesus becomes a spur and a support for our endurance; for we are informed that only "he that endureth to the end shall be saved". Matthew 10: 22.

It has been observed that the most effective kind of morale inspires the individual soldier to a certain amount of appropriate *initiative*. One of the lessons which the soldier must learn most carefully is that of implicit and unquestioning obedience to the orders of his superior officers. But there are times in actual conflict where detailed orders cannot be issued. Under such circumstances the merely automaton soldier will be entirely bewildered and unable to accommodate himself advantageously to the changed and changing conditions. But, on the other hand, the soldier who has a general sense and appreciation of the war in which he is participating, who believes in its purposes and who recognizes himself to be an important though small part of the general offensive and defensive forces, will have some idea as to what should be done, in cases of emergency, for the furtherance of the cause he is fighting for and for the bringing of it toward a victorious end. Craven and servile obedience finds no lasting place in Jehovah's arrangements. 'He seeketh such to worship him as worship him in spirit and in truth.'—John 4: 23, 24.

The earthly soldier who has a well-developed sense of morale has also a certain *power of sacrifice* which the disinterested fighter does not have. He will unhesitatingly place himself in positions of extreme danger, if under orders to do so or if the exigencies of the case demand such action. Likewise it is only by the presence of a well-established faith in the hearts and lives of the Lord's people that they have any power of sacrifice at all. It is because they believe first in the existence of Jehovah, then in the integrity of his character and in the dependability of his promises that they are able to forego or give up comforts or positions, or houses, or lands, or mothers, or fathers, or families, or friends for Christ's sake and the gospel's and feel that what they are giving up is "an offering far too small". They feel that all the sufferings of this present time of which they are capable are not worthy to be compared with the glory which shall be revealed in them.—Romans 8: 18

LOYALTY AND CLARITY

An essential and indispensable part of the soldier's morale is *loyalty*. But he cannot be loyal to an issue that is hazy in his mind. He must know what he is fighting for and be convinced of the correctness of his position before he can manifest the truest and most dependable kind of loyalty. It is even so with the soldier of Christ. Any lack of reasonable information respecting the real object and purpose of the Christian way is sure to lead to faltering and gradually failing loyalty to the Lord and Head of the church. If the soldiers of Christ are fighting for some object which is not God-given and which does not enter into the divine purposes as regards the church in its trial time, then such members are bound to be less faithful, less loyal, if not

in the end disloyal. Those who labor under the hallucination that it is a God-appointed work for the church to convert heathendom to the gospel during this age are sure to fail in the point of loyalty (at least to that work) as soon as the fallacy of that view becomes manifest to them. Our need for more detailed information on points affecting faith has been recognized by the Lord and has been met by giving us the harvest message of present truth. It is no compliment to us whatever that the Lord has seen fit to let the light of truth shine more brightly during the last fifty years. It is only another way of saying to us that if he had not increased the light on his Word we would not have been able to stand at all. So many, so diverse, and so attractive have become the avenues of human interest and activity and so greatly has knowledge increased along legitimate worldly lines that our faith in and interest for spiritual things could hardly have withstood the magnetic power of enticing earthly things, had not the Lord increased the attractiveness of his Word at least in proportion to that of other things.

PERSONAL INTERESTS AND PRIDE

The presence of a healthy morale in the earthly soldier leads also to an ability on his part *to subordinate personal interests and pride* to the furtherance of the supreme object striven for. Likewise, it is in proportion to the strength and healthiness of one's Christian faith that the Lord's people are able to subordinate personal interests, pride, comfort, etc., to the accomplishment of the things which Jehovah designed to be accomplished through the church, the body of Christ. Some of the Lord's people make the mistake of thinking that they can have faith in Jehovah and faith in his Word and message without believing those parts of his Word which bear on the corporate unity, the spirit of unison, of the body of Christ. In the church it is preëminently true that "none of us liveth to himself, and no man dieth to himself". (Romans 14:7) If faith is strong and virile and active, a healthy influence radiates to other members of the body of Christ, confirming the feeble knees and strengthening the hands that would otherwise hang down. If faith be weak, the whole life is irresolute and unstable. The influence on others is discouraging. The Lord's providence has arranged that some acquaintanceship with or knowledge of those who have been giants of faith should come to the individual members of the church, as "ensamples to the flock". (1 Peter 5:3; Philippians 3:17; 1 Timothy 4:12) Those who have not felt the unity of purpose and the consequent spirit of coöperation in Christ's body may have serious grounds for doubting their membership in that body. If they find themselves indisposed and unable to put down or to set aside personal interests and personal pride for the furtherance of the gospel or for the carrying on of other activities of the body of Christ they have good grounds for examining themselves to see 'whether they be in the faith'.—2 Corinthians 13:5.

The power of *taking the measure of the event* is another element which enters into morale, and which in turn is produced by it. It does not require vast learning nor extensive experience on the part of the true child of God to be able to recognize in what direction either he himself or any group of the Lord's brethren are moving. If they have ceased to strive against the current of the world or of the flesh the Christian with strong faith should be able to recognize the importance of the situation—that the actual destinies of intelligent creatures, of members of the new creation, are at stake. No less should be his power of taking the measure of the event in case a group of the Lord's people is active and vigilant and on the alert in respect to all matters pertaining to the body of Christ at large. Of course no true child of God will have the disposition to find fault, or to hunt for shortcomings. But, if a division of an army *should* be advancing northward and an individual soldier encounters them strolling back toward the south it is no spirit of faultfinding to recognize the facts in the case and to realize that the situation is serious.

Good morale enables its possessor to *discount the unfavorable turn* in a battle. This does not mean that he will have to overlook any facts, but that he will be able by a supreme confidence in the righteousness of his cause to discount the apparent *unfavorableness* of the facts. This is just what the faithful ones among the Lord's people have been doing throughout the whole gospel age. The outward appearances are nearly all against them. They are not of the great, or wise, or mighty, or noble, according to the standards of the world. They have suffered the loss and deprivation at one time or another of practically everything which the world holds dear. But they are able to discount the seeming unfavorableness of the situation by saying that "though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4:16, 17.

The power of *responding to apparent disaster with redoubled resolution rather than with fear* is one of the most marked demonstrations of morale in the earthly soldier. It is not less so on the part of those who are enlisted under Christ Jesus as Captain of their salvation. This means not merely that they will have a double portion of the spirit of courage, the portion of the firstborn (Deuteronomy 21:17), in respect to matters affecting the church at large; but it also means that they will respond with renewed resolution rather than with fear and dismay and hopelessness at their own apparently disastrous failures at making a saint out of a goat. Those who are able to maintain their fearlessness and resolution under these circumstances do so by reason of their knowledge of the fact that the Lord is seeking not primarily to reform the flesh of the members of his body, but rather to enable his people to use that flesh as faithfully and as judiciously as possible in the carrying out of the mission for which the church is anointed.—Isaiah 61:1-3.

THE FAITHLESS DOG

Suppose a shepherd dog discovers that he is lame and partly blind and scraggly and mangy in appearance. Suppose that, in addition to his lacks in pulchritude, he comes to realize the fact that someone has tied a tin

can, an old comb, and a piece of old shoe to his tail. If the dog used the same kind of sophistry which sometimes besets members of the body of Christ he would say to himself: I know it is time to go get the cows, but I won't add anything to the honor of my master by appearing in such a public way. I am really very disadvantaged and cannot make the fine showing of the Scotch Collie across the road, though I suppose I really ought to go and do my duty. But no: that won't do either, for the minute I start to move, these unwelcome appurtenances which have been attached to me by enemies will not only be disgraceful and humiliating to the standing of my master, but will serve to call attention to my own personally poor appearance.

The result is that the opportunity of service is allowed to pass. Vanity is the real trouble. The thing that the dog's master expects most of him is faithfulness. The thing which he wants most to have done under the circumstances is the bringing up of the cows. The dog's fine-spun excuses have no effect whatever on getting the cows home. If the master wanted a handsome dog he could get one. If he wanted to remove the objectionable things attached to the dog he could do that. With no greater reason or faithfulness is it that any of us decline to do what we can in the Lord's field simply because we are not so well endowed as we would like or because the artificial tales which enemies have attached to us give us an unenviable reputation in the eyes of many people.

APPRECIATING THE EMERGENCY

An important factor in army morale is the ability of *appreciating the real emergency and of rising instantly to meet it.* This means that all the powers of perception which the individual possesses are at work. He is not dreamy or hazily contemplating things back at his home. He knows when the circumstances are worthy of his keenest thought and his best endeavor.

There are certain underlying qualities which make morale a possibility in an earthly soldier as well as in the soldier of Christ. There is *virility.* The soldier must be reasonably alive. If he is largely eaten up by the ravages of disease or dissolute living he is not capable of anything worth while. There is also *integrity.* Integrity is due to a sense of justice on his part as applied to his individual relationship to his country or king. He realizes that as he has assumed certain responsibilities in entering the army he must fulfill them manfully. With a soldier of the cross integrity, dependability, genuineness in all the relations of life, is absolutely indispensable. One might be a tare and befool one's associates; but God is not mocked thereby, neither deceived. A certain *spiritedness* is also necessary before morale can have very much influence in the life of the soldier. In Christian wording we call this zeal. The individual who has no zeal for anything is never attracted by the gospel of Christ, nor by any other gospel. There must be a certain *capacity for endurance* also. The capacity for endurance on the part of the earthly soldier is tested and somewhat increased, though not created, by the severe drilling and training he has before he actually enters into hostilities. Likewise it requires no inconsiderable amount of endurance of mind and body, and of morals, to apply one's self to the acquisition of a knowledge of God's will for the church as provided for the church in the publications carrying that message. He who has not the basic endurance or sufficient continuity to acquire that knowledge does not have the endurance which will enable him to prove faithful after the knowledge is once acquired. No unfavorable time comparisons can be drawn in these matters, however. Some will be able to do it more quickly than others; but that is not the vital point.

A certain basic sense of *humor* is also necessary to be a good soldier in the armies of the world. Humor is not merely wit, nor yet levitous fun-making. Humor is an ability to see one's self in correct perspective. One having humor can look at himself, his powers and activities, in an objective way, and realize how small is his contribution to the carrying out of God's great plans and purposes. Our observation has been that among those who at different times have become offended at or in connection with the harvest work nearly, if not quite, all of them have been deficient in this power. Such a circumstance has tended to develop in them a morbid conscientiousness which sees some real or imagined injustice and which is unable to shake its attention loose from that one item and to see the relative smallness of it, especially if such real or fancied injustice is something for which they are not responsible.

Sentiment is another factor which often enters into morale. But sentiment is not a stable factor. It often does almost as much harm as good. When the soldier-to-be has just enlisted and marches away from his home village amid the huzzahs of his admiring townspeople, sentiment runs very high. The conflict into which he has engaged to enter is not very clear in his mind. Months afterward when he is in the front-line trenches and he finds that there is a great deal of disagreeable and even repulsive daily grind of work, there is a very noticeable slump in sentiment. It is practically all gone; and if he has no other basis for morale than sentiment he will throw down his gun and quit. Our Lord referred to some such believers as these when he said in his parable of the sower that some received the word gladly, but had not the depth of knowledge or of character to enable them to be fruitfully faithful. They run well for a time (Galatians 5:7), but as soon as the real, earnest work begins their sentiment leaks out and runs away.

CHEERFULLY WILLING SERVICE

Morale is seen in the spirit put into obedience, the evident good will with which one adds the touch of briskness and grace to what is required of him. There are plenty of people who are languidly willing to do the Father's will; there are others who are reluctantly willing, after some murmuring and some registering of ifs and ands about it. The most precious jewels are surely those who are *cheerfully willing* to respond to any indication of the divine purposes or preferences. On the whole there is much less likelihood of suffering spiritual injury by cheerfully coöperating with some activity in the Lord's field concerning the full wisdom of which

we are not convinced, than there is by trying to save our reputation for good, "sound" judgment by holding off to see what the results of such work will be. That which looks to us unwise or unnecessary, may look so because of defective information on our part or because our power of taking the measure of the event is dulled. There is seldom any injury done to anything but our vanity by subordinating personal interests, personal feeling, or personal judgment in our practice work for the Lord. What serious difference will it make to a recruit being drilled in the manœuvres of the field if the commanding officer insists on the drill being conducted on a rocky hillside, whereas the individual soldier might think it much wiser and much more convenient to conduct the same drill on level ground? Even if the private soldier's judgment were best he would lose nothing by cheerful coöperation with the commands given. In fact, he would gain much that could not be gained in any other way. In the last analysis he is not subordinating his *best* judgment; for his best judgment is that his best interests lie along the line of practice in self denial. The real work of the church now is practice and drill. Enough of drill and enough of experience with the enemy is given to develop an unfaltering faith, an unwavering morale which will stand the church in good stead when she faces the entrenched weaknesses and vices of twenty billions of people.

SETTLED COURSE OF ACTION

Knowledge, belief, trust—all lead to a settled course of action. Dearth in any one of these will make the individual unstable in all his ways. It is for this reason that the church is urged to be "steadfast, unmovable" (1 Corinthians 15:58), and to be "rooted and built up in him, and stablished in the faith".—Colossians 2:7.

There are certain enemies of morale which are likewise enemies of faith, the morale of the Lord's people. One of the foremost of these enemies is a *failure to realize the issue* at stake. There is a great difference between knowing about an issue and *realizing* it. If a mere knowledge about God's plans and purposes were sufficient then the Bible would not need to contain more than a few pages of the ordinary-sized book; but it is because of the need for realizing those plans and purposes that the Bible is written after the manner pursued. It is line upon line and precept upon precept, so that the general facts may be not only available but also impressed upon the mind and heart and life of the believer in God. Furthermore, the experiences of life are given us as a tap on the shoulder to call our attention to the frequent reiterations of God's Word. It is in harmony with this need for realizing the issue of our course (not merely life or death as such, but rather the wonderful privilege of divine association and favor on the one hand and the blackness of darkness for ever on the other) that the Apostle prayed for the Colossian brethren, that they "might be filled with the [exact] knowledge of his will, in all wisdom and spiritual understanding; that [they] might walk worthy of the Lord unto all pleasing".—Colossians 1:9, 10.

The *inherent fickleness of human feeling* is one of the most disastrous elements fighting against the maintenance of strong morale. The soldier just leaving home was convinced that the enemy he expected to fight was, every man of them, a beast of the lowest type. He was convinced, moreover, that he would be performing a service to humanity, if not to God, in ridding the earth of such vile and pestiferous creatures. He approached the work of exterminating them very much as he would approach the work of killing snakes or rats. But a few weeks on the field of battle disillusions him in many respects. Such glimpses of the enemy as he obtains show him that they are men very much like himself and that they have families and interests at home very much as he has, and unless some stronger force than human feeling dominates his mind he will presently be throwing down his arms and fraternizing with his erstwhile enemies.

The same difficulty is involved in maintaining faithfulness even unto death on the part of the Lord's people. With some temperaments there is a kind of exhilaration, an almost exotic happiness in the signal undertaking to do one's bit in routing from the earth the enemy of God and man. But so fickle is this merely human excitement that unless some more powerful agency is at work in the life these floods of feeling, which are swift and great, are sure to subside. And, having abated, he may find his sentiment will begin to sympathize with the little shortcomings or transgressions of his own flesh and to fraternize with them, very much as the Israelites of old did with the residents of Canaan.

The awkward *consciousness of his own imperfections* tends to dampen ardor and to kill morale in a soldier of the world. If the issue in the mind of such soldier does not rise above personalities he is sure to be weak and vacillating. He will observe the virtues of the enemy and note that they are as remarkable as those of his own people. He will, furthermore, have forced upon him an unwelcome acquaintanceship with the shortcomings of his own comrades, perhaps even of his own self. The real issues will thus deteriorate in his own mind into a comparison of the various moralistic assets and liabilities of the individuals involved. Perhaps no effort on the part of the great adversary is more successful in discouraging the Lord's true soldiers than his appeal to their consciousness of personal imperfections and his shaming them by honest comparison with the virtues of non-believers or of nominal Christians. If the thinking of the individual soldier of Christ does not rise above personalities, if he does not see the main issues involved and the general trend of facts and events relating to his warfare he is sure to fall out by the wayside or to retire to the comfortable and respectable rear.

ANOTHER ENEMY TO MORALE

A *vague and unclear image* of the object of the war is another enemy to the spirit of corporate unity in an army. Likewise a vague and unclear image of the prize, the thing for which we are striving, is sure to result in measurable defeat on the part of the Lord's people.

The church of Christ is now on the most precarious ground she was ever called upon to walk. She is unquestionably summoned to declare "the day of vengeance

of our God" (Isaiah 61:2) and to cry aloud, spare not, life up her voice like a trumpet, and declare to the Lord's nominal people their transgression and to the house of Jacob their sins'. (Isaiah 58:1) Instead of 'walking on precarious ground' perhaps it would be a fairer illustration to say that the church is walking a slack wire, a feat which cannot be accomplished except perfect balance be maintained between "pure" and "peaceable". (James 3:17) The church cannot have the heavenly wisdom which is pure, or unswervingly loyal to the divine commands, unless she has great faith in him who gives the commands. If in declaring unto the Lord's nominal people their transgressions there is a feeling of revenge for real or fancied personal wrongs which Christendom has brought against us, then the "peaceable" part of our balance rod will fall off, and we with it. If, on the other hand, we are peaceable to the point of not wishing to repeat or proclaim the severe arraignment which God has made of nominal spiritual Israel our "pure" balance weight will fall off, and we with it. Absolute loyalty to the Lord and his message can be exercised only with the presence of a well-founded and well-drilled faith.

It is not to be expected that the Lord's people would be indifferent to or out of harmony with the message of condemnation against Christendom now due, but their only safe attitude of mind is to rejoice in it because it is *Jehovah's* judgment, rather than because it gives a personal opportunity for "getting even" by saying uncomplimentary things about others.

A POINTED PROPHECY

Those who fail to realize the increase to the point of prominence of certain phases of the Lord's work in the last few years will lose the opportunity of performing part of that work for which the church as a whole was anointed. Puerile pleas that Brother Russell did not go out of his way to call attention to the faults of Christendom are not exactly true; for in the Fourth Volume he has most clearly set forth the deficiencies of Christendom. He did not, it is true, consider the declaring unto Christendom of their transgressions a prominent part of his activities. But he did recognize the need for such a declaration in due time. We quote from a WATCH TOWER of fifteen years ago:

"Occasionally, and only occasionally, need we enter upon the role of Jeremiah, to be announcers of the evil conditions coming upon the world. Perhaps as we get down in the stream of time, nearer to the actual trouble, *we may see it to be our duty* to call attention to it more particularly, and to urge the people to take the course which would save them from the severity of that trouble: the course of harmony and accord with the Lord. When that time shall come such advice will doubtless run counter to the wishes and ambitions of some who will then be in power and it may be that we shall be imprisoned or otherwise maltreated *after the example of Jeremiah.*"—Z. '05-254.

Could any clearer foresight have been had so long ago of the work which resulted in the imprisonment of no small number of brethren and in the maltreating of many others, which has occurred within the last three years? Nothing has occurred to abate the urgency of the duty here mentioned by Brother Russell. The recent work of distributing "The Distress of Nations" is also in clear fulfillment of the need which is foretold above, and as morale is an indispensable element in the successful activities of an army, so the spirit of united coöperation and of loyal unison is necessary if the Lord's people would fight the good fight of faith most successfully and thus lay hold on endless life.

"Triumphant faith!
Who, from the distant earth, looks up to heaven,
Seeing invisibility, suspending
Eternity from the breath of God.
She can pluck mountains from their rooted thrones,
And hurl them into ocean; and from pain,
And prisons, and contempt, extort the palm
Of everlasting triumph. She doth tread
Upon the neck of pride, like the free wind
On angry ocean. Lo! with step erect
She walks o'er whirlpool waves and martyr fires,
And depths of darkness and chaotic voids;
Dissolving worlds, rent heavens, and dying suns;
And oceans of earth's gold, and pyramids
And temples of earth's glory; all these she spurns
With feet fire-shod, because her hand is placed
Immovably in God's; her eye doth rest
Unchangeably on his; nor will she stop
Till, having cross'd the stormy waves of pain
And fiery trial, she may lay her head
Upon her Father's breast and take the crown
From love's rejoicing hand."

THE TWELVE SENT FORTH

—— NOVEMBER 21 — MATTHEW 10 ——

CHOOSING THE TWELVE SPECIAL EMISSARIES OR APOSTLES — THEIR POWER BESTOWED BY JESUS — GATHERING THE ISRAELITES INDEED — RELATIVELY TOLERABLE TIME FOR SODOM — THE NEED FOR STALWART COURAGE — "THE SPIRIT OF YOUR FATHER"

"Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."—Matthew 9:37, 38.

JESUS had been preaching about a year when he appointed twelve of his followers to be specially his representatives sent forth—apostles. He sent these two and two throughout Judea. They had not the Father's appointment. They had not yet received the holy spirit from on high and did not receive it until Pentecost, some two years later. The holy spirit was not yet given because Jesus was not yet glorified. (John 7:39) But by virtue of the holy spirit given without measure to Jesus at the time of his baptism, he conferred upon these apostles his own special powers, that they might heal the sick, cast out demons, etc. But their special mission, like his own, was not that of healing physical ailments merely, nor chiefly. They were to proclaim the Lord Jesus to be the King, the long-expected Messiah, and to tell the people that the time was at hand for the establishment of his mediatorial kingdom, in conjunction with their nation. This message would be in harmony with the expectation of all the Jews. For centuries they had been waiting for the fulfillment of God's promise made to Abraham, that through them all the families of the earth should be blessed. The miracles of Jesus and the apostles were to call attention to the procla-

mation: "The kingdom of heaven is at hand". (Matthew 3:2) This message, in harmony with that of John the Baptist, was expected to arouse all the "Israelites indeed" and to attract their attention to Jesus as the King. They were particularly warned that their message was not for the gentiles, nor even for their neighbors, the mongrel people called Samaritans. True Jews, and these only, were called upon to make ready their minds and hearts that they might be participants in the kingdom and its glories. Their message was only "to the lost sheep of the house of Israel". —Verse 6.

DEPENDENCE ON JESUS

They were to make no provision for their journey, neither money, nor extra clothing. They were to learn absolute dependence upon the Master who sent them forth. They were not to be beggars seeking from house to house. On the contrary, they were to recognize the dignity of their mission and service for God as ambassadors of Messiah and were to inquire in each village for the most worthy, the most saintly, the most holy people, because these would be the ones who would be specially interested in their message, whether rich or poor. And such of these as received their message would be glad indeed to treat them as representatives of the King, whose kingdom they announced. Their stay in each place was to be as guests until they were ready to depart to the next place. On entering into a house they were to salute the householder in a dignified manner, advising him of the object of their call. If received peacefully, cordially, their blessing would be upon that house. Otherwise they were not to lose their confidence and serenity, but to pass along and look for one more worthy of the message and of them as its representatives. Those receiving them would receive a blessing. Those rejecting them and their message would lose a great privilege.

Many wonder greatly why it was proper for our Lord and the apostles to declare the kingdom of heaven at hand when, as a matter of fact, it has not yet come and, by the Lord's directions, his followers still pray: "Thy kingdom come; thy will be done on earth as it is done in heaven". The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood. We must, therefore, outline the matter in some detail.

HOW KINGDOM WAS AT HAND

For more than sixteen centuries Israel had been waiting for the fulfillment of God's promise that they would become so great that through them the divine blessing would extend to every nation. Our Lord through the apostles signified that God's time had come to fulfill all of his promises made to the Jewish nation if they were ready for them. To be ready they must be a holy nation. And to instruct them and prepare them their Law Covenant had been introduced to them through Moses centuries before. And now, just preceding Jesus, John the Baptist had preached to them reformation, repentance, getting into harmony with the law, that they might be ready to receive the Messiah. While as a people they were the most religious nation in the world at that time, nevertheless but few of them were "Israelites indeed"—at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message. At the close of Jesus' ministry only about five hundred worthy ones had been found, and the multitude cried: "Crucify him!" while the godless Pilate inquired: "Why, what evil hath he done?" Most evidently, therefore, Israel was not ready to be used of God in the blessing of the other nations.

God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole our Lord declared: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof". (Matthew 21:43) Accordingly, five days before his crucifixion our Lord said to them: "Your house is left unto you desolate. . . . Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matthew 23:38, 39.

The kingdom privileges or opportunities which were first offered to natural Israel were transferred to spiritual Israel, whose existence began at Pentecost. All "Israelites indeed" of the fleshly house were privileged to become members of the spiritual house, to receive the begetting of the holy spirit and adoption into the body of Christ, which is the church. Of this church St. Peter says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people".—1 Peter 2:9.

After the selection of as many as were worthy a place in spiritual Israel, nominal Israel was cast off from divine favor until the completion of spiritual Israel, when God promises that his favor shall return to them. (Romans 11:25, 26) Meantime the invitation has gone through the Lord's faithful members to every nation, seeking such as have the spirit of loyalty to God, the spirit of Israelites indeed. All such are accepted with the Jews as members of the same kingdom. Around these spiritual Israelites have gathered all sorts, so that there is an outward or nominal body or church numbering millions, as well as a real body or church scattered among them.

As at the end of the Jewish age Jesus came to inspect them and to set up his kingdom if enough worthy ones were to be found, so he will do in the end of this gospel age; he will come to spiritual Israel to find the saintly. The Scriptures assure us that from first to last, from Pentecost until the end of this age, a sufficient number of saints will be found to constitute the elect church of Christ, designed of God to be his queen and joint-heir in the Millennial kingdom, which will then be set up and begin the work of blessing the world. After the spiritual kingdom of God shall have been exalted, the Bible assures us (Romans 11:25-32) that natural Israel will be the first nation to be blessed under the new order of things that will then prevail, and through those of that people in harmony with God the blessing will extend to every nation.

KNOWING REJECTERS OF THE GOSPEL

The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, reject it. This principle applies to many people and many cities of our day, as well as Capernaum. The Master assures us that when the great Millennial age, otherwise called the day of judgment, shall furnish opportunity for the whole world to be on trial for everlasting life or everlasting death, it will be more tolerable for the Sodomites than for many others. In proportion as anyone has come to a knowledge of Christ he has become responsible. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more. The majority have died in heathenish darkness without any opportunity; and many in Christian lands have disregarded their opportunity, as did the people of Capernaum. All must be brought to a full knowledge of their privileges in Christ and then all rejecters will be destroyed.—Acts 3:23; 1 Timothy 2:4; Matthew 20:28.

It is for us to be followers of Jesus and the apostles, to walk in their steps of devotion and thus to make our calling and our election sure to a share with Messiah in his kingdom, which, during the Millennium, will bless Israel and all the families of the earth under a system of rewards and punishments, called judgments. The Scriptures distinctly tell us that the Israelites and the Sodomites will be sharers in that work of restoration, restitution.—Ezekiel 16:50-55; Acts 3:19-21.

"BEWARE OF MEN"

There are trials and difficulties in the life of each one, great and small, and the right kind of courage finds an opportunity to exercise itself in each of God's children. This is what the Lord is looking for. He is looking for this kind of courage, a courage such as must be found in overcomers.

It is only to overcomers that any place will be granted in the kingdom. Whoever has not good courage will not be in the kingdom at all. Hearken to the words of the Lord: "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord". (Psalm 31:24) This is the way in which we shall demonstrate our faith in the Lord. He who hopes in the Lord and is loyal to the Lord will be courageous in proportion to his loyalty and his faith.

This kind of courage will stand by us in all circumstances. Its necessity is implied in the words which our Master addressed to his disciples: "Behold I send you forth as sheep in the midst of wolves: . . . yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak." The Lord's people, whatever circumstances may arise, are to have and will have such faith and trust in God that they will conduct themselves courageously, relying on divine power. Under such circumstances as described in the Master's words, when one is taken into custody for the truth's sake, the arrested one would not be speaking on his own behalf but as an ambassador of the Lord Jehovah, and of his Son Jesus. Such an one would not therefore be thinking of something wise or clever to say, from a worldly standpoint, but would be exercised to have his words correspond with the truth, the message of God's Word. And since the effective or operative influence of God's Word is a holy influence, it is here referred to as "the spirit of your Father that speaketh in you". This passage is no justification for any one to expect spiritual voices to be heard by the clairaudient ear. Far from it. The spirit of the Father, the mind which was also in Christ Jesus, is the mind of his people to the extent they have applied themselves to previous opportunities for learning.

The Master then proceeds to shatter any illusions which the fanciful might have respecting the effect of his gospel upon a wicked and perverse generation. He says that his followers may expect difficulties, opposition, adversity. These adversities and difficulties will not arise for them in some distant country or from some unknown personages. They will arise from those who are close about them, as from brother, father, child. The opposition, led in reality by Satan, would be so great that it would not infrequently result in martyrdom. So far from being popular or kowtowed to by the inhabitants of Christendom, the Master foretold that his followers would 'be hated of all men for his name's sake'.

DIFFICULTIES AND RECOMPENSES

It must be borne in mind that our Lord Jesus throughout this whole chapter is giving instructions to his twelve apostles upon the occasion of their being sent forth as his representatives during the Jewish harvest period. But inasmuch as these twelve apostles were to become foundation stones in the New Jerusalem, the church class, we may quite reasonably expect that these instructions were intended to apply to all of Jesus' followers throughout the gospel age.

While dwelling with considerable emphasis on the difficulties of the narrow way, including being spoken evilly against and being identified in the speech of enemies as members of Beëlzebub's household, he does not overlook the opportunity of encouraging his little ones. Even the sparrow's fall is within the scope of Jehovah's omniscience (Hebrews 4:13), and of how much greater value are those whom the Master is not ashamed to call brethren. (Hebrews 2:11) The closeness and intimacy of the Lord's watchcare, however, is proportionate to our faithfulness in acknowledging him as our Lord and Head; for if our course in life proclaims self-will as the dominating element in our interests this sign language will speak more loudly than any verbal confession we may have made, by merely saying, "Lord, Lord". - Matthew 7:22.

HOW JESUS WAS RECEIVED

— NOVEMBER 28 — MATTHEW 11 AND 12 — —

THE IMPORTANT MISSION OF JOHN THE BAPTIST — HIS GREAT TEST OF FAITH — HIS POSITION IN RESPECT TO THE KINGDOM — JESUS' UPBRAIDING OF GALILEAN CITIES — CAPERNAUM'S EXALTATION AND HUMILIATION — THE SABBATH MADE FOR MAN.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matthew 11:28.

JOHN the Baptist, the Master declared, was a prophet; yea, more than a prophet, for of him it was written: "Behold, I send my messenger before my face, which shall prepare thy way before thee". (Matthew 11:10) This noble character was God's chosen servant for heralding the Messiah to Israel. His message to the people had been: 'The kingdom of heaven is at hand; repent and believe the good news'. Many had responded and had been baptized, symbolically washing themselves from sin and giving fresh adherence to the law and care in its observance.

Prophetically, John had declared that stirring times were ahead of that nation; that the Messiah was about to make a separation between the true wheat and the chaff class; that he would gather the wheat into his barn, but would burn up the chaff in unquenchable fire. The wheat in this prophecy signified the holy, the righteous, who, as a result of following Messiah, would be exalted or glorified. This prophecy was fulfilled at Pentecost and subsequently, when the "Israelites indeed" were accepted of God as sons on the spirit plane—begotten of the holy spirit—as members of the body of Christ, members of the kingdom class then in embryo, but later on by resurrection power to be ushered into heavenly glory and dominion. The remainder of the nation, only nominally God's people, had merely the outward form, as chaff. For such the Prophet John declared a time of trouble at hand, symbolically represented by a furnace of fire. As the forepart of this prophecy was fulfilled at Pentecost, it reached final accomplishment forty years later, when the entire nation collapsed.

"ART THOU HE?"

But instead of Jesus becoming a great king after the manner of John's expectation, to reward his faithful and destroy the impious, John beheld, What? Himself cast into prison and Jesus surrounded by a paltry few, and barred from the vicinity of Jerusalem because the Jews sought to kill him, and doing most of his preaching in "Galilee of the nations", among those who made less religious profession and among whom were few scribes and Pharisees or doctors of the law. Moreover, Jesus had not made any attempt to deliver his forerunner from prison, although he continually manifested great power in the healing of diseases and the casting out of devils. What could it all mean? was John's query. Had he been mistaken?

Surely he was not mistaken in supposing that he had God's testimony to Jesus at the time of his baptism; as he had declared: "This is he!" But what he? Was he merely another prophet still greater than himself preceding the still greater and true Messiah? Thus wondering, he sent messengers to inquire of Jesus, saying, "Art thou he that should come, or do we look for another?" Are we to look behind you for a still greater through whom God will fulfill his prophecy?

In answer to the query our Lord sent word to John particularly of the work he was doing—healing the sick, casting out devils, and preaching the good tidings of God's grace to the poor. And he added: Tell John not to get offended; not to allow his faith to stumble in respect to me. Otherwise he will lose a great blessing.

GREAT, YET LESS THAN THE KINGDOM

Our Master improved the opportunity to discuss John's case, who he was, etc., with the multitude; for the fame of John's preaching had spread throughout the land and many from all parts went to hear him. What did they find? Merely a reed shaken by the wind, pliable to those who would influence him? Oh, no! They found him a rugged character, strong, independent in the advocacy of the truth, in the bearing of his message. Did they find him clothed in soft raiment and giving evidences of being related to the great, the wealthy, the noble of the time? No, he was simply clad, lived in seclusion, and was faithful and earnest in the delivery of his message to all who would hear. But if they went out expecting to hear a prophet they were not disappointed, for John was more than a prophet. As another account renders this: "Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he".—Luke 7:28.

These words by our Lord have caused much perplexity among Christian people, who have failed to discern the necessity of "rightly dividing the word of truth". (2 Timothy 2:15) The matter is simple enough when we remember that John was the last of the faithful under the Jewish dispensation. He was not invited to become one of the disciples of Christ, not one of the apostles, neither did he live until Pentecost to share in the blessings there poured out upon the faithful. He belongs to a class described by St. Paul in Hebrews 11:38-40. He was in a class with Abraham, Isaac, and Jacob, and all the prophets, of whom the Apostle says: "They without us should not be made perfect," "God having provided some better thing for us"—the gospel church, the body of Christ, the bride class—than for them.—Hebrews 11:40.

RESPONSIBILITIES OF GALILEE

A further part of our lesson tells us how our Lord upbraided the city where most of his mighty works had been done because they repented not, because they did not note the power of God in their midst and gladly receive the message, the indications of divine favor. Such, Jesus declared, will be less prepared to appreciate the kingdom in the future than will some who have never known him. Tyre and Sidon, heathen cities, would have repented with far less preaching. It is but in harmony with divine justice, therefore, that when the great day of God's favor and of the Messianic kingdom shall dawn, the people of Tyre and Sidon shall have things still more favorable than the people of Chorazin and Bethsaida.

Capernaum, above all other cities of Palestine, was favored because there our Lord did most of his miracles, and uttered more of his wonderful words of life than anywhere else. In this sense of the word Jesus declared that Capernaum had been exalted to heaven—highly lifted up in point of privilege and divine favor and blessing. This being true, it meant that in justice Capernaum's fall would be proportionate. She would fall from the heights of heavenly privilege and favor down to hell—to the grave, to oblivion.

And today we find it difficult to locate that once great and beautiful city, so thoroughly has it been obliterated, brought down to dust. Hearken further to the reason for this denouncement: "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Let us not mistake this lesson: While only those who fully accept Christ and consecrate their lives to his service will receive the spirit-begetting, or any share in the heavenly kingdom, all the remainder of mankind who come to any knowledge of the Lord, of his mercy and blessing, and who refrain from rendering homage and from striving to walk in God's way, will proportionately disadvantage themselves in respect to the future life and the great blessings and privileges and opportunities to be brought to all mankind through Messiah's kingdom and its reign of a thousand years.

Hearken to the words of Jesus; how peculiarly they read: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." How strangely those words once sounded to us, when we supposed that all who failed to receive the message of Jesus, all who failed to make their calling and election sure to membership in the bride class would suffer some kind of an eternal torture!

How strange it seemed that Jesus should thank the Father that these things were hidden from some of the grandest and noblest and most brilliant of our race! We could not understand. But now, how clear! how plain! Jesus was preaching the kingdom, and all who rejected his preaching rejected the kingdom, and will lose it. This does not mean that they may not receive ultimately a blessing under that kingdom, when it shall rule the world, and when all that are in the graves shall come forth to receive those very blessings which Jesus died to procure for them: the blessings of a trial, or judgment of a thousand years, to determine whether they will be accounted worthy of everlasting life, or of everlasting death, destruction.

WHY HIDDEN FROM WISE

Now we see what Jesus intimated, namely, that there is a wisdom in God's course in this matter which is not apparent on the surface. Had those rich and great seen fully, distinctly, clearly, the true situation, it would have increased their responsibility; their condemnation in not receiving and accepting Christ would have been greater. Besides, some of them of strong character and determination might have been impelled thereby to take a course of still more violent opposition than they did take: or, if they had known and seen the truth, it would have made them either opposers or defenders of it. If they had defended Christ, then he would not have been crucified, and the divine plan would not have carried out; or, if they had intelligently permitted his crucifixion, they would have had a tenfold condemnation. St. Peter declares that the extenuating circumstances connected with our Lord's crucifixion was ignorance. He said, speaking by inspiration at Pentecost: "Brethren, I wot that through ignorance ye did it, as did also your rulers".—Acts 3:17.

The special call of God through Jesus, therefore, is to the poor, the broken-hearted, the heavy-laden, the unsatisfied: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

LAW AND MEANING OF SABBATH

Sabbath observance is the essence of Matthew 12:1-14. Reasonable people, regardless of their religious convictions, are ready to admit the wisdom, the expediency, yes, the necessity, for a Sabbath day, a rest day once a week. Whatever disputes there are on the subject, therefore, pertain to which day shall be observed and to the manner of the observance. When, through Moses as Mediator, God adopted the nation of Israel as his peculiar people, accepting them into covenant relationship through their promised obedience to the law, he fixed for them a special day of the week, the seventh, to be their Sabbath, or day of rest. This law especially appertained to Palestine. Had it extended beyond, to encompass the whole earth, it would have been necessary for the law to specify which day should be considered the Sabbath on the other side of the earth, where the time would, of course, be many hours different.

But those of us who are not Jews by nature and not under

that Law Covenant are not bound by its limitation that Sabbath should be on the seventh day of the week. Indeed, neither Jesus nor the apostles ever placed the gospel church under the Law Covenant at all. They tell us that those under it were the "house of servants" in bondage and that we are the "house of sons", if we "stand fast . . . in the liberty wherewith Christ hath made us free". This does not mean liberty or freedom to do wrong. But since Christians are not limited to the land of Palestine, it leaves us free to follow the spirit of the law rather than its letter. This is true of the entire ten commandments, as well as of the fourth.

THE FIRST DAY, THE LORD'S DAY

Acting along the lines of this liberty, the early church began to meet on the first day of the week, because it was on that day that their Redeemer arose from the dead. On that day he appeared to some in the upper room, and to two on the way to Emmaus, and to Mary, and subsequently to others of the disciples near the tomb. These four manifestations of the Lord's resurrection marked that day in a special sense as a holy day to the early church. They waited during an entire week, and then again he appeared on the first day of the week. Indeed, so far as we may know, all of his appearances to his followers after his resurrection were on the first day of the week. No wonder, then, it became known to them as the Lord's Day. No wonder if they especially associated with that day all the blessings of God and a rest of faith which came to them through the Redeemer. Quite probably those who lived in Jewish communities would continue to observe the Seventh Day also, because its general observance would make this a necessity. But the First Day of the week became the general time for the Lord's followers to assemble themselves and to partake of a simple meal called breaking of bread (not the Lord's supper) in commemoration of the fact that on the day of his resurrection Jesus manifested himself to his followers in the breaking of bread.

But we are not to understand that the Master reproved the Jews for keeping the Seventh Day, which was their duty. His reproofs attach to certain extremes. The Pharisees exaggerated some features and entirely overestimated other features of the law. In their theory there was no harm in eating the corn on the Sabbath Day, but to pull an ear of it they construed to be reaping, and to rub it out of the chaff they considered to be threshing and winnowing. Similarly, to scratch or look for a flea was estimated to be hunting, and thus God's reasonable law was made to appear absurd. He showed that one had a right to satisfy his hunger, and cited a case where the Prophet David had done so without blame. He cited also the fact that the priests labored on the Sabbath Day without blame. He explained that God was desirous of seeing in his creatures the quality of mercy towards one another, rather than merely the sacrificing of their comforts. Had they recognized this truth they would not have found fault with the apostles.

Then, as though to demonstrate his position, he healed a man with a withered hand, also demonstrating by his miracle that he had the divine favor and that his teaching on the subject had this evidence of its truthfulness. He pointed out the inconsistency of his critics, saying that since they would relieve one of their brute beasts if it fell into a pit on the Sabbath, they would see, therefore, how illogical was their position in objecting to his performing cures of human ills on the Sabbath Day. But the evil heart is not amenable to reason. The very fact that he demonstrated his teachings to be superior to theirs excited the Pharisees to envy, malice, hatred, and the very spirit of murder. Thus they evidenced that they lacked the quality of mercy, love, which God would especially approve, and without which we cannot be his children. Sacrifice is right in its place, but mercy more particularly indicates the acceptable condition of the heart. Quite probably Jesus did so many of his miracles on the Sabbath Day as a type, as a prophetical picture of the great fact that the antitypical day, the great Sabbath Day, will be the Seventh-Thousand-Year period, the Millennium.

JESUS ACCUSED OF EVIL POWERS

Satan, because created on a higher plane, is styled the prince of demons in his relationship to the fallen angels. Judge of the delusion in the hearts of the Pharisees which prompted them to charge the Master with operating under the power of Satan himself and, on this score, accounting for his power to cast out demons! The Master took the time to philosophize with them on this subject and to show that if the time had come when Satan would work against his own associates and servants it would imply the speedy fall of his empire. He also pointed out that demons had been cast out by some whom they acknowledged and honored. If he must be Beëlzebub to cast out the demons, what would their logic be in respect to their neighbors and friends who at times had exercised this power! On the other hand, if he, by God's power cast out demons, it was an evidence that God's kingdom was nigh, just as he had proclaimed.

Having thus answered their objection, he showed that they were against him and opposing his word and that this meant that if he were God's representative they were opposing God. Then he called their attention to the fact that their words were blasphemous in that they attributed God's spirit, God's power in him, to Satan's power. Since they did this without any real provocation and in opposition to every evidence, it implied that they were wicked at heart. Ordinary sins resulting from the fall, ignorance, superstition, etc., would all, in God's providence, be ultimately forgivable, but a willful sin against light, against knowledge, would be a sin against God's spirit. And for that sin there would be no forgiveness, either in this age, or in the coming age—either during this gospel age or in the Millennial age. If the sin were committed against full light, its merit or punishment would be destruction, second death. But very evidently it would be such a sin to only a few. With the majority there would be a mixture of willfulness with ignorance, and, if so, the proportion of wrong represented by the ignorance could be forgiven; but the proportion represented by the willfulness would need to be punished, because unforgivable.

The Scribes and Pharisees, envious of his popularity, asked for a sign, a proof of his Messiahship—not recognizing his teachings and miracles as proofs sufficient. He then told them of one sign which would come to them too late: his stay in the tomb would correspond to Jonah's stay in the belly of the great fish. The people of heathen Nineveh in the judgment age, in the Millennial age, he assured them, would rank higher than they, for the Ninevites did repent at the preaching of Jonah, while these repented not at the preaching of a far greater than Jonah. The Queen of Sheba had journeyed afar to hear Solomon's wisdom; yet these who were in the presence of a greater than Solomon realized it not and heeded not his message. Let us not be blinded, but, with our whole hearts, accept and follow the Nazarene!

Ashamed of Jesus! sooner far
Let evening blush to own a star:
He shed the beams of light divine
O'er this benighted soul of mine

Ashamed of Jesus! just as soon
Let midnight be ashamed of noon:
'Twas midnight with my soul, till he
Bright Morning Star, bade darkness flee

Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No! when I blush, be this my shame,
That I no more revere his name.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Pittsburgh, Pa.	Oct. 30-Nov. 1	Leckrone, Pa.	Nov. 8
Buena Vista, Pa.	Nov. 2	Dickerson Run, Pa.	" 9
Monessen, Pa.	" 3	Connellsville, Pa.	" 10
Brownsville, Pa.	Nov. 4, 7	Greensburg, Pa.	" 11
Point Marion, Pa.	Nov. 5	Blairsville, Pa.	" 12
Rices Landing, Pa.	Nov. 6, 7	Johnstown, Pa.	" 14

BROTHER R. H. BARBER

McCool, Miss.	Nov 1	Big Sandy, Tex.	Nov. 7
Jackson, Miss.	" 2	Grand Saline, Tex.	" 8
Vicksburg, Miss.	" 3	Fort Worth, Tex.	Nov. 10-12
Monroe, Miss.	" 4	Plano, Tex.	Nov. 13
Shreveport, La.	" 5	Dallas, Tex.	" 14
Gladewater, Tex.	" 6	Winnsboro, Tex.	" 15

BROTHER T. E. BARKER

Hagerstown, Md.	Nov. 1	Oakland, Md.	Nov. 9
Cumberland, Md.	Nov. 2, 7	Parsons, W. Va.	" 11
Eckhart Mines, Md.	Nov. 3	Clarksburg, W. Va.	Nov. 13, 14
Lonaconing, Md.	" 4	Fairmont, W. Va.	" 14, 15
Westernport, Md.	" 5	Morgantown, W. Va.	" 16, 21
Mountain Lake Park, Md.	" 8	Point Marion, Pa.	Nov. 17

BROTHER W. W. BLACK

Toronto, Ont.	Nov. 1	Cameron, Ont.	Nov. 8, 9
Markham, Ont.	" 2	Fenelon Falls, Ont.	Nov. 10
Stouffville, Ont.	" 3	Highland Grove, Ont.	Nov. 11, 12
Baldwin, Ont.	" 4	Haliburton, Ont.	" 13, 14
Uxbridge, Ont.	" 5	Apsley, Ont.	" 18, 19
Lindsay, Ont.	Nov. 6, 7	Peterboro, Ont.	" 20, 21

BROTHER J. A. BOHNET

Portland, Me.	Oct. 30 Nov. 1	Blaine, Me.	Nov 9, 10
Auburn, Me.	Nov. 2	Belfast, Me.	Nov. 12
Wilton, Me.	" 3	Dover, N. H.	" 15
Hallowell, Me.	Nov 4, 5	Manchester, N. H.	" 16
Pittsfield, Me.	Nov 7	Pittsfield, N. H.	" 17
Bangor, Me.	Nov 8, 11	Nashua, N. H.	" 18

BROTHER E. F. CRIST

Wadsworth, Ohio	Nov 1	Vermilion, Ohio	Nov. 9
Akron, Ohio	" 2	Elyria, Ohio	" 10
Hudson, Ohio	" 3	Wellington, Ohio	" 11
Cleveland, Ohio	Nov 4, 7	Ashland, Ohio	" 12
Painesville, Ohio	Nov. 5	Mansfield, Ohio	" 14
Lorain, Ohio	" 8	Shelby, Ohio	" 15

BROTHER A. J. ESHLEMAN

Vine Grove, Ky.	Nov. 1	Beech Creek, Ky.	Nov. 8
Elizabethtown, Ky.	" 2	Guthrie, Ky.	Nov 9, 10
Sonora, Ky.	" 3	Hopkinsville, Ky.	Nov. 11
Brandenburg, Ky.	" 4	Paducah, Ky.	" 12
Magnet, Ind.	" 5	Mayfield, Ky.	" 14
Owensboro, Ky.	" 7	Memphis, Tenn.	" 16

BROTHER A. M. GRAHAM

Charlottetown, P. E. I.	Nov. 1-3	Cambridge, N. S.	Nov 17
Belle River, P. E. I.	" 4, 5	Berwick, N. S.	" 18
Amherst, N. S.	" 8, 9	Middleton, N. S.	" 19
Springhill, N. S.	" 10, 11	Centreville, N. S.	Nov 20, 21
East Halls Harbor, N. S.	" 12, 14	Deep Brook, N. S.	Nov. 23
Port Williams, N. S.	" 15, 16	St. John, N. B.	" 25

BROTHER M. L. HERR

Plattsmouth, Neb.	Nov. 1	Columbus, Neb.	Nov. 9
Nebraska City, Neb.	" 2	Stanton, Neb.	Nov. 10, 11
Auburn, Neb.	" 3	Winside, Neb.	" 13, 14
Falls City, Neb.	" 4	Clearwater, Neb.	Nov. 15
Lincoln, Neb.	Nov. 6, 7	Ericson, Neb.	Nov. 17, 18
David City, Neb.	Nov. 8	Ravenna, Neb.	Nov. 19

BROTHER W. M. HERSEE

Watertown, N. Y.	Nov. 2	Buffalo, N. Y.	Nov. 8
Spragueville, N. Y.	" 3	Westfield, N. Y.	" 9
Mannsville, N. Y.	" 4	Ashtabula, Ohio	" 10
Oswego, N. Y.	" 5	Cleveland, Ohio	" 11
Rochester, N. Y.	" 6	Sandusky, Ohio	" 12
Batavia, N. Y.	" 7	Toledo, Ohio	" 14

BROTHER G. S. KENDALL

Petaluma, Cal.	Oct. 28	Santa Cruz, Cal.	Nov. 7
Santa Rosa, Cal.	" 29	Paso Robles, Cal.	" 8
Richmond, Cal.	" 31	Atascadero, Cal.	" 9
Eureka, Cal.	Nov. 2	Santa Maria, Cal.	" 10
San Francisco, Cal.	" 4	Santa Barbara, Cal.	Nov. 11, 12
San Jose, Cal.	" 5	Los Angeles, Cal.	Nov. 14

BROTHER S. MORTON

Champaign, Ill.	Nov. 1	Paducah, Ky.	Nov. 9
Mattoon, Ill.	" 2	Mounds, Ill.	" 10
Effingham, Ill.	" 3	Thebes, Ill.	Nov. 11, 12
Vandalia, Ill.	" 4	Anna, Ill.	Nov. 14
Marion, Ill.	Nov. 6, 7	Patoka, Ill.	" 15
Metropolis, Ill.	Nov. 8	Greenville, Ill.	" 16

BROTHER W. H. PICKERING

Kannapolis, N. C.	Nov. 1	Westminster, S. C.	Nov. 8
Charlotte, N. C.	" 2	Greenville, S. C.	" 9
Gastonia, N. C.	" 3	Greer, S. C.	" 10
Hickory, N. C.	" 4	Hendersonville, N. C.	Nov. 11, 12
Shelby, N. C.	" 5	Asheville, N. C.	Nov. 14
Spartanburg, S. C.	" 7	Brasstown, N. C.	Nov. 15, 16

BROTHER G. R. POLLOCK

Brazil, Ind.	Nov. 1	Bicknell, Ind.	**Nov. 9**
Bridgeton, Ind.	" 2	Vincennes, Ind.	" 10
Terre Haute, Ind.	Nov. 3, 4	Wadesville, Ind.	" 11
Sullivan, Ind.	Nov. 5	Boonville, Ind.	" 12
Dugger, Ind.	Nov 6, 7	Evansville, Ind.	" 14
Linton, Ind.	" 7, 8	Washington, Ind.	" 15

BROTHER V. C. RICE

Washington, D. C.	Nov. 1	Greensboro, N. C.	**Nov. 9, 10**
Charlottesville, Va.	" 2	Chapel Hill, N. C.	**Nov. 11**
Lynchburg, Va.	" 3	Stem, N. C.	" 12
Danville, Va.	" 4	Henderson, N. C.	" 14
Leaksville, N. C.	Nov 5, 6	Rosemary, N. C.	" 15
Winston Salem, N. C.	" 7, 8	Scotland Neck, N. C.	" 16

BROTHER C. ROBERTS

Treherne, Man.	Nov. 1, 2	Carievale, Sask.	**Nov. 11**
Souris, Man.	" 3, 4	Weyburn, Sask.	" 12
Brandon, Man.	Nov. 5	Luella—Hart, Sask.	Nov. 13, 14
Wawota, Sask.	Nov. 6, 7	Assiniboia, Sask.	" 15, 16
Mair, Sask.	Nov. 8	Mazenod, Sask.	" 17, 18
Oxbow, Sask.	Nov. 9, 10	Moose Jaw, Sask.	" 19-21

BROTHER R. L. ROBIE

Albion, Mich.	Nov. 1	Windsor, Ont.	**Nov. 8**
Jackson, Mich.	" 2	Port Huron, Mich.	" 9
Adrian, Mich.	" 3	Bay City, Mich.	Nov. 10, 14
Ypsilanti, Mich.	" 4	Midland, Mich.	Nov. 12
Plymouth, Mich.	" 5	Saginaw, Mich.	Nov. 13, 14
Detroit, Mich.	" 7	Alma, Mich.	Nov. 15

BROTHER E. D. SEXTON

Milton West, Ont.	Nov. 1	Fordwich, Ont.	Nov. 10, 11
Galt, Ont.	" 2	Wingham, Ont.	Nov. 12
Guelph, Ont.	" 3	Allenford, Ont.	Nov. 13, 14
Palmerston, Ont.	Nov. 4, 5	Hepworth, Ont.	Nov. 15
Mount Forest, Ont.	" 6-8	Wiarton, Ont.	Nov. 16, 17
Harriston, Ont.	Nov. 9	Owen Sound, Ont.	" 18, 19

BROTHER W. J. THORN

Northland, Minn.	Nov 1, 2	Cambridge, Minn.	Nov. 10, 11
Duluth, Minn.	Nov. 3	Ogilvie, Minn.	Nov. 12
Wrenshall, Minn.	" 4	Pease, Minn.	" 14
Barnum, Minn.	" 5	Willmar, Minn.	" 15
Aitkin, Minn.	Nov. 7, 9	Alexandria, Minn.	" 16
Thor, Minn.	Nov 8	Minneapolis, Minn.	Nov. 17, 18

BROTHER T. H. THORNTON

Nampa, Ida.	Nov. 1	La Grande, Ore.	Nov. 9, 12
Caldwell, Ida.	" 2	Union, Ore.	Nov. 10
Emmett, Ida.	" 3	Joseph, Ore.	" 11
Ontario, Ore.	Nov. 4, 5	Weston, Ore.	" 14
Weiser, Ida.	" 6, 7	Walla Walla, Wash.	" 15
Pendleton, Ore.	Nov. 8	Dayton, Wash.	" 16

BROTHER W. A. THRUTCHLEY

Lynn, Mass.	Nov. 1	Franklin, Mass.	Nov. 7
Saugus, Mass.	" 2	Taunton, Mass.	" 8
Waltham, Mass.	" 3	Brockton, Mass.	" 9
Concord Jc., Mass.	" 4	Quincy, Mass.	" 10
Worcester, Mass.	" 5	North Duxbury, Mass.	" 11
Milford, Mass.	" 6	Plympton, Mass.	" 12

BROTHER D. TOOLE

Friend, Kan.	Nov. 1	Eldorado, Kan.	Nov. 12
Garden City, Kan.	Nov. 2, 3	Augusta, Kan.	" 14
Hutchinson, Kan.	" 4, 7	Arkansas City, Kan.	Nov. 15, 16
Pratt, Kan.	Nov. 6	Winfield, Kan.	Nov. 17
Newton, Kan.	" 9	Independence, Kan.	" 18
Wichita, Kan.	Nov. 10, 11	Cherryvale, Kan.	" 19

BROTHER S. H. TOUTJIAN

Ontario, Cal.	Nov. 1	Barstow, Tex.	Nov. 8, 9
Oceanside, Cal.	" 2	Snyder, Tex.	Nov. 10
San Diego, Cal.	" 3	Lubbock, Tex.	Nov. 11, 12
Yuma, Ariz.	" 4	Lamesa, Tex.	" 13, 14
Phoenix, Ariz.	" 5	San Angelo, Tex.	Nov. 16
El Paso, Tex.	" 7	Miles, Tex.	" 17

BROTHER C. A. WISE

Pittsburgh, Pa.	Oct. 31-Nov 1	Denver, Colo.	Nov. 9
Detroit, Mich.	Nov. 2	Colorado Springs, Colo.	" 10
Toledo, Ohio	" 3	Grand Junction, Colo.	" 11
Chicago, Ill.	" 4	Salt Lake City, Utah.	" 12
Davenport, Ia.	" 5	Butte, Mont.	" 14
Omaha, Neb.	" 7	Spokane, Wash.	" 15

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "TABERNACLE SHADOWS OF THE BETTER SACRIFICES"

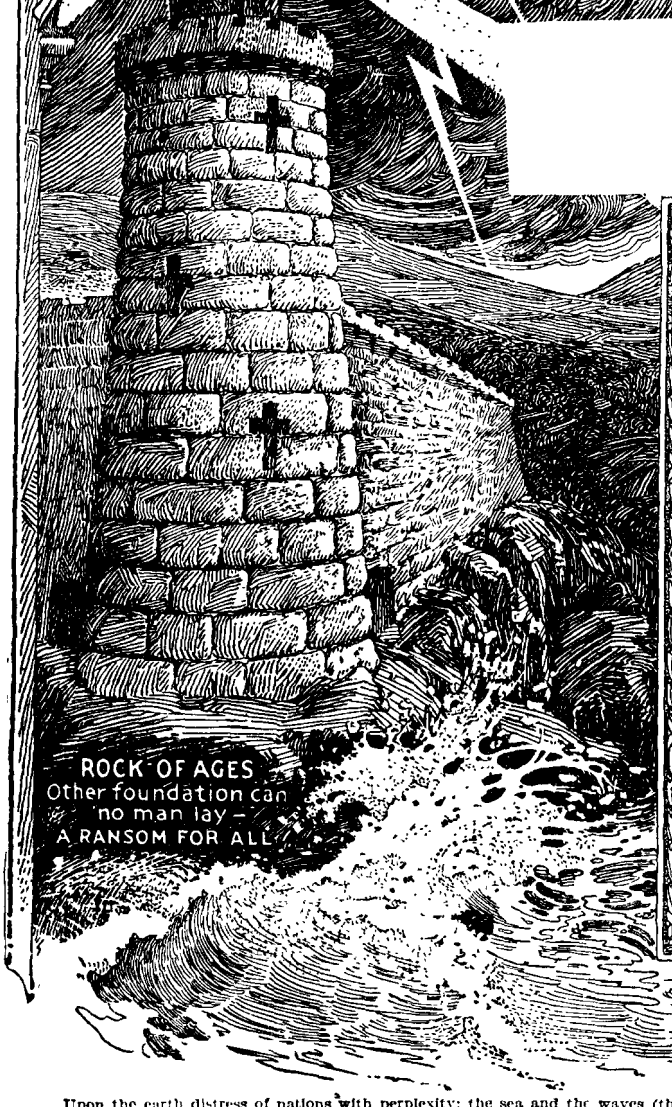
Chapter III. "Consecrating the Priesthood"

Week of Dec. 5	Q. 1-8	Week of Dec. 19	Q. 16-21
Week of Dec. 12	Q. 9-15	Week of Dec. 26	Q. 22-28

New Tabernacle Shadows, with questions and notes, 25c, postpaid.

The Watch Tower

and Herald of Christ's Presence



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

VOL. XLI SEMI-MONTHLY No 21

Anno Mundi 6049—November 1, 1920

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

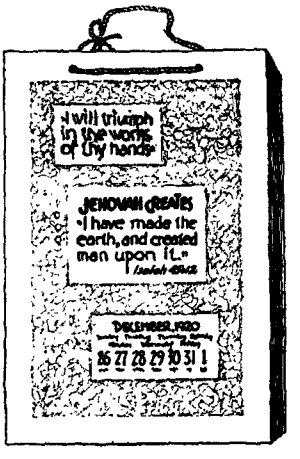
GOLDEN AGE ABC BOOK

For several years past the Society has contemplated the publication of some literature which would be particularly helpful to parents in teaching their children the basic points of Bible truth. We now have in near-readiness a booklet which is calculated to be of interest to children from, say, four to seven years of age, or even older.

On each right-hand page are two pictures of Bible subjects, and under each picture is a short verse in rhyme, bearing on the picture—as, "A is for Adam," etc. These verses are for memorizing. On the left-hand pages are fuller treatises in simple language, to assist the parent in explaining the matter to the child.

Pictures and text are printed in black, initials in two colors; strong cover printed in three colors; 32 pages, 6½" x 9". Price, 30c each, postpaid; or 20c, carriage collect, in lots of fifty. Orders acceptable now, shipments made about November 15.

YEAR- AND WEEKLY-TEXT CALENDAR



For the year 1921 we will not publish a text card, as has been our custom. This time we have in preparation a calendar pad of fifty-four sheets—one for a cover and fifty-three for each of the weeks or fragments of weeks in the year 1921.

The year text, "I will triumph in the works of thy hands" (Psalm 92:4), is at the top of each sheet and, in addition, each sheet carries as a central feature a text bearing on some one "work" of Jehovah. It is suggested to use this text as a basis for the weekly prayer, praise, and testimony meetings. The MANNA texts for this purpose have proven edifying, but nearly every text in the book has been used twice; and a change will doubtless be both acceptable and helpful. The MANNA would continue to be used for daily food, as usual.

On the lower part of each sheet is a calendar for the week, with the seven hymns for that week shown under their respective days and dates. Altogether the calendar is a unique little compendium of devotional information—the year text constantly before one's eyes, the week's text in view during the time when it is most needed, and a full list of hymns for the whole year.

The whole is arranged for hanging on the wall, each sheet being separate and held in the pad by a suitable cord passed through perforations. The used sheets can be either turned back or torn off.

The paper is buff antique stock, and the printing is in orange and dark green. Price, 40c each, postpaid; 30c, carriage charges collect, in lots of fifty. Shipments about December 1.

That friends in distant parts may have the four January texts, we give them here in advance. Texts to form the basis of the testimonies at prayer meetings to be held:

January 5: JEHOVAH INSTRUCTS: "I will instruct and teach thee in the way which thou shalt go."—Psalm 42:8.

January 12: JEHOVAH REDEEMS: "Fear not, for I have redeemed thee."—Isaiah 43:1.

January 19: JEHOVAH JUSTIFIES: "In Jehovah shall all the seed of Israel be justified."—Isaiah 45:25.

January 26: JEHOVAH SANCTIFIES: "I the Lord do sanctify them."—Leviticus 21:23.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI. NOVEMBER 1, 1920 No. 21

VIEWS FROM THE WATCH TOWER

YEAR books of the churches, giving statistics for the year 1920, show the number of ministers, priests, and rabbis as 195,315, and the members of the various church organizations as 44,788,306, in this country. The membership of the more prominent Protestant bodies is listed as follows:

Methodist Episcopal	4,175,402
Southern Baptist	2,887,428
Methodist Episcopal South	2,152,974
Presbyterian	1,603,033
Northern Baptist	1,502,341
Disciples of Christ	1,193,423
Protestant Episcopal	1,065,825
Congregational	808,122
United Lutheran	782,807

The membership of the twenty Lutheran bodies in the United States is given as totaling 2,451,997. There are 4,191,257 in the four principal colored denominations. The number of Sunday School pupils for this year is stated at 21,291,987. There has been some increase in the number of schools, but a loss in the number of pupils amounting to 596,534.

From the *Sunday School Times* we clip the following on the point of loss in church membership generally:

"Some startling statistics have just been made public in the *Christian Herald*. They show that the smallest annual increase in Protestant Church membership in the United States for thirty years was recorded in 1919. The increase for that year was only 56,000 as compared with an average annual increase for the ten years previous of 771,947. The drop started in 1918, a year that showed an increase of only 155,000. The hitherto most prosperous denominations in the United States showed the following decreases for the year: Methodist Episcopal, 69,940; Presbyterian (U.S.A. Northern), 32,305; Disciples of Christ, 17,645; Methodist Episcopal (South), 16,404; Northern Baptist Convention, 9,156; National Baptist Convention, 35,007; Presbyterian (U.S.A. Southern), 8,811; United Presbyterian, 2,986; Cumberland Presbyterian, 1,645; Welsh Calvinistic Presbyterian, 992; Norwegian Lutheran, 2,910."

Conditions are not different in Great Britain, if we are to judge by the two following items from Scotland and England, respectively. The first is from the Glasgow *Citizen* and the second is a letter from a well informed correspondent:

CHURCH ATTENDANCE IN GREAT BRITAIN

"As a good deal is being heard just now about the 'city' churches—the churches, that is, for which Glasgow Corporation is responsible—a return by the City Chamberlain should be of interest.

"The Cathedral shows the highest revenue, but even there, the cash amounts to only £398, the figures for the other churches being as follows:—St. Andrew's, £250; Blackfriars, £218; St. David's, £172; St. Paul's, £157; Tron, £89; St. John's, £74; St. James's, £74; St. Enoch's, £56; St. George's Church, as most readers are aware, has been closed for some time.

"With regard to sittings, there are nine thousand twenty-nine altogether, but ten hundred fifty-one must be deducted owing to St. George's Church being closed. Of the remainder, thirty-nine hundred ninety-three are let, and five thousand thirty-six unlet."

Referring to the action of Anglican Church authorities in demolishing nineteen London city churches occupying very valuable business sites, this correspondent says:

"I have been in communication with Church and laity. Both acknowledge sympathetically but have not sufficient feeling to make a conspicuous stand! The destroying party say: See what good we can do with this money elsewhere! You would think that hungering crowds were waiting elsewhere for the Word from the inspired lips of a convinced teacher. I live in an agricultural-industrial district with a population of from five to seven thousand. A few Sundays ago, on a fine morning, I was in a church near me where the adult congregation, if you omit those officiating, *was* three (including myself). By what the natives say, one may write *is* three. As I have told those who are asking why London's city churches are to be destroyed: they might be saved for worship and preaching if the Bishop of London would invite sincere, convinced Christians to conduct a service in their own way—decent, but thoroughly unconventional."

It seems also that recruits to the ministry continue to fall off. *The Virginian-Pilot and the Norfolk Landmark* has this to say:

"In a recent number of the *Religious Herald*, the organ of the Baptist denomination in Virginia, the editor draws the attention of the pastors and laity of the churches to the fact that a recent investigation has shown two hundred and fifty-nine of the Baptist churches in Virginia to be at present without pastors. At the same time, he says, 'only nine preachers who have shown themselves capable and effective are found unemployed in the state,' and further, that 'if all nine unemployed preachers were immediately supplied with fields, there would still remain more than two hundred churches in Virginia for whom the Baptists of the state cannot furnish pastors'. The editor adds: 'This is distressing and bewildering. Have we any good reason to be elated over our growth in numbers as long as we have among us such a dearth of men giving themselves to the ministry? There are churches in Virginia with long history and large membership that have never sent forth a preacher of the gospel.'"

Possibly either the young men who might be taking up the ministry do not worship in the churches, or else they realize that most of the people who attend do not worship there. And quite possibly also they see uninspiring examples of infidelity and higher criticism before them in the pulpits. An item in the Sydney (N.S.W.) *Evening News* gives a hint of one reason why the ministry is unattractive. A Romanist is quoted as saying on this point generally:

"'The saddest thing of all to me,' continued Monsignor Moynagh, 'is that the public guides appear to be afraid of

divine principles. The commandments and holy precepts appear to be wholly ignored.'"

SIGN POSTS OBLITERATED

Other words by Dr. Thomas Martin, Moderator of the Church of Scotland, cast a little more light on the causes for the unpopularity of the ministerial profession. The Edinburgh (Scot.) *Weekly Scotsman* reports him as giving utterance to these remarks:

"'With the end of the war,' said Dr. Martin, 'it is felt that the old epoch is closed and that a new epoch is opening up. . . . There is no doubt that organized Christianity stands at the cross-ways, with the sign posts somewhat obliterated and the paths not a little enveloped in uncertainty. The challenge to her in these days is the challenge of the world's evident need of a directing and driving spiritual power, and these days of uncertainty reveal the world's need of God.'

"Referring to the indifference of the people to the church, Dr. Martin said that the 'dread of hell is dead; and the kind of people who hoped that by going to church they would lessen the risk of going afterwards to—a destination still more disagreeable, now feel quite easy in their minds and stay at home'."

This worthy Doctor can see the face of the sky but he cannot discern its meaning; for the only constructive thing he has to offer is:

"Our places of worship must be more attractive; good music must play a larger part. Well-to-do worshipers must not dress so finely and so frighten away people in plain clothes. The church must make better provision for amusement and social recreation."

This is one outstanding view held by Protestant Nonconformists. Another view, finding considerable support in this country, is that the churches should be getting more deeply into politics and into the solution of economic problems. But there is no small contingent which believes that the former method is preferable.

"Unless entertainment is provided in the churches, young people will seek it out of them," said the Reverend Doctor C. E. Guthrie, President of the Epworth League, as reported by the Pittsburgh *Gazette-Times*.

A minister at Stirling, Scotland, has permitted an interval in his church service for smoking, the purpose being to induce soldiers to go to church. The result will be, of course, that his church will be lowered still more than it was, and the soldiers will do their smoking elsewhere just the same.

BABEL OR BIBLE?

A single newspaper church-announcement sheet in one of the larger American cities offers much in the way of entertainment. Without attempting to put them in any particular order, we read:

"West Eden Presbyterian: Dr. D. B. Armstrong of Massachusetts, on 'Tuberculosis Control'.

"West Lake Presbyterian: Dr. G. A. Briegleb, 'Floating in Ether with my Former Wives'.

"Immanuel Presbyterian; Dr. Smith, 'The New Testament Corrected by the Spirits'.

"Temple Baptist: Movies, 'Marvels of Crater Lake'.

"St. Paul's Pro-Cathedral: Dean MacCormack, 'The Religion of the Presidential Nominees'.

"First Methodist Episcopal: Dr. Arthur S. Phelps, 'Picking Your Chums'.

"First Congregational: Moving pictures, 'The Pinch Hitter'.

"Plymouth Congregational: Moving pictures, 'Thief or Angel'.

"Wilshire Boulevard Christian: M. Howard Fagan, 'The Red Lantern'.

"Magnolia Avenue Christian: C. C. Sinclair, 'A Live Dog or a Dead Lion'."

Passing by the many admittedly unusual religions and religious gatherings which were also shown on the page and limiting ourselves to the older and more "respectable" bodies, we ask in all candor: If this is not a babel, where would we go on earth to find one?

There are innumerable problems today. What do the churches say by way of solution? There are wrongs and injustices and distresses. How do the churches purpose to supplant these evils with love and truth and happiness? What do the churches offer to a racked, bewildered humanity, yearning for something to hold it erect, something to be its guide and bulwark. Do they point to the kingdom of Messiah?

The churches have long worked on the theory that their duty was to make Christians of the children. If they did that, these children being Christians would make an un-Christian world a better place. But the children have not been made Christians, neither has the world been made a better place, and the children of these children are quitting the churches as spiritually unprofitable for modern existence. Those in the churches who are of a practical turn of mind seem to be trying for a more vigorous and dominant place in industrial America. Some workers hope to do this by politics. The Buffalo *Evening News* reported Mr. Baer, Moderator of the Assembly of the Presbyterian Church in the United States, as urging "churchmen to take an active part in the politics of the country, and especially to lend their efforts toward the movement for Americanization in its relation both to immigration and emigration".

In rather notable contrast with this admonition are the words of Vice-President Marshall, also a Presbyterian, in opening a Southern-Baptist Conventon. After characterizing the churches as "one of the anchors of the Republic" he warned against the entry of the church into politics, as reported in the public press:

"'I hope the clergy and laymen of this country will understand that their divine mission is to go out and preach the gospel and not to beat the bass drum in a political parade,' the Vice-President said. 'There is enough for the church to do without trying to reform Congress. I am part of Congress, and I know.'"

Are we to understand that the Presbyterians should go into politics and the Southern Baptists should stay out?

CHURCH FEDERATION AND LABOR

The Federal Council of Churches of Christ in America, having lost a large measure of capitalistic sympathy and support in the Interchurch World Movement, is making a very strong bid for labor support, having at the same time, we believe, a genuine interest in the humanitarian phase of the economic problems confronting the toilers. At a recent conference in Cleveland the Church Federation came out quite strongly for the side of labor. Some of the utterances of its delegates and some of the resolutions adopted at that convention, taken somewhat at random, are as follows:

"The case is hopeless if employers will not allow collective action by their workers. The church must stand for the right of organization and collective action, under proper

ethical restraints and safeguards for public welfare. It must do so not only for prudential reasons and because it is right, but because the manhood and freedom of the workers are at stake."

"The law of struggle has pitted employer against employé, corporation against corporation, nation against nation. It was responsible for the great war, with its gigantic economic and human losses. It has pitted capitalist and employer against the workers and threatens another cataclysm and at least the temporary shattering of civilization."—*Labor.*

"The platform was included in the social service report and calls for recognition by the united churches of:

"Fraternal conferences of labor leaders and employers under Christian auspices.

"Community free speech forums.

"The coöperative movement of labor as a preparation for industrial democracy.

"Experiments in sharing in and control of industries by labor."—St. Louis *Weekly Globe-Democrat.*

"Discussion of the treaty and the League of Nations and the propriety of the church's entering politics held attention of delegates to the church and community convention of the commission of Federations of the Federal Council of Churches of Christ in America. Rev. Henry A. Atkinson, New York, urged the church to get into politics to save the country from selfish politicians. Colonel Raymond Robbins, investigator of conditions in Russia for the Red Cross, called the peace treaty a 'treaty of vengeance'. Dr. D. F. Bradley, Cleveland, denounced the treaty as 'rotten', particularly in its provisions regarding Germany."—Toledo *News Blade.*

"'For the good of Christianity and the benefits accomplished by reconstruction, I have almost come to the conclusion that there should be a war every five years,' Fred B. Smith, of New York, chairman of the commission on interchurch federation, said in opening this morning's session."—Toledo *Times.*

All these efforts to help out in the affairs of the working man have been undertaken rather too late to secure the coöperation of many of the workers themselves. *The Ferguson Forum*, a labor paper of Temple, Texas, is of the opinion that the interest of the churches in labor is sinister. It says:

"The republican and democratic parties have ceased to stand for the fundamental principles which caused their formation, and are each controlled by the same powers and influence, the Federated Church, with 140 aid societies (as boasted in recent Interchurch drives) and by Big Business."

"The Federated Protestant Church was organized in Philadelphia, Pa., December 2 to 8, 1908, for the purpose of taking charge of the nation and state through the ballot box and courts."

RESOLUTIONS IN AUSTRALIA

Similarly belated philanderings have been taking place in Australia, according to a report in the Sydney (N.S.W.) *Morning Herald* of a Methodist conference in that section:

"We declare it un-Christian to accept profits when laborers do not receive a living wage, or when capital receives disproportionate returns as compared with labor. We condemn that profiteering which takes out of business enterprise profits not justified by the value or cost of the service rendered.

"We believe a change in the present economic system to be necessary, which will ensure an equitable distribution of the rewards of industry, giving to the worker a share in the profits and risks of business, and that will abolish all forms of sweating, profiteering, and oppression of one section of the community by another, and thereby ensure ample opportunity for self-expression and the development of life in its fullness."

The situation in England seems to be very well presented in a contributed article in the Philadelphia *Press*:

"Although it was freely predicted that a religious revival would follow the close of the World War, it would seem that actually a reaction against religion has set in in England. The crest of the wave of interest in spiritualism has passed and the movement subsides in a counter current of disillusionment. The intellectualist religious movement which found expression in H. G. Wells' 'God the Invisible King' has not been sustained, and there is no great pulpiteer in London these days to take the place of Theodore Parker, R. J. Campbell, and the fiery Campbell Morgan to whom all London flocks.

"The Lambeth conference of bishops has just been concluded and the series of resolutions that were adopted are not of a very startling character that would in any way indicate a revolution in their thought or that they have been shaken to their foundations by a reaffirmation of deep faith. . . . If England is rejecting the church today it is not on logical grounds, but more in a spirit of reactive doubt that has followed the terrible experiences of the war."

This Lambeth Conference, a probably correct estimate of which is given in the above clipping, has received more publicity in this country than any other single religious event for some time. Before printing the appeal of the bishops made at that conference we quote from two periodicals which give some idea of the atmosphere in which the Lambeth Conference was held.

In the London *Daily Chronicle* Mr. Lloyd George, the British Prime Minister, is reported as saying in a speech to Welsh dissenters:

"I would like to issue a word of warning to the Nonconformist Churches. Hitherto they have been of one mind on political matters. Majorities have been insignificent.

"Now the divisions in the Free Churches are deep, and I fear in some respects threaten to be permanent.

"Apart altogether from the unfortunate division in the Liberal party, the phenomenal rise of the Labour party is from this point of view a disturbing element. Large masses of the members of our churches now belong to that party.

"It is essential that in these conditions we should see to it that the Free Churches are not torn and paralysed by bitter feuds, and the only way to avert it is by all sections displaying a spirit of tolerance, forbearance, charity towards each other.

"The task of the churches is greater than that which comes within the compass of any political party. Political parties may provide the lamps, lay the wires, turn the current on to certain machinery, but the churches must be the power stations.

"If the generating stations are destroyed, whatever the arrangements and plans of the political parties may be, it will not be long before the light is cut off from the homes of the people."

From the Philadelphia *Public Ledger* the following:

"Dr. Jowett, the Nonconformist clergyman of Westminster Chapel, occupied the pulpit and preached the sermon at evensong in Durham Cathedral recently to a congregation of about seven thousand persons, which was probably one of the largest in the history of the cathedral."

"In an interview with a press representative, Bishop Welldon said of the service: 'It is the greatest thing I have ever seen. It is a most remarkable reply to the people who have been opposed to this particular act of intercommunion. I think it shows that the opponents of such friendly action between the churches are not a very large body.'"

THE LAMBETH BISHOPS' APPEAL

This seemingly unprecedented break in the reserve of the Anglican Catholic Church has been followed by a more general encouragement of such things in the appeal

promulgated by the Anglican bishops. Our readers will remember that we recently intimated our belief that the collapse of the Interchurch World Movement would not stop the unionizing activities of the churches, the major portion of which activities we believe to have been inspired by and measurably directed by the Church of England. It is the second Beast, he with the one head and two horns which came up out of the earth, which was to give life to (or direct the activities of) the Image of the Beast—as the head gives life and action to the body. We incline strongly to the thought that all of the principal activities of the Church Federation have been dominated by the Anglican power. Perhaps enough has already happened to fulfill Revelation 13. But we are looking for more. The Lambeth appeal is certainly significant. It is called by this name after the palace where the five weeks' session was held—in Lambeth Palace, London town house of the Archbishop of Canterbury. These conferences have occurred every ten years for the last fifty years, this being the sixth. At the risk of being tedious we copy the whole text of the appeal, as published in *The British Weekly*:

"We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

"We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

"I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognised officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

"II. This united fellowship is not visible in the world today. On the one hand there are other ancient episcopal Communions in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal Communions, standing for rich elements of truth, liberty, and life, which might otherwise have been obscured or neglected. With them we are closely linked by many affinities—racial, historical, and spiritual. We cherish the earnest hope that all these Communions, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

"III. The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

"IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fullness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

"The vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians', within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole body of Christ. Within this unity Christian Communions now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

"V. This means an adventure of good-will and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

"VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:

"The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief;

"The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ;

"A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

"VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communions which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay, more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in the grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

"VIII. We believe that for all the truly equitable approach to union is by way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer

it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

"It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship.

"In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonoring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additionally recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfill the same.

"IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry and a common service to the world.

"We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should be absorbed in another. We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed."

By "episcopate" is meant a clergy ordained by "apostolic succession". Will this prove to be the mark, number, or designation of the Beast, without which no man may profier or receive spiritual ministrations in a public way? It is worth watching.

INDIVIDUAL BISHOPS' COMMENTS

This is a carefully worded appeal; but it becomes more perspicuous and more interesting in the light of comments of individual bishops, of whom there were two hundred fifty-two in attendance from all parts of the world.

The Asheville *Citizen* records the words of Bishop J. M. Horner, who only recently returned from the conference:

"One of the most significant actions of the bishops, he said, was the decision to permit ministers of all recognized churches to speak from the pulpit of the Episcopal church and to minister to the Episcopalian congregations, providing the ministers of the other churches have first been ordained by the bishop in charge of the Episcopal diocese in which the church is located. This decision will also permit Episcopal ministers to speak from the pulpits of other churches and to minister to the congregations of other churches, providing that they, too, have been ordained by the executive clergy of the particular churches from which they receive initiations.

"It is, he believes, a great step toward church unity—the great objective of the Inter-Church World Movement, FOSTERED BY THE EPISCOPAL, OR MOTHER, CHURCH." [Emphasis ours. Ed's.]

"Bishop Horner sees an unprecedented feeling of friendliness and coöperation gradually growing up among the various churches and creeds of the world. Narrow differences, he thinks, are disappearing rapidly among the Protestant churches, now that they are fully agreed on the three fundamentals of Christianity: first, that the Bible is the Word of God; second, the holy sacrament, and third, that the Apostles' Creed is the orthodox confession of Christian faith."

Bishop Lawrence, one of the Lambeth conferees, writes quite extensively in the Boston *Evening Transcript*. Among his remarks are the following:

"We of New England have been accustomed to think in terms only of Protestantism. We want the reunion of the different denominations, stopping the economic, moral and spiritual waste, and this is all well; but have we allowed our vision to take in the sweep of the whole Christian horizon and Christian churches? How is it possible for us to plan or hope for any adequate reunion of the Christian churches without taking into our purview not only the Protestant and the Anglican communions, but the two historic communions, which although they may have accretions with which we have no part, are surely Christian, and are to have, as they have in the past, an immense place in the Christianizing of the world? Any statesmanlike step, therefore, toward the reunion of the churches must have this greater conception in mind—the reunion of all the churches—and no step should be taken by churches towards reunion which will clearly endanger the reunion of all."

Speaking more plainly, the Archbishop of Canterbury in an associated press statement explains that the scope of the appeal is

"directed to the orthodox churches of the east and to the great Roman communion of the west, no less than to the free churches which have grown to maturity among the Anglo-Saxon races. Its scope is so wide that there can be no doubt large numbers of the bishops who issued it had in mind those of our kith and kin in the great Presbyterian, Methodist, Baptist, and Congregational communions, with whom, although they are separated from the church, the American communion has so much in common, both in faith and in practice."

"The vision embodied here is new, even revolutionary. The plans of reunion whereby the Anglican church might hope to absorb other communions are frankly abandoned. What is needed is a new structure, simple enough to begin at once, but large enough to include all."

Bishop Burch on his return to New York, had this to say to a New York *Times* reporter:

"The second great matter discussed was the question of reunion of all Christendom. The program adopted is the most advanced yet taken by any communion since the Reformation."

Concerning the Bishop of Pennsylvania the Philadelphia *North American* recently reported:

"Bishop Rhinelander last night told of the definite working out of the plan for a world-wide church, so that when the goal is reached not only the Episcopal and other Protestant churches, but the Roman Catholic, Greek, Russian, and other eastern Christian churches will be subject to an Episcopal college, which may or may not have a president."

"'We appeal for a visible and organic unity more than for a federation,' said Bishop Rhinelander, . . . 'a unity of faith, of order and of worship. Our ultimate goal is a Holy Catholic Church in full communion with the Church of England.'"

"With a Wilsonian phrase, the bishops ask: 'May we not reasonably claim that the Episcopate is the one means of providing such a unity?'"

"With reference to the Protestant Episcopal Church in the United States, and the Church of England, from which it sprang, Bishop Rhinelander said that there now exists as full a unity as could be desired."

Perhaps there is hidden truth in that last remark; and perhaps also Dr. Jowett received some kind of "blessing" before he was allowed to speak in Durham Cathedral, of which the under churchman who so vociferously objected to his presence in the pulpit was not informed.

IMPORTANT PROVISOS

Concerning the bishops' appeal the Toronto *Daily Star* says editorially:

"Church union will do much. It will not, however, supply that spiritual dynamic which the world so sorely needs. To hope that Church union would supply this, springs from precisely that materialistic outlook which is the subtle and all pervading enemy of all spiritual values."

In much the same strain an article in *The Independent* on "Church Union or Christian Union?" remarks:

"In the minds of many the two are identical. In the minds of others there can be Christian union without church union. In this difference lies no little misunderstanding. The Catholic Christian wants a Church; Protestants want churches. Catholic Christians want orders which distinguish between the religious prerogatives and powers of the clergy and the laity. Protestants want no orders. To disregard these fundamentally different conceptions of the church is to obscure something that prevents organizing church union, much less church unity.

"In the light of comparatively recent actions of the Anglican Church it is well to recognize these two great currents in church affairs. Whether they will continue to run parallel courses or, like the Missouri and the Mississippi, ultimately join is as yet a matter of conjecture. Time alone can tell. But time will be gained if each recognizes that it is as yet independent of the other. The 'dissenting' Protestant, whether he be Presbyterian, Baptist, Congregationalist, Methodist, or Disciple, will not recognize priestly orders or the sacraments as such. He uses the language of ecclesiasticism, but he gives the terms new definitions.

"That fact, for instance, lies at the bottom of the question of the validity of ordination. To the churchman who believes in a priesthood the distinction between those ordained and not ordained is as real as between the married and the unmarried. To the members of the other bodies, ordination is simply a formal recognition of a man's vocation. With such differences in definition the two parties seem to have reached an *impasse*. Between their respective views as to the church there is, so far is I can see, no compromise possible. The proposals by a few Congregationalists that non-Episcopalians be reordained in the Episcopal church does not remove the fundamental antithesis. Either one believes in a Catholic Church with its orders, sacraments and apostolic succession, or he does not. Mutual courtesy is possible but not compromise."

It may be that the Anglicans will concede even more than they have said, or it may be that their officiating archbishop will administer some kind of "absent treatment" ordination whereby all ministers of all trinitarian bodies will be recognized and ordained *en masse* regardless of any request on their part. If such were done the bishops of the various dioceses could be asked to instruct the rectors, priests, and vicars of their province to fraternize and exchange pulpits with the Nonconformist ministers. Only in some such way can we imagine very many of the Protestant churches as joining such a union as proposed. It is very difficult to think of the Southern Baptists as ever being identified with the movement.

The editor of *The Churchman* (Episcopalian), writing in the New York *Evening Post*, "definitely sets aside any hope of reunion with the Church of Rome at present". We think his observations are astute. Nothing in the Scriptures sustains with any clarity the thought that the Anglican and Roman Catholic Churches will unite. The second Beast does his wonders 'in the sight of' or in the presence of the first Beast, but not as a part of it. The effect, however, upon the minds of the people of Christendom of the doings of the second Beast is to make them acknowledge that the teachings and practices of Rome in its days of power differed not in any notable degree or direction from those of the second Beast.

GENEVA CONFERENCE ON FAITH AND ORDER

Another conference, held in Geneva, Switzerland, about the same time as the Lambeth Conference, was called by American church interests. It is the same conference which was just about to be held when the World War broke out, and in which Dr. Manning (Episcopalian) was then so much interested. An advance notice of it and comment on it we take from the Johannesburg (S. Af.) *Star*:

"In Johannesburg the ministers of the various churches have been working together with a view to reaching some definite conclusions as to the way in which they should go, so as to reach a closer fellowship and a more effective coördination of forces.

"The original impulse of this work came from America. In that home of spacious dreams there has been a movement afoot for several years to bring together representatives from all the churches of Christendom in a great Conference on Faith and Order. Checked by the war, the activities of those who are moving spirits in this enterprise broke out with gathered force at its close. Already they have sent men well-nigh round the world for the purpose of enlisting the sympathy and coöperation of all sorts and conditions of Christian folk; and, in consequence, a preliminary conference is to be held in Geneva within the next few weeks. With the exception of Rome, practically every church in the world will be represented."

In other parts of this same article, written by a Presbyterian clergyman, the public is advised of action taken by the local Ministerial Association (presided over by an Anglican bishop) which pledged itself to the support of almost the precise points which were several months later incorporated into the Lambeth bishops' appeal. Furthermore, when we come to the Geneva Conference, we find that it is headed by Bishop Brent. The New York *Times* reported the first session as follows:

"The World Congress of Christian Churches, known as the Faith and Order Congress, opened in Geneva today. Thirty-five countries were represented by over a hundred fifty delegates, including several well known United States clergymen, and bishops from Great Britain, Ireland, Sweden, Norway, Denmark, Russia, France, Germany, Armenia, Georgia, and Czecho-slovakia. Presbyterian churches, Methodist, the Society of Friends, and all Trinitarian churches are represented except the Roman Catholics, who were invited to be represented, but declined.

"Bishop Brent of New York was elected President and Mr. Gardiner of Gardiner, Me., General Secretary.

"In his opening address as President Bishop Brent said that never in the history of Christendom had such a congress assembled. They hoped by this conference to attain greater unity of church government throughout the world and draw Christian communions closer together. The idea of the congress originated ten years ago in the United States, he said, but owing to the war it could not meet sooner."

A later report in the same paper discloses a movement to bar "proselyting":

"The congress adopted a resolution to form a league of churches whose object is to put an end to proselytizing between Christian churches and promote mutual understanding between them for Christian missions among non-Christian peoples; secondly, to promote an association and collaboration of churches to establish Christian principles; thirdly, to help the churches to become acquainted with one another; fourthly, to bring together smaller Christian communities and unite all churches on questions of faith and order."

A GARDEN ENCLOSED; A SPRING SHUT UP

[The following account by a Christian traveler in Palestine is interesting as bearing upon Canticles 4:12. The visit described was made in 1861.]

A NIGHT'S rest in the convent, a beautiful morning —and April here is like June— a hospitable breakfast furnished by the monks, all conspired to invigorate our spirits, and at the early hour of six o'clock we left Bethlehem, and continued our journey towards Hebron. We passed part way down the hill on which Bethlehem stands, and then commenced a slight detour from the main road to visit the celebrated reservoirs known as the Pools of Solomon.

"Our course lay along the aqueduct leading from these pools, or reservoirs as they might more properly be called, to Jerusalem, the grading for which along the hillsides forms a comfortable horse and foot path. This old aqueduct, between Bethlehem and the pools, is in a good state of preservation, and in many places has been recently repaired. It is built of stone, the passage for water about 18 inches broad, and twelve to fifteen inches deep, and lined with a strong coat of water-proof cement. In the early days of the construction of these water works, the modern method of carrying water over hills and through valleys in pipes was not understood, or they had not the art of making pipes of sufficient strength to resist the pressure of the water; so this aqueduct is carried the whole distance upon a level, or nearly so, following the windings and sinuousities of the hillsides like a canal. Through this ancient channal the water was still flowing fresh and clear, as in the days of the great monarch of Israel. Occasionally a hole was broken through the top of the passage, that the thirsty traveler might refresh himself from the inviting stream. We had occasion several times to try the quality of the water, and found it excellent.

"Although the pools are less than an hour's ride from Bethlehem, we indulged ourselves in loitering along the way, stopping occasionally to rest, or to gather flowers, multitudes of which, of bright and varied colors, strewed our way, so that we did not reach the place until after half past eight o'clock. Upon entering a ravine between two high and rocky hills, these great works of antiquity were suddenly revealed to our view.

"They have so often been described in the letters of travelers it seems unnecessary to detain the reader by any minute description of them. They are partly excavated in the solid rock, and partly built up of hewn stone. Many of these stones are of great size, and bear the marks of great antiquity. There are three of these tanks, ranged along the ascent of the valley, one above and beyond the other, so constructed that the bottom of one lies as high as or higher than the top of the one next below it. Thus, when the lower one is exhausted the second can be emptied into it, and then the third through the second. The size of these reservoirs is as follows:

Upper Pool....	Length 380 ft.,	av. breadth 232½ ft.,	depth 25 ft.
Middle Pool....	" 423 "	" " 232½ "	" 39 "
Lower Pool....	" 582 "	" " 177½ "	" 50 "

"The supply of water is abundant as well as excellent, a large stream of waste water flowing down the valley from the lower pool after the aqueduct is supplied. The great curiosity connected with these pools is the fountain from which they are filled—*a place generally overlooked by visitors.* Mr. Barclay, author of 'The City of the Great King', whom we met in Jerusalem, had spoken to us of this place, and told us how to find it, and advised us by all means to see it. Having examined the pools, we proceeded northward some forty rods, to an open field covered with barley. Here we found a small opening in the ground like the mouth of a well, nearly choked up with dirt and rubbish. It was a forbidding looking place, both from dirt and smallness of the aperture. My companions examined as well as they could from the top of the opening, and decided they would not attempt to enter. I told them I had come to see all that could be seen and I was going down if it was possible. So it was arranged I should first enter the well, and if I found anything worth seeing, I should call the rest. The descent was perpendicular for a little more than the length of one's body, and then turned in an angle of about 45 degrees. There was scarcely room to crowd the body through, and I was soon involved in darkness. I slipped along a muddy inclined plane ten to fifteen feet, until I could stand erect. Then I drew my pocket matches and a candle and struck a light. Fifteen or twenty feet below me I saw an open chamber, and heard the gush of running waters. I clambered down over rocks and dirt until I saw the place was worth a visit, and then returned and called to my companions, and one after another they crept through the passage into the opening below. Three or four candles were now lighted, and we were enabled to look about us and examine the wonderful place. We stood in a vaulted chamber upwards of forty feet long and near twenty-five broad, the sides and roof protected by stone masonry. Upon one side of this there was an opening into another smaller apartment, walled in the same manner. This is the fountain head from whence the large reservoirs and aqueduct are supplied. The water springs up in copious streams from four different places, and is brought by smaller passages into a large basin, from whence it flows off in a broad subterraneous passage. This passage is walled and arched, and is large enough for three men to walk abreast. We did not care to follow it, but were told it was carried to the northwest corner of the upper pool; there it branched into two, a portion of the stream flowing into a vault twenty-four by five feet, and from thence into the upper pool. Another carried a portion of the water along the hillside by the pools, and was so arranged as to carry a part into the second and third pools, and the remainder directly into the great aqueduct below the pools, from whence it was carried by a winding course to Jerusalem. The wisdom of this arrangement, for the production of an unfailing supply, is at once apparent. In the time of freshet, when the fountain yielded more than was needed, the surplus passed into, and was preserved in the pools. In the time of drouth, when the supply from the fountain was inadequate, it was augmented from the pools. The entrance to this underground fountain was, no doubt, guarded with great care, and from it Solomon is supposed to have drawn the beautiful comparison used in his song: 'A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed;' and hence thi-

place among the monks has the name of 'sealed fountain'. . . .

"These great reservoirs are now called El Burak, and that they were built by Solomon no one, I believe, questions. If they are the work of that great monarch, for near three thousand years they have been receiving and pouring out their inexhaustible supply of waters. They are not only ingeniously constructed, but are built upon a scale of magnificence that would be creditable to the art and enterprise of modern days. From this place the Holy City and Temple were supplied with water. The termination of the long aqueduct, it is said, may still be seen in the area of the harem upon Mount Moriah, where now stands the Mosque of Omar, but where once stood, in grandeur and glory, the magnificent Temple of God."

PARABLES OF THE KINGDOM

——DECEMBER 5 — MATTHEW 13:1-43——

THE PARABLE OF THE SOWER — THE GOOD SEED OF THE KINGDOM — THE WAYSIDE HEARERS — THE STONY-GROUND HEARERS — THE THORNY-GROUND HEARERS — THE SEED ON FRUITFUL GROUND — THE ADMIXTURE OF TARE SEED—MUSTARD SEED AND LEAVEN.

"Fret not thyself because of evil-doers."—Psalm 37:1.

FROM a boat our Lord taught a most wonderful lesson respecting the method used by the Almighty in the selection of the little flock, whom he invites to be members with Christ Jesus in the administration of his Millennial kingdom. The kingdom message or invitation is the "seed" which is under consideration in our lesson today, which, under favorable conditions, germinates and brings forth the required fruitage of character development. Our Lord was the great Sower of this good seed of the kingdom, and after him came the apostles. Since then he has used all of his faithful people more or less in this seed-sowing.

The fact that most of the "seed" of the divine message seems wasted is no proof that the message is not good and desirable. This parable shows that the real fault lies in the soil, in the heart. If all hearts were right the message or "seed" would bring forth much fruit everywhere.

The parable of the sower states that not all of the soil is good or suitable, nevertheless the intimation is that it is within the power of many to correct and offset the unfavorable conditions in themselves. We are not left to conjecture, for this is one of the few parables which our Lord himself interpreted—a fact which many seem not to have noticed.

The "seed" is the message of the kingdom. Many do not understand it. On such ears the message is lost, for the adversary is on the alert to take it away, symbolized by the birds devouring the exposed seed by the wayside. Such "wayside hearers constitute the most numerous class in every congregation of the nominal church. They are merely formalists.

"Stony" ground represents another class of hearers of the kingdom message. To them it sounds good; they are interested, but they lack depth of character. They make professions and for a time flourish extraordinarily, but they lack the depth necessary to a character development suitable for the Lord's use in the work of the kingdom, and when the trials and testings come they stumble. They thought they might be carried to the kingdom on flowery beds of ease, while "others fight to win the prize and sail through bloody seas". There is no easy road to the kingdom. The Master declares to all who would be of the elect bride: "[ye] must through much tribulation enter into the kingdom of God".—Acts 14:22.

CHOKED BY CARES AND RICHES

The ground which will produce thorns is rich and very suitable for the production of proper Christian character, but it is infested with thorn seed and the soil cannot successfully produce both wheat and thorns; hence, as the parable shows, the thorns choke out the wheat so that a sufficient crop is not produced. These thorns are not, as some have suggested, sensual vices and criminal appetites. Hearts in which sensuality dominates have no ear whatever for the kingdom message and are not mentioned in the parable, which refers to those who are no longer willing sinners, but who are walking outwardly in the way of righteousness. The Master's word is: "He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful". (Verse 22) There are many noble people represented also by this portion of the parable. There are many who, if freed from the spirit of the world, from its ambitions and wealth and influence, its love of the good things of this life, would be very fruitful in righteousness. When we look about us and see the thrift and energy of many people of civilized lands, we say to ourselves, properly: If these lives were really turned into the way of the Lord and were rid of these earthly encumbrances, what grand, noble characters they would make. However, their strength, their energy, is absorbed by worldly affairs and cares, and they do not bring forth the fruitage demanded as the necessary qualification for the higher honors of a place with Christ in his kingdom. The Master's message to such is: You cannot give your time and strength and influence to worldly matters and at the same time make your calling and election sure to a place with me in my kingdom. Whoever would be my disciple, let him take up his cross and follow me. Where I am there shall my disciple be.

BEARING MUCH FRUIT

"Herein is my Father glorified, that ye bear much fruit," said our Master. (John 15:8) In the parable of the sower the good ground varies in its productiveness—thirty, sixty, and an hundred fold. The larger the returns, the greater will be the Father's pleasure and the Savior's glory. This parable seems to imply that the responsibility for the fruitfulness of the heart and life and character depends very largely upon the individual and how he receives the message of the kingdom. Those in whom the fruits will be the most abundant will be such as grasp the invitation most intelligently and earnestly. "He that heareth the word and understandeth it" and whose heart is in a condition of loyalty to God and who frees himself from hindrances and worldly ambitions and aspirations and, like the Apostle Paul, can say, "This one thing I do," will surely gain the kingdom.

It is not sufficient that we hear the message of the kingdom; it is not sufficient that we have good hearts or good intentions in respect to it; it is additionally necessary, as the Master says, that we should understand the kingdom message; hence the need of Bible study. Intelligent people consider it very wise and proper that several years of study be devoted to preparation for the few years of earthly life. How much study, then, should be considered proper for our preparation for the eternal life and kingdom blessings? The time and effort thus consumed in character development for the kingdom are wisely spent, and the harvest of thirty, sixty, or an hundred fold illustrates the degree and intensity of our earnestness. The rewards in the kingdom will also be proportionate. As "star differeth from star in glory, so also is the resurrection of the dead." (1 Corinthians 15:41, 42) Varying degrees of glory in the kingdom will be manifested, yet none will be acceptable to the Father who shall

not have brought forth fruitage in good measure; the "Well done" will never be pronounced if not merited.

WHEAT AND IMITATION WHEAT

The parable of the wheat and the tares introduces a great prophecy. The parable of the sower shows various classes of hearers of the truth, but this parable ignores all except the "good ground" hearers, which shows that our Lord foreknew the history of the gospel age. We are informed that he and his apostles sowed none but good seed, but that after the apostles had fallen asleep in death, the great adversary, Satan, oversowed the wheat field with tare seed, darnel. We are told that such spite work is not uncommon in the Levant. The "darnel" seed is very different from the wheat, but the growing stalks look very much alike, and even when headed the resemblance is close, except to the expert, until the heads ripen; then the head of the wheat becomes heavy while the darnel, being light, stands upright. Only the expert can discern the wheat from the tares while growing.

The Master gave this parable to illustrate how error would be brought into the church by Satan and how that the children produced by the error would in many respects resemble or counterfeit those produced by the truth. It was impossible for the adversary to corrupt the seed of truth which Jesus and the apostles sowed; neither was he allowed to interfere with the sowing of it, but he was permitted to over-sow it in the field and, if possible, to choke the wheat, and in a general way to deceive the outside world respecting the true character of the wheat, the children of the kingdom.

We are to have in mind the almighty power of God by which he could hinder Satan and prevent the accomplishment of his plans at any and all times. We are to remember that the divine plan of the ages permits many things which God does not approve, but in his Word condemns. We are to remember that the divine plan spans several ages and that only the finished work will fully display the divine wisdom, justice, love, and power. We are to remember that, in the present time, God permits the wrath of demons and men to oppose his purposes, but only so far as he can and eventually will overrule these to his own glory and for the good of all in harmony with himself.

The parable represents the servants as asking whether or not the tares should be gathered out from the wheat and thus the enemy's work destroyed. The answer is: No, because in so doing there would be such a commotion in the wheat field as to disturb all of the wheat, so intimately were the true and the false associated, their roots intertwining in society, in the home, etc. Instead the Master declared that both should be allowed to grow together throughout the age until the harvest time at the end of the age; then the reapers should be instructed concerning the gathering together and separating of the two classes. The wheat would be gathered into the barn and the tares would be bundled for burning, to the end that none of the bad seed might affect the future crop.

SOWERS OF TRUTH AND SOWERS OF ERROR

At the special request of the disciples the Master interpreted this parable also. Jesus himself was the sower of the good seed of the kingdom message. Satan was the sower of the crop of seed of false doctrines and deception. The "harvest" time is the end of this age, just before the inauguration of the new age of Christ's Millennial kingdom. The wheat class are those counted fit to be associated with Christ in the glory of his Millennial kingdom, and the gathering into the "barn" or garner represents the resurrection change which this wheat will experience. The Apostle explains this, saying: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; . . . it is sown an animal [earthly] body, it is raised a spiritual [heavenly] body".—1 Corinthians 15:42-44, *Diaglott;* Revelation 20:6.

The tare class is represented as being gathered out of the kingdom (verse 41), in the sense that the church at the present time is God's kingdom in embryo, in a state of progressive development or preparation for the glory and work of the future. All of the kingdom class are fully consecrated to God and begotten of the spirit with a view to becoming divine spirit beings in the resurrection. Others who are not thus spirit begotten have no right to class themselves with the "wheat" nor to consider themselves heirs of the kingdom. Their presence in the church of Christ is out of order. They have been permitted to commingle with the wheat for centuries, but with this end of the age the dispensational changes are come, incidental to the inauguration of the Millennium.

It would be a mistake to suppose that there are to be thieves and murderers of the baser sort among the offenders, but they include some whom the Apostle describes as doing the works of the flesh and the devil, namely: anger, malice, hatred, envy, strife. However, many "tares" are fine people of generous disposition, but not new creatures in Christ Jesus. They are blame-worthy, not because of not being spirit begotten, but because they are in the nominal church and posing as Christians. They are offensive in this sense in the Master's sight. Nor are they entirely to be blamed for thinking themselves Christians. They have been encouraged so to think and act by preachers and teachers, many of whom, like themselves, have no knowledge of the kingdom nor of the spirit-begetting power which initiates into membership in it. The gathering of these into "bundles", into lodges, societies, churches, sects, parties, is especially an evidence of the "harvest" work in progress. The true are exhorted to stand fast in the liberty wherewith Christ has made them free, and urged to come not into bondage to sects and parties. They are to avoid membership in "bundles", but stand in the full fellowship of all who are of the true "wheat" class.

TARE DELUSIONS CONSUMED

The casting of these bundles into the furnace will mean their destruction; but we are in no sense to understand the furnace to be a literal one, nor the fire which will consume the tares to be a literal fire. The fire with which this age will end will be a great "time of trouble", foretold in the Scriptures as preceding and introducing the Millennial kingdom, "a time of trouble such as never was since there was a nation". (Daniel 12:1) During this time of trouble, now on, the delusions which have made the tares think themselves to be the true church will all be dissolved; they will all be reduced to their proper plane—the earthly plane—and recognize themselves as merely of the earth, earthy, and not in any sense members of the called-out, spirit-begotten, elect church of the living God.

Hearken now to the Master's words respecting the consummation of the church's hope in the end of this age. He says: "Then shall the righteous shine forth as the sun in the kingdom of their Father". "He that hath an ear, let him hear." Not every one has the hearing ear, but this is the Lord's message to those who have the proper attitude of heart, to all who have the ability to understand spiritual things. Let such understand that with the close of this age the Lord's saintly ones, irrespective of the earthly church systems, will be associated with the Redeemer in the glory of his Millennial kingdom and will shine forth as the sun for the blessing and enlightenment and uplifting of the human family.

MUSTARD BRANCHES ATTRACTIVE

As a mustard is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this 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 great 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. But let us remember that the fowls, according to our Lord's interpretation of a previous parable, as given above, represent the servants of the wicked one. So then

the teaching of this parable would lead us to conclude that the church of Christ, at one time, was so unimportant in the world that it was a shame and a dishonor to belong to it, but that ultimately it would become honorable and great and the adversary's servants would have pleasure in its shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal church of Christ is Babylonish. Hearken to the Lord's words: "Babylon . . . is become the habitation of devils, and the hold of every foul spirit, and a 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 there may have been an improper development, ultimately the Head of the church will bring order out of chaos and confusion and will glorify and use his "elect".

The parable of the "leaven" (verse 33) 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 put leaven (yeast) in it and the result would be 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 doctrines which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his apostles has become more or less perverted or twisted by the errors of the dark ages.

Bible students and Bible scholars have generally expressed surprise that the Great Teacher spoke always to the people in symbolic language, "dark sayings," the meaning of which they rarely understood. (Verses 34, 35) Another scripture informs us that the reason was that the true invitation was not intended for the ordinary multitudes, but merely for the consecrated.

SPIRITUAL THINGS FOR SPIRITUAL ONES

To those who accepted the Lord as the Savior, and who took upon themselves the required vow of faithfulness in walking in his footsteps unto death, were granted special enlightenment, as it is written: "It is given unto you to know the mysteries of the kingdom of heaven, but to them [outsiders] it is not given". (Verse 11) And again: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—Mark 4:11, 12.

The simple explanation of the matter is that an understanding of spiritual things would do harm rather than good to those not spiritually begotten, to those not fully consecrated to the divine will. But with the views we once entertained, and which are voiced by all the creeds of the dark ages, none of the explanations would be tenable; because, according to those creeds, only the elect are to be saved, all the non-elect are to be lost, and the elect would be the only ones permitted to understand the things pertaining to the heavenly calling.

The entire matter is clarified when we recognize the difference between the salvation of the world to the human nature during Messiah's reign of a thousand years, and the salvation provided for the elect, called during this age, and especially instructed and guided with the view of their making their calling and election sure. It is to these new creatures that the statement is made: "All things are yours; and ye are Christ's; and Christ is God's". (1 Corinthians 3:22, 23) It is to these the Bible has promised: "He will show you thinks to come." (John 16:13) It is these that are to be guided into all truth as it shall become due. It is for these that the Word of God is a storehouse, from which "things both new and old" are to be produced under the spirit's guidance, as they become "meat in due season" to the "household of faith".

WHAT THE KINGDOM OF HEAVEN IS LIKE

——DECEMBER 12—MATTHEW 13:44-58——

THE PEARL OF GREAT PRICE—JESUS FAITHFUL BOTH AS A HUMAN BEING AND AS A NEW CREATURE—THE NET AND THE FISHES

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the holy spirit."—Rom. 14:17.

TWO of our Lord's parables, recorded in verses 44-46 of today's lesson, contribute considerably to a proper understanding of the difference between the ransom-price and the sin-offering: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." The kingdom of heaven, the Millennial kingdom, its glory and honors and its privileges in connection with the world's restitution, constitute the great prize peculiar to this gospel age. This prize never before was possible of attainment, and opportunity to attain it will end with this age, when it will be established in power and great glory at the second coming of our Lord, at which time "shall [we] also appear with him in glory". (Colossians 3:4) This prize was first presented to our Lord Jesus; as we read: "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God". (Hebrews 12:2) This is the same prize or high calling which has since been set before us.

The two parables under consideration illustrate the process by which this kingdom is obtained. Our Lord left the glory of the Father and humbled himself to become "the man Christ Jesus". But this humbling was no part of the ransom nor of the sin-offering. It was preparatory work. A perfect man had sinned and had involved the entire race in his death condemnation, and only a perfect man could pay the price for that other perfect man who sinned. When our Lord reached the age of thirty years, the age of manhood according to the law, he was ready to enter into the special work for which he came into the world and, at the same time, to maintain his worthiness of everlasting life on the human plane. Only such a worthy, perfect man could be the world's ransom-price.

Our Lord's keeping of the divine law was not the ransom-price of the sinners. It merely demonstrated that our Lord could be an acceptable ransom-price for all. The giving of his life at thirty years in special consecration was finished at Calvary. By that consecration, by the things which he suffered by the laying down of his life, he provided the world's ransom-price. It mattered not that his testing as a new creature and his personal loyalty and his consecration of himself unto death were simultaneous. It was just as proper that it should be so, as it was that the divine purposes be carried out in some other way.

This feature of the work, the laying down of his life, is illustrated in the parables under consideration by the statement, "sold all that he had". As in the parable the selling of all that he had did not purchase the field or the pearl, but merely secured the price which was sufficient afterward for its purchase; so our Lord's relinquishing of his human life and all of its rights and interests sacrificially in the world's behalf did not purchase the world, did not pay the

price, but merely secured the ransom-price for the sins of the world, to be applied afterward as the Lord may please.

PURCHASING THE TREASURE

As in the parable the price was afterward used in the purchase of the treasure, so in the reality our Lord's payment of the price to justice corresponds to the buying of the treasure, the buying of the pearl. In other words, the ransom-price of the world was secured by our Lord by the sacrifice of his human life, but the use of that price for the purchase of the treasure is a later and a distinct transaction. It was after our Lord had risen from the dead and sojourned with his apostles forty days and had ascended up on high that he 'redeemed us with his own precious blood', as the Apostle expresses it. He "appear[ed] in the presence of God for us" and there applied on our behalf the merit of his sacrifice for the members of his body's sake.—1 Peter 1:18, 19; Hebrews 9:23; 1:4.

Those whose eyes of understanding are open to a discernment of "the mystery of God" (Revelation 10:7) will readily see the further application of the parable to us, the Lord's followers and members. By the grace of God our Lord is to pay the price and is to buy us for whom he has appeared. He does not now negotiate for the world, but the church. He 'loved *us* and gave himself for *us*'. (Galatians 2:20) But this imputation of the merit of the ransom-price to us is provisional, conditional. To be of the class included in these first benefits of Jesus' work we shall not only flee from sin but also believe in the Lord Jesus, have our Lord's character-likeness and must, like him, sell all that we have, that we might share with him in his great work and thus release his merit for the purchase of the world—for the cancellation of the sins of the whole world at the close of this age.

Whoever has not the spirit of Christ in this sacrificing is none of his. And whoever, after thus consecrating his life, draws back does so unto perdition, destruction. (Hebrews 10:39) Whoever seeks to preserve his life—the restitution life imputed to him through the merit of Christ—will lose his eternal life. (Mark 8:35) This principle is applicable to the church only during this age. The rule will be the reverse for the world during the Millennium. Whereas we receive of Christ's restitution rights that they might be sacrificed by the great High Priest and that we might gain the new nature with him, the world will get restitution rights to keep them everlastingly and never to sacrifice them.

In the transaction, be it noted, the merit, the value, all proceeds from the one man—the man Christ Jesus. No more is needed. No more is demanded by Justice for the sins of the whole world. So to speak, our Lord Jesus lent to the "elect" the merit of his righteousness, imputing it to them in response to their faith. Thereby he qualifies them to be his joint sacrificers, in his name sharing in his sacrificial work in order that we may be permitted to share with him in his Millennial kingdom glory and its great uplifting work for the world of mankind.

The condition upon which we may share the Millennial kingdom with our Lord is that we shall walk in his steps; that we shall suffer with him; that we shall drink of his cup; be partakers of the blood of the New Covenant, which, at the end of this age, will be sealed for Israel and the world. Thus we shall be sharers in the sufferings of Christ, by immersion into his death, in order that, in due time, we may share also in "his resurrection".

Who cannot see the force of these parables? Who cannot note that our dear Redeemer counted well the cost, then laid down his life—relinquished all that he had? And who does not remember that he calls upon us to sit down and count the cost of being his disciples? The field will be bought. The precious pearl will be secured by our Lord, in harmony with the Father's arrangement. And more than this, the faithful elect church will have a share in the work associated therewith, as members of his glorified body. How important, then, that we count the cost in advance and that we count not our lives dear unto us, that we may win the prize, the great treasure offered to us!

MANY KINDS OF FISHES

We are not to think of the kingdom as like a net, but to understand that the embryo kingdom resembles a fishing experience with a net, in which were gathered all kinds of fishes, which were brought to shore and sorted. The parable related in verses 47-50 of our lesson is a parable of the embryo kingdom because it relates to a work done in this age, in connection with the finding of the little flock who will constitute the kingdom in glory. The Lord during this age has not been fishing for all kinds of fish; he has not been seeking for all kinds of people. He has been calling, drawing especially, and dealing with only the elect, only the saintly.

But, incidentally, a variety of other kinds of fish have gotten into the gospel net, some from worldly ambition, some because religious systems are a good matrimonial field, others because of social privileges and standing, others because they desire to breathe a moral atmosphere, others because they would use religion as a cloak for business enterprises, etc. But the suitable fish, which the Lord is seeking, which alone will constitute the kingdom class, are those who hear his message with joy and count the cost and appreciate the situation and desire to be bond servants of the Lord Jesus Christ. They are willing to suffer with him now that they may be glorified together with him in his kingdom.

The parable tells us that when the net was full it was drawn ashore and the fish sorted. This evidently signifies that there will come a time in the end of this age when the Lord will have gathered a sufficient number of saintly ones to serve his purpose—to complete the number foreordained by the Father to be members of the elect church in glory. Then the fishing will cease. Who can say that the opportunity for entering the net as one of the true "fish" of the kind the Lord is seeking may not be almost at an end? Who can say that the gospel net with its full assortment of churchianity of every style, will not soon be finally drawn ashore, that the suitable, the elect, may be gathered into the kingdom?

The unsuitable "fish" of this parable correspond with the "tares" of one of the parables considered a week ago. The "furnace of fire" is the same time of trouble which is upon the whole world at the present time. The unsuitable fish in the net are all of them church members; the unprofessing world is not represented in the parable at all.

Jesus asked his disciples if they understood the parable. They answered, yes, and he told them to consider his parables as a householder would consider his reserve of food supplies, from which from time to time truths "both new and old" would be brought.

THE UNHONORED PROPHET

"A prophet hath no honor in his own country;" and it may have been in recognition of this proverb that our Lord commenced his ministry at Jerusalem rather than in Galilee, which was his "own country", he and his disciples being recognized as "Galileans". Anyway the knowledge of his mighty works and teachings in Judea had by this time reached Galilee. He had honor among his own countrymen because of his fame in Judea, and hence, as we read, they received him more respectfully than they otherwise would have done. He probably now found a better opportunity for public ministry than he did on the occasion of his first visit to Cana.

Human nature is much the same in all ages and in all places: it esteems that which is distant as grander, more wonderful than that which is near. We have all seen the same fact illustrated under various circumstances. The poet, the philosopher, the teacher, the talented, are not first recognized at home. How little those who heard our Lord realized the privileges they enjoyed—that the very Son of God was among them, that the Teacher of teachers was addressing them, that the special Ambassador was in their midst. To a limited extent the same has been true throughout the gospel age.

LETTERS FROM AFIELD

FEELINGS OF GRATITUDE TO GOD

DEAR BRETHREN:

Greetings in the Lord. Individually, as prospective members in the body of Christ, and unitedly, as an ecclesia of Bible Students, we desire to express to you our feelings of gratitude to God and to the Lord Jesus for your faithful, devoted ministry on behalf of his saints.

We have derived much blessing, comfort, and encouragement through the helpful and timely exhortations and admonitions contained in THE WATCH TOWER during the last few months; and we wish to take this opportunity to convey to you our appreciation and our love for you in the Lord, with the earnest prayer that God will continue to bless you very much in his service.

It is our desire to emulate your example, and by God's grace to maintain that same spirit of devotion, faithfulness and loyalty to the Lord, to the truth, and also to the *spirit* of the truth as you show. We thank you for the help you have given us and we daily remember at the throne of heavenly grace "the dear co-laborers at the Brooklyn Bethel, and everywhere," that God's work may indeed prosper in the hands of his servants.

Unitedly we desire also to express our gratefulness to the Lord at the complete liberation of the eight dear brethren, over whom the unjust indictment had so long hung. In his due time God has lifted this vail, and in his great wisdom is causing it to prove to be another of the all things which work together for good to those who love him.

With the increased opportunities for service which this free condition affords, we trust that the Lord will grant you the wisdom which cometh from above, that you may direct the work yet to be accomplished by God's little ones this side the vail.

Assuring you of our faithful coöperation and prayers on behalf of the dear Lord's work everywhere, we remain, with much Christian love,

Your brethren in Christ,

MELBOURNE ECCLESIA, *Vic., Aus.*

APPRECIATING THE LIGHT

DEAR FRIENDS IN THE LORD:

I have just received the latest WATCH TOWER [Zg] from some Brother, I think. I find that flowers tell us of God's wisdom and power, but his Word tells us of his plans and purposes and love. I am an old man and seeking, as the virgins in the parable, for more oil. I have the lamp—"Thy Word is a lamp unto my feet"—but the oil is the spirit of the truth. I want oil.

WILLIAM PAXTON, *Tex.*

DISCOVERED A GOLD MINE

DEAR FRIENDS:

I have received the WATCH TOWERS and the most wonderful books. I must say they have done more good for me than any others I have read. I discovered the first book by being employed as chauffeur in a paper-stock house where they buy second-hand books, and after reading a few pages I felt as if I had discovered a gold mine; and now I have the complete set and intend to obtain all others like them.

I find it hard to believe that such knowledge has been present for so long a time without my knowing of it before, but now I thank God that there is a right road to go and I seem to be at last on the right trail and I hope that you will continue sending me these helpful works. They are so interesting that I cannot study them fast enough and I am only wishing that some day I may be of help to the Lord and his good works. Thanking you I remain, yours respectfully,

WILLIAM ROBERTS, *N. Y.*

AT THE MOUNTAIN TOP

PRECIOUS JEWELS OF THE LORD:

Greetings in the dear name of Jesus. Just a line to let you know I am happy in the Lord and rejoicing in the service of the Master. I have been at the mountain-top of joy and rejoicing, and am enjoying the Zg and colporteur work as never before. One of the reasons, dear brethren, is that you have been feeding me and all the dear saints with feasts of fat things in the WATCH TOWER articles. No wonder I love to work in our Father's vineyard when such rich food is given us through the channel of the Lord . . . All of the articles lift me up to things above. Praise God from whom all blessings flow. Surely his goodness and mercy are following me all the days of my life. My cup runneth over.

Some one asked me the other day: Suppose you should be here in 1925 what would you do? I said, I believe I will be home in the Pleiades before then; but if it is the Lord's providence that I be here I will rejoice in the Lord and do with my might what my hands find to do in the Master's service, not only then but throughout all eternity.

The Lord has done and is doing great things for me; what shall I render unto him for all his benefits to me? I will gladly do his will to all eternity; it surely is a joy. Be assured, beloved ones, that I appreciate the food which the Father is dispensing through you, and I pray for you and long for the day when we shall see our precious Father, our dear Lord Jesus, and dear Brother Russell and all the saints face to face.

Your servant in Christ,

GREGORY SAKATOS, *Colp.*

BIBLES AND BIBLE STUDY HELPS

The greater number of retail prices remain unchanged from last year's list. There are a few advances in the wholesale prices given for quantity orders, carriage charges collect; these prices may be had on request. Colporteur rates may be had by colporteurs or prospective colporteurs on application to the Society's Sales Department. Friends residing in foreign countries where branch offices are maintained will kindly place their orders with those branches. The Society's offices in English-speaking countries are given below.

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These Bibles are specially published for the use of the International Bible Students and become more and more indispensable as familiarity with their use is gained. The text is the familiar Common Version; their excellence, therefore, lies chiefly in the extraordinary helps, most of which are not found in any other Bible on earth. In each of the five editions listed below there are 542 pages of our own helps, peculiarly valuable to Bible Students at this time in the world's history. Besides the special helps, mentioned above and elaborated below, three of the editions contain Bagster's Bible Students helps, including an alphabetical list of proper names, and Bagster's Concordance and Maps—a total of 186 pages.

I. B. S. A. Bibles are all printed with great care on thin rice paper, commonly called India paper. We not only supply these Bibles at cost price, but because of large quantities ordered at a time we are enabled to secure a cost price far lower than any other Bibles of the same quality and size anywhere on the market. So well do these five special editions cover the average requirements of Bible Students that we make no effort to carry others in stock.

The 542 pages of Berean Bible Teachers' Manual mentioned above comprise the following items:

Part I. WATCH TOWER COMMENTARY: Textual comments, from Genesis to Revelation, with references to THE WATCH TOWER, STUDIES IN THE SCRIPTURES, *and* others of our publications, showing the page where the text is more fully discussed and elaborated. The terse, pithy comments are often sufficient to shed the desired light on an obscure text, but if fuller information is needed, it is easy to turn to the completer treatise cited. 481 pages.

Part II. INSTRUCTORS' GUIDE TEXTS: This is a topical arrangement of Bible subjects specially convenient for those who have opportunity for teaching others the divine plan of the ages. Its various topics are arranged under distinct headings and the texts appearing upon the subjects are collated. It is in condensed form, consisting of 18 pages, solid matter.

Part III. BEREAN TOPICAL INDEX: This index is alphabetically arranged and presents a large variety of subjects, showing references to the STUDIES IN THE SCRIPTURES, and others of our publications treating the subjects. This feature covers 38 pages.

Part IV. DIFFICULT TEXTS EXPLAINED and SPURIOUS PASSAGES NOTED: Specially difficult texts are 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 oldest Greek MSS. 13 pages.

DESCRIPTION AND PRICES

SMALLER SIZE, Minion type, like this

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow

No. 1918: price $3.00, postage prepaid. It is small and light; size 4¾" x 6¾". It has red under gold edges, divinity circuit (i. e., flexible, overhanging cover), "French" seal binding—in reality good sheepskin.

No. 1919: price $3.50, postage prepaid. The same Bible; the same every way except the addition of Bagster's Helps, CONCORDANCE, etc., *making this book a trifle thicker.*

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LARGER SIZE, Ionic type, self-pronouncing, like this

20 Thou[19] wilt perform the truth to Ja'cob, *and* the mercy to A'bra-

No. 1939: price $4.00, postage prepaid. This book has the same binding and contents as No. 1919, but having the coarser print, is a little larger book. Size, 5½" x 7½".

No. 1959: price $5.50, postage prepaid. This is the same book as No. 1939, except that it has an excellent Morocco binding, is calf lined and silk sewed.

The sale of these Bibles is not restricted to WATCH TOWER subscribers. Remit with order. We can secure such prices only by paying spot cash and *must sell on the same terms.* Any one ordering patent index on any of these Bibles should so state and should add 50c to the price.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6¾"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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

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

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

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

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

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No foreign editions in the pocket size.

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Vest Pocket Edition, 2¾" x 5¼", black leather, English only, 65c.

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This very valuable work has been published in large quantities by this Society. Before we purchased the copyright it was sold at $5.00 per copy in half leather binding. Probably no edition of the New Testament has done more to enable non-Greek-reading students to grasp the meaning of the original text. Besides the Greek text there is an interlinear word-for-word translation under each line, and also an arranged translation in a separate column. It is built on the Griesbach rescension, with footnotes showing variations in the Alexandrian and Vatican No. 1209 texts—two of the oldest MSS. It is printed on thin paper, in good "French" seal binding, flush covers, red under gold edges, $2.50.

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HYMNS FOR JANUARY

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Monday	3 [239]	10 [333]	17 [69]	24 [260]	31 [229]	
Tuesday	4 [313]	11 [238]	18 [210]	25 [99]		
Wednesday	5 [261]	12 [267]	19 [114]	26 [179]		
Thursday	6 [201]	13 [141]	20 [322]	27 [198]		
Friday	7 [208]	14 [183]	21 [279]	28 [82]		
Saturday	1 [153]	8 [150]	15 [154]	22 [305]	29 [74]	

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Mahaffey, Pa.	Nov. 15	McClure, Pa.	Nov. 24
Curry Run, Pa.	" 16	Northumberland, Pa.	" 25
Altoona, Pa.	Nov. 18, 21	Shamokin, Pa.	" 26
Coles Summit, Pa.	Nov. 19	Williamsport, Pa.	" 28
Alexandria, Pa.	" 22	Canton, Pa.	" 29
Lewistown, Pa.	" 23	Towanda, Pa.	" 30

BROTHER R. H. BARBER

Winnsboro, Tex.	Nov. 15	Denison, Tex.	Nov. 21, 22
Birthright, Tex.	Nov. 16, 17	McKinney, Tex.	Nov. 24
Weaver, Tex.	Nov. 18	Athens, Tex.	" 26
Texarkana, Tex.	" 19	Rusk, Tex.	" 27
Paris, Tex.	" 20	Clawson, Tex.	" 28
Sherman, Tex.	Nov. 21, 23	Joaquin, Tex.	" 29

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Fairmont, W. Va.	Nov. 15	Pennsboro, W. Va.	Nov. 24
Morgantown, W. Va.	Nov. 16, 21	Parkersburg, W. Va.	" 25
Point Marion, Pa.	Nov. 17	Marietta, Ohio	" 26
Brandonville, W. Va.	" 19	Huntington, W. Va.	" 28
Burton, W. Va.	" 22	Charleston, W. Va.	" 29
Brown, W. Va.	" 23	Nitro, W. Va.	" 30

BROTHER W. W. BLACK

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Haliburton, Ont.	" 13, 14	Bailieboro, Ont.	" 22, 23
Cameron, Ont.	Nov. 15	Havelock, Ont.	" 24, 25
Lindsay, Ont.	Nov. 16, 17	Stirling, Ont.	" 26, 28
Apsley, Ont.	" 18, 19	Belleville, Ont.	" 29, 30

BROTHER J. A. BOHNET

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Manchester, N. H.	" 16	St. Johnsbury, Vt.	" 24
Pittsfield, N. H.	" 17	Newport, Vt.	" 25
Nashua, N. H.	Nov. 18, 21	Morrisville, Vt.	Nov. 27, 28
Milford, N. H.	Nov. 19	Burlington, Vt.	Nov. 29
Wilder, Vt.	" 22	Rutland, Vt.	" 30

BROTHER B. H. BOYD

Verona, Mo.	Nov. 15	Jonesboro, Ark.	Nov. 23
Monett, Mo.	" 16	Memphis, Tenn.	" 24
Willow Springs, Mo.	" 17	Mound Bayou, Miss.	" 25
South Fork, Mo.	" 19	Vicksburg, Miss.	" 26
Mountain Grove, Mo.	" 21	Kelly, La.	" 28
Thayer, Mo.	" 22	Verda, La.	" 29

BROTHER E. F. CRIST

Shelby, Ohio	Nov. 15	Adrian, Mich.	Nov. 22
Crestline, Ohio	" 16	Jackson, Mich.	" 23
Galion, Ohio	" 17	Grand Rapids, Mich.	Nov. 25-28
Sandusky, Ohio	" 18	Alvordton, Ohio	Nov. 29
Port Clinton, Ohio	" 19	Pioneer, Ohio	" 30
Toledo, Ohio	" 21	Bryan, Ohio	Dec. 1

BROTHER A. J. ESHLEMAN

Jonesboro, Ark.	Nov. 17	Batesville, Ark.	Nov. 24
Paragould, Ark.	" 18	Turkey, Ark.	" 25
Rector, Ark.	" 19	Springfield, Mo.	" 26
Piggott, Ark.	" 20	Ash Grove, Mo.	" 28
Dexter, Mo.	" 21	Springdale, Ark.	" 29
Poplar Bluff, Mo.	" 22	Fayetteville, Ark.	" 30

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E. Halls Harbor, N. S.	Nov. 14	Deep Brook, N. S.	Nov. 23
Port Williams, N. S.	Nov. 15, 16	St. John, N. B.	Nov. 25, 28
Cambridge, N. S.	Nov. 17	Evandale, N. B.	Nov. 26
Berwick, N. S.	" 18	Yarmouth, N. S.	Dec. 1
Middleton, N. S.	" 19	Boston, Mass.	" 5
Centreville, N. S.	Nov. 20, 21	Nashua, N. H.	" 7

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Clearwater, Neb.	Nov. 15	Milldale, Neb.	Nov. 23
Columbus, Neb.	" 16	Brady, Neb.	" 24
Ericson, Neb.	Nov. 17, 18	North Platte, Neb.	" 25
Ravenna, Neb.	Nov. 19	Sidney, Neb.	" 26
Grand Island, Neb.	" 21	Alliance, Neb.	" 28
Kearney, Neb.	" 22	Bloomington, Neb.	" 30

BROTHER W. M. HERSEE

Bryan, Ohio	Nov. 15	La Porte, Ind.	Nov. 22
Auburn, Ind.	" 16	Michigan City, Ind.	" 23
Garrett, Ind.	" 17	Hammond, Ind.	" 24
Elkhart, Ind.	" 18	Chicago, Ill.	Nov. 25-28
Mishawaka, Ind.	" 19	Elgin, Ill.	Nov. 29
South Bend, Ind.	" 21	Marengo, Ill.	" 30

BROTHER S. MORTON

Patoka, Ill.	Nov. 15	Joliet, Ill.	Nov. 21
Greenville, Ill.	" 16	Des Plaines, Ill.	" 22
Pana, Ill.	" 17	Zion City, Ill.	" 23
Decatur, Ill.	" 18	Waukegan, Ill.	" 24
Hammond, Ill.	" 19	Chicago, Ill.	Nov. 25-28
Bloomington, Ill.	" 20	Geneva, Ill.	Nov. 29

BROTHER W. H. PICKERING

Brasstown, N. C.	Nov. 15, 16	Lamar, S. C.	Nov. 23
Asheville, N. C.	" 17	Augusta, Ga.	" 25
New Brookland, S. C.	" 18	Elko, S. C.	" 26
Kershaw, S. C.	" 19	Charleston, S. C.	" 28
Columbia, S. C.	" 21	Savannah, Ga.	" 29
Sumter, S. C.	" 22	Jacksonville, Fla.	Nov. 30, Dec. 1

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Montgomery, Ind.	Nov. 16, 17	Indianapolis, Ind.	" 25
Mitchell, Ind.	Nov. 18	Whiteland, Ind.	" 26
Sparksville, Ind.	" 19	Louisville, Ky.	" 28
Bedford, Ind.	" 21	New Albany, Ind.	" 30
Cooper, Ind.	Nov. 22, 23	Palmyra, Ind.	Dec. 1

BROTHER V. C. RICE

Rosemary, N. C.	Nov. 15	Wilmington, N. C.	Nov. 23
Scotland Neck, N. C.	" 16	Hayne, N. C.	" 24
Enfield, N. C.	" 17	Fayetteville, N. C.	" 25
Rocky Mount, N. C.	" 18	Wendell, N. C.	" 26
Wilson, N. C.	" 19	Raleigh, N. C.	" 28
Vanceboro, N. C.	" 21	Louisburg, N. C.	" 29

BROTHER C. ROBERTS

Weyburn, Sask.	Nov. 12	Regina, Sask.	Nov. 22, 23
Luella-Hart, Sask.	Nov. 13, 14	Earl Grey, Sask.	" 24, 25
Assiniboia, Sask.	" 15, 16	Viscount, Sask.	Nov. 26
Mazenod, Sask.	" 17, 18	Saskatoon, Sask.	Nov. 27, 28
Moose Jaw, Sask.	" 19-21	Prince Albert, Sask.	" 29, 30

BROTHER R. L. ROBIE

Alma, Mich.	Nov. 15	Charlotte, Mich.	Nov. 22
Wheeler, Mich.	" 16	Sunfield, Mich.	" 23
Flint, Mich.	" 17	Grand Rapids, Mich.	Nov. 25-28
Durand, Mich.	" 18	Michigan City, Ind.	Nov. 29
Fenton, Mich.	" 19	Crawfordsville, Ind.	" 30
Lansing, Mich.	" 21	Danville, Ill.	Dec. 1

BROTHER W. J. THORN

Willmar, Minn.	Nov. 15	Rochester, Minn.	Nov. 23
Alexandria, Minn.	" 16	Whalan, Minn.	" 24
Minneapolis, Minn.	Nov. 17, 18	Chicago, Ill.	Nov. 25-28
Ellsworth, Wis.	Nov. 19	Logansport, Ind.	Nov. 29
St. Paul, Minn.	" 21	Marion, Ind.	" 30
Eureka Center, Minn.	" 22	Muncie, Ind.	Dec. 1

BROTHER T. H. THORNTON

Walla Walla, Wash.	Nov. 15	Benewah, Ida.	Nov. 23
Mesa, Wash.	" 16	Spokane, Wash.	Nov. 25, 28
Dayton, Wash.	Nov. 17, 18	Davenport, Wash.	" 26
Pomeroy, Wash.	Nov. 19	Cœur d'Alene, Ida.	" 29
Colfax, Wash.	" 21	Athol, Ida.	" 30
Latah, Wash.	" 22	Colville, Wash.	Dec. 2

BROTHER W. A. THRUTCHLEY

New Bedford, Mass.	Nov. 15	Westerly, R. I.	Nov. 22
Fall River, Mass.	" 16	New London, Conn.	" 23
Newport, R. I.	" 17	Deep River, Conn.	" 24
Pawtucket, R. I.	" 18	Cromwell, Conn.	" 25
Woonsocket, R. I.	" 19	South Coventry, Conn.	" 26
Providence, R. I.	" 21	Hartford, Conn.	" 28

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Winfield, Kan.	Nov. 17	Columbus, Kan.	" 25
Independence, Kan.	" 18	Baxter Springs, Kan.	" 26
Cherryvale, Kan.	" 19	Pittsburg, Kan.	" 28
Coffeyville, Kan.	" 21	Iola, Kan.	Nov. 29, 30
Parsons, Kan.	Nov. 22, 23	Bronson, Kan.	Dec. 1

BROTHER S. H. TOUTJIAN

San Angelo, Tex.	Nov. 16	Stephenville, Tex.	Nov. 25, 26
Miles, Tex.	" 17	Dublin, Tex.	Nov. 28
Brownwood, Tex.	Nov. 19, 21	Fort Worth, Tex.	" 29
Brookesmith, Tex.	Nov. 20	Weatherford, Tex.	" 30
Goldsboro, Tex.	" 22	Clyde, Tex.	Dec. 1
Gustine, Tex.	" 24	Merkel, Tex.	" 2

BROTHER W. E. VAN AMBURGH

Portland, Ore.	Nov. 21	Albuquerque, N. Mex.	Nov. 29
Medford, Ore.	" 22	Sweetwater, Tex.	" 30
Sacramento, Cal.	" 24	Weatherford, Tex.	Dec. 1
Fresno, Cal.	" 25	Dallas, Tex.	" 2
Bakersfield, Cal.	" 26	Fort Worth, Tex.	" 3
Phœnix, Ariz.	" 28	Oklahoma City, Okla.	" 5

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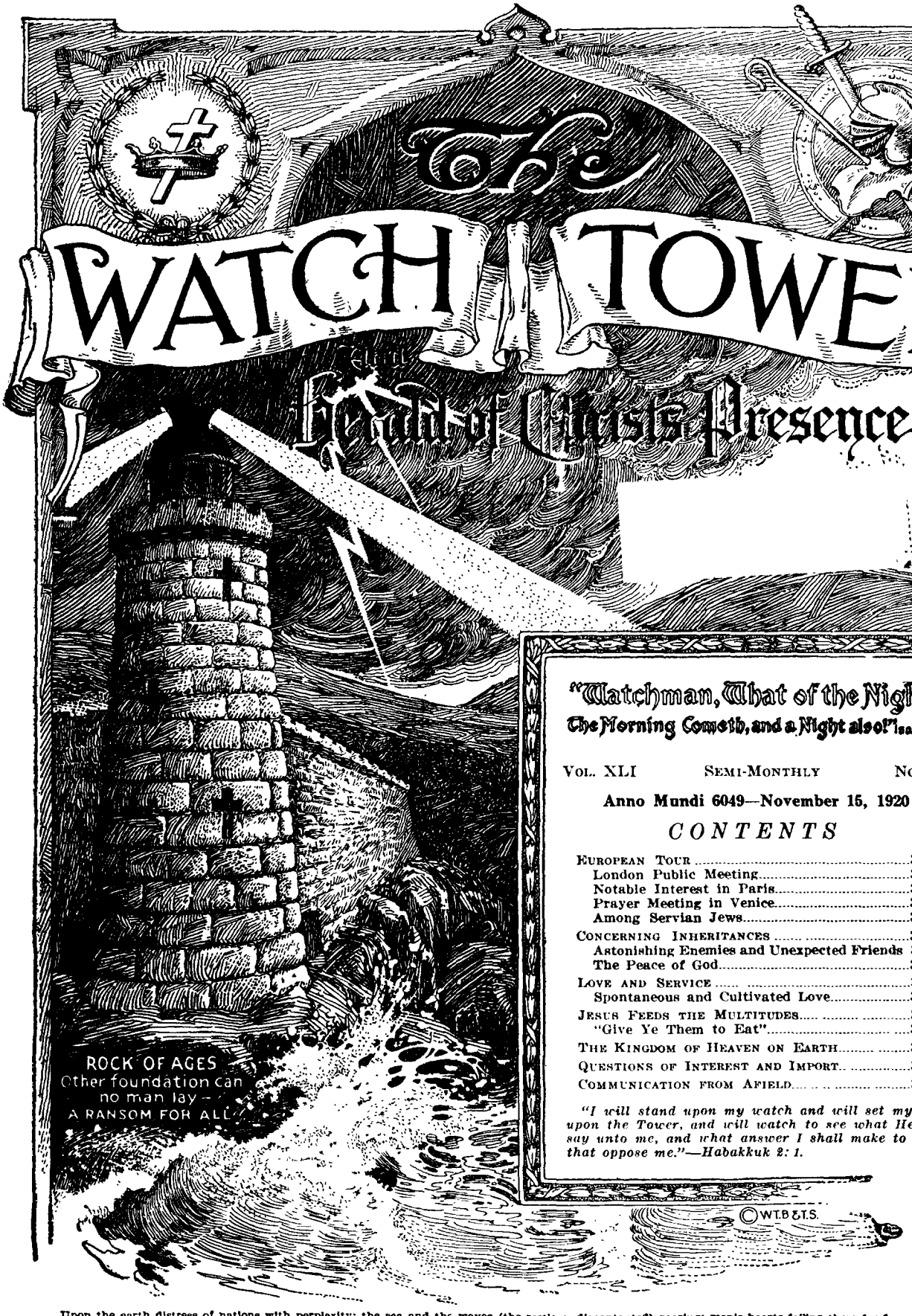
Spokane, Wash.	Nov. 15	Oakland, Cal.	Nov. 27, 28
Seattle, Wash.	" 16	San Francisco, Cal.	" 28, 29
Victoria, B. C.	" 17	San Jose, Cal.	Dec. 1
Vancouver, B. C.	" 19	Paso Robles, Cal.	" 2
Tacoma, Wash.	" 21	Santa Barbara, Cal.	" 3
Ashland, Ore.	" 26	Los Angeles, Cal.	" 5

LOCAL CONVENTIONS AT THANKSGIVING SEASON

CHICAGO, ILL., Nov. 25-28; A. L. Seeley, Sec., 7150 Langley Ave.
GRAND RAPIDS, MICH., Nov. 25-28; E DeGroot, Sec., 161 Lyon Pl.
Pilgrim brethren will be present at each of these conventions.

The WATCH TOWER

Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

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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.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; 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 presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI NOVEMBER 15, 1920 No. 22

EUROPEAN TOUR

[CONTINUED]

FOR some weeks prior to the beginning of September the hearts and minds of the consecrated throughout Great Britain were turned toward London, where they hoped for a season of sweet fellowship together and a wide public witness to the truth. They came from Scotland, from Ireland, from Wales, and from all parts of England. Some came from Sweden and Denmark, Switzerland and France. They came to have a blessing and to be a blessing, and they were in no wise disappointed. The convention was a season of great refreshment to every one who attended. About two thousand was the largest number in attendance at any one session of the meetings for the consecrated.

The convention began Friday, September 10, and was addressed by the following named brethren: Brothers Gillatt, Smedley, Lardent, Guiver, Sewter, Tait, Scott, McCloy, Binkele, Lundborg, Luttichau, Driscoll, Macmillan, Rutherford, and Brother Hemery, who served as Chairman. On Monday evening, September 13, following an address by Brother Rutherford, the convention concluded with a love feast. Many of the friends were heard to remark that this was the best convention they had ever attended. All went home thoroughly enthused and with a greater determination to enter the work with increased zeal.

In this connection we take occasion to say that the general spiritual condition of the church throughout Great Britain seems to be better than it has been for many years. There is a quiet, confident rejoicing in the Lord. There is an increased zeal and enthusiasm to carry forth the message concerning the establishment of Messiah's kingdom. There is a keen appreciation of the fact that the old order is rapidly passing and that the new is coming in, and the brethren are joyfully taking up the slogan: "Millions Now Living Will Never Die".

Some of the dear sheep throughout Great Britain were confused in a measure by the troublesome times that arose and the fiery experiences that came to the church in the past few years; but as a general rule, most of these are finding their way back with the other brethren and rejoicing in their privileges of service. We venture the prediction that there will be a more active and zealous witness for the truth in the next few months than there has been for many months past.

LONDON PUBLIC MEETING

The Royal Albert Hall had been taken for the public meeting to be held there on Sunday evening, September 12. The brethren distributed throughout London more than four hundred thousand small folders advertising the meeting. These attracted considerable attention and the newspapers took it up and published several comments which served as good advertisements before the regular advertising campaign in the press began. The leading newspapers of London carried large advertisements of this public meeting. Several days prior to the meeting requests came to the office from many persons for reserved seats. Some of the élite of London, such as Lady ——— , etc., drove to the London Tabernacle office in their motor cars and sent in special requests for tickets. Among those who applied for seats were Princess K— ——, and others of like standing. It was evident that the meeting was attracting all classes of people.

The Royal Albert Hall was built more than fifty years ago by Queen Victoria as a memorial to her beloved husband, Prince Albert. It is reputed to be the largest and best appointed public hall in Great Britain. It is built in a circle, one tier of galleries rising above another, there being seven in all. It has a capacity of thirteen thousand.

Shortly after four o'clock Sunday afternoon, people began to assemble outside the hall, although announcement had been made in the advertisements that the doors would be opened at 6:15 and the lecture would begin at 7:15 p. m. By six o'clock there were four long queues extending for several blocks, the people standing closely in order and waiting for the doors to open. It was a wonderful sight to behold these people come. Brother Driscoll and Brother Soper, operating the moving picture camera, made some pictures of the great crowd. The people came on foot, on the large motor busses, in private motor cars and in taxicabs. Many elderly people were seen in the crowd, and, from their appearance these were doubtless of the very best class of London's citizenry.

THE MESSAGE OF COMFORT

When the doors were opened there was a rush of the great multitude and the ushers were powerless to handle the crowd, which shortly filled every available space, including all the standing room in this great auditorium; and thousands still lined the streets, clamoring to get in, many more remaining on the outside than had gained admittance. The opinion was unanimously expressed that this was the greatest crowd that had ever assembled in Great Britain to hear the message of present truth.

The subject announced for this meeting was "Millions Now Living Will Never Die"; and the coming of this great multitude is an evidence of the eagerness of the people to hear a message of comfort in this troublesome time. There is no message of comfort except that con-

cerning Messiah's kingdom, and the consecrated now have the blessed privilege of publishing to the world the message of peace and salvation, and declaring unto nominal Zion that the Lord reigneth. (Isaiah 52: 7) It seems quite clear from the Master's words that these glad tidings must now go to all Christendom as a witness unto the nations before the final end of the present order.

It had been announced that Brother Rutherford would use the Magnavox, in view of the great number of people who were expected to assemble in order that all might hear without difficulty. He began his address by the use of the Magnavox; but it was soon demonstrated that this instrument is not suitable for use inside a building. There was too much echo and running together of the words. It was seen that the audience was having difficulty in understanding, so the Magnavox was discarded and Brother Rutherford spoke in the usual way and every one in the hall was able to hear and remained throughout the entire discourse. At its conclusion about thirty-four hundred left their names and addresses, and for some days thereafter still more requests for information concerning the subject continued to come through the mails to the office.

While Brother Rutherford was addressing the audience in the hall, Brother Macmillan addressed an open air meeting at the rear of the great building. No opportunity was given for names and addresses to be handed in at this gathering, for the reason that they had no means of leaving them. Many tarried, however, at the doors, hoping that some might leave the hall and they would gain entrance before the meeting concluded. It had been hoped that the new book, "Millions Now Living Will Never Die," would be at hand for sale to the people at the close of this meeting; but delay in shipping rendered this impossible. However, the brethren throughout Great Britain will now make a vigorous campaign, holding public meetings throughout the provinces and selling especially the book "Millions Now Living Will Never Die" and the STUDIES IN THE SCRIPTURES.

GOOD TIDINGS OF GOOD

It was gratifying indeed to see such wonderful interest manifested. All the brethren at the convention felt that they had a part in this meeting, which indeed they did have; and all went away rejoicing greatly that the wide witness was given in the greatest city of Europe. We hope that much good was done at this meeting, and that the interest will continue to increase, and that many hearts made sad because of the great war may be gladdened and that hope may spring afresh in the hearts of many who have been discouraged and dismayed. Precious is the privilege granted to the people of God at this time to act as ambassadors for Christ, bearing the message of peace and salvation to groaning humanity.

In this connection we are pleased to announce that the little book, "Millions Now Living Will Never Die" —which for short is called the "Millions" book— is being translated and published in the following languages in addition to the English: Swedish, Dano-Norwegian, Finnish, German, Hollandish, Swiss, French, Italian, Greek, Polish, Russian, Roumanian, Hebrew and Yiddish, and Arabic, and arrangements are being made to translate and publish it in many other languages. Our hope and desire is that this message, either in printed form or by word of mouth, may be given to all Christendom within a short time.

Following the great meeting in London, public gatherings at the following points were addressed on the same subject: Leicester, with an attendance of twenty-five hundred; Manchester, three thousand, and Bristol, thirty-five hundred. During this short campaign in Great Britain twelve public meetings were held and approximately fifty thousand people heard the message. Withal, the British campaign, though brief, was fraught with many blessings from the Lord. The friends were refreshed and lifted up. They were more closely united in love and in service, and many sad hearts made glad. The tour of the British Isles being completed, the party proceeded to the continent, in harmony with previously made arrangements.

NOTABLE INTEREST IN PARIS

Saturday noon, September 18, Brother Rutherford and Brother Driscoll boarded one of the Handley-Page transport æroplanes and flew from London to Paris, while the remainder of the party went by train and boat. The distance from London to Paris by air is two hundred forty miles, and the trip is made usually in a little less than three hours; but on this occasion the winds were strong, the sky was clouded and rain fell part of the time. The air currents were such that detours were necessary to be made by the plane. Two of these planes left London about ten minutes apart, our brethren being in the second. The first one was required to land some distance from Paris, while the other sped safely through the air, alighted majestically and ran to its berth like a great bird. It was indeed a thrilling and enjoyable journey. To see London and the beautiful fields of England and France from an æroplane is a sight much to be desired. It is both novel and thrilling to fly above the waters of the English Channel, over which part of the journey from London to Paris must be made.

Prior to the World War it was seemingly impossible for a public meeting to be held in Paris. Brother Russell on several occasions attempted to arrange for a meeting, but was refused permission to speak; and in 1913 he personally applied to the police for permission for Brother Rutherford to address a public meeting in Paris, which was also refused, on the theory that it might start an agitation. Conditions seem to have changed since the war. The brethren made an attempt to have a public meeting at Paris on Sunday evening, September 19. They were unable to get a hall seating more than one thousand persons and, of course, did very little advertising, as they are not permitted to distribute handbills. At the appointed hour fully one thousand persons assembled at the hall, packing every available space. They were addressed by Brother Rutherford for an hour and a half on the subject, "Millions Now Living Will Never Die". Keen interest was manifested by those present, more than three hundred of whom turned

in their names and addresses, desiring further information on the subject. This meeting was attended with such success that it was thought wise to arrange for another. Accordingly, arrangements are in progress to have a much larger meeting in Paris, to be addressed by Brother Rutherford on the same subject, November 25.

Four of the brethren who left America were joined at Paris by Brother Hemery of London and Brother Sharples of Thelwall, and Tuesday evening, September 21, they boarded the Simplon-Orient Express for Athens, Greece.

When we awoke the next morning we were on the shores of beautiful Lake Geneva, with the majestic Swiss Alps in the distance. Soon we were passing through these mountains, the scenery of which is unsurpassed for grandeur. Our route took us through the great Simplon Tunnel. This is the longest tunnel in the world, being twelve miles, five hundred thirty-seven yards from mouth to mouth. Our train entered on the Swiss side and came out in Italy, the international line being crossed about the center of the tunnel. At one point in this tunnel there are seven thousand feet of the mountain above the train. The remainder of the day was spent passing through the beautiful scenery of Italy.

PRAYER MEETING IN VENICE

Wednesday evening our party assembled in one of our compartments for a prayer meeting, the text for the occasion being: "The Lord will give strength unto his people; the Lord will bless his people with peace". We thought of and remembered in prayer our dear brethren in America and Canada and were reminded of how appropriate was this text in connection with the work begun by them only the day before in a wide witness for the truth. The testimony of each one present was helpful to the others. To conclude, we all joined in prayer, especially in behalf of our brethren in the States and in Canada. While yet in prayer, and before we had finished, the guard knocked at our door and announced that our train would proceed no further, that heavy rains had destroyed the bridges ahead and we must remain in Venice overnight and take ship the next day on the Adriatic Sea for Trieste.

We were now in the historic and unique city of Venice, the streets of which are chiefly canals, which are bordered and dotted with gondolas as the means of transportation. Our party engaged one of these gondolas with two oarsmen and made an inspection of the city by night. The moon shone brightly when we started, but soon a shower caught us, while in the midst of one of the canals. We hurried to shelter as quickly as possible, but notwithstanding, some of us were pretty thoroughly sprinkled. The rain soon ceased, however, and we proceeded on our journey. We visited the Rialto, the ancient bridge made famous in poetry and song by Shakespeare, particularly in "The Merchant of Venice". Concluding the inspection tour, we retired in our sleeping car.

Early the next morning we were aroused and with all our baggage proceeded to a gondola and were taken through the watery streets into the harbor. Here, amid great excitement and confusion caused by hundreds of like vessels laden with people and baggage, we were jostled, hurried and pushed about until our turn came to board the S. S. *Gablonz*. The steamer was scheduled to leave at eight a. m., but it took more than two hours to load. Upwards of three thousand people were crowded on the ship. We then ascertained that the crew had gone on a strike because three companies of soldiers were taken aboard to be transported to Trieste for the purpose of suppressing a strike of metal workers at that place. The crew sent a walking delegation to the officers of the ship and served an ultimatum that they would not take the ship out of the harbor until the soldiers were removed. The parley continued until early in the afternoon. Finally the ship's officers yielded, the soldiers were removed, and the ship proceeded on its way across the Adriatic, landing in Trieste late that night. The unloading here was amid great confusion also.

CAMPING OUT IN TRIESTE

An unusual thing transpired in this connection. It is customary for ships to unload their first and second class passengers before the steerage. But for some reason (probably because the crew was dictating the terms) the steerage passengers were first unloaded, then the second class, and finally the first class.

We had received word that a new train was made up at Trieste which we could board and resume our journey at midnight. With our baggage loaded into a horse-drawn vehicle, most of us followed it on foot to the station, only to learn on arriving there that the train would not leave until next midnight. Then we set about to hunt a place to sleep. We visited the best hotels without success. We were turned away everywhere we went. After one o'clock, following vain attempts to secure accommodations in some private homes, we came to a third class hotel The manager informed us that the house was full, but he would be glad to entertain us if we would sleep in the beer garden on benches and tables. We agreed to that in preference to sleeping in the street. On entering, we found beds for two, in a room occupied by a gentleman who had not yet retired. Our British brethren were sent to the beds, and the other members of the party stretched themselves upon tables and benches in a large indoor garden, of which they had exclusive use. All slept soundly through the remainder of the night.

The next day was spent in Trieste, a city well built, clean, beautifully located, and a port of great importance. We made some moving pictures here which we believe will prove to be of great interest. Friday at midnight we again boarded the Simplon-Orient Express and continued our journey eastward through northern Italy and across Jugo-Slavia – the new kingdom of the Serbs, Croats, and Slovenes. We reached Nish Sunday afternoon. This was a town of considerable importance during the World War. For a short time it was the capital of old Servia. Almost all the stations along the railway in this part of the country were destroyed during the war. Some have been rebuilt and others are in course of reconstruction.

AMONG SERBIAN JEWS

At Nish we visited the Jewish quarter. Some of these people we found were able to speak the German language and through our German interpreter, Brother Goux, we were able to converse with them. We told them of our interest in Zionism, and how that we were going to Jerusalem for the purpose of getting information about Zionism and the setting up of Messiah's kingdom that we might give it out to the people. This greatly pleased them, and especially two or three old Jews, who were very much delighted. These were men of faith in God and the prophetic promises; and when it was suggested to one of them that he was a good man, he pointed up and said: "God knows whether I am good". They were very kind to us and rendered every assistance within their power to enable us to get some pictures of their settlement, their synagogue, and general conditions, all of which will be of interest when compared with the restoration of Israel in Palestine.

From this point the main part of our train proceeded to Constantinople, while our sleeping car was attached to a local, which is indeed very slow and proceeds with extreme caution over the road, much of which was destroyed during the war. Sunday and Monday (September 26 and 27) we passed over that area of Servia which was the scene of many terrific conflicts from 1914 to 1918. Within one day we passed over rivers where fourteen railway bridges were destroyed and the trains now creep over on temporary structures. The western and northern parts of Servia are very rich farming land, but the southern and eastern portions seem to be quite arid and mountainous. The people appear to be orderly and tending strictly to their own business. At Nish our dining car was removed and since then we have had to forage for food.

At the stations we go out and buy what we can in the way of fruits, nuts, melons, cheese, etc., but compared with the appearance of the natives, we are faring exceedingly well and are thankful that the Lord makes such provision for us. Along the road that we are now traversing we see the havoc wrought by the war. Large numbers of wrecked locomotives, remains of burned and blown-up railway trains, destruction of roads, bridges and houses, some of the towns being literally shot to pieces. These are the silent witnesses of the great World War, which was the beginning of the end foretold by the Lord many centuries ago. Happy will be the hearts of these people and all people when the kingdom of peace is forever established and when they will learn war no more! Happier will they be when this waste and desolate land is made fertile and a fit habitation for perfect man!

Tomorrow (Tuesday) we are due to arrive at Athens.

CONCERNING INHERITANCES

"The eyes of your understanding being enlightened; that ye may know . . . the riches of the glory of his inheritance in the saints." "In whom also we have obtained an inheritance."—Ephesians 1: 18, 11.

JEHOVAH'S inheritance is his people, and their inheritance is Jehovah. These are the two great inheritances of which the Scriptures speak. It was so in the time of fleshly Israel; it is so now with the church of God. Of Israel it was spoken:

"Jehovah's portion is his people,
Jacob is the lot of his inheritance."—Deut. 32:9.

And at least one of the Israelites indeed could and did say:

"Jehovah is the portion of mine inheritance,
And of my cup."—Psalm 16:5.

Compare Numbers 18:20; Psalm 73:26; 119:57; 142:5; Jeremiah 10:16; Lamentations 3:24.

This matter of inheritance is the subject of the Fourth Psalm:

[Prayer]

1. "Answer me when I call, O God of my righteousness;
Thou hast set me at large when I was in distress:
Have mercy upon me and hear my prayer.

[Expostulation]

2. "O ye sons of men,
How long shall my glory be turned into dishonor?
[How long] will ye love vanity,
[How long will ye] seek after lies?

SELAH

3. But know that Jehovah hath set apart one that is favored, for himself.
Jehovah will hear when I call unto him.
4. Be ye angry, and sin not:
Commune with your own heart upon your bed, and be still.

SELAH

5. Offer the sacrifices of righteousness,
And put your trust in Jehovah.

[Prayer]

6. "Many there are that say, Who will show us good?
Jehovah, lift *thou* up the light of *thy* countenance upon us;
7. *Thou* hast put a gladness in my heart
Greater than [they have] when their corn and their new wine are increased.
8. In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety."

A DUTILESS SON

Evidently this Psalm was written at the time of Absalom's rebellion, which was doubtless the most crucial period of David's life. This fact is established by Psalms 3 and 144, parts of which will be looked at presently. What now appears as a superscription to Psalm 5 should be the superscription of this Psalm, 4. It is the Hebrew word *Nehiloth,* and signifies "inheritance". Psalm 5 is not an inheritance Psalm, but contrasts the righteous with the unrighteous. Psalm 4, on the other hand, is one in which the hounded King of Israel reminds himself of his inheritance in Jehovah and of Jehovah's deep interest in him. He remembered that joy in Jehovah was better than the joy of harvest or vintage (Isaiah 9:3; Jeremiah 48:33) and the favor of Jehovah was much to be preferred over any earthly portion.

The time was the tragic night of David's flight from Jerusalem. Absalom, a remarkable son of David, had killed his brother Amnon, as the culmination of a plot which lasted through two years. Absalom, fearing the paternal wrath, fled to the protection of a neighboring king and remained there three years. Finally, through a ruse of Joab, David's major general, King David issued a permit for Absalom to return home, but denied

him the privilege of converse with his renowned father. Smarting under the humiliation of thus being excluded from court life, Absalom seems to have spent the major portion of two years in plotting some way of accomplishing revenge. The greatest humiliation to which he could bring his father would be to supplant him in the throne, and keep the young Solomon, son of the beloved Bathsheba, out. But nothing could be done while he was openly in the king's disfavor. He must have a social standing and groundwork upon which to build his structure of rebellion. He must get back into the king's favor, even if it should cost him a little humbling. Would he not make it all up later?

The resourceful and none too scrupulous Joab was finally forced to help him, and a reconciliation with his royal father was effected. With David it was genuine; for his heart was toward Absalom. (2 Samuel 14:1) But with Absalom it was mostly dramatic play: no tender conscience spoke under that massive bush of hair. No filial heart throbbed inside that faultless form —for "in all Israel there was none to be so much praised as Absalom for his beauty". 2 Samuel 14:25.

ANCIENT BAIT OF PIOUS POLITICIANS

But, though there was no conscience in his head, there were many cunning ideas there. No sooner had he gained his point with the king than he set about winning the admiration and affections of the people. To catch the eye of those who would be dazzled by show he prepared him a splendid coach and horses with a precursor band of fifty men. To interest those who were more matter-of-fact, he played the role of the judicial and political reformer, as professional politicians are wont to do. He championed the cause of those who came to the king as to the supreme court of the land. By innuendo and fair speech he gave them all to understand that if he were just in a position of power and authority he would see that the poor, downtrodden average man had justice: the poor should want nothing, *if* only he were king. But (doubtless with a sigh of mock sorrow and resignation) of course such a thing could never be. Oh, no; that would be an improper thought. But just the same it *would* be nice for the poor man to have a friend. And, then, you know my father means well, but he is not so young as he once was and no doubt he finds it hard to keep abreast with the times. Yes, poor father means well, but I wonder sometimes whether the nervous strain of being chased so long by Saul has not begun to show on his mind. Things aren't what they should be. If only—

Thus "Absalom stole the hearts of the men of Israel". (2 Samuel 15:6) And relying on his father's confidence in him he staked all on one last ruse. He appealed to David for leave to go and pay a vow which he claimed to have made to Jehovah. O Jehovah, what nameless atrocities have been committed in thy name! No wonder thy wrath is due upon many of them that name thee.

Spies were quickly sent out with instructions to advise the people to proclaim Absalom king in Hebron when they should hear the trumpets sound. "And the conspiracy was strong." (2 Samuel 15:12) David loved his son, but he also knew his treachery. So when the news of the people's deflection to Absalom reached the king's ears he made immediate preparations and fled from the city.

ASTONISHING ENEMIES AND UNEXPECTED FRIENDS

Great disasters and signal events always bring out many unexpected things. Those who have been relied upon sometimes prove to be uncertain and undependable; these from whom one has had no occasion to expect anything often show a refreshing amount of zeal, personal sacrifice, and loyalty. So it was with David. Absalom, who had every cause to be dutiful to his father, whose very life he owed to the clemency and native generosity of the king, was at the head of the ill-favored conspiracy. Ahithophel, the king's counsellor and closest friend, did what he could to fill up the role of a traitor. Ziba, a servant of the house of Saul, but long a beneficiary of the king, lied and played the part of a scheming, double-faced villian. But Ittai, "a foreigner and also an exile," as well as a new comer to the city, said: "Surely in what place my lord the king shall be, whether for death or for life, even there also will thy servant be". 2 Samuel 15:19, 21.

David, with his family, his retinue of servants and an *entourage* of friends and sympathizers, passed up the slope of the Mount of Olives where, a thousand years thence, Jerusalem's eternal king, likewise spurned, likewise in strong cryings and tears (2 Samuel 15:30; Hebrews 5:7), sought comfort from his covenant God, Jehovah.

That eventful night, that night the day of which had seen his son's rebellion, his closest friend turn traitor, his throne in jeopardy, his own name cursed by the Saulite Shimei, and which had heard the tidings of Mephibosheth's doubtful stand, that night he was able to say: "In peace will I both lay me down and sleep". His inheritance was Jehovah and if that God's providence took away the things pertaining to his kingdom and his honor, he still had his inheritance, just as he had had when as a fugitive but anointed stripling he lay down under the star-pierced roof of heaven and slept the sleep of buoyant youth.

We recall how that One who was David's son but who is now David's Lord was betrayed by Judas, of whom Ahithophel reminds us, and who in like manner "hanged himself".—2 Samuel 17:23; Matthew 27:5-8; Acts 1:16-19.

This desertion of Ahithophel is alluded to in Psalm 55:12-14:

> "For it was not an enemy that reproached me;
> Then I could have borne it:
> Neither was it he that hated me that did magnify himself against me;
> Then I would have hid myself from him.
> But it was thou, a man mine equal,
> My guide and my familiar friend.
> We took sweet counsel together,
> And walked unto the house of God in company."

TRUE BROTHER TO JUDAS

Is there not more than mere passing similarity between the treachery of Ahithophel and that of Judas? Ahithophel said: "Let me now choose out twelve thou-

sand men, and I will arise and pursue after David this night: I will come upon him while he is weary and weak handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only". (2 Samuel 17:1, 2) On the other hand Judas led the posse which came to apprehend our Lord; he came upon him when he was weary and seemingly weak handed (having only two swords); true, he did not make Jesus afraid, but all those who were with him fled. (Matthew 26:56) And can there be an allusion in our Lord's words about 'more than twelve legions of angels' to this boast of Ahithophel to take twelve legions of soldiers? Only the King was smitten, as he himself explained: "Let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one".—John 18:8, 9.

Psalm 3 sheds additional light on this subject. Besides being a twin in structure to Psalm 4 it is linked to it by the closing Selah. There too David says:

> 2. "Many there be that say of me,
> There is no help for him in God.
> SELAH
> 3. But *thou*, O Jehovah, art a shield about me,
> My glory, and the lifter up of my head."

The contrast here is between God, the Creator, and Jehovah, the Covenant God. His enemies knew of Jehovah only as the mighty Creator *(Elohim)* but not as one having intimate interest in and guidance over the affairs of his covenant people; else they would not have undertaken the rebellion. But Jehovah was David's *Covenant* God, his inheritance, and to him he turned in this hour of trial. His many adversaries did say: "The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah hath delivered the kingdom into the hand of Absalom thy son".—2 Samuel 16:8.

"But thou" emphasizes the blessed fact that, in spite of all appearances, in spite of the taunting of fickle enemies and the bitterer failings of faithless friends, Jehovah was his shield and would in due time restore his kingdom and lift up his head.

David's trust in God was shown in his expression to Zadok, when that priest wished to bring the ark of God with him and follow David: "Carry back the ark of God into the city; if I shall find favor in the eyes of Jehovah, he will bring me again and show me both it and his habitation".—2 Samuel 15:25.

THE PEACE OF GOD

Certainly this is akin to God's peace mentioned by the Apostle. David had made known his requests to God and the peace enjoyed in his heart "kept" him from being full of care and sleeplessness. "Be anxious for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And God's peace (which passeth all understanding) shall keep your hearts and minds, through Jesus Christ." (Philippians 4:6) God's peace is such as reigns in the presence of him who knows the end from the beginning. That tranquility of mind is ours if we trust God's wisdom and foresight only as much as he trusts himself. It is just because we do not see beyond the present moment that we are filled with care. Faith cannot pierce the future, but it can lay hold upon Omnipotence. Do we grasp it as firmly as did David?

> 4. "I cried unto Jehovah with my voice,
> And he heard me out of his holy mountain.
> SELAH [i.e., that being so, mark well what follows.]
> 5. I laid me down and slept;
> I awakened; for Jehovah sustained me."

David was awakened that night of his flight by the tidings sent from Hushai by Jonathan and Ahimaaz, the sons of Abiather, who said: "Arise and pass quickly over the water [the Jordan] . . . Then David arose, and all the people that were with him, and they passed over Jordan and by morning light there lacked not one of them that was not gone over Jordan."—2 Samuel 17:21, 22.

It was all the affair of a night. David's inheritance seemed to be in jeopardy. His *glory* appeared to be in danger of ceasing, his *crown* of being profaned, and his *throne* was threatened to be cast down to the ground. —Psalm 89:39, 44.

Was Jesus comforted by these Psalms and by the historical facts back of them? Was the example and word of David the "angel" (2 Samuel 14:17, 20; 19:27) which thus ministered unto him in his hour of direst need? Surely these things helped him, to state it very safely. Jesus submitted to the curse of the cross and rebuked those who affirmed that it should not be so, even as David did.—2 Samuel 16:9-12; Mark 8:33.

Jesus, like David, saw the horror of it all:

> "My heart is sore pained within me:
> And the terrors of death are fallen upon me.
> Fearfulness and trembling are come upon me.
> And horror hath overwhelmed me.
> And I said, O that I had wings like a dove!
> For then would I fly away and be at rest.
> Lo, then would I wander afar off,
> And remain in the wilderness.
> I would hasten my escape from the stormy wind and tempest."
>
> —Psalm 55:4-8.

THE EBON NIGHT OF DEATH

But finally Jesus lay down in the cold, dark night of death and slept, commending his very life to Jehovah as his shield, his guardian power. Jesus was awakened early in the morning and escaped from every enemy, every snare.

Shall the footstep followers of Jesus do less? Nay, though they have been betrayed and cursed and darkness has settled about them for nineteen hundred years, and the "nighe also" of the severest time of trouble is even now settling down, they need have no fear; for "happy is the people whose God is the Lord", and in the morning light, in the Millennial dawning, there will be not one of them lacking that has not passed over Jordan.

This inheritance alone is true happiness and real good. This is the only source of abiding joy and gladness for any people. Increase in earthly inheritances will not do it; increase of corn and wine will fail; but the light of Jehovah's countenance will never fail. The multiplying of sheep and oxen will not bring blessedness. It is not those things which men put into their barns, but that "gladness" which Jehovah puts into the hearts of his people, that is the real inheritance.

> "In peace will I both lay me down and sleep!
> For THOU, Jehovah, alone makest me to dwell in safety."

LOVE AND SERVICE

"By love serve one another."—Galatians 5:13.

LOVE never calls to a life of ease. Childish conceptions of love are to the effect that it will solve all problems. It will do nothing of the kind; it will make more problems than we ever imagined were possible before. Love calls to effort in the behalf of the loved object, calls to service. Service is at once a test and a proof of love; and there is no real love without a will to serve. He who seeks a life of ease had best let love alone; for it will draw him into difficulties and distresses that he would never choose.

In other words, love is a motive, a benevolent motive to be sure; but if it is not a motive it is nothing at all. Love is the spark igniting the gasoline of faith, with which we can get over the hills of life. Love makes us do things; if it does not make us do things it is not love. Through imperfections, shortcomings, weaknesses, we are not able to do much, but the will to serve is there just as surely as the germ of life is in every living seed. It has a certain potentiality for good. Given the opportunity it will grow, it will expand, it will spread out and produce fruitage for the benefit of others.

Our text leaves room for the thought that love itself is a service; for, as love is a motive, a mover to action in the life, so the bare existence of good wishes, good will toward others, is a spur and a stimulus to them, as one storage battery can measurably charge another.

SPENDING, BEING SPENT, BEING SPURNED

But in addition to this, love moves the whole being into a spirit of service. The greatest love, God's love, has performed the greatest service. (John 3:16) Some love, some service; more love, more service; much love, much service—much of the desire to spend and be spent for the loved one or ones. Some are willing to spend; all are not willing to be spent, which is the harder thing of the two. And harder yet than being spent is being spurned. One of the hardest trials of life and of love is to have one's box of precious spikenard open, and one's hair down, ready to anoint and to wipe the feet of a beloved one—and then to have that loved one up and walk away in apparent unconcern. But while such conduct measurably limits the field of one's service it does not kill the will to serve. Often it is the starter to the acquisition of more wisdom; for service, to be real service, must not be either out of place or out of time.

But while love does not make life comfortable (self satisfaction does that) it does make it happy; while love does not make life easy, it does make it worth while. God's love for humanity is traceable to his own inherent benevolence rather than to the excellencies in the human race, yet he served the best interests of men. Likewise the love of Jesus for imperfect beings must be mostly benevolence, good will. There cannot be very much admiration in it; for the reason that there are not a great many things to be admired.

SPONTANEOUS AND CULTIVATED LOVE

This loving service of Jesus is used as an example for us and also as an argument of how we should lay down our lives for the brethren. (1 John 3:16) But such love as inspires us to lay down our lives for the brethren does not spring spontaneously out of the soil of the human heart. Sacrificial love is not indigenous to any soil; it must be planted and cultivated with the greatest care. All love under normal conditions is spontaneous; but we are not living in normal conditions. We are living in imperfection and surrounded by it; and for this reason the love leading to great service is to be cultivated. The wild-flower *phileo* love will wither in the excessive summer's heat, will fade and die down in the chilly days of autumn, and will disappear altogether, even if not absolutely die out, when the icy blasts of winter blow. True, when the warm sun of the world's springtime shines love will spring up everywhere; it will always be wonderful but not always so costly. This is the world's winter time now, and what is the church to do for love? She must *cultivate* it. *Agapee* love will not grow by itself. It must be warmed by a knowledge of God's goodness and nourished by his various providences for the church. It must be watered with truth and dunged about with the refuse of relinquished earthly hopes.

True love seeks to serve, not the whims or foibles of the loved one, but his best interests. Therefore love does not inspire one to help another in an evil course. There can be no successful love that disregards justice in any way. Regard justice as we will, we cannot come up to its perfect requirements, but love will never overlook or spurn its righteous directions. Mawkish sentimentality will sometimes do that thing, but love will not. Heavenly love, like heavenly wisdom, is first pure. Nor does love contribute its service to the disturber of peace. Love may sometimes seem to be on the side of the sword, but it is not; for it has the *best* interests of the loved one at heart, and those best interests lie not in being *merely* peaceful, but in being on the side of right. Love to serve in righteousness and love to serve in peace can never produce a cantankerous disposition. Be one ever so right, love will never make him blatant about it. The dramatic lone-hand-play for righteousness, for which the Lord rebuked even Elijah, is not the pose of love; for "love vaunteth not itself", its own virtues and steadfastness, even while being truly steadfast. Love will not lend its service, its assistance, either moral or physical, to those schemes or devices which are calculated to ride roughshod over the feelings or judgments or rights of others. Love will help others to be not only pure and peaceable, but also gentle.

LOVE WORKING NO ILL

Love, in its service, will not encourage any one to be stubborn or obstinate. Its influence will be in the direction of easy entreatment on matters where specifically known righteousness is not involved. Again, the service which love inspires will not help a neighbor to plant seeds of hatred or envy or strife. But it will turn to and help clear the ground and plant and encourage the cultivation of the good fruits of mercy. True love will not lend moral assistance to another in a course of truckling, of wishy-washy variance. It will seek to aid others, by both practice and suitable precept, to a knowledge of how to set their sails so that the winds of life will not drive them aimlessly about, but will actually

help them in a forward course. Neither will love give a moral helping hand to anything like hypocrisy. Love not only does good, but it helps others to do good, without busybodying in their affairs. Love, therefore, must serve, it must work, but it never works harm. If harm is worked then some other force than love is active; for "love worketh no ill to his neighbor".—Romans 13:10.

EVIL SURMISINGS AND SERVICE

Love suffers long, because it wills to accomplish something for the loved one. It is kind, because kindness serves the best interests of the other. It is the firelight, in the warm glow of which are not only the chills of worldliness and selfishness dispelled, but also the cheery spirit of fellowship and the encouraging smile developed. Yes, kindness does serve. Love does not inspire to envy, for envy would not serve. Instead of bringing blessings to the loved subject, envy robs of even those which one has. It lays the blighting hand of winter on the heart that ought to be warm with contentment and appreciation. Envy serves no adequate purpose.

Love does not vaunt itself, for to do so would be to stand one's self in the way of opportunities for service. Self would loom so big that the needs of others could not be recognized. Love does not behave itself unseemly. If it does it may undo what has been done before. Love is not acquisitive of anything except opportunities to do good, to be helpful. Love is not easily provoked; for the hair-trigger temper does no one any good; it does not minister to the needs or to the comfort of any one. Love thinketh no evil, because it is wrong to do so. But one of the reasons why it is wrong to do so is the fact that evil surmising clouds the mind and corrodes the heart, so that opportunities of service might be overlooked, or, seen, have no appealing power. Love rejoices with the truth, not only because it is an appropriate and fitting thing to do, but also because such rejoicing radiates a helpful spirit and may encourage someone else to a deeper love for the truth. Love does not fail; for to fail would be to do no further good.

Thus love itself by its very existence serves, it does good, and never harm. And it is a motive spurring one on to every possible good work.

JESUS FEEDS THE MULTITUDES

—— DECEMBER 19 — MATTHEW 14 ——

ELIJAH, JOHN THE BAPTIST, AND THE CHURCH — THE BITTERNESS OF JEZEBEL AND HERODIAS — JOHN'S CANDOR AND HIS DEATH — JESUS' WITHDRAWAL TO A DESERT PLACE — THE MULTITUDE WILL MAKE HIM KING—FEEDING THE GREAT MULTITUDE.

"They have no need to go away; give ye them to eat."—Matthew 14:16.

AS THERE is a striking resemblance between John the Baptist and Elijah his type, so there is a strong resemblance between the experiences of John and those of the faithful church—the greater antitype of Elijah. While Elijah fled from Ahab, his real persecutor was Jezebel, who sought his life. So John the Baptist was apprehended and finally executed by Herod, but his real opponent was Herod's wife, Herodias. Similarly the greater Elijah, the faithful body of Christ in the flesh, has suffered and will yet suffer further at the hands of civil power, but the real persecutor behind the civil power has been the antitypical Jezebel mentioned in Revelation 2:20—the antitypical Herodias—the nominal church adulterously allied to the kingdoms of this world, while nominally espoused to Christ. All Bible students will recognize the various pictures of this apostasy in Revelation, whether they understand the resemblance distinctly or not.

John's position in the future will not be that of a member of the bride, the heavenly kingdom class; but with Abraham, Isaac, and Jacob and all the prophets, among whom he was one of the chief, he will be privileged to participate as a member of the earthly phase of the kingdom, and be one of the "princes in all the earth". (Psalm 45:16) And as a servant of the kingdom he will be greatly honored and blessed and used, in that position to which by the grace of God he was called.

HERODIAS' GRUDGE AGAINST JOHN

John's candor in reproving Herod for living in adultery with his brother Philip's wife brought against him not only Herod's ill-will, but especially the ill-will of the woman. It would seem indeed that it was the woman, Herodias, that was the instigator of Herod's entire course toward John. We read: "Therefore Herodias hated him and wished to take his life, but could not; for Herod stood in awe of John, knowing him to be an upright and holy man, and he protected him. After listening to him he was in great perplexity, and yet he found a pleasure in listening."—Mark 6:19-25, *Weymouth.*

Herodias was therefore on the lookout for some opportunity to overcome Herod's sympathy and fear and to accomplish the death of John, who had now been imprisoned, at her instance, for over a year. Her opportunity came when, at a birthday banquet, Herod, surrounded by his "lords and high captains", and charmed by the dancing of Salome (the daughter of Herodias), promised that maiden whatever she might ask, even to the half of his kingdom. The wickedness and intense malignity of the mother's heart against John, simply because of his reproof of her wrong course, is fully shown by the fact that at her instance the daughter chose the death of John in preference even to half of Herod's kingdom.

Incidentally, too, this narrative shows how great an influence a wrong-minded woman can exercise. Herod was under her influence to such an extent that he had put away his lawful wife to make room for this wicked woman; her daughter was under her influence so that she was willing to relinquish half a kingdom to fulfill her mother's wicked will. One lesson here set before us is that, while women naturally are more sentimental than men, and under favorable circumstances dominated by good sentiments, yet, if they become evil-minded and vicious, they are correspondingly disposed to go to even greater extremes of wickedness than their brothers. It is of absolute importance to men that they should not only be emptied of the evil spirit of selfishness and sin, but that they should be filled with the spirit of Christ, the holy spirit: all this is, if any difference, still more important as respects woman, with her more sentimental nature for either good or evil.

JESUS AND THE MULTITUDE

On hearing of the death of John the Baptist, Jesus crossed the Lake of Galilee—out of the dominion of Herod. Possibly his thought was that his ministry was not yet concluded, and that Herod, having shown such boldness against John, might seek to interfere with his labors and the completion of his ministry. Or possibly he feared that a rebellious

spirit might be aroused among the people and his teachings would seem to foster this. An intimation of this kind is given in the fact that after the miracle the people sought to make Jesus king. To have encouraged any such matter would be to oppose what he recognized to be the divine arrangement.

Possibly, as some of the epistles seem to intimate, Jesus sought privacy with his apostles that he might contemplate the character of the work he was to do. Evidence of his growing popularity at this time is given in the fact that so large a multitude went afoot for many miles around the shore of the lake that they might be with him and hear his precious words of life—parables, etc., respecting the kingdom which he proposed to establish, and in which all his apostles and all his faithful were to share.

When Jesus saw the multitude his heart was filled with compassion, and he could not withhold himself from them. In season and out of season, so far as his convenience was concerned, he must work the works of God, lay down his life inch by inch, hour by hour. We read that he "had compassion on the multitude", for they were as sheep without a shepherd. They had a heart-hunger, although they knew not what it was really; for they longed for higher, nobler conditions than surrounded them, and this great Teacher seemed to have words such as none other had for them, words of hope, of reconciliation with God, of divine providence and care. Those who sat in Moses' seat (the scribes and Pharisees, Matthew 23:2) were so filled with a misconception of their proper attitude toward God, so misled, that they merely banded themselves together to enjoy the divine promises and to appropriate them to themselves, and give up the remainder of their nation as publicans and sinners, considering them too lacking in piety to have divine favor or any part or lot in the kingdom privileges. Jesus, however, passing by these self-righteous ones who rejected him as the only way of approach to God, showed his special favor to the humbler poor, who heard his message gladly and wondered at the "gracious words that proceeded out of his mouth"—words telling them that God despises not the imperfect and weak if they are sincere and consecrated to him.

WHENCE SHALL THESE EAT?

It was after three o'clock in the afternoon, in the early evening, that the disciples suggested that it was time for the multitude to be dismissed that they might find food and lodging in the surrounding villages. John and Mark record a dialogue on the subject between Jesus and Philip, the home of the latter being in the adjoining town of Bethsaïda, on account of which fact he was acquainted with the region and its resources. Jesus inquired of Philip: "Whence shall we buy bread that these may eat?" Philip replied that it would require two hundred pennyworth of bread to give each of them a little. This would mean about one thousand dollars' worth of bread, according to our present-day reckoning of wage standards. All of the apostles then seemed to join in with the suggestion that the multitude be sent away that they might buy their own provisions as well as secure lodging—though as a matter of fact the people of the Levant make little ado about lodgings. They will camp almost anywhere, and, wrapping their cloaks about them, lie down in the fields or by the roadsides to sleep—in any place not supposed to be dangerous.

It was then Jesus said to his disciples: "Give ye them to eat". Mark says that they inquired: "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" Jesus asked: "How many loaves have ye? go and see". It was the Apostle Andrew who returned with the word that a lad of the company had five loaves and two small fishes which he had put at their disposal. Jesus accepted the situation and instructed that the multitude be directed to be seated in companies. It is supposed that they arranged themselves in groups of fifty, and that there were one hundred groups, making in all five thousand. Apparently they adopted the form of a three-sided square, after the shape of a Roman reclining-table, the disciples who served them passing in at the open side and thus being able to reach the entire company. We are not informed how the five barley loaves and two small fishes were increased so as to be sufficient for the five thousand people, with a remainder of twelve baskets full. Quite possibly the increase was while being broken in the Lord's hands; though possibly also the increasing continued at the hands of the apostles as they in turn distributed the food to the people.

If such a story were told us respecting an ordinary person we could not believe it. Indeed, it would not be faith but credulity on our part to believe it. So it is with those who deny the heavenly origin of our Lord Jesus: they do not believe that he could or did do such works as are recorded in the Scriptures. Neither could we believe the matter from their standpoint. It is because we believe that Jesus was the only begotten of the Father, who came into the world to be our Redeemer--because we believe that the Father poured upon him the divine spirit or power that we can also believe that he had power to still the tempest, or thus to increase the food by his blessing.

GOD-LIKE ECONOMY DESIRABLE

The whole lesson was intensified by the Lord's direction that the disciples gather up the fragments; and, besides, another lesson was given, namely, that however great and bountiful are God's provisions for people, none of them are to be wasted.

We may be sure that in this miracle, as in the others, our Lord intended to inculcate some important lesson of faith or practice, not so much for the public as for his special followers, his disciples. We may presume, therefore, that he had a two-fold purpose in sending them away by ship while he remained and dismissed the multitude, telling them that his discourses and miracles were at an end. One of these purposes was, doubtless, private fellowship and communion with the Father in the mountain, apart from the multitude, apart even from his beloved twelve apostles. There are times when we love to join our hearts and voices with others at the throne of heavenly grace, and come as a company of the Lord's people into fellowship and communion with him, and there are other times when we seem to need individual, personal, private communion with God, as our Lord seemed to have required on this occasion.

Our Lord's second object was, doubtless, to give his disciples opportunity for thinking over the miracle and talking it over by themselves in his absence. They might thus speak more freely one with the other and get more benefit than if he had been with them, as they would have been under a certain degree of restraint in his presence. The Lord wished this great lesson to be thoroughly impressed upon their minds: it would be helpful to them in future years to remember how he had power to increase their temporal food without human interference and independent of human conditions. It would be a lesson also respecting the spiritual food, that they should not despise the day of small things; and if sent by him to break the bread of life to the people, they should not be fearful and hindered by reason of unpropitious conditions prevailing, but should have full confidence in him, that he had the power to overrule in all the affairs of life, that all his gracious purposes might be accomplished.

"GIVE YE THEM TO EAT"

There is a lesson for us of the present day, too, in this matter, as there has been a lesson for the church all the way down throughout this gospel age. We may feel that the multitude is large and that the means at our disposal for reaching them with the bread of life are limited. We may be inclined to say, Here we have such and such things, but "what are they among so many?" Let us hearken to the Lord's word: "Give ye them to eat". It should be sufficient for us to know that any one is present who is hungering and thirsting after righteousness. "He who hath an ear, let him hear." Tell him the good tidings, no matter how intolerable the conditions. The important thing is that here are some who are hungry for the truth, and that if we

will the Lord will bless us in ministering it to them.

Let the lesson sink deeply into our hearts; let us have the more confidence in him who not only provided the temporal food centuries ago, but who now according to his promise has come forth a second time and is dispensing again spiritual food, meat in due season, things new and old from the treasury of his Word. Let us be swift to appropriate these promises to our hearts, seeing to it that we are still hungering and thirsting after clearer views of the divine character and plan. Let us be on the alert to give to all who are hungering and thirsting the blessed food which has so greatly refreshed and strengthened us. If they do not get it they will faint by the way as they go looking for other provisions. We have the very thing which all of the household of faith need; without it they cannot maintain their standing, they cannot press on, they shall surely become discouraged. A thousand shall fall at our side and ten thousand at our right hand without this needed nourishment. Let us be alert.

WALKING ON THE WATER

Respecting its heroes the Bible, unlike any other religious book, tells the naked truth. The latter part of today's study emphasizes both the strength and the weakness of St. Peter's natural disposition. We identify the character here pictured as the same which was displayed on other occasions—noble and courageous, but rather forward and boastful. Not a single weakness of any of the Bible characters seems to be smoothed down or put away in the narrative. It was this same St. Peter who, after hearing Jesus tell of his approaching death, took the Master to task for it, upbraiding him for speaking after this manner and assuring him that he did not tell the truth, and that the disciple knew more than his Master; that the latter was either ignorant or else willfully misrepresenting the future. No wonder the Master rebuked him as, in this matter, being an adversary.

The same courageous man afterward drew his sword and smote the servant of the High Priest in his Master's defense. Yet with all this it was only a few hours later when he denied him entirely with oaths and cursing Nevertheless, the Master loved him; with his peculiar combination of weakness and strength he had, withal, a noble, faithful heart, even while he boastfully declared: "Though all men forsake thee, yet will not I".

After Jesus dismissed the multitude he withdrew himself to the mountain for a season of prayer, his disciples by his direction embarking in a fishing boat, "to go before him unto the other side". The account tells of the ship being in the midst of a boisterous sea, tossed with the waves, when the disciples saw the Master walking upon the water and drawing near. At first they were all affrighted; then reassurance came from his word, and finally Peter asked the Lord's permission that he might walk to him on the water. This permission was granted, and we cannot doubt that, had the Apostle maintained his faith, he would have reached the Lord in safety, for the same power that had exercised itself in him and in the other disciples for the healing of the sick and the casting out of demons was absolutely able to keep him from sinking into the water.

But while St. Peter's faith was stronger than that of the others and stronger than ours today, in that he even attempted to walk on the water, nevertheless it was not strong enough. As his eye caught a glimpse of the boisterousness of the sea his faith began to fail and he began to sink. The Master, however, caught him, saying, "O thou of little faith, wherefor didst thou doubt?"

The lesson of the occasion being ended, the wind ceased. All the disciples then offered the Lord their worship, realizing afresh that he was the Son of God in power; that even the winds and waves obeyed him.

THE KINGDOM OF HEAVEN ON EARTH

——DECEMBER 26—ISAIAH 25:1-8——

[See article covering this chapter in December 1 issue]

QUESTIONS OF INTEREST AND IMPORT

THE HEALING VIRTUE

QUESTION: What is signified by the word "virtue" in Luke 6:19: "And the whole multitude sought to touch him; for there went virtue out of him, and healed them all"?

Answer: The word virtue as here used is a translation of the Greek word *dunamis*, or dhée-na-meess. Its significance is *power*, whether physical or moral—witness our English words dynamo, dynamite, dynamics. The word power is used in the Revised Version of this passage. The thought is evidently that physical energy, nervous vitality was expended by our Lord in his healing of the sick and ailing. Everyone who has had to do with the care of the sick knows something about the possibilities of expending energy in a sympathetic way upon patients, especially if they be handled. Such loss of nervous energy is enough to weary the well person, but the benefits are rarely great enough to do the weaker one much good. But with our Lord it was different.

On the way to Jaïrus' home a woman in the crowd surrounding the Lord touched the hem of his garment, believing in his greatness and power and having faith that she would thus get a blessing. The thrill of life and strength immediately came into her body, just as the touching of the storage battery with a wire would draw the electric current. Our Lord was full of vital energy. He was perfect, not only free from sin, but free from sickness and death conditions. He noticed the loss of vitality and, turning, inquired: "Who touched me?" (Mark 5:31) The poor woman was fearful that she had stolen a blessing, of which she felt herself unworthy. But soon she was assured by the kindly words and look of the Master. This incident teaches us clearly that our Lord's miracles drained upon his vitality. Thus from Jordan to Calvary he willingly, gladly, responded to the needs of those about him, laying down his life.

"ACCORDING TO YOUR FAITH"

Question: Why did Jesus charge the two men just healed of blindness, saying, "See that no man know it"?—Matthew 9:27-31.

Answer: Surely our Lord's knowledge of human nature enabled him to see that the two men would not and could not keep still; but we must assume that if they had kept still our Lord would not have been displeased. In such a case the witness to his power would have been made in some other way.

The two blind men who met Jesus, hailing him as Messiah, the promised King of David's line, encouraged one another and both got the desired blessings, according to their faith. Here we have illustrated the advantages of church fellowship in respect to faith stimulation. Let us assist one another in the most holy faith. Let us be helpers and not hinderers to fellow-pilgrims. The Master did not attempt the healing of all the people. For instance, there was but one healed at the pool of Siloam, though many were there. So here Jesus admonished those whose eyes were opened to keep the matter quiet. But they could not, their joy was so great. And the Lord's humility in the matter served to

draw forth their praise the louder. So with us: quickened from the dead, spirit-healed, and with the eyes of our understanding opened, we cannot refrain from telling the good tidings and praising the Lord.—Romans 1:12; Acts 4:20.

HARDENED BY SIN

Question: What is the significance of the word "hardened" in the exhortation of Hebrews 3:13: "Exhort one another, . . . lest any one of you be hardened by the deceitfulness of sin"?

Answer: The thought is evidently that of *calloused* as applied to the heart and *blinded* as regards perceptions. The Apostle is comparing spiritual Israel with fleshly Israel and urging the spiritual Israelites to avoid the mistakes which the house of Jacob had made. God's purposes for fleshly Israel include an arrangement for taking away their stony hearts and giving them a heart that is warm, sympathetic, and responsive. (Ezekiel 36:26) During his ministry our Lord Jesus found the Jews to be much in need of the softening and mellowing processes of the Sun of Righteousness. He was "grieved for the hardness of their hearts". (Mark 3:5) This hardening also affected the perceptions or spiritual vision of the Israelites. We are told that "their minds were hardened". (2 Corinthians 3:14, *R. V.*; compare 4:4) Again, this spiritual cataract was to grow over their eyes until the fullness of the gentiles be come into the spiritual class—hardness in part hath befallen Israel.—Romans 11:25.

Such was the danger warned of in the Hebrew letter. Fleshly Israel suffered the loss of much favor, much blessing because of it. With such examples and such precepts before us we would have no excuse for falling into the same difficulty. The chief sin of which Jacob was guilty was the sin of unbelief. Then came a too strong leaning to their own understanding and finally willfulness and, often, grosser forms of evil, all as a natural result of unbelief in Jehovah.

This law also operates in the field of conduct. Little transgressions of known rules of justice and right, if condoned and not striven against, will wear a callous on one's conscience until the sin seems normal and right. With this callous of conscience goes a measurable hardening of the mind, an obscuring of the spiritual vision, a darkening of the lamps of hope.

The refiner's metal may serve as another illustration. If the fires die down, or the gold is taken away from the fire, the metal becomes hardened and the dross, previously brought to the top by the fire, encrusts on the surface. The flesh always likes to sidestep the fire. It is deceptive and offers many reasons just why the fire should be avoided and why peace and quiet should be had. Again, the flesh has a strong tendency to put out roots, to establish itself in some certain circumstances, and to cling to the earth. But the Lord in his goodness stirs us up again and again. We are somewhat like cement: If, after having been given the water of truth, we are allowed to stand still, we begin to set, or petrify. But if the Lord keeps adding the truth and keeps working us, we shall remain fresh and responsive in thought and deed, and thus meet for the Master's use. Otherwise we, like set cement, are useful for nothing—not even to be thrown out and trodden under foot of men.

WE, OUR, I, MINE

Question: Some of the speaking brethren have a habit of saying "we" and "our" when they mean I and mine. They do this not only in private conversation, where there would seem to be no possible occasion for it, but also in public talks. Can this be considered a desirable style of speech and does it contribute to or detract from the forcefulness of a speaker's message?

Answer: From a strictly personal viewpoint all faults of speech should be looked upon with charity, though, of course, not with admiration. Grammatically speaking it is just as improper to say we when I is meant as it is to say "you is" and "I are", or, "God's blessings have come upon you and I," or others. But no doubt some very noble and faithful brethren have acquired this "we" habit years ago and do not realize how absurd it sounds to strangers. It surely detracts from a talk and draws attention to the talker in very much the same manner as wearing one's hat in a meeting, or any other unusual thing, would do. A little honest observation will soon establish the fact that the public considers artificial language of any kind to be a mark of snivelling pedantry and self-importance. No one who loves the truth can desire to create this kind of impression on possible hearers of the Word. There is a simplicity and a directness about the apostles' style of speech—"I, Paul," "I, John," etc.

In a public address there should be small occasion for using any first person pronoun at all; but should it become necessary to use the singular, then use it. If the subject demands a plural, then use that. It is really a question of honest conformity to the facts. "It is my understanding," "my best judgment," "my eye," "my shoe," "my trousers," are expressions surely less conspicuous and at the same time more accurate than the plural possessive would be.

If you encounter someone with this particular shortcoming, be kindly disposed: perhaps the brother is struggling against it, and has not yet overcome. Only do not be misled: it is not a mark of extraordinary sanctity, but simply of bad grammar.

A PERSONAL MATTER

Question: I wonder if you could print something in the TOWER which might help the one of whom I am writing. He is a consecrated Bible Student, but has for years used tobacco. He now smokes cigarettes, and uses tobacco in all forms. It does no good to mention the subject to him. Perhaps a few words from the WATCH TOWER might show him.

Answer: If the Lord's word as conveyed in the Bible does not inspire one with a desire for the noblest and most useful of life possible then no word of ours could be expected to be efficacious. But it may be that the brother in question has a real desire to overcome and has not yet worked it out to the point of satisfying his neighbors and friends. Perhaps they are not as disposed to bear with his weaknesses as they are with their own.

Few there are who would dispute the proposition that the use of tobacco does not enlarge but actually minimizes the power-for-good of a consecrated life. Those who spend much time and effort in fighting these things often overlook this basic objection and dwell on smaller and measurably irrelevant points. It has never been demonstrated, for instance, that tobacco is more physically offensive than onions, or leeks, or garlic; it has never been proven that it is more useless or more harmful than coffee or tea; it has never been shown that a person who is filthy in the use of tobacco is any more immaculate in the eating of soup; and it would be hard to establish as a fact that tobacco contributes less to the comfort of its user than do condiments, candies, and ice-creams to their users. Whatever objection is raised should be raised on firmer ground than any of these. But it is an individual question and an individual responsibility. If a brother belives that he can use tobacco to the glory of God, then no man, or woman either, should say him nay. By far the majority of the Lord's consecrated people have decided this question in the negative, and we believe they have done wisely and well.

ORDER IN THE HOUSE OF GOD

Question: Our class is composed of around twenty members, all deeply consecrated and all loving the truth, yet it not infrequently happens that much of the good of our Berean studies is lost by a lack of respect for order. Sometimes it is an elder who is the transgressor. After the chairman of the meeting has done his best to sum up a question another elder says: Brother, you are all wrong, or, I don't agree with you at all. This familiarity comes very near to breeding contempt for the lesson, not to mention for the brethren who thus conduct themselves. Can you make any helpful suggestions?

Answer: There is no doubt much room for improvement along the lines involved in this question.

There is a strong reaction from ecclesiastical customs

with which many have been identified and which others, not so identified, have observed. The desire of those who have been liberated from Babylon is naturally to keep away from anything formalistic; and in so doing they sometimes mistake order for formalism. There can be no reasonable doubt that serious disadvantages in the class result from indiscreet remarks, and unnecessary loquacity, especially when these things are indulged in after opportunity for comments on any given question is past. Doubtless the prayerful searching of hearts and careful observance of conduct on the part of each one in any class will be the best means of effecting improvement. The following suggestions may prove helpful in preserving order without in any way hindering the comforting fellowship of the holy spirit in the meetings. These suggestions are modifications of the rules which are used at the Bethel table.

At a general question meeting any question bearing on the Bible or on any part of God's plan and purposes is admissable for discussion. At a special topical study the scope of questions would naturally be more limited. It is not necessary for the questioner to tell his reasons for placing the query, however simple it may seem; inasmuch as it is assumed that he has some good and sufficient reason. In fact only the plain statement of a question is desirable. It is almost never necessary to mention anything concerning the proper way of presenting a question; for it is generally understood and observed. After the placing of the question the chairman calls on three or four brethren (or more if the question is involved or unusual, and satisfactory answers seem not to be forthcoming) in turn for their comments, and they are expected to answer the question as directly as possible, giving such Scriptural or other grounds for their answer as they are able to summon. When a brother has done speaking he should usually remain silent even though what seems to him a very desirable part of his comment has been omitted, waiting for the general discussion to follow, or for a later related question. After three or four brethren have been called on to give their answers to the question the chairman throws the question open for voluntary answers from any one, those who have spoken before remaining silent unless special consent is had for a "second chance". After volunteer answers are exhausted the chairman calls on the original questioner for his view. Last of all the chairman sums up and is supposed to add any points which have not been adequately covered. Those who are called upon to answer the question are expected not to divert into bypaths, however interesting these may seem to be, unless they can show a legitimate relationship between their remarks and the question. Brevity and pointedness are always encouraged. No one answering the question makes comments, favorable or unfavorable, on the remarks of another but comments on the question as such. Debate between brethren should not be countenanced. Personalities should be excluded and the common mind centered upon the facts involved in the question. The chairman may call attention to the commendable points in any remark and likewise to those which seem to be un-Scriptural or unreasonable, but always giving ample ground for his statements so that they are to be understood as in the interest of truth rather than as for or against any commentator.

Should any brother have a closely related question he has the liberty to present it as soon as the one is disposed of. No matter how intimately it may be identified with some point in the foregoing discussion he would better hold it over until the discussion on that question is closed. Failure to do so might lead into a labyrinth from which there could be no satisfactory extrication. Observance of these simple rules of justice and self-control have enabled hundreds of different brethren of varying endowments and natural inclinations to live amicably together, to discuss questions three times a day and to maintain mutual respect for each other's views which, in the end, are rarely divergent to any serious degree.

Suppose some brother has been unable to harmonize the summing up of the chairman with other Scriptural facts as he understands them. Is he expected to remain silent and let the subject pass entirely? No, by no means. His view may prove to be the more correct one. But his best course is not to speak out in an unkind or uncourteous manner, but to frame a question something like this: How are these comments just made to be understood in the light of such and such a Scripture? This furnishes opportunity for discussing the subject from the angle from which he had been viewing it. Such discussion may result in a modification of the foregoing remarks; or it may result in a substantiation of them and a satisfactory explanation of them even in view of all the Scriptures subsequently brought forward.

We believe that the general observance of such suggestions will be found edifying. Somewhat greater restrictions are necessary in the study of a specific subject, such as the Berean studies are. The chairman should very properly exclude wholly irrelevant questions, even though they would be interesting and profitable in themselves. But rather than appear harsh and arbitrary the tactful chairman can usually find some way of identifying the question with the subject of the study. No amount of suggestions will ever work unless love is the motive back of them—love for the Lord, love for his truth, and a respectful love for each other.

Take an orchestra as an illustration. It may happen that the first violinist is a more experienced and better all-round musician than is the conductor. But this fact would not justify him in stopping in the middle of a rendition and finding fault with the methods of the conductor. At the close of the selection it would be his privilege to express his thought in question form, thus acknowledging the position of the conductor, as a general principle apart from the personality involved. This is the only way that music can be produced. It is likewise the only way in which harmonious and edifying consideration of the message of truth can be had. Of Mendelssohn, the great musician, it is told how that on one occasion his orchestra, though composed of expert players, was doing rather badly in the rendition of a scherzo by Beethoven. Mendelssohn called their attention to it in a kindly manner by saying, 'I have no doubt that each and every one of you gentlemen is perfectly capable of composing and rendering a scherzo equally as good as this one, but just now I would prefer to hear Beethoven, and in order to produce what he wrote each one must lay aside his own preferences and apply himself to the composition as written'. They all saw the point and worked together with more satisfactory results.

BEGOTTEN TO WHAT?

Question: Could you say something in the TOWER on the question, "Are we begotten to the divine nature"? Many of the brethren are getting a little confused on this matter.

Answer: The confusion which arises in connection with this subject is often traceable to a lack of discernment between the expressions begotten *to* and begotten *by*. No one is begotten by any nature: for he is begotten by a father. Human fathers have no power to start any life except on the human plane; but this limitation does not apply to the heavenly Father. He can start any life anywhere with a view to having it perfected on any plane which his wisdom counsels.

There is hardly any room for divergence of view on this question if we take the plain statement of the Scriptures. The Apostle Peter says: "Blessed be the God and Father of our Lord Jesus, which according to his abundant mercy hath begotten us . . . *to an inheritance incorruptible*, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto a salvation, ready to be revealed in the last time".—1 Peter 1:3-5.

A begetting is a beginning or more properly a commencement of life, a causation of life. Nature is determined by organism: and if the new creature is sufficiently faithful to be worthy of the divine organism he will be on the divine plane, as originally intended when the new life was started. If he is not sufficiently faithful he will not be on the divine plane but will be on some lesser plane, unless unfaithful.

So then the expression 'begotten *to* the divine nature' indicates that the new life started is intended to eventuate in a life on the most glorious plane, and will so eventuate if the conditions are fulfilled. The "inheritance incorruptible" refers to the divine nature and could not well refer to anything beneath it; for incorruptible is stronger yet than immortal. This same thought was advanced in other words by the same Apostle in the beginning of his second epistle, where it is written: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature". It was evidently a thought very near to the Apostle's heart.

Occasionally some confusion on this point is sustained by a failure to discern between the different meanings of the word nature. The word is used in both a biological and a psychological sense. But the New Testament writings use it only in its biological meaning, as signifying plane of existence. The other meaning is that of disposition. We should have the divine disposition, "the mind . . . which was also in Christ Jesus". (Philippians 2:5) But we do not have the divine nature in the sense mentioned by the Apostle Peter; for that refers to plane of existence, and we get that as a reward for faithfulness on this side of the vail.

WATER WITCHING?

Question: Does the locating of water with a crooked or forked stick, commonly known as water witching, come under the head of occultism or demonism?

Answer: There seems to be no other way of answering this but in the affirmative. The custom referred to, pursued in some localities, is that of taking a willow withe or similar stick, walking around over the surface of the ground, the while holding the withe out at arm's length. Those who practise it claim that when the switch is over a vein of water (thus indicating a suitable place for a well) the end of the switch will bend down toward the ground. The claim is made by those who employ this method of locating water veins that there is some magnetic power in the subterraneous flow of water which draws the stick down toward the ground. We would not wish to be in an attitude of disregarding any of nature's laws, but it seems passing strange that a small trickle of water fifteen or twenty feet below the surface of the earth would have magnetic power enough to bend a willow withe when a whole creek full of water will in no wise affect the same stick. We venture the suggestion that any number of withes or whole willow trees can be held over the Atlantic ocean and not one of them will bend. There must therefore be something other than the operation of natural laws. Our counsel is to remain on the safe side by using such ordinary human wisdom as is available in the location of wells. A little thought and attention given to the natural lay of the land surface will be found to be worth while. One would not expect to find a flowing geyser on top of a barren and dry clay hill.

HIM WHOM THEY PIERCED

Question: What is the meaning of John 19:37: "They shall look on him whom they pierced"?

Answer: In addition to the thoughts already advanced in other of the Society's publications we offer the suggestion that the word here translated *on* is the Greek word *eis*, meaning, literally, into. But no great store can be set by that discovery, as it is the same grammatical form as used in the narrative of how the Sanhedrin "looked steadfastly upon" Stephen. (Acts 6:15) Much more satisfactory light is shed on the point when we look back to Zechariah 12:10, from which quotation is made. The Septuagint Greek translation of this passage reads: "And when I pour on the house of David and upon the inhabitants of Jerusalem a spirit of grace and compassion, then they will look to him whom they pierced, and they will mourn for him with a mourning as for a beloved; and be filled with sorrow as for a firstborn". Both *Young* and *Rotherham* translate the word as *unto*. Rotherham explains that while the western Massorites, or Jewish scholars, write "unto *me*", the eastern Massorites write "unto *him*", but all use *unto* rather than *on* or *upon*. In other words, when the softening and purging effects of Jacob's trouble shall have done their work on the Jews they will look *to*, not *at*, him whom they pierced, realizing that he is their beloved, their David, the first and unique son of Judaism, and will bow at the provisions of his will, though they will not look *at* him any more than they looked at Jehovah when in past times of trouble they looked *to* him.

In this connection it is interesting to note the wording of Revelation 1:7, inasmuch as that passage is plainly an allusion to Zechariah 12:10: 'Every eye shall see him, even those who pierced him". The Greek word here used for *see* (i.e., *optah-o*) is manifestly used in the sense of discern in Acts 8:23 ("I *see* that thou art in the gall of bitterness") and James 2:24: "Ye *see* . . . that by works a man is justified". Why have not these eyes of the Jews discerned the Messiah before this time? Because "blindness [the hardening of the cornea] in part is happened to" them. And why have they been blinded? Because they looked for one in "power and great glory"; and they were so sure that the Messiah would manifest himself in that way that they could not see anything else. When he does manifest himself according to their expectations they will see him, they will know it is he.

COMMUNICATION FROM AFIELD

"PERSECUTIONS AGAINST US CONTINUE"

ESTEEMED BRETHREN:

The persecutions against us continue. The Protestants of other cities have visited this city and the message that they bring to the people is that we are heretics, apostates; and they have gone so far as to call us the Antichrist. One brother got a letter and a packet of books of the kind they use in the Protestant church here. Since no one has the right to hinder investigation on the part of another, I did not try to interfere with the Brother's examination of them. I merely asked him to make out a written report of his findings. This was his answer to them:

"After having studied the publications of the Bible Students Association I can truthfully say it is impossible for me to return to the darkness. It seems so strange to me that the Protestant churches do not understand the plan of God, for from the beginning of the New Testament clear to the end of it, it is full of references to the great day of Christ in which he will bring about the restoration of all things. Yet we know that only the elect can understand these things. By God's assisting grace I mean to be faithful even unto death."

A Protestant wrote me the following:

"Dear Friend, I have been informed that you are actively engaged in making known the teachings of Russellism, and I am not at all surprised. You have studied your Bible so much that it has turned your brain. I can truly say that I am sorry that you have left the only sheepfold to go after a lot of heretics who come under the guise of a falsified Christianity. I merely wish to warn you that for the apostate there remains nothing but eternal damnation."

But all that they can say does not affect us in the least, because our mission is not to convert the world but to announce the proximity of the kingdom. The selection of the little flock can be made by none save God himself, in accord with his divine plan. For this reason no wind can move us, and we expect to prove faithful and firm.

Your brother in Christ, N. DE J. C., *Costa Rica.*

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Bidding Springs, Okla.....Dec. 15
Muskogee, Okla.....” 16

BROTHER E. D. SEXTON

Belvidere, Ill.....Dec. 1
Rockford, Ill.....” 2
Freeport, Ill.....” 3
Clinton, Iowa.....” 5
Davenport, Iowa.....” 6
Rock Island, Ill.....” 7
Moline, Ill.....Dec. 8
Cedar Rapids, Iowa.....” 9
Des Moines, Iowa.....” 10
St. Joseph, Mo.....” 12
Kansas City, Mo.....” 13
Emporia, Kan.....” 14

BROTHER W. J. THORN

Chicago, Ill.....Nov. 25-28
Logansport, Ind.....Nov. 29
Marion, Ind.....” 30
Muncie, Ind.....Dec. 1
Columbus, Ohio.....” 2
Nelsonville, Ohio.....” 3
Parkersburg, W. Va.....Dec. 5
Clarksburg, W. Va.....” 6
Oakland, Md.....” 7
Cumberland, Md.....” 8
Hagerstown, Md.....” 9
York, Pa.....” 10

BROTHER T. H. THORNTON

Athol, Ida.....Nov. 30
Colvile, Wash.....Dec. 2
Danville, Wash.....” 3
Grand Forks, B. C.....” 5
Synarep, Wash.....Dec. 7, 8
Wenatchee, Wash.....” 9, 10
Everett, Wash.....Dec. 12
Snohomish, Wash.....” 13
Burlington, Wash.....” 14
Sedro Woolley, Wash.....” 15
Bellingham, Wash.....” 16
Vancouver, B. C.....Dec. 18, 19

BROTHER W. A. THRUTCHLEY

New Haven, Conn.....Dec. 1
Bridgeport, Conn.....Dec. 2, 3
South Norwalk, Conn.....” 4, 5
Stamford, Conn.....” 5, 6
Port Chester, N. Y.....Dec. 7
Mount Vernon, N. Y.....” 8
Yonkers, N. Y.....Dec. 9
Tarrytown, N. Y.....” 10
Newburgh, N. Y.....” 12
Beacon, N. Y.....Dec. 12, 13
Poughkeepsie, N. Y.....Dec. 14
Stottville, N. Y.....” 15

BROTHER D. TOOLE

Bronson, Kans.....Dec. 1
Mound City, Kans.....Dec. 2, 3
Garnett, Kans.....Dec. 5
Lane, Kans.....Dec. 6, 7
Ottawa, Kans.....Dec. 8
Centropolis, Kans.....” 9
Pomona, Kans.....Dec. 10
Topeka, Kans.....Dec. 12, 13
Lawrence, Kans.....” 14, 15
Kansas City, Mo.....” 16, 19
Lansing, Kans.....Dec. 17
St. Joseph, Mo.....Dec. 20, 21

BROTHER S. H. TOUTJIAN

Clyde, Tex.....Dec. 1
Merkel, Tex.....” 2
Sweetwater, Tex.....” 3
Childress, Tex.....” 5
Electra, Tex.....” 6
Wichita Falls, Tex.....Dec. 7, 8
Archer, Tex.....Dec. 9, 10
Bowie, Tex.....Dec. 12
Stoneburg, Tex.....” 13
Alvord, Tex.....” 15
Fort Worth, Tex.....Dec. 16, 17
Dallas, Tex.....” 18, 19

BROTHER W. E. VAN AMBURGH

Bakersfield, Cal.....Nov. 26
Phoenix, Ariz.....” 28
Albuquerque, N. Mex.....” 30
Sweetwater, Tex.....Dec. 1
Weatherford, Tex.....” 2
Fort Worth, Tex.....” 3
Oklahoma City, Okla.....Dec. 5
Tulsa, Okla.....” 6
Springfield, Mo.....” 8
St. Louis, Mo.....” 9
Louisville, Ky.....” 10
Washington, Pa.....” 12

BROTHER C. A. WISE

San Jose, Cal.....Dec. 1
Paso Robles, Cal.....” 2
Santa Barbara, Cal.....” 3
Los Angeles, Cal.....” 5
San Diego, Cal.....” 6
Riverside, Cal.....” 7
Phoenix, Ariz.....Dec. 9, 10
El Paso, Tex.....Dec. 12
San Antonio, Tex.....” 14
Waco, Tex.....” 15
Dallas, Tex.....” 16
Oklahoma City, Okla.....” 17

BROTHER G. YOUNG

High River, Alta.....Nov. 30
Calgary, Alta.....Dec. 1
Twin Butte, B. C.....” 3
Kamloops, B. C.....Dec. 4, 5
Agassiz, B. C.....” 6, 7
Mission City, B. C.....” 8, 9
Vancouver, B. C.....Dec. 10, 12
Ladysmith, B. C.....Dec. 14
Nanaimo, B. C.....” 15
Port Alberni, B. C.....” 16
Courtenay, B. C.....” 17
Victoria, B. C.....Dec. 18, 19

BROTHER L. F. ZINK

Medicine Hat, Alta.....Dec. 1
Herbert, Sask.....” 2
Moose Jaw, Sask.....” 3
Regina, Sask.....Dec. 4-6
Moosomin, Sask.....Dec. 8
Brandon, Man.....” 9
Portage La Prairie, Man.....Dec. 10
Winnipeg, Man.....Dec. 11, 12
Emo, Ont.....Dec. 13
Northome, Minn.....” 15
Aitkin, Minn.....” 16
Thor, Minn.....” 17

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

VOL. XLI SEMI-MONTHLY No. 23

Anno Mundi 6049—December 1, 1920

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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.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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These daily text, art calendars are very desirable for those who prefer large date figures. There are twelve sheets, or inside pages, each 9¼ x 16½ inches. At the head of each of these monthly sheets is a reproduction of some appropriate painting illustrative of Bible events. These inside views are printed in a special double-tone photographic sepia, and embordered with an attractive but modest design. The calendar part occupies two-thirds of the page; under each date is a Scripture text.

The cover is symbolic of the parable of "The Ninety and Nine", and is a reproduction in four colors of A. U. Soord's famous painting "The Lost Sheep".

Immediate delivery can be made on these wall calendars. The price is 25c each, carriage prepaid, for single copies; 20c each, in lots of five.

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These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7⅜"), and the maroon cloth pocket edition on thin paper (size 4"x6⅜"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI. DECEMBER 1, 1920 No. 23

EUROPEAN TOUR

[CONTINUED]

ON TUESDAY, September 28, about 11:30 a. m., the Simplon-Orient Express, after a long and tedious journey, pulled into the station at Athens. There we were met by a number of Greek brethren. Some of these had come many miles from other towns and had been waiting for three days, having received no word concerning the delay of our train. Meetings had been arranged for the preceding Sunday and, of course, these were not held. After some rest at our hotel, the party visited Mars Hill, which holds great interest for all Christians, because St. Paul taught upon that place centuries ago. A number of people being gathered on Mars Hill, Brother Rutherford was invited to address them. The occasion was a very solemn one in memory of the great Apostle Paul. Brother Rutherford spoke at some length to those assembled, using the text of Acts 17:31, and in summing up said:

"Yesterday as I stood amid the crumbling tombs of the Athenian philosophers and looked away at the ruins of the once glorious Parthenon, the words of St. Paul were vividly recalled. Nineteen centuries ago, upon the very spot where I now stand, St. Paul taught these heathen philosophers that there is one God, who created the first man, from whom men of all nations sprang; that he made man to dwell upon the earth forever and appointed a time for such habitation; that the death and resurrection of Christ Jesus provided redemption of all from death, which came upon all because of sin; that the appointed time of this opportunity for life everlasting is during the reign of Christ; that the resurrection of Jesus guarantees this opportunity to all men. And now I declare unto you that the appointed time of Christ's reign is at hand, and that millions now living on earth will never die. The philosophers who were here taught, to whose memory yonder decaying monument was erected, and whose bones mingle with the dust of that cemetery, shall be awakened and live again. 'All that are in the graves shall hear his voice and come forth' for such opportunity."

VARIOUS ATHENIAN ANTIQUITIES

Mars Hill was a noted place in ancient Athens. It was in fact an open forum on one part, and on another part the law courts were held and certain cases tried. The place is marked on the rock where the chair of the distinguished Dionysius sat; and it was near the same spot that St. Paul stood when delivering his memorable address to the Athenian philosophers.

On the hill to the south and overlooking Mars Hill is built a monument to the memory of these philosophers, which is now crumbling because of age. Further down the same hill chambers have been cut out of the solid rock, which give every evidence of being many centuries old. They were used at one time as prisons. In one of these chambers Socrates spent two years. At that time the Athenians had many gods which they worshipped. Socrates taught that there is but one true God; and because of this he was considered a dangerous man, upsetting the doctrines of the Athenians. He was tried and condemned to die and did die a martyr's death because he believed and taught that there is but one God.

Years afterward heathen philosophers, who had erected a monument to "the unknown god", hearing what St. Paul was teaching in Athens, invited him to Mars Hill to speak to them and that was the occasion of his declaring unto them the true God. An old cemetery lies just west of Mars Hill, which has been excavated in recent years; and from inscriptions upon the monuments found this was the burial place of the Athenian philosophers. It was interesting to visit these tombs and have in mind that God's appointed time for the resurrection of the dead, of which St. Paul taught, is near at hand, and that ere long, by His grace, these Athenian philosophers, together with others of earth's millions, will be awakened out of death to learn the true doctrine of salvation; and accepting and obeying it, shall be restored to perfect humanity.

PUBLIC MEETING IN ATHENS

That evening a public meeting was held in the same hall in Athens where Brother Russell had spoken. The subject for the occasion was "Millions Now Living Will Never Die". When the speaker announced that Socrates and other Athenian philosophers and wise men would be back in Athens before many years, several of the people were seemingly startled and sat up and listened with the keenest interest. The meeting was one of unusual interest, although it was not attended by a large number, the hall being small and only a half day's notice of it having been given. Not a single person left the hall during the meeting and at its conclusion many desired to ask questions, and about half of those present left their names and addresses. The interest was so marked that it was deemed wise to announce another meeting at the same hall for 12 o'clock the next day. This was done; and all those who were able to get away from their work who had attended the night before came to this meeting.

Among those attending both of these meetings was a Captain of the Greek army. He showed an unusual in-

terest at the first meeting, came again to the second, asked many questions, and expressed his delight that the Lord's plan provided for the blessing of the whole world. He expressed a keen desire to pursue the studies and it is his intention so to do. He came to our hotel to bid us good-bye.

Another gentleman who attended both these meetings is a Judge of one of the courts of Athens. He expressed keen interest at the first meeting, coming the next day and asking many questions. When he bade us good-bye the expression on his face showed that he had been thinking seriously concerning the Lord's arrangements. We hope these meetings did much good. At least they afforded the opportunity of announcing to some of the peoples of Athens that the Lord's kingdom is at hand.

Many other points of interest in Athens were visited, among them the Acropolis, upon which was builded the Parthenon, in which was erected the temple to Minerva. The Parthenon was erected shortly after the beginning of the gentile times. It must have been a magnificent structure. The ruins show how massive the building was and upon what a grand scale it was constructed. Its crumbling ruins, however, and its passing glory are suggestive of the passing of the gentile times, to make way for the establishment of the better order of things.

OFF ON THE "SPARTA"

On Thursday afternoon, September 30, a number of the Greek brethren accompanied our party to the boat. The Greeks seem to be a very affectionate people, and when they bade us good-bye they kissed each one, first on one cheek and then on the other. We boarded our ship, a Greek vessel named the *Sparta*. This vessel, however, does not maintain the reputation of the Greeks for hospitality. It is a small boat of about five hundred tons displacement, overcrowded, with little or no accommodation, and making but slow progress. However, it has afforded some experiences along the way that a faster boat would not have given.

We are glad to report that while in Athens arrangements were made for a wider distribution of the message of the kingdom, particularly the book entitled "Millions Now Living Will Never Die". We feel quite sure that it is the Lord's will that this message should now go to all the nations of Christendom as a final witness before the final end of the present order. Greece is a priest-ridden country, but we believe the people are awakening to the fact that they have been duped and misled by their blind guides. We believe there is a wide field for a witness to the truth here; and by the Lord's grace we hope to see much more done in the near future in giving testimony to the incoming of Messiah's kingdom.

It was about 8:30 Thursday evening when our ship left Piræus, the port of Athens. The moon arose over the mountains behind us, giving a wonderfully beautiful sight of the harbor, the city and the surrounding country. The boat was so crowded that only one of the four cabins had been set aside for our party of six; and by the time we had our baggage piled in it there was little room left. We found it necessary for some to sleep on deck; so we drew lots as to who should take the deck the first night. The three who drew the lots gladly went to the deck, wrapped up in their overcoats and spent the night there. Women and children slept on the deck; men and women slept in the dining room and on the dining table; in fact, every available space on the vessel was occupied. A heavy wind made the sea somewhat choppy and the next morning found a good many of the passengers considerably disturbed. About two o'clock in the afternoon our boat anchored in the harbor of Canea, on the Isle of Crete, and soon there came aboard our Brother Bosdoyannes, who bears all the marks of a true Christian. Gracious in his manner, he extended a very warm and affectionate greeting. Two of our party were quite ill as a result of the toils of the sea. As our ship was to remain in port a few hours, Brother Bosdoyannes invited us to go ashore, which we did; and after having some refreshments and walking about, we learned that the next port was some fifty miles away and that we could take an automobile and drive across the mountains and reach there before the boat arrived. Our party decided to do this in order to get a change of environment.

PLEASANT HOURS IN CANEA

While in the port we had a very pleasant visit with Brother Bosdoyannes, who at one time was an ordained Presbyterian preacher and for some ten years a representative of a British Bible society on the Isle of Crete. During that time he was a very popular man, but after embracing the truth and teaching that with the fervor and zeal befitting a follower of Christ, he incurred, of course, the displeasure of the priestly order. This has only sharpened the interest of others and we find the brother is giving a good witness to the truth. We promised to supply him shortly with some books on "Millions Now Living Will Never Die", that he may proceed with the witness on this memorable island. We met and conversed with several Greeks, Turks, and Egyptians while in Canea, Brother Bosdoyannes acting as interpreter in most instances. Some of the people were able to speak English.

Brother Bosdoyannes arranged with a young Cretan to drive us in an automobile over the mountain range fifty miles to the next port, Retimo. It was a thrilling and interesting trip. Having in mind the experiences of the previous night, we had provided ourselves with some bed-clothing, which was loaded into the motor car. and our party of six and the driver began the trip about 5:40 p. m. We passed through many old and interesting settlements. As the day faded away and evening came on, the road was lined with native men, women, and children, taking their flocks and herds to their homes. Is was a picturesque and interesting sight. A simple folk they seemed to be, and living about the same as people must have lived more than two thousand years ago.

The driver of our automobile could not speak a word of English; but he proved to be a young man of real character, whom none of our party will ever forget. While riding along in the country one of the front springs of the car broke, making it necessary to proceed slowly until we reached the next village, where he

carefully utilized a piece of rope obtained from the natives to repair the defect. The lights on the car would not work, so he improvised a light by the use of a tallow candle and an old carriage lamp. After traveling for another half hour into the mountains, the rear axle of the car broke. This happened approximately twenty miles from our destination. Three members of our party started out to walk, while the other three remained with the young man while he tried to repair the machine. This seemed to be a forlorn hope and we made signs to him to go with us on foot so that we would not get lost. He shook his head and declined to go. Digging down in his tool box, he found a new axle and after more than an hour's hard work he succeeded in replacing the worn out part and the car started off once more. We soon overtook the three members of the party who had been walking, much to their delight, as well as our own. The young Cretan would not abandon us, nor would he forego any possible effort to get us to the port, at which we finally arrived shortly before midnight and in ample time to get aboard the *Sparta,* which was still loading cargo.

DEAR BRETHREN OF CANDIA

The next day our ship cast anchor in the harbor of Candia, Crete, a very ancient city. It is claimed to be more than four thousand years old. We did not know that any brethren were here, but decided to go ashore in order to get some food. As we stepped out of the landing boat we were met by three brethren, who had received word by telegram from Brother Bosdoyannes that we were aboard. These dear brethren entertained us at breakfast and then with them we visited the museum in this city, which is of very great interest. Among other interesting things exhibited there were a number of copper discs used centuries ago for mirrors and are evidently the same kind of "looking-glasses" referred to in Exodus 38:8 as having been used for making the laver in the court of the Tabernacle. Instruments of copper, tempered to take a keen edge, were also here. This art of tempering copper has long since been lost.

There are many beggars in the towns on the Isle of Crete, as well as many poor and deformed people, who will doubtless rejoice greatly when they know that restitution is a surety for them. The peoples of the island seem to be very honest, which will make them ready subjects for restitution blessings. As an illustration of their honesty we cite one of the native customs. A man who keeps a store goes away on errands and leaves his place of business wide open with no one in charge. He places a chair at the entrance on going out and this is a sign to everybody that there is no one in, and no one will enter the store while the chair remains in that position.

The dear brethren in this ancient city showed great appreciation of our visit and fellowship with them. They requested that their names be written in our memoranda books so that we could remember them in prayer while on the journey. Surely these experiences demonstrate that there is no tie that binds together the hearts of men as does the tie of love among those who are in Christ Jesus. While they seemed to have little of this world's goods, they insisted on providing every little comfort that we had while in the town; and when we parted from them, they expressed their deep regret at not having been able to do more for us and to have more fellowship with us.

VIEWS FROM THE WATCH TOWER

VATICAN efforts are being directed into channels of publicity. A news bureau has been established by the Pontifical See, and such news or items of opinion or information which the Vatican authorities desire to have promulgated in Christendom are handed out through various news channels. The Syracuse *Post Standard* recently contained an item conveying information to this effect:

"By starting a regular news bureau, the Vatican has astonished newspaper men in Rome. The agencies, especially the three big ones representing America, Britain, and France, get the pick of the news; correspondents of papers get what is left; all the 'exclusive' stuff goes to the agencies.

"Of course, the bureau does not work up to the lines of an American's idea of news, and much that is given out with great flourish of trumpets to the agency reporters is useless from a news point of view. Nevertheless some plums arrive.

"Another practical proof of the Holy See's desire to keep up with the times is the fact that the Pope has permitted Mgr. Pucci, who is at the head of the bureau, to accept the reportership of the American Catholic news agency, known as the Catholic Press Association. This is quite a revolution in Vatican traditions."

Various Roman Catholic agencies are also quite active in securing the projection of pictures, containing news value, but of particular interest to the Catholic Hierarchy, upon the motion-picture screens of the country. We are not at all sure that this publicity, or "propaganda", activity is a sign of great strength on the part of the Vatican. On the other hand, it may quite as plausibly be a sign of conscious weakness. We are reminded of the fact that Jezebel, after she had lost such womanly charms as she once possessed, went to considerable effort in painting up her face. She was conscious of the fact that her charms were gone, and she strove by artificial means and by special effort to supply them and to keep up appearances. In the heyday of Rome's power it was not necessary for her to engage in vast publicity campaigns. She could spend her money and center her endeavors on more tangibly gratifying things.

REPUTED INCREASE IN POLITICAL POWER

In view of the fact that Romanist news is especially directed and that unusual efforts are being made to elicit the coöperation of gifted writers in various parts of Christendom, one must take with a grain of salt the

statements in the public press seemingly favorable to Catholicity. They may not be directly untruthful, but a certain florescent glamour is cast over the facts, as would naturally be the case under the circumstances.

A writer in the New York *Sun* is of the opinion that the political power of the Vatican is on the rise:

"At no time since the papacy was deprived of its temporal power and secular sovereignty, in 1870, that is to say, some fifty years ago, has it been able to boast of so large a diplomatic corps accredited to its court—acknowledgment of the importance of the Holy See as a sovereign power in the political system of the universe."

After naming over twenty-two countries which have envoys or ambassadors at the Papal Court, this writer expresses the belief that both France and the United States will soon come into line with the rest. The following remarks are also made:

"For years past the papacy has maintained in Washington a pontifical delegate, but he is not accredited to the United States Government as a diplomatic representative. The importance of his office in the eyes of the Holy See may be seen from the fact that on the completion of his term of office the papal delegate to this country is elevated to the Sacred College as a Cardinal, in accordance with the custom of recognizing the services of prelates who have filled the office of Nuncio, that is to say, of papal ambassador to a first class Power. The non-official intermediary of the United States at Rome is the rector of the American College there. He usually takes charge of the presentation of distinguished Americans to the Pontiff, either in private or public audience."

Great Britain, although a Protestant power, the sovereignty of which is so closely identified with Protestantism that Roman Catholics are still barred from many public offices, has found it advisable to maintain a diplomatic mission at Rome, formally accredited to the Vatican. This, of course, is merely a *coup de politique*—one of England's long-headed political moves. This costs Great Britain $126,000 a year, despite the fact that members of her reigning family are forbidden to wed Roman Catholics under the penalty of forfeiture of right of succession to the throne.

FRENCH AND GERMAN RELATIONS

At this writing the question of renewal of diplomatic relations between the Republic of France and the Papal Court is undecided. Much debate has been had on the subject, both for and against. We translate two paragraphs from the Paris *Journal*, which read as follows:

"After having renewed diplomatic relations with Germany for the excellent reason that when war no longer exists one must perforce live in peace, will the French Republic take up again relations with another power, which calls itself the Catholic Church, a relationship which has been interrupted for now fifteen years?"

"Is it reasonable, some say, that France, who is so directly interested in gaining peaceful profit from her victory in the world war, will neglect and feign to ignore a moral power so considerable as that of the Catholic Church? Have we not suffered enough from our lack of representation at Rome? Are we to let our rivals benefit by this source of secret information and especially of formidable influence without having a share in it? The power of the Papacy is a positive fact which it would be senseless, and at the same time puerile, to fail to take into account."

The "rivals" mentioned in this paragraph can refer only to Germany and England. While England has been regularly gaining such advantages as were to be had from representation at the Vatican, Germany has now consummated an even closer alliance. A few weeks back diplomatic relations were opened up between Rome and Berlin, as was quite generally reported in the public press. We take the following quotation from the *Western Watchman*, a Catholic journal of St. Louis:

"One of the most important political facts since the war is the new diplomatic relation between Germany and the Holy See, a relationship which could never be obtained under Hohenzollern rule, but which President Ebert and the new Reichstag have seen good to establish.

"The fact is regarded here, even by those most hostile to the Church, as a great victory for the diplomacy of Pope Benedict on the one hand and the new German Government on the other, because it shows that both sides have grasped the opportunity of the moment. Ebert has now a big asset, because he is sure of the moral support of the Catholic clergy throughout Germany in his fight against Bolshevism; and the patriotic spirit of the German Catholics, not to mention their iron discipline, is well known to friends and foes. No better weapon, therefore, could Ebert have than this in his mighty task of reconstruction."

We are not inclined to share the view that this newly established relationship is one of the most important political events since the war. It does not strike us as particularly significant that two drowning men should grasp for one another. It is true that this arrangement places the Catholic clergy in Germany on about the same footing with their fellow priests in Austria, but the standing of Romanist clergymen in Austria is of very doubtful value.

POLAND AND CZECHOSLOVAKIA

In Poland and in other smaller European states various political tactics are being employed by the Romanists. The following extract taken from the Washington *Evening Star* is illuminative:

"Catholic Poland, it is declared, is the center of the Vatican's actions in the east. In return for the Vatican's political support of the idea of a greater Poland, Ignace Paderewsky is said to have promised to try to make Roman Catholicism the sole established religion in Poland. In Austria and Hungary, where many observers agree there is still a strong probability of a popular monarchistic reaction, the Vatican is said to be supporting the debris of the ancient régime.

"In southwestern Europe, including Germany, the Vatican has seemingly entered upon a movement of the greatest importance, namely, open coöperation not only with Protestant Christians and all Christian sects, but even with the Jews, to combat the anti-religious spirit as manifested by the socialist communism. Mgr. Kordstch, Archbishop of Prague, is quoted as having said in a recent conference of Czechoslovak Catholics:

"'As Catholics we will even go so far as to hold out our hand for political action. We will extend our hand even to faithful Protestants who, like us, believe in the divinity of Jesus Christ and the decalogue—these ten commands of God. We will work with them in politics; we will work to construct states even with believing Israelites and even with liberals. I have expounded these principles to the representative of Jesus Christ, to Pope Benedict XV, who has absolutely approved them.'

"In pursuance of this new policy it is declared that the Vatican has favored a union of Catholics and Protestants in Germany for 'Christian' action."

This is not an unknown tack for the Vatican to take, but under all of the circumstances it is rather an indication of fear, of a willingness to concede a great deal

rather than lose all. That there is genuine fear in the hearts of a good many farseeing Catholics is hardly to be denied. The following account of anti-Catholic activities in Rome we take also from the *Western Watchman:*

"Celebrations of the 'Twentieth of September' on last Monday received additional significance this year from the fact that it was the fiftieth anniversary of the entry of Italian troops into Rome through the 'Porta Pia'. An attempt was made to give a deliberate antipapal character to the ceremonies. The Giordano Bruno Society held a congress of 'free-thinkers' to which were invited all the Masonic organizations. The program also included one or two minor items of anti-clerical flavor."

"In view of the presence of two Catholic city councilors, who are now members of the 'Popular Party' at the public ceremony at 'Porta Pia' and the malevolent insinuation on the part of a certain section of the press, the *Osservatore Romano* published a significant note dissociating the Holy See in the most formal way from these and any other actions of members of the 'Popular Party', and gave place in its columns to an authoritative article, showing how in 1870, the Holy See was deprived of its necessary liberty and independence, and how the 'Law of Guaranties' did not in any way remedy the wrong thus done, but that the problem remains today as then. Several authoritative communications have appeared lately, repeating in a most explicit way, that the 'Popular Party' must not be taken to represent the Vatican's views, the latter having no responsibility for the former's actions, and that, indeed, the party cannot be assumed to represent all Italian Catholics."

The seriousness of the anticlerical feeling in Italy is mirrored by the following editorial from the public press:

"The most serious Italian trouble appears to be an outbreak of the most radical element against religion and all that represents it, as shown in the effort to break into churches. There is more danger of trouble, serious and not to be remedied, from that direction, than from any temporary outbreak of 'Sovietism' in the factories."

'MACHINE GUNS OUR REFUGE'

That the Vatican itself considers the local situation to be dangerous appears from the fact that the picturesque antique halberds of the Swiss Guards of the Vatican, which have long been the object of awe or amusement on the part of tourists, have been exchanged for rifles and machine guns. The Pope evidently means to rely on adequate material defenses. We take the following account from a widely published dispatch:

"Armed guards are on duty at the Vatican today. Ball cartridges have been issued to the gendarmes and the Swiss Guards and the officers have been ordered to be on the alert if there are any further industrial riots or if any attempt is made to invade the Vatican premises.

"These precautionary measures were taken as the result of reports that Communists planned to occupy the Lateran Palace, which is the property of the Holy See. These reports were current during the recent occupations of palatial estates by peasants and homeless workers.

"The official organ of the Vatican, *Osservatore Romano*, reminds the Italian government that, under the law of guarantees, the government is responsible for the safety of the pope and of all pontifical property. The newspaper declares that 'if the crowd is impregnated with Bolshevism it cannot be expected to refrain from invasion of the Vatican premises'.

"The newspaper advises the government 'to take steps if it would avoid a world scandal'."

Religious Rome is not entirely free from danger within her own ranks, if the covert fears expressed by Bishop Gallagher of Detroit are well founded—and we believe they are. Some time back Bishop Gallagher addressed a letter to the clergy and laity of his diocese regarding the Knights of Columbus organization, which was to be read at all the masses. Part of the letter reads:

"We are confronted on all sides with organized hostility to Christianity and to Government. The rising tide of unbelief threatens to engulf the world. The murderous hand of anarchy is raised against all lawful government. Thinking men look into the future and are filled with dreadful apprehensions. But what a sense of security and hope comes over us when we contemplate a society of one million men loyal to God and Country, pledged to stand as an irresistible bulwark, as a tower of strength against the roaring waves of anarchy that dash against us from below and the blinding storms of materialistic infidelity that beat upon us from above.

"Every month sees the birth in our midst of some nefarious league organized to destroy some of the fundamental principles of our constitution and deprive Catholics of their civil and religious rights. They combine together in order more easily to effect their ignoble designs."

The Bishop's words are not well calculated to inspire confidence despite certain sanguine remarks. As a boy whistles with a view to creating self-assurance as he enters the grewsome shadows of a wood at night, so the Bishop is striving to reassure himself that all is well. But the following remark conveys the impression that he is by no means sure that all is well:

"We give this approval of the Knights of Columbus on the well-founded supposition that they will maintain in the future the loyal Catholic spirit they have displayed in the late war. They are a creation of the Church and draw their strength and influence from the Catholic body. If they should assume an attitude of antagonism to the divinely constituted authority, their value and usefulness as a Catholic organization would be at an end; they would undermine their own foundation and destroy the reason for their existence."

Since the writing of that letter a certain attitude of antagonism has developed in the Knights of Columbus against "divinely constituted authority", that is, against the clergy. No small percentage of the Knights of Columbus have become essentially anticlerical. They have tired of priestly domination in respect to affairs political.

DIFFICULTIES IN SWITZERLAND

Die Schildwache, organ of the Young Catholic Party of Switzerland, says in a contributed editorial:

"The war which the intelligent world has declared against the church of Christ does not come as a flash of lightning out of a clear sky. It has been lowering for decades. Such a weather sign is the removing of charitable activities from ecclesiastical supervision. Let me explain: There are various ways and means which can be employed in this war-to-the-death against things Christian. The usual way is either by force or by falsehood. But there is no way which is surer of its mark than that of the slow poisoning of the Catholic spirit and of the silent, insidious penetration of error. This method is now the one commonly used. In the employment of this mental gas-and-poison warfare they are capturing one redoubt after another and taking them away from us, while apparently leaving our faith untouched. They have taken from us the school, science, politics, our means of livelihood, art, under the specious claim that those were purely neutral realms of human interest which had nothing to do with religion, so that one could be a good Catholic and still go his own way in these matters. Just one province was left us, after all the others were with-

drawn from churchly influence. We still had charity. We could still love our neighbor. It was all right for us to pick up the orphan children from the streets, to care for the injured, to nurse the sick, and to support the poor. It was all right to build hospitals, poorhouses, and orphanages, after we had been driven out of the schools and city halls.

"Whoever has eyes to see and ears to hear can perceive that the anti-ecclesiastical offensive is now being directed against our last stronghold. This offensive is being conducted by the long-headed, clear-sighted, internationally antagonistic forces of Free Masonry, of liberalism, and of socialism, against church charities. The gospel of love, that for two thousand years was looked upon as the great message of Christ and the church, is now, as Pope Benedict XV expresses it, lauded as the great achievement which the education of our time has brought. Love, the daughter of the church, is not supposed to be Catholic any more."

But what the Pope fears most immediately is Zionism. The return of the Jews to Palestine as an indication of recurring divine favor, strikes at the very foundation of the Catholic Hierarchy—the thought that Christ's kingdom is now established and that the Pope is his representative on earth. It is naturally awkward to have signs of the near establishment of Messiah's real kingdom staring one in the face while claims are still made to being that kingdom. Another quotation from the Syracuse *Post Standard* describes the trepidation of the Romish See on this point:

"Methodist activities in Italy, which include the establishing of homes and war orphanages, give the Holy See far less anxiety than the Zionist movement in Palestine, which is the subject of frequent articles and protests in the columns of the Vatican organ, the *Osservatore Romano*. Pope Benedict desires the patriarch of Jerusalem to start organizing propaganda for the promotion of Catholic interests and faith in the holy city. The Vatican makes no secret of its uneasiness at the Zionist and Protestant activities all through the holy land.

AN ENGLISH CATHOLIC VIEW

From the Glasgow (Scot.) *Daily Record and Mail* we reprint a digest of an address by Cardinal Bourne, Archbishop of Westminster. In this address the Cardinal expresses no little fear at the rising star of David—Zionism:

"The Catholic Church had entered upon a new phase, and in that phase the influence of the English-speaking peoples had received a wide development. None would forget that thrill of triumph which filled all hearts when Jerusalem was freed from the domination of the Turk.

"Mr. Balfour had promised that the British Government would favor the establishment in the Holy Land of a Jewish National Home. This promise, frequently renewed, had now received formal sanction at San Remo.

"The scheme was unique, said Cardinal Bourne, and he could not believe that the statesmen who conceived it realized its immediate, and still less its ultimate, consequences.

"The salient fact that a new non-Christian influence was being deliberately set up in that land whence countless generations of Christendom had striven to oust a non-Christian Power, was so tremendous in its import that, without the smallest anti-Jewish prejudice, men of every Christian nation were justified in asking the purpose and outcome of such a grave political departure.

"He knew that definite assurances had been given that nothing of political domination would be granted to the new immigrant population, but he knew also that these assurances had completely failed to satisfy either the original occupiers of the Holy Land or the European Christians who had made their homes there.

"The resistance of Christian and Moslem to the invasion of Zionism, far from decreasing, tended to become even more acute.

"Zionists disposing of large funds were buying from Palestinians impoverished by the war property which they were almost compelled to sell; for while the Jews could easily obtain loans at low interest, Christians and Moslems could obtain them only upon terms far too onerous for acceptance.

"There was every danger of the establishment of a Zionist economic and financial domination, which would be no less unacceptable than direct political control."

"A peculiar liability to make mistakes in things Catholic, Cardinal Bourne continued, was one of the penalties which Britain paid for isolation from the vital elements in continental thought."

From the New York *Times* we reproduce the following:

"The Quirinal and the Vatican have at last found a subject whereon they can sympathize and work together, namely, in the protection of the holy places in Palestine which the rising flood of Zionism threatens to overwhelm or purloin.

"The *Corriere d'Italia*, semi-official organ of the Vatican, publishes a history on the question, stating that from the Apostolic times until the middle of the sixteenth century the site of the house where the Lord's supper was instituted has been accepted as authentic, and that Christian worship has been uninterruptedly celebrated there."

"The King of Italy, as heir to the rights of the sovereigns of Naples, has claimed 'Cenacolo' from the International Commission with a view to restoring it to Catholic worship and consigning it to the custody of the Franciscans. Although in April, 1919, the Sultan of Turkey agreed to publish an irade restoring 'Cenacolo' to the kings of Italy, it is now said that England refuses to accede to this arrangement from a consideration of the religious interests of the Hebrews and Mohammedans, although the Jewish idea of the sanctuary being the site of David's tomb has long been proved an unfounded legend and the Mohammedans have shown how little they valued the spot since, in 1898, they ceded the site of the northern part of the Crusades Building to the German Emperor, whereon a grandiose Christian monument was erected.

"The *Corriere d'Italia* says England can have no reason for this action but a desire to prevent any other influence than her own in Palestine.

"Meanwhile communications from Palestine report a dangerously excited state of feeling on the part of the inhabitants of the country, where the Jews number only one in ten of the population and only the schismatic Greeks side with the Jews.

"The Jews, however, have possessed themselves of all the public offices, while the English governor of Jerusalem, Herbert Samuel, is both a Jew and a fervent Zionist."

Altogether we see no reason to envy the position of the Man of the Tiber or of Catholic hierarchical claims in general. They are making strenuous effort to nullify the influence of Zionism, and as a sequel to their fears a very considerable anti-Jewish campaign has been launched even in this country. All sorts of wild stories have been set afloat, calculated to inflame the popular mind. The same jingoists who were busy sowing the seeds of hate during the time of the world war are now taking up with this pusillanimous stuff. And, what is stranger to relate, some whose minds seemed to prefer peace have been led into the anti-Semitic propaganda net.

THE KINGDOM OF HEAVEN ON EARTH

— DECEMBER 26 — ISAIAH 25:1-8 —

THE KINGDOM OF HEAVEN ON EARTH A FRUITION OF JEHOVAH'S PURPOSES — THE MESSIAH THE ACTIVE AGENT IN THOSE PURPOSES.

"And he that sitteth on the throne said: Behold, I make all things new."—Revelation 21:5.

LAST issue we indicated our expectation of treating the whole chapter in which this week's lesson is found; but lack of space makes that impossible at this time. When, in the Lord's providence we come in our consideration of Isaiah's prophecy to the group of chapters in which the twenty-fifth is located we shall endeavor to take up the chapter more thoroughly than is now possible. This will doubtless be more satisfactory than a cursory examination would be. Just now let us look more particularly at verse 6.

The mountain referred to is Mount Zion, last mentioned in 24:23. But Mount Zion is the exalted condition on which the glorified members of the body of Christ are represented as standing. (Revelation 14:1) So, then, the word mountain evidently pictures the kingdom of Christ, the kingdom of Jehovah, the kingdom of heaven. During the thousand years of that celestial sway over the affairs of earth mankind will be blest with a great feast, a mighty banquet, at whose boards there will be room for all. Jesus will be the Master of Ceremonies and the members of his body, like the disciples of old, will participate in the dispensation of blessings to a needy world—the great company and the ancient worthies acting in their capacities as servants and ministrants.

An important item to be noted is that Jehovah is to do this great work. Man cannot do it for himself. All of man's efforts have resulted in anything but a feast; rather have his six thousand years of mussing ended in a veritable mess. What is the matter? He has left God out of his schemes and devices; he has not recognized either the Host or the Master of Ceremonies. Instead of asking to be served with heavenly wisdom and blessings, men have been scrambling over the table each after his own portion or after what he thought he wanted most, even if it belonged to his neighbor. Six thousand years of this maudlin debauch have left the tables full of vomit, all that is left of the all-night revelry in sin and selfishness.

Jehovah's feast will be orderly, it will be perfectly appointed, but above all it will be wholesome, it will be nourishing. Instead of the lean diet which has been able not for long to support the human mind and body, man is to have rich, up-building provender; for we read that Jehovah will open his hand and satisfy the desire of every living thing. (Psalm 145:16) Yes, there will be wine there too. But the most strait-laced prohibitionist will have no ground for finding fault with that wine. This wine is a symbol of doctrine; for as wine is a temporary stimulus to the nervous system, so doctrines, heavenly instructions, are a stimulus to the whole life. They not only raise and broaden the scope of vision, but there is a power in them to generate a will to attain. This power lies in the fact that they tell us about better things than we have ever known, and the mind is thus made to reach out for them in strong desire. This wine, these doctrines which Jehovah of Hosts will dispense to the people will be on the lees, settled, and refined. Everything that will be taught men then will be free from the dregs of human tradition and from every injurious thing.

CHILDLIKENESS AND THE KINGDOM

— JANUARY 2 — MATTHEW 18:1-14 —

DISPUTATIONS AS TO WHO SHOULD BE GREATEST — SIMPLICITY, CHILDLIKENESS, AND HUMILITY AT A PREMIUM IN THE MASTER'S SIGHT—THE GREAT RESPONSIBILITY FOR STUMBLING-BLOCKS — THE OFFENDING EYE, HAND, AND FOOT—THE HUMBLE SHEEP.

"Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."—Matthew 18:4.

IT WAS apparently after the journey back from the Mount of Transfiguration to Capernaum that the discourse of this lesson occurred. Comparing the accounts as given by Mark and Luke, we gather that the apostles on the way had a discussion respecting who of their number were the greatest, and who would be the greatest or most honored in the kingdom which the Lord had promised and in which they hoped to share. This discussion quite probably was instigated by the fact that only three of their number had been especially favored by being with the Lord in the mount. The discussion between them, although carried on probably in subdued tones, not intended for the ears of Jesus, had become animated as the various sides and claims were advocated. It was a little later that our Lord inquired of them what had been the subject of their earnest and animated converse as they followed him in the way. According to Luke's account they were reticient, not liking to answer his question and to tell of their dispute, no doubt feeling rather ashamed of it. But, realizing that they could not hide the matter from the Lord, and some of them evidently anxious to have his decisive word on the subject, they asked him to settle the question for them.

A LITTLE CHILD IN HIS ARMS

Our Lord desired just such an opportunity for presenting to his faithful ones a needed lesson along this line; and according to his usual custom he illustrated it. Calling a little child and seating it in the midst, he made the astounding declaration that only such as would become childlike could enter the kingdom at all. Mark adds the beautiful touch that the Savior took the little child in his arms. (Mark 9:36) As natural men, and most of them rather unlearned, the disciples had no doubt been aiming as far as possible from childlike simplicity, and striving rather to assume the dignity of mind and of bearing which would suggest itself to the natural man as being appropriate to those who hoped soon to share regal honors in the kingdom of God. What astonishment it must have caused them to learn that the Lord was looking rather for simplicity, meekness, teachableness, childlikeness, than for astuteness, wisdom, dignity, etc!

Yet, our Lord's words were not merely a condemnation of the spirit which they had been cultivating, but a lesson of instruction regarding a change in this respect; his words intimating not merely the possibility, but the necessity of a change of course on the part of those who desired a share in his kingdom. If, instead of reading our Lord's words as in the Common Version, "Except ye be converted," we read them as in the Revised Version, "Except ye turn," more will get the true thought our Lord wished his followers to learn, the word convert having lost its primary meaning to the minds of many, by reason of its misuse. The disciples were to turn their ideas on the subject, and study and practice lessons in the opposite direction—lessons of meekness, of humility, of childlikeness; and our Lord's declaration that those who attain to the greatest development in meekness and simplicity of heart will be greatest in the kingdom, implies that those who strive after simplicity and meekness will be granted a share in the kingdom, but that none who are self-seeking and boastful will have part or lot in this matter.

Having thus defined the humble-minded and unostenta-

tious among his followers as those upon whom he would bestow the highest honors and dignities of the kingdom, Jesus proceeded to give a general lesson respecting such "little ones" of his followers, saying, that all who receive such humble disciples in his name will be reckoned as having received him, and whosoever stumbles or injures one of these humble or "little ones" will thereby commit a crime so serious that it would be better for him to have lost his life—better that a mill-stone were fastened to his neck and he be cast into the sea, and thus all hope of saving his life effectually destroyed—better that this great calamity should come upon one than he should do an injury to one of the Lord's "little ones"—one of the humblest of the disciples, childlike, meek, following in the way of the Lord.

JESUS' APPRECIATION OF HUMILITY

As we thus see how great a value the Lord places upon humility it should encourage all true disciples to cultivate this quality daily, that thus they might grow more and more guileless, honest, truly humble, and in the sight of the great King become more and more great, more and more fit for the high exaltation of the kingdom to come. Seeing that without meekness none can enter into this kingdom, we need not wonder that the Scriptures everywhere exhort the Lord's people to humility: "Humble yourselves therefore under the mighty hand of God [now], that he may exalt you in due time," in the kingdom. (1 Peter 5:6) Yet notwithstanding all these exhortations of the Scriptures the perversity of human nature seems to be such that those who become the Lord's people and who engage to run in this way seem to find more trouble, more to contend against, in this matter than in any other. And some who feel themselves to be little enough seem very anxious that others of the brethren shall esteem them very highly. Would to God that all of the Lord's dear people, and especially all who seem to be leaders, and who have some natural qualifications for leading and helpfulness in the church would study well this lesson, and learn from it how to advance themselves in the Lord's favor, and how to be truly great according to his standard, which alone shall prevail.

The word rendered "offend" in verse 6 and onward would be better rendered "stumbled", the thought being that of placing a stumbling-block in the path. The Lord intimates most distinctly that there will be plenty of such stumbling-blocks in the way of those who are truly his, and that, too, in proportion as they are "little", humble. He declares it necessary that these difficulties, these trials, these "offenses" shall come. It is necessary because it is the divine will that all the elect church shall be tested and developed in character, that thus they may become strong characters, copies of God's dear Son, willing to suffer the loss of earthly things for the truth's sake, and that gladly, joyfully, that thereby they might please the Father which is in heaven, thus developing humility and obedience, that bye and bye they may be ready for the exaltation which he has promised to those only who faithfully follow in the footsteps of Jesus.

OFFENDERS AND OFFENDED

Yet, however necessary that the stumbling-blocks shall be in the way, and that the church, the body of Christ, shall be tested thereby, this does not lighten the responsibility of those who, as the agents of the adversary, lend themselves to his influence in placing those stumbling-blocks before the feet of the saints; and our Lord's words, without indicating exactly the nature of their punishment, assure us positively that such evil-doers will have a reward from him who says, "Vengeance is mine; I will repay".—Romans 12:19.

In all probability many today are putting stumbling-blocks before the Lord's little ones, his faithful little flock, who do not realize what they are doing, just as Peter unconsciously became a stumbling stone, a rock of offense, to the Master, when he attempted to dissuade him from the performance of his consecration vow. Those who place stumbling-blocks before the Lord's "little ones" now similarly seek to lead them from the narrow path of full consecration and self-sacrifice, seeking to persuade them that another and an easier way, a way less humbling to the natural man, a way more politic, more crafty, more wise, according to the course of this world than the narrow way, is just as good as or a great deal better than the narrow way. Such testings are necessary, and it is also necessary that all who do not walk closely in the footprints of the Savior shall be sifted out, for the Lord seeketh only a little flock, all of them copies of his dear Son. But there is a great responsibility upon those who aid in turning aside any of the flock, who to any extent are stumbling-blocks, causes of stumbling or "offense" in the pathway of the Lord's people.

Following this line of thought, that offenses or trials and testings must come to all, our Lord urges that though these tests mean the sacrifice of pleasure or hopes or aims or customs or privileges, precious to us as a right eye or a right hand, or useful to us as our foot, they must nevertheless be overcome, if we would enter into the kingdom. This is another way of saying what he at another time expressed in the words of the Apostle, "[Ye] must through much tribulation enter into the kingdom of God". (Acts 14:22) Whoever has gotten the thought that the kingdom is to be granted merely on condition of mental assent to the truth of certain things which Jesus said has gotten a wrong thought that is not imparted by the Scriptures. Faith is necessary to our justification, before we can have the opportunities of the body of Christ; and whoever stops with the faith without the works, without the self-sacrifice, does not attain to the hopes and privileges connected with the kingdom. To attain it we must "strive", must "fight the good fight", must "endure hardness as good soldiers", must be willing to cut off, not only sinful pleasures, but all things that would interfere with our full devotion to the Lord's service and our fulfillment of our covenant to be dead with him; must "work out our salvation with fear and trembling", assisted by divine grace sufficient for every time of need, and by the exceeding great and precious promises of God's Word working in us both to will and to do of his good pleasure.

SELF-VIGIL NECESSARY

We are not to understand that any may be lacking a foot or a hand or an eye in the kingdom; but rather we should understand that as the offending eye represents besetments which appeal to our natural tastes as beautiful and likely to charm and attract us to earthly things, and as the offending hand would represent the doing of things that would be contrary to our highest spiritual interests, and as the offending foot would represent the going into forbidden paths of sin or self-gratification, so the lopping off of these would properly signify that it would be better that we should enter life eternal and into a share in the kingdom without having enjoyed certain earthly privileges and gratifications, than that having enjoyed all the earthly gratifications we should thereby have missed our calling and failed to make our election sure.

The "everlasting fire" and the "hell-fire" mentioned are equally symbolical with the other parts of the figure, and undoubtedly refer to the destruction which is the wages of sin to be visited upon willful sinners, "everlasting destruction from the presence of the Lord, and from the glory of his power". (2 Thessalonians 1:9) Fire is used here, as elsewhere in the Scriptures, to represent not torture, but destruction.

Branching out further along the same lines, our Lord gives the general caution to us all: "Take heed that ye despise not one of these little ones," these humble ones that belong to the Lord. They may seem humble and insignificant from the worldly standpoint, but they are God's friends; yea, they are God's children, for whom he cares; and hence whoever does injury to them is insulting and antagonizing their Father which is in heaven. Moreover, our Lord assures us that each of his little ones, his faithful, humble little flock, have a constant representation in the Father's presence. There is a guardian angel for each of

the Lord's people, and we are to get the thought that there is no delay in the bringing of any and every thing which pertains to their welfare and interest before the attention of the great King. What a thought is here for those who are inclined to be heady and to despise or in any manner override or mistreat the humble ones of the body of Christ! And what a lesson is here also for the humble ones: that they are the special objects of divine care and providence, for whom, therefore, all things must work well, because they belong to the Lord!

THE NINETY AND NINE

Verse 11 is omitted from the Revised Version because it is not found in the oldest manuscripts, and this is good authority for omitting it. The same words do occur in Luke 19:10, and they represent an eternal truth. They were probably introduced here by someone who thought that Matthew had overlooked the words and that this would be an appropriate place for recording them. However, there are various diversions between this account of a hundred sheep, and the other account of Luke 15:3-7. The one was apparently made to the scribes and Pharisees; this narrative on the contrary was made to the disciples. We have elsewhere discussed the parable addressed to the Pharisees, showing that the hundred sheep properly represented the entire family of God, and that the one sheep that went astray represented properly enough humanity, which fell from divine likeness and favor through Adam's disobedience. The parable shows the Lord's love and mercy in pursuing after the lost sheep, humanity, and intimates its recovery in the end, not that all will be universally and everlastingly saved, but that all will be brought to conditions of salvation, to a clear knowledge of the truth and to a full opportunity for accepting that boon, so that its rejection will be a just cause for their sharing the second death.

This statement respecting the hundred sheep is applied in a totally different manner, as the context shows. Here it refers to all of the Lord's "little ones", all who become his followers, his sheep. Should one of them be stumbled, should one of them stray, the Lord in his providence will not abandon him, but will purify him, if possibly he may be recovered. And all who are in harmony with the Lord should have this same thought and interest in one another, that they would be willing to spend and be spent in the recovery of a brother from the snare of the adversary. Verse 14 sets the matter forth very clearly, saying: "Even so it is not the will of your Father which is in heaven that one of these little ones should perish". Hence, as the Apostle explains, he that recovereth a sinner from his ways, saves a soul from death and hides a multitude of sins. (James 5:20) This is not referring to the souls of the world in general, which are still under the condemnation of death, but it is referring to the souls of believers, who through faith have consecrated themselves to the Lord and been justified. If they shall fall away, shall stumble by any means, all the faithful are to be energetic in their endeavors to recover such, to bring them back into full accord with the Lord.

THE FATHER LONG-SUFFERING

Its assurance further is that it is not the will of the Father that they should perish, and hence we may rely upon it that any and every reasonable and proper thing in their interest will be done rather than that they should be abandoned. This same spirit at work in the household of faith among the "little ones" would lead them, not to strive as to which of them would be greatest, but rather lead them to mutual helpfulness, that each and all might gain the prize of the high calling. It is in accordance with this thought that the Lord does not wish these to perish that he provides that those of his consecrated ones who do not follow voluntarily in the work of sacrifice shall not be abandoned, but shall be put through trying experiences, as represented in the great company, who will wash their robes and make them white in the blood of the Lamb. It would, of course, have been better had they been so loving and loyal and zealous as to joyfully sacrifice earthly interests to gain the heavenly things; but, even though they do not thus do all in their power to fulfill their covenant, the Lord is merciful toward them and unwilling that any should perish. He will see to it that they are brought through such experiences as will eventually test and prove them, and, if they are faithful under the test, bring them off conquerors.

JESUS TEACHING FORGIVENESS

——JANUARY 9—MATTHEW 18:21-35——

TILL SEVENTY TIMES SEVEN—THE TEACHING OF THE RABBIS ON FORGIVENESS—THE MORE EXCELLENT WAY—FORGIVENESS AND PENALTIES—"VENGEANCE IS MINE"—SUBMISSION TO THE VOICE OF THE CHURCH—FORGIVENESS TOWARD THE WORLDLY.

"If ye forgive men their trespasses, your heavenly father will also forgive you."—Matthew 6:14.

THIS lesson apparently grew out of the preceding one on the necessity for guarding against the stumbling of the least of the Lord's little ones. It would appear that Peter had immediately attempted to put into practice the instructions of the previous lesson, and it was his inquiry as to how often it would be his duty to exercise forgiveness toward a repentant brother, that gave our Lord the opportunity to inculcate a lesson upon the subject of forgiveness.

The teaching of the Jewish rabbis on the subject of forgiveness was, that if the wrong-doer repented of his evil words or actions and came to the aggrieved person, acknowledging his wrong and asking forgiveness, he should be granted forgiveness as often as three times. They based their teaching on this subject on the statements of Job 33:29, *margin*, and Amos 2:4. Our Lord's teaching on the subject was, in many respects, the reverse of this, and required the offended one to go to the offender to make inquiry respecting the matter, and to show him his fault. This would require great humility on the part of the one who felt himself aggrieved, for it is much easier to resent and avoid the injurer than to go to him according to the rule which our Lord has laid down. Peter seems to have gotten the impression that the Lord's rule, being different from that of the rabbis in this respect, would also probably be more generous and require that forgiveness be granted a larger number of times; hence Peter adds together the three and the four times mentioned by Amos, making seven in all, and inquires whether the Lord would have his followers be generous and forgiving to those who trespassed against them to that extent—seven times. What must have been his astonishment, and that of all the apostles, to hear the Lord say that forgiveness should be accorded, practically, times without number, seventy times seven.

WILLINGNESS TO FORGIVE

The thought would seem to be that those who become the Lord's people, partakers of his spirit, the spirit of love, will in proportion as they are filled with that spirit and led by that spirit, be so generous, so magnanimous, so loving, that they would not only be willing but glad to forgive a repentant brother; glad to be first to extend the olive branch and to make his way back to reconciliation and harmony as smooth as possible. From hearts full of pride, envy, malice, and other elements of the spirit of selfishness and sin, and merely topped off with a coat of benevolence and generosity,

it will be impossible to dip out very much of the spirit of forgiveness, without dipping out with it some of the bitterness and hatred; and even with this mixture forgiveness could not be granted very freely by an unregenerate heart. But with a heart emptied of malice and hatred and envy, and filled with brotherly kindness, meekness, patience, gentleness, forbearance, love, we may dip a cup of forgiveness on every occasion and as oft as it may be applied for, and it will be without a mixture of evil, bitterness, sarcasm, but pure and unadulterated, generous, loving forgiveness.

We are to remember, however, that this holy spirit which we have in our earthen vessels did not abound there at first, but withal was merely a surface coating, as it were, to begin with. Gradually, as the holy spirit increased in our hearts and abounded, it displaced the wrong spirit; hence those who are able with their hearts to dip the cup of forgiveness repeatedly and without a mixture of evil thereby give evidence that they have been with Jesus and learned of him, and that they have drunk deeply of his spirit, and that they have been purging out the old leaven of malice, and are being sanctified by the truth, being made meet for the inheritance of the saints in light. We are to remember that this growth in grace, while it has a positive time of beginning, in our consecration vow, is nevertheless a gradual work, requiring patient perseverence in well-doing, requiring also that the old nature, its evil disposition, be mortified continually, deadened, so that our minds may be renewed under the transforming influence of the spirit of the truth, in which we are to grow daily.

FORGIVENESS NECESSARILY FREQUENT

The "seventy times seven" mentioned by our Lord we would not understand to signify a limited number of times, but rather an unlimited number: that whoever has the Lord's spirit will be glad at any time to witness a repentance of evil-doers and to accord them forgiveness. This does not imply, however, that there may be no penalties attached to the forgiveness; as, for instance, in the dealing of a parent with a child, the moral obliquy of the misconduct may be forgiven and the parent's indignation against the disobedience or misbehaviour pass away immediately, and yet it may be proper at times to impose some penalty on the trespassing child. In every such case, however, it should be clearly understood by the child that this is not because of the parent's disfavor, which has ceased in the forgiveness, but that his peculiar parental duty requires that a lesson shall be taught which will be helpful to the child in the formation of character. In such a case the love of the parent will of necessity be generous, sympathetic, and careful that the punishment shall be only such as might properly be of benefit to the child, correction in righteousness, not in wrath. However, such corrections as this belong only to the parents and guardians, and do not properly extend to brethren in the Lord's family, who are not commissioned to judge and to punish one another, but to assist one another, the Master's words to such being most positive and emphatic: "Judge nothing before the time". "Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."—1 Corinthians 4:5; Romans 12:19.

DEALING WITH BRETHREN

In the family of God, the saints, begotten of the holy spirit, all are to be recognized as brethren, and to be dealt with accordingly. It is the new creature, and not the old creature, that is the brother in Christ; hence we may love the new creature, and in some respects have very little love for the old, just as all have disrespect for certain blemishes in their own mortal flesh, as they realize its weakness and imperfection—and the more so as they grow in the divine likeness as new creatures. If, therefore, a brother should trespass against us it should be our first thought that this wrong done us is not by the brother, the new creature in Christ, but by his mortal flesh, which for the moment has gotten the upper hand with him or to some extent blinded him. Accordingly, instead of feeling angry with the brother, we should feel sympathetic, and our hearts should go out to him, and our desire be strong to do him good and to help him to overcome the weakness of his earthen vessel.

It is in line with this thought that our Lord suggests that the proper course is for the aggrieved one to go quietly, without saying a word to any one else, and have a kindly conference with the one who is doing him wrong, seeking to point out the merits and demerits of the question at issue, and if possible to gain the brother back to fellowship, righteousness, harmony with the Lord. If this shall be unavailing, the next step shall still be a secret one: the taking of two or three brethren of supposedly good heart and large experience, and that without attempting to prejudice their minds, and to ask these to hear the cause and to give counsel as to which one is in error. Whichever of the brethren is in error should be convinced by his fellow-pilgrims, whose arguments with him should be based upon the Scriptures and the spirit of love; but if differences still exist between them and cannot be harmonized, then, as a court of last resort, the matter should be taken before the church, the consecrated; and after it has been heard by the church its decision should be considered final, and be accepted by all. If either of the brethren still has doubts as to his receiving justice in the matter he may console himself with the thought that he will surely obtain a blessing by giving full and hearty assent to the Lord's arrangements, even if he have so large a measure of self conceit that he still believes his side of the question to be right, notwithstanding the judgment of all the brethren to the contrary.

Whoever will thus humble himself in obedience to the voice of the church will have a blessing, and as we understand the Lord, it will be reasonable for him to expect that the voice of the church in such a matter will be supernaturally guided, that truth and righteousness may triumph. But among the Lord's people let us not forget that this is the highest tribunal, and that brother should not go to law with brother in the worldly courts, however much he may feel himself aggrieved: if he have the forgiving spirit he certainly will rest the matter where the Lord directs, and that too without harboring any unkind or ungenerous sentiments. This will be the certain effect of the indwelling of the spirit of holiness, the spirit of love.

DEALING WITH OUTSIDERS

In respect to those who are without, in the matter of forgiveness, believing husbands dealing with unbelieving wives or believing wives dealing with unbelieving husbands or believing persons in business relationship with unbelievers: the same spirit of love and generosity and forgiveness will apply in every case but not exactly in the same way. The believer should be generous toward the unbeliever; he should expect in himself a larger measure of generosity than he would expect from the unbeliever because he has had lessons and experiences in the school of Christ which the unbeliever never had; he has received the new mind, which the unbeliever knows not of. He should not only, therefore, be just in his dealings, but additionally, in proportion as he may be able, he should be generous, forgiving, not too exacting.

However, if an unbelieving partner has attempted a fraud, the believing partner, while exercising a spirit of generosity toward him, if the matter appears to have been willful, should deliver the offender to the world's courts, which he acknowledges, not prosecuting in a spirit of anger or malice or hatred, but as doing his duty toward society for the suppression of evil-doers in proportion as the laws and arrangements of the world are reasonable from a Christian standpoint. And even if he should fully forgive, concluding that there were extenuating circumstances which would not require that he should deliver the guilty one to the judges of earthly courts, he might properly enough esteem it to be his duty to have no further dealings with such a person whom

he could not trust. This would not imply any lack of forgiveness, but merely a reasonable and commendable prudence.

Indeed, the consecrated people of God are admonished by the Apostle not to be unequally yoked with unbelievers, and this might not unreasonably be applied, in the general or average run of matters, not only to marriage, but also to business engagements and alliances, especially to the contracting of new alliances after one's consecration. Similarly, the Apostle informs us that if the unbelieving husband or wife choose to depart from the believer, the latter may conclude that it is providential and for his deliverance from an unequal yoke, as the Apostle says: "Let the unbeliever depart"—permit *him* to cancel the marriage contract if he will.

THE UNMERCIFUL SERVANT

As was his custom, the Lord illustrated his teaching on this subject with a parable: the king, in the parable, first forgives one of his servants a very large indebtedness, that is, he permits him to go free, as though he had no such indebtedness against him, that he might do what he could toward the payment of the debt. This servant in turn finds a fellow-servant who owes him a trifling sum, and who likewise promises its payment; but the unmerciful servant, not having the spirit of the king, is ungenerous and exacting and, refusing forgiveness, attempts to exact payment through force. The matter reaching the ears of the king, he is justly incensed at such conduct on the part of one who has himself been so generously treated, and, in consequence, he puts in operation the machinery of justice which will punish the unmerciful servant by now requesting of him the payment of his full debt; and our Lord followed the parable with the statement: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses".

Not only did our Lord address these words to the disciples and not to the multitude, but additionally he declared that the illustration was applicable to those reckoned members of the kingdom, saying, "The kingdom of heaven is likened unto" this parable. The parable, therefore, is not an illustration of the Lord's dealings with the world of mankind, but rather an illustration of his dealings with those who have become separated from the world through the forgiveness of their sins, and who additionally have become heirs of the kingdom through consecration of themselves to the Lord Jesus, to suffer with him, if so be that they may also reign with him. (Romans 8:17; 2 Timothy 2:12) The parable, therefore, is to the church, and suggests to us that our original sin was not blotted out, not forgiven in the absolute sense of the word forgiven, but, in the language of the Scriptures, "covered". "Blessed is he . . . whose sin is covered, . . . unto whom the Lord imputeth not iniquity." —Psalm 32:1, 2; Acts 3:19.

Our sins were *covered* from the Lord's sight, and we were treated as though we owed him nothing, by his grace exercised toward us through Christ Jesus with his atoning sacrifice; and this reckoned forgiveness will be made actual bye and bye, and the debt entirely canceled, if, according to the covenant we have made with the Lord, we prove faithful in cultivating his spirit of love and in becoming copies of his dear Son, our Lord Jesus, forgiving others as we would be forgiven by the Lord, loving, sympathizing with and helping others as we have been treated by the Lord.

The parable is but an illustration of the words of our Lord's prayer: "Forgive us our debts as we forgive our debtors". It is only so long as we are willing to forgive our debtors that we may pray with confidence to our heavenly Father and hope for his forgiveness of our trespasses. If we forgive not our fellow creatures, and that not merely in word but in deed and from the heart, neither will our heavenly Father forgive our trespasses, and although he has generously covered them from his sight and treated us as just by faith, he would immediately remember against us our trespasses, and thus our justification would in due course lapse or be abrogated by a failure on our part to exercise the holy spirit toward the brethren and toward all men as we have opportunity.

FORGIVENESS A SERIOUS MATTER

From this standpoint the question of forgiveness of the brethren and forgiveness of all others is a very serious one to the Lord's people. It means that if they do not in a reasonable time develop this spirit of forgiveness, the spirit of love, the spirit of God, the holy spirit, they cannot continue to be recognized as Christ's disciples, they cannot continue to be recognized as children of God, they cannot be recognized as having their sins covered, but, on the contrary, will be treated as even more responsible than the world of mankind in general, and have executed upon them severer punishments than will be exacted from others who knew not the Master's will, and who have never tasted of his grace, and who therefore would be less culpable in the exercise of a selfish, uncharitable, ungenerous, unforgiving spirit.

We cannot suppose, however, that the Lord would expect perfection in this matter at once from those who are still but "babes" in Christ. But his expectations are reasonable, that we should grow in grace as we grow in knowledge of him, and as expressed in the lesson of the vine and the branches, every branch which in due time, after due opportunity, does not bring forth the fruitage of the vine, the grapes of love (including forgiveness), will be cut off by the great Husbandman, no longer recognized as a branch. So in this parable, the one who had experienced such great blessing from the king, and who had been reckoned for the time an honored member of the kingdom-class, ceased to be so regarded and so treated, and, on the contrary, was treated by the king without favor.

The statement that the unmerciful servant would be delivered to the tormentors until he should pay the uttermost farthing of his debt, might be understood in either of two ways. First, we might understand it to represent the original debt resting against every member of the human family, the penalty of death—a penalty from which our Lord Jesus redeems all and from which he proposes to set free all who will obey him. In this view of the matter the unmerciful servant's penalty would signify a delivery to the second-death. Or if the debt be understood as representing the obligations of his covenant as a new creature, then the penalty upon him for failure to develop and manifest the characteristics of the new creature during the trial-time might be understood to signify that such an one, though an accepted servant of the Lord, would be required to comply with the full details of his consecration vow, by going into the great time of trouble and there meeting to the full the demands of his covenant and learning effectually the lesson of love and sympathy and of appreciation of the grace of God in the forgiveness of sins, as he never before appreciated it. However, we are inclined to think of this matter from the first of these standpoints: that the exaction of the uttermost farthing would signify a hopeless case in any of the Lord's people who, after experiencing divine favor in the forgiveness of their own sins, should fail within a reasonable time to learn to exercise mercy and forgiveness toward the brethren—that such would, as a result, suffer the second death.

JUSTICE AND FORGIVENESS

The Lord's people very generally find themselves in considerable trouble along the line of justice. We all recognize justice as the very foundation of all order and righteousness, and when we feel that justice is on our side it is proportionately more difficult to forgive with freeness the person whom we believe to have been acting from the standpoint of injustice. There is a general tendency to require others to measure up to *our* standard of justice by some sort of penance, before we forgive them. It is against this very spirit that our Lord was teaching, and to counteract which he gave this parable. We must remember that the Lord will require us to live to the standards we set for others. If our

standard in dealing with others be one of exact *justice*, we may expect no mercy at the Lord's hands. (See James 2:13) And what would this mean as respects the sins that are past through the forbearance of God, and what would it mean as respects the obligations upon us every day and every hour, to whose full requirements we are unable to measure? As we cannot come to the Lord ourselves on the score of justice, so we are not to deal with others upon that standard. As we must ask of the Lord mercy, grace, forgiveness, so must we be willing to extend to others mercy, grace, forgiveness, when they trespass against us; and as heartily, quickly, and freely as we ourselves hope for it.

The Lord has not laid down this rule in an arbitrary fashion, as simply saying, If you do not forgive others I will not forgive you. There is a deeper reason for it than this. He wishes to develop in us his own spirit, his own character, a likeness or copy of which was exhibited to us in the person and life of his dear Son, our Lord Jesus. It is absolutely essential, therefore, that we shall have the character he desires, or else we can never attain to the joint-heirship in the kingdom which he is pleased to extend. Hence we are to understand that this requirement or command of forgiveness, is with a view to develop us as copies of his dear Son, in order that he may bestow upon us, in due time, all the riches of his grace, contained in the exceeding and precious promises of his Word.

"The quality of mercy is not strained—
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blessed—
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The thronèd monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings:
But mercy is above this sceptered sway—
It is enthronèd in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice."

LETTERS AND QUESTIONS

"WHOM NOT HAVING SEEN, WE LOVE"

MY DEAR, BELOVED BRETHREN IN THE LORD:

Greetings in His Name. My occupation takes much of my time, but I thought it expedient to read all the volumes through again. They are *marvellous* books and have made me a very *happy* man, having lifted me from *darkness* to the *beautiful clear light*. THE WATCH TOWERS are gems of treasure for the needs of the faithful. I thank my God for guiding me into and among such dear good friends belonging to present truth. May the remaining time of our earthly pilgrimage be filled with the sunshine of our dear Master's presence, radiant with the knowledge of his love. . . . Daily do I remember you all dear friends before the throne of grace, that your new inward and hidden man of the heart will be renewed day by day, so that from the storehouse in his name you will continue to send us "meat in due season" which will nourish and strengthen us more and more as we come to the end of the way.

We all rejoice to know that our dear beloved Brother, and President, is doing well in England. May the Master's spirit guide his dear and faithful servant. I can tell you that though we have not seen any of you in the flesh, we here in Johannesburg have a deep and fervent love for you one and all, and look forward to that day when we shall meet and be known on the other side of the Vail. "This is my commandment," said the dear Master, "that ye love one another as I have loved you." "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," wrote the beloved Apostle.

How richly is the gracious holy spirit of God and our dear Redeemer imparted to us through the brethren as we all assemble together in his name. We may have to go through much but may this holy spirit cheerfully help us one and all to endure unto the end. I can see the great and wonderful changes coming, bringing with them the dawn, "the desire of all nations".

May our God and his dear Son, our Advocate, bless you and enrich you every one with this holy spirit and peace.

Your brother in our most holy faith,

JOHN T. M. BELL, *So. Af.*

WORTHY OF CONSIDERATION

DEAR BRETHREN IN CHRIST: Having just returned from a professional call on a visiting pilgrim brother I would like to state that this brother is young, active and to all appearances healthy and vigorous, and yet I find him just on the verge of a nervous breakdown. Now why should this brother be in such a condition, and how can such conditions be averted in such valuable servants in our Lord's service?

We must consider that a pilgrim is a strenuous traveler, and we surely all know that much traveling is exhausting. Then he gives hour discourses in afternoon and perhaps evening. These necessitate a high nerve tension and all the more so if one of these is to the public. So we find the brother has some time in the morning for study, correspondence and rest, a period between discourses and some night rest depending on when he is able to retire, and whether or not he must leave for some other destination that night. This is none too much time for recuperation and what if we take up most of this time with prearranged entertainment with friends invited in during these times, for meals, and even perhaps carrying it into the night so the brother does not get to bed until after midnight? How about the brother then? It takes one with a pretty tough, rugged physique to stand this for any length of time. One brother from the Bible House informed some friends that he had been royally entertained at a certain brother's house, and we believe his statement was to a large extent due to the fact that he was allowed to rest undisturbed as much as he cared to do during the available time.

So, if the friends would appreciate that the pilgrims are leading a most strenuous life in the service of our Father, and would help them to keep in good healthy physical condition by consulting their needs and desires as to rest and relaxation before suggesting any forms of active entertainment, we believe their conduct would be most pleasing to Him whom we all worship and wish to serve to the best of our ability.

Your brother in the bond, G. W. PUTNAM, M. D., *Ill.*

[NOTE: It is not the main object of the travelling speakers to conserve themselves. Their object is not to conserve but to serve. But in order to serve most satisfactorily and uninterruptedly there must be a certain amount of carefulness. Conservation of energy is an art to be learned like anything else; and in this the speaker himself has the chief responsibility. But there are ways in which the entertaining friends can help, especially if the speaking brother be less experienced.]

STILL REJOICING IN HOPE

DEAR BRETHREN:

At the age of seventy-eight years, and confined to the house with kidney trouble, two doctors attending, I am not only happy in the Lord but ambitious to coöperate with his dear children in any and every way I can in the closing work of this age and in the opening up of the new age. Indeed I feel it a great blessing to be even an eye-witness

to the grand fulfillment of so many rich promises.

Indeed the Lord seems to show us plainer and plainer that he is with us in the grand work now being done by and through the Watch Tower Bible and Tract Society. Those who choose to walk no more with us in the work may call me a "channelite", or what not. My experience with dear Brother Russell for forty years, as well as personal knowledge in his own home of his surpassingly grand Christian life, still makes me love the path he trod. Having seen his patient endurance with Mr. N. H. Barbour, Messrs. Adams, Paton, A. D. Jones, and others, who left the divine channel through which we all received our knowledge of the truth, it appears to me that leaving the Society is not only to leave the Lord's appointed agent, but to leave the Lord.

But I must hope for better things for them. I see no other table to feed from except THE WATCH TOWER and its publications. Hence I herewith enclose a little more of the Master's money to be used in helping on the good work.

Yours in Christian love, M. L. STAPLES, *Va.*

GOING OUTSIDE THE CAMP

BELOVED BRETHREN:

In regard to the article, "The Court: Type and Antitype," which is causing considerable discussion among the friends: ... One of the points which some have considered to be out of harmony with the "plan" is the statement on page 166, paragraph 5, to the general effect that the Camp represents Christendom. As this statement is absolutely in harmony with Pastor Russell, especially as recorded on page 150, of THE WATCH TOWER of 1910, "Going Outside the Camp," may I suggest that you either reprint said article or call special attention to it in THE WATCH TOWER? I am satisfied that a careful reading of this article will clarify many of the features under discussion in regard to the Camp.

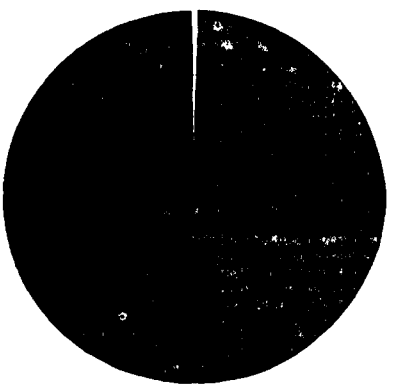
Your brother by His grace, —— - —— —, *Wis.*

[Two excerpts from the article above referred to read:

["The Camp condition at the present time, however, we could not think would represent the world in the broad sense, but rather the worldly church. It would represent those who with more or less desire wish to be in accord with God and who profess his name, but through ignorance or superstition or love of the world are not in the proper attitude of heart to receive the deep things of od, the spiritual things, at the time in which this spiritual work, the work of atonement, is being carried on."

["During this gospel age the Camp does not consist of the Jewish people, because matters have changed. The Camp today represents Christendom."—ED'S]

THE THIN WHITE WEDGE



A correspondent has sent us a copy of the accompanying chart, cut from *The Christian Workers Magazine*, a missionary journal. While this black circle is very simple, it is expressive of much that is interesting. The white wedge purports to represent the proportion of native converts in comparison with the heathen world. "It is estimated," says the wording under the chart, "that there are approximately 1,065,000,000 precious souls who have never yet adequately heard the gospel."

Even accepting these figures as correct (though we believe them to be much too small), how many centuries would be required to convert the world, if this is the best showing after nineteen hundred years? How many in Christendom have had an adequate hearing of the gospel as it is in Christ Jesus? Not many, surely. Nor will they have such hearing until their now deaf ears are unstopped, until Satanic deceptions are no more.

INVISIBLE BONDS

Across my native land and beyond the distant sea,
A humble longing people
Would lift up their hearts to Thee,
Oh Father how we're scattered,
How our tents are pitched apart,
But we long to be together with the loved
ones of our heart.

But Father in our scattered state,
We thank thee for the chain,
That binds our hearts in unison,
While we on earth remain;
The bond that makes it possible,
Though scattered far and wide,
To live so close, and love so dear,
Each member of the bride.

MARRIAGE AGAIN

Question: Can you not give us something more on the subject of marriage? My observation has been that the adversary is active in causing a certain amount of havoc among God's consecrated children. I refer to the severe trials and temptations to which our younger brothers and sisters in general are being exposed because of our cold and indifferent attitude when the marriage question is brought up. I have known of several cases both of insanity and suicide traceable directly or indirectly to this cause. Some of these unfortunate ones were very noble characters and did run well for a time and fought a good fight, but because of their fleshly weaknesses made shipwrecks of their faith. Is marriage a dishonor?

Answer: We do not know that we can say anything more than has been said in the columns of THE WATCH TOWER and in the Sixth Volume of STUDIES IN THE SCRIPTURES. Certainly the older ones in the truth should not attempt to stand in the way of the consummation of matrimony on the part of younger brethren or sisters. To do so would be to assume a responsibility for which they could not answer. There is no need for either undue encouragement on the one hand or discouragement on the other. And certainly is there no occasion for indifference. If younger brethren and sisters believe it to be advisable for them to marry, then there should be no finding of fault, wagging of the head, or other action calculated to discount the value of the judgment exercised. If older and more experienced brethren think they see more fully into the complexities and difficulties of matrimony, they should remember that most of them would never have so seen without personal experience. In matters of personal import and responsibility no one has a right to impose his judgment upon another, even if he is sure his judgment is the better—which indeed would be a hard matter to establish.

TESTIMONY TEXTS FOR FEBRUARY

February 2: JEHOVAH GLORIFIES: "Jehovah thy God, ... the holy one of Israel, ... hath glorified thee." —Isaiah 60:9

February 9: JEHOVAH RESTORES: "Jehovah ... restoreth my soul."—Psalm 23:1, 3.

February 16: JEHOVAH DESTROYS: "He shall destroy the sinner thereof out of ... the land."—Isaiah 13:9.

February 23: JEHOVAH REVIVES: "I dwell in the high and holy place ... to revive the spirit of the humble." —Isaiah 57:15.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

Alvin, Tex.	Dec. 15, 16	Simmons, Tex.	Dec. 27, 28
Galveston, Tex.	" 18, 19	Mathis, Tex.	Dec. 29
Palacios, Tex.	Dec. 20	Robstown, Tex.	" 30
Bandera, Tex.	" 22	Corpus Christi, Tex.	Jan. 1, 2
Tarpley, Tex.	" 23	Kingsville, Tex.	" 3, 4
San Antonio, Tex.	Dec. 25, 26	Harlingen, Tex.	Jan. 5

BROTHER W. W. BLACK

Hepworth, Ont.	Dec. 15	Wingham, Ont.	Dec. 23
Allenford, Ont.	" 17	Seaforth, Ont.	" 24
Mount Forest, Ont.	" 19	Stratford, Ont.	" 26
Palmerston, Ont.	" 20	Ingersoll, Ont.	" 27
Harriston, Ont.	" 21	Thamesford, Ont.	Dec. 28, 29
Fordwich, Ont.	" 22	St. Thomas, Ont.	Dec. 31

BROTHER J. A. BOHNET

Easthampton, Mass.	Dec. 15	Lawrence, Mass.	Dec. 22
Greenfield, Mass.	" 16	Haverhill, Mass.	" 23
Orange, Mass.	" 17	Saugus, Mass.	" 24
Leominster, Mass.	" 19	Lynn, Mass.	" 25
West Chelmsford, Mass.	" 20	Boston, Mass.	" 26
Lowell, Mass.	" 21	Waltham, Mass.	" 28

BROTHER B. H. BOYD

New Orleans, La.	Dec. 12, 13	Mobile, Ala.	Dec. 22
Bogalusa, La.	Dec. 14	Waynesboro, Miss.	" 23
Wanilla, Miss.	" 16	Enterprise, Miss.	" 24
Jackson, Miss.	" 17	Laurel, Miss.	" 26
Hattiesburg, Miss.	Dec. 19, 20	Vosburg, Miss.	" 27
Gulfport, Miss.	Dec. 21	Louin, Miss.	" 28

BROTHER E. F. CRIST

Delaware, Ohio	Dec. 15	Cincinnati, Ohio	Dec. 24, 26
Chillicothe, Ohio	" 17	Hamilton, Ohio	Dec. 27
Columbus, Ohio	" 19	Dayton, Ohio	Dec. 28, 29
Springfield, Ohio	" 20	Tippecanoe, Ohio	Dec. 30
Midland, Ohio	" 21	Piqua, Ohio	" 31
Felicity, Ohio	Dec. 22, 23	Sidney, Ohio	Jan. 1

BROTHER A. J. ESHLEMAN

Pearcy, Ark.	Dec. 15	Havana, Ark.	Dec. 22, 23
Little Rock, Ark.	" 16	Dover, Ark.	" 24, 25
Ward, Ark.	" 17	Pleasant Grove, Ark.	" 25, 26
Judsonia, Ark.	" 19	Pine Hill, Ark.	" 27, 28
Helena, Ark.	" 20	Hattieville, Ark.	" 29, 30
Haynes, Ark.	" 21	Fort Smith, Ark.	Dec. 31

BROTHER A. M. GRAHAM

Carleton Place, Ont.	Dec. 15	Belleville, Ont.	Dec. 23, 24
Flower Station, Ont.	" 16	Stirling, Ont.	" 25, 26
Smiths Falls, Ont.	" 17	Havelock, Ont.	Dec. 27
Prescott, Ont.	" 19	Peterboro, Ont.	Dec. 28, 29
Brockville, Ont.	" 20	Lindsay, Ont.	" 30, 31
Kingston, Ont.	Dec. 21, 22	Haliburton, Ont.	Jan. 1, 2

BROTHER M. L. HERR

Clinton, Mo.	Dec. 9	East St. Louis, Ill.	Dec. 19
Roseland, Mo.	" 10	St. Louis, Mo.	" 19
Sedalia, Mo.	" 12	Louisville, Ky.	" 20
Burton, Mo.	" 13	Cincinnati, Ohio	" 21
Jefferson City, Mo.	" 14	Columbus, Ohio	" 22
Farmington, Mo.	" 17	Pittsburgh, Pa.	" 26

BROTHER G. S. KENDALL

Reedley, Cal.	Dec. 15	Redlands, Cal.	Dec. 23
Tulare, Cal.	" 16	Ontario, Cal.	" 24
Kingsburg, Cal.	" 17	Riverside, Cal.	Dec. 25, 26
Fresno, Cal.	" 19	Somerton, Ariz.	Dec. 27
Bakersfield, Cal.	" 20	Phoenix, Ariz.	Dec. 28, 29
San Bernardino, Cal.	" 20	Chandler, Ariz.	Dec. 30

BROTHER W. H. PICKERING

West Tampa, Fla.	Dec. 15	Sanford, Fla.	Dec. 28
Arcadia, Fla.	" 16	Orlando, Fla.	" 29
Punta Gorda, Fla.	" 17	Apopka, Fla.	" 30
Tampa, Fla.	" 19	Arredonda, Fla.	" 31
Key West, Fla.	Dec. 22, 23	Pensacola, Fla.	Jan. 2, 3
Miami, Fla.	" 24-26	De Funiak Springs, Fla.	Jan. 4

BROTHER V. C. RICE

Spartanburg, S. C.	Dec. 15	Greenwood, S. C.	Dec. 22
Shelby, N. C.	" 16	Athens, Ga.	" 23
Lincolnton, N. C.	" 17	Atlanta, Ga.	Dec. 24, 26
Kannapolis, N. C.	" 18	Dallas, Ga.	Dec. 27
Charlotte, N. C.	" 19	Rockmart, Ga.	" 28
Gastonia, N. C.	" 20	Cedartown, Ga.	" 29

BROTHER C. ROBERTS

Dryden, Ont.	Dec. 15	Toronto, Ont.	Dec. 24, 26
Searchmont, Ont.	Dec. 16, 17	Markham, Ont.	Dec. 28
Sault Ste. Marie, Ont.	" 18, 19	Stouffville, Ont.	" 29
MacLennan, Ont.	Dec. 20	Baldwin, Ont.	" 30
Warren, Ont.	" 22	Uxbridge, Ont.	" 31
North Bay, Ont.	" 23	Haliburton, Ont.	Jan. 1, 2

BROTHER R. L. ROBIE

Bidding Springs, Okla.	Dec. 15	Tulsa, Okla.	Dec. 23, 26
Muskogee, Okla.	" 16	Sapulpa, Okla.	Dec. 24
Claremore, Okla.	" 18	Okmulgee, Okla.	" 27
Nowata, Okla.	" 19	Porum, Okla.	" 29
Coffeyville, Kans.	" 21	Tamaha, Okla.	Dec. 30, 31
Bartlesville, Okla.	" 22	Quinton, Okla.	Jan. 2

BROTHER E. D. SEXTON

Des Moines, Ia.	Dec. 10	Pueblo, Colo.	Dec. 18
St. Joseph, Mo.	" 12	Grand Junction, Colo.	" 19
Kansas City, Mo.	" 13	Ogden, Utah	" 20
Emporia, Kans.	" 14	Midas, Nev.	" 21
Newton, Kans.	" 15	Lovelock, Nev.	" 22
Garden City, Kans.	" 17	Los Angeles, Cal.	" 26

BROTHER T. H. THORNTON

Bellingham, Wash.	Dec. 15	Victoria, B. C.	Dec. 25, 26
Everson, Wash.	" 16	Port Townsend, Wash.	Dec. 27
Lynden, Wash.	" 17	Seattle, Wash.	" 28
Vancouver, B. C.	Dec. 19, 20	Everett, Wash.	" 29
Nanaimo, B. C.	" 21, 22	Marysville, Wash.	" 30
Ladysmith, B. C.	Dec. 23	Snohomish, Wash.	" 31

BROTHER D. TOOLE

Lawrence, Kans.	Dec. 15	Nebraska City, Neb.	Dec. 24
Kansas City, Mo.	Dec. 16, 19	Omaha, Nebr.	" 26
Lansing, Kans.	Dec. 17	Glenwood, Ia.	" 27
St. Joseph, Mo.	Dec. 20, 21	Red Oak, Ia.	" 28
Falls City, Nebr.	Dec. 22	Little Sioux, Ia.	Dec. 29, 30
Auburn, Nebr.	" 23	Sioux City, Ia.	Jan. 1, 2

BROTHER S. H. TOUTJIAN

Alvord, Tex.	Dec. 15	Grand Saline, Tex.	Dec. 24
Fort Worth, Tex.	Dec. 16, 17	Plano, Tex.	" 25
Dallas, Tex.	" 18, 19	Sherman, Tex.	Dec. 26, 28
Athens, Tex.	Dec. 20	Denison, Tex.	" 26, 27
Big Sandy, Tex.	Dec. 21, 22	Paris, Tex.	Dec. 29
Gladewater, Tex.	Dec. 23	Texarkana, Tex.	" 30

BROTHER C. A. WISE

El Paso, Tex.	Dec. 10	Oklahoma City, Okla.	Dec. 17
San Antonio, Tex.	" 12	Fort Smith, Ark.	" 18
Houston, Tex.	" 13	Little Rock, Ark.	" 19
Galveston, Tex.	" 14	Memphis, Tenn.	" 20
Dallas, Tex.	" 15	St. Louis, Mo.	" 21
Fort Worth, Tex.	" 16	Terre Haute, Ind.	" 22

BROTHER G. YOUNG

Ladysmith, B. C.	Dec. 14	Vancouver, B. C.	Dec. 28, 29
Nanaimo, B. C.	" 15	Langley Fort, B. C.	Dec. 30
Port Alberni, B. C.	" 16	Chilliwack, B. C.	" 31
Courtenay, B. C.	" 17	Cawston, B. C.	Jan. 2
Victoria, B. C.	Dec. 18, 19	Grand Forks, B. C.	" 4
Malahat, B. C.	" 21, 22	Trail, B. C.	Jan. 5, 6

BROTHER L. F. ZINK

Northland, Minn.	" 20, 21	Superior, Wis.	Dec. 26
Aitkin, Minn.	" 16	Barnum, Minn.	" 27
Thor, Minn.	" 17	Ogilvie, Minn.	" 28
Duluth, Minn.	Dec. 19, 22	Pease, Minn.	" 29
Northland, Minn.	" 20, 22	Willmar, Minn.	Dec. 30, 31
Two Harbors, Minn.	" 23, 24	Appleton, Minn.	Jan. 2

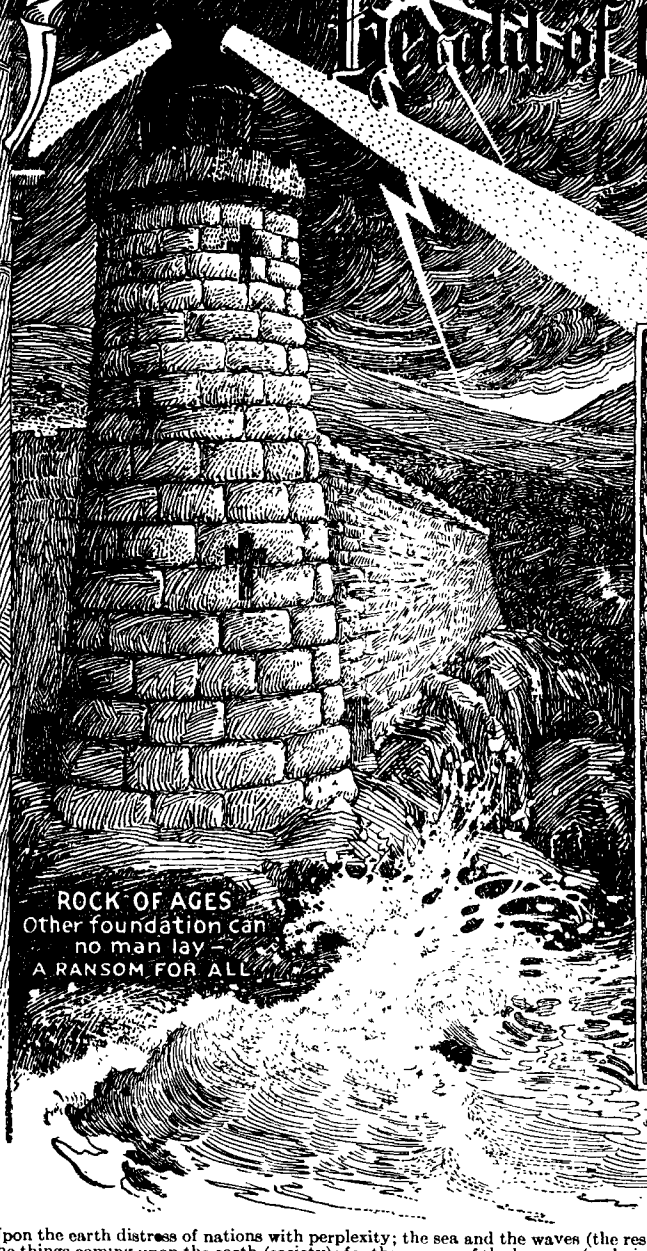
HYMNS FOR FEBRUARY

Sunday	.....	6 193	13 198	20 48	27 27
Monday	....	7 165	14 315	21 251	28 324
Tuesday	1 150	8 57	15 145	22 87	------
Wednesday	2 20	9 220	16 110	23 242	------
Thursday	3 108	10 13	17 284	24 264	------
Friday	4 134	11 197	18 67	25 150	------
Saturday	5 279	12 136	19 130	26 248	------

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

The WATCH TOWER

and Herald of Christ's Presence



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"Watchman, What of the Night? The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XLI SEMI-MONTHLY No. 24

Anno Mundi 6049—December 15, 1920

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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.

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

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

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CHARTS OF THE TABERNACLE

We have prepared and now have ready for distribution very desirable colored wall charts of JEHOVAH'S TABERNACLE IN THE WILDERNESS. They are printed by the lithographic process on white filled cloth, similar to that used for the Ezekiel Temple charts. The width of these Tabernacle Charts is 36 inches and the depth 27 inches. The upper and lower edges are protected by chemically treated tin strips; and the whole may be hung from two metal eyelets, attached. The charts depict the ground plan, drawn to the scale of 3 1-3 cubits to the inch.

These charts are amply large for the average size class. Price per chart, carriage prepaid, $3.00.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "TABERNACLE SHADOWS OF THE BETTER SACRIFICES"

Chapter IV: "The Great Day of Atonement"

Week of Feb. 6	Q. 25-29	Week of Feb. 20	Q. 35-38
Week of Feb. 13	Q. 30-34	Week of Feb. 27	Q. 39-42

New Tabernacle Shadows, with questions and notes, 25c each

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6¼"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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

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

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

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

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

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

SERIES VII, *"The Finished Mystery,"* consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, $1.00 in cloth, 20c in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XLI. DECEMBER 15, 1920 No. 24

ANNUAL REPORT FOR 1920

"The God of Israel is he that giveth strength and power unto his people. Blessed be God."—Psalm 68:35.

IT IS with much gratitude and thankfulness of heart that we acknowledge the blessings of the Lord bestowed upon his people and the work of spreading the gospel during the fiscal year which ended October 31st. As each arduous task has been met, we have realized how utterly impossible it is for earthly beings to accomplish the Lord's work without the strength and power given unto his people by Jehovah through our Lord and Master, Christ Jesus. The experiences of the church are so ordered and the Lord so graciously overrules them as to make all work together for good, because his people have been called according to his purpose and love him supremely.

The year 1920 must be noted as one of the most active years of the Society during the period of the harvest—a year in which many difficulties confronted the people of God, and which by the Lord's grace were met and his will concerning them accomplished. In almost every part of the field the brethren have worked in exact harmony, realizing the fact that the Lord himself is directing the work and that he has set the members in the body as it has pleased him, and that all things should be done decently and in order. Here and there some who have taken themselves too seriously and have been impressed too much with their own importance have hesitated and again have hindered; but their hindrance amounted to little or nothing. The Lord had his work performed in due time just as it should be expected. We are grateful in our hearts for all these experiences, accepting them as further evidences of the Lord's guiding hand and protecting care over his people. Then, again, the disturbed condition of the world, due to the fact that the old order is passing away and the fact that there is general discontent, distress and perplexity, has made the task of spreading the truth somewhat more difficult.

Early in the year we found ourselves confronted with a paper market at high tide and still rising, with strikes among printers; and it seemed that it would be almost impossible to publish the Society's journals. After taking the matter to the Lord and watching earnestly for his leadings, in a short while found ourselves in possession of a well-equipped printing plant with several first-class presses; and in due time the Lord brought forth fully consecrated brethren to man those presses and to do the work, so that during the greater portion of the year all the work on THE WATCH TOWER, THE GOLDEN AGE, and many of the booklets, has been done by consecrated hands, but one motive directing their actions, and that motive being love for the Lord and his cause of righteousness. It has been sweet experience to work with such consecrated brethren, knowing that each one had an equal interest in all that was being done; and above all, to know that the Lord was overseeing, directing, and protecting. When other journals and publications were required to suspend because of paper shortage or labor troubles, our publications went smoothly on. It is true that the cost of materials has been much higher, but the Lord has graciously provided the means; and with the close of the fiscal year there is every reason to rejoice. We count all the trials joy, because these experiences constitute proof certain that the spirit of God that leads unto glory has been resting upon those who have been humbly trying to glorify his name by spreading the glad tidings.

When THE GOLDEN AGE was launched, it will be recalled by many readers of THE WATCH TOWER that the Office Manager announced at a public convention that the President of the Society had inquired of him if he thought it were possible to get the circulation of THE GOLDEN AGE to four millions within one year. Of course such a statement was thought to be a joke by many who heard it. Such a thing was thought to be impossible. But with the issue of September 29th—before the end of the first year—the circulation of THE GOLDEN AGE reached a mark considerably above four millions, carrying a message which we believe is now due to be given to mankind. Some appreciation can be gained of the volume of work required when we state that more than 38 carloads of paper were used in issuing THE GOLDEN AGE during the year. The subscription list has gradually increased and the reports coming from people throughout the country show how much this part of the work is appreciated by those who care to know something about the meaning of these distressing times.

Notwithstanding the vicissitudes and tribulation through which the church has passed since 1916, the number reported as partaking of the Memorial in 1920 exceeded that of any celebration of that event within forty years. There has been a gradual and healthy increase in the numbers of those coming to a knowledge of God's great plan, and these have manifested a keen desire to make it known to their fellow creatures.

THE PUBLIC SERVICE

The attendance at public meetings during the year and the interest manifested by those who have attended is positive proof of an increasing hunger among the order-loving people of the world for more of the consoling things that come from the Lord. The total number of public meetings held during the year by American brethren alone who have been engaged in the service under the supervision of the Society is 3,429; and the attendance at these meetings aggregates 582,427. The interest at public meetings has been specially marked in European countries. Brother Rutherford has made a tour of a goodly portion of Europe; and Brother Macmillan another portion; and the interest at all places visited has been greater than ever before manifested.

During the year there have been 104 American brethren engaged in the Pilgrim service. These have made a total of 6,853 visits, and have held 10,641 class meetings, with a total attendance of 498,128. The total number of miles they traveled is 627,949.

By comparison it will be observed that the attendance at the public meetings during the year 1920 was more than five times as much as during the preceding year. The friends generally have taken hold of the public meetings with an earnest zeal befitting those who are members of the house of the Lord, and have procured good halls and advertised well; and where this has been done the attendance has been unusually good, with a manifestation of interest which has never before been so great.

THE MESSAGE OF THE HOUR

The church is awake to the fact that the evidence is overwhelming that the old world began to end in 1914 and is rapidly passing away, and that the Scriptures prove conclusively that with the passing of the old and the beginning of the new order restitution blessings will begin to flow to the people, and that the complete passing of the old order and the inauguration of the new will be seen by the present generation, and that there are millions of people now living on the earth who will witness this change, many of whom will have the opportunity of rendering themselves in obedience to the new order and of being blessed with restitution to life, liberty, and happiness. The Scriptural proof of these points is so clear, so cogent, and so forceful that it is entirely unanswerable, and the opponents of the truth do not attempt to answer.

It was thought well to print the lecture of the President of the Society on this subject in book form, which has been done; and at meetings held during the last month of the year these booklets were ready for sale and were sold. The demand for them has been very great. In the United States the first edition of 100,000 has been nearly disposed of and another edition of 100,000 is being put on the press.

This book has been translated into seventeen languages and is being printed as rapidly as possible, and translation into other languages is progressing. During the recent visit of the President of the Society to European countries printing plants at various places were started and there are now off the press or in course of preparation in various European languages a total of more than 500,000 volumes; and these are being sold to the people at an unprecedented rate.

There is no explanation for this except that this message is the one the Lord desires now to go to the people as a witness before the final and complete end; and that he will have it thus carried to all nations as a witness before the end comes. Everywhere the friends are realizing the privilege of giving out this message. All the public speakers are using the same subject: "Millions Now Living Will Never Die"; and other means are being used to call the people's attention to this message of consolation at this time. The Lord is affording a wonderful opportunity for all the consecrated now to devote their talents of time, energy, money, etc., in the publication and proclamation of this message. It is impossible for any of us to appreciate fully the fact that Satan's empire which has dominated and oppressed the human race for six thousand years is now rapidly disintegrating, and that another greater power, the kingdom of the Lord, is now being established, which kingdom will never have a successor, but which shall stand forever, and which shall be the means for blessing with life, liberty and happiness all the peoples of earth who desire thus to be blessed.

COLPORTEUR WORK

At the beginning of the fiscal year there were only 225 active colporteurs in the field. The number has now increased to 350, all of whom are devoting their entire time to the service. The colporteurs have made a splendid record this year. Besides selling a number of books, they have taken many subscriptions for THE GOLDEN AGE and THE WATCH TOWER.

In addition to the colporteurs there are reported to this office 8,052 class workers. While we are pleased indeed with the work done by the local workers in the classes, it is the colporteurs who have made the best record. Colporteurs and class workers together have sold during the year Scenarios, miscellaneous books, seven volumes of STUDIES IN THE SCRIPTURES (including the Zg), to the number of over 600,000 volumes. Adding to this the books furnished by the home office to those speaking foreign tongues who reside in the United States, the total output for the year has been 641,022 volumes. Further, the class workers and colporteurs have obtained 139,514 subscriptions to THE GOLDEN AGE; and in addition to this, distributed a large number of sample copies of that magazine. This part of the work makes a very gratifying showing for the year.

While we are indeed thankful to the Lord and glad for such a showing, we hope that the year now beginning will show a much greater record. Some of the dear ones cannot give all their time to the colporteur service, but only a few days. We urge all who can devote their entire time to do so. There is no better means of spreading the glad tidings than through the colporteur work;

and those who engage in it give testimony of great personal blessings. We strongly urge the class workers and the colporteurs everywhere that when they make a sale of only the "Millions" booklet, the name and address of the purchaser be kept, and after allowing them time to read it, call again and canvass them for "The Finished Mystery", and then for all the volumes. We hope to see a great increase in the output of "The Finished Mystery" in the next few months; and the indications are that this will be the result.

CORRESPONDENCE

During the year the correspondence has been unusually heavy and the office force has worked industriously to handle this in conjunction with the other work. Letters to the number of 183,125 were received during the fiscal year; and 145,452 were dispatched.

CONVENTIONS

The Society has held thirty-six general conventions during the year, to say nothing about the many local conventions the friends have arranged. These gatherings have been not only seasons of uplift and encouragement to the brethren generally, but have greatly stimulated the friends everywhere to an increased zeal and earnestness in the proclamation of the Lord's message and in the preparation of themselves for his kingdom, which is now being established.

ANNUAL MEETING

Agreeable to the provision heretofore made by the shareholders of the Society, the annual meeting for 1920 was held at Pittsburgh, Pennsylvania, on the 31st day of October last. This meeting was held in conjunction with a three-day convention at that place. About 900 friends attended the convention, and 2,500 of the public a Sunday afternoon meeting addressed by Brother Van Amburgh. The 31st coming on Sunday, the annual meeting was formally held on Monday, November 1.

The meeting was called to order by the Vice-President, Brother Wise, who presided in the absence of the President. At that time Brother Rutherford was in Europe, carrying out certain work that had been outlined for him there. A report from him was read to the convention, briefly reviewing the year's work. A report was made also by the Secretary and Treasurer to the convention. The scope of the work generally was discussed by other members of the office staff.

Brother Van Amburgh, as Secretary and Treasurer, has been connected with the work at headquarters longer than any other person in the service, and in his report to the convention he stated that the work at the Bethel during the past year has been the most efficient ever known. During the year 130 persons have been employed at the Bethel headquarters and each one has done with his might what his (or her) hands found to do. There being no officers to elect this year, after the reports were heard and discussed and a season of sweet fellowship enjoyed, the annual meeting adjourned. During the convention many of the friends visited the burial place of Brother Russell; and on October 31—the anniversary of his change—a large number assembled at the cemetery and there held a memorial service in honor of the memory of our beloved Pastor, who has gone to his reward in the kingdom.

FINANCIAL

Members of the Society supporting the work with their "Good Hopes" are always glad to know, of course, of the financial condition. It is with pleasure that we give the report this year and with gratitude to the Lord for his supply of the funds with which to carry on the work. The policy long ago established by Brother Russell is still carefully followed, viz., to lay out the work for the year and carry it on to the extent that the Lord indicates by the amount of money contributed, it being the practice never to contract any debts but to pay the bills as we go. We append a brief summary of the state of the finances:

Balance on hand, November 1, 1919	$ 15,706.60
"Good Hopes" receipts, 1920	201,100.00
	$216,806.60
Expended in foreign work through foreign branches	$ 68,887.63
Special free literature	82,231.98
Pilgrim service	28,388.98
Public meetings—publicity	17,273.63
Conventions	1,357.18
Office, household and current expenses	16,384.85
Balance on hand, November 1, 1920	2,282.35
	$216,806.60

FOREIGN WORK

When the World War came on the coöperation in the work between the home office at Brooklyn and the branch offices throughout the world was very much hindered; and when in 1918 the persecution became so great in America, the relationship between the home and the foreign offices was practically severed. We are pleased to report, however, that since then the former relationship of union in activity, as well as in spirit, has been fully revived, and the work in foreign fields is progressing to the Lord's glory and to the edification of his people. No representative from the home office had been able to visit the European offices since 1914 until the present year, when the President of the Society, upon the urgent request of the foreign brethren and upon the advice of the Board of Directors at the home office, made a visit to Europe.

GREAT BRITAIN

As heretofore stated in these columns, the President of the Society visited Great Britain in the month of September and found the classes in a healthy spiritual condition and rejoicing in their privileges of service. From the British Branch we have the following summary of facts relative to the work:

During the year there has been an average of 46 engaged in the colporteur service; and 24 others have given a portion of their time to that work. The Seventh

Volume has not been sold extensively for the reason that the supply was very limited. Now a goodly supply is on hand and this portion of the work will be pushed rapidly. During 1920 there have been put out STUDIES IN THE SCRIPTURES to the number of 83,722 volumes, which is a large increase over the previous year. In addition to this, Mannas, Scenarios, Sermons, booklets, etc., to the number of 40,129 have been distributed. The volunteer work shows an increase in the last year, about three times as much free literature having been distributed as during the year 1919, the total amount distributed being 4,300,000 copies of THE BIBLE STUDENTS MONTHLY.

The Pilgrim service shows a good result, 1433 visits having been made to classes; and 727 public meetings held, with a total attendance for the latter of 107,536. During the year fifteen conventions were held, which have proven a great spiritual uplift to the brethren and an encouragement to them to push forward with greater zeal in the Lord's work.

In addition to the regular public work the British Branch has inaugurated a country extension work, two brethren traveling together on a motorcycle with a side car, visiting the smaller towns and holding public meetings, and being followed by a colporteur. During the year 461 such meetings have been held, with a total attendance of 13,000, and with the result that 6,169 volumes were sold. The work has proven very profitable and helpful to those engaged in it. We quote from a letter from the Manager of the British Branch:

"Your recent letter respecting the financial aspect of the British work has urged some brethren to give closer attention to the home needs; and on the other hand, it has had the effect of making some think that the British office is extravagant with the money given to its care. You know that the work here is conducted on the most economical lines possible to us. While your letter does not make any profession of covering the whole situation, it does reveal the fact that the British work has always had to depend upon the head office for support. In recent years this has taken the form of our using money due the home office for goods, etc. No doubt your letter will help the British friends to realize something more of the care of the home work, and probably awaken them to the fact that there are large areas of the world which are waiting for the Lord's message—"this gospel of the kingdom"—this gospel of its imminence which must be proclaimed before the full revelation of the Lord. I am sure the British friends will want to have their share in sending the message afield as well as giving the witness at home.

"As we stand in the opening days of a new year, we look forward with pleasure and joyful anticipation to service for our dear Master during the days that are awaiting us. With the joy of the truth in our hearts, compassed by the love of God, and filled with the spirit of holiness and service, we want to be ready to do whatever our divine Master shows us is our work, and to go wherever he may lead. The immediate work which is shown to be at our hand is the distribution of the special number of THE GOLDEN AGE. I am glad to be able to report that very many of the classes are taking up this work quite readily. Some small classes have intimated that they do not see their way to engage in the work, and there are some members of the classes who hesitate to join with their brethren in giving out the message which this number contains. I have no doubt that very soon there will be unanimity of thought and purpose among the brethren and that the church of God in this part of the harvest field will give this witness, telling all Babylon not only that it has taught untruth, but that its whole position is wrong in the sight of God and is positively injurious to men. Some of those who know of the work hesitate to go forward to it because they say they fear they are not paying enough attention to their own spiritual needs. These seem to be like those in Gideon's army who, taken down to the water, were tested of the Lord as to their fitness to be his agents, and who, instead of showing their activity and readiness for service, bent down or lay down by the water that they might get such a draught as would satisfy them. Evidently the Lord wants his people to be ready to use the truth that he has given, and we seek for ourselves (and would urge others to the same mind) to be ready for the Lord whenever he might call. It is evident that the Lord has not given us the water of truth merely to enjoy it, but that we might get enough for our purification and for his service."

CANADA

The Canadian Branch was removed from Winnipeg to Toronto because the latter city is more conveniently located for the service of the friends and the public. The office is located at 270 Dundas Street West, Toronto, Ontario. The work accomplished by this branch during the year has been very gratifying. The persecution which came upon the Canadian brethren because of their faithfulness to the truth has served only to stir them to greater zeal and earnestness for the Lord, rejoicing in this evidence that the Lord is directing them.

During the year there have been ten Pilgrims engaged in the service. The total attendance at the public meetings held by these brethren has aggregated 102,394. They also visited the classes throughout Canada and held many private or parlor meetings, which have been uplifting and helpful to the friends. Additionally, there have been twelve general conventions held in the Dominion during the year.

Because of the scarcity of paper, the volunteer work has not been so great, yet the friends in Canada have distributed approximately one million copies of free literature, and besides have used the newspapers largely in advertising the publications.

During the year thirty colporteurs have entered the field of service and have made a splendid record; and others have signified their intention of entering soon.

THE PHOTO-DRAMA OF CREATION has been well received everywhere in Canada. Halls have been overtaxed. As is well known, the PHOTO-DRAMA is not now in good condition and the means are not at hand to-

renew it; but with such equipment as is available it has been shown to good advantage in a number of places. In Canada alone the attendance at exhibitions has been approximately 70,000.

Since the lifting of the ban on the literature in Canada there has been a wide sale of "The Finished Mystery", total sales of the cloth-bound and paper-cover editions exceeding 65,000.

Although this office has been established only a short while, the correspondence has been quite large. Letters received during the fiscal year numbered 12,093; and letters dispatched, 23,787. Opening the office at Toronto has proved a great blessing to the friends, as it is much more conveniently located for the carrying on of the work.

The work during the year has cost the outlay of considerable money, but although Canada is one of the new branches of the Society, we are pleased to say that it has been practically able to take care of all its expenses up to this time. The dear friends have responded nobly, giving evidence of their full consecration and devotion to the Lord.

Persecution has been heaped upon the Canadian brethren by some politicians, aided by the clergy. Instead of hampering the work, this has had a tendency to advertise the truth and call attention of the people generally to the fact that the Bible Students are being unjustly persecuted, and, desiring to know the reason, they have been led to read much of the literature. So again we find, as St. Paul stated concerning his experience: "Some indeed preach Christ even of envy and strife". Because of the envy and strife manifested toward the Bible Students of Canada, the truth has been more widely advertised and there is an ever-increasing interest in the message of Messiah's kingdom. Everywhere the public meetings are better attended than ever before, halls being packed and the attendants eagerly listening to the message. We feel very grateful to the Lord for his manifest blessings upon his work in Canada.

CENTRAL EUROPE

The World War greatly disorganized the work in Central Europe; but we are happy to report that now the work is progressing rapidly. On the occasion of the visit of the President of the Society to Central Europe, opportunity was taken to organize the work on a more efficient basis. After consultation with brethren from several of the countries it was deemed for the best interests of the work that a Central European office be opened, which was accordingly done. This office will be known as the Watch Tower Bible & Tract Society's Central European Office, and for the present will be located at Zurich, Switzerland; but it is expected that it will be moved shortly to Berne, Switzerland. The countries under the supervision of this office are Switzerland, France, Belgium, Holland, Germany, Austria, and Italy. Brother C. C. Binkele has been appointed manager of this office, and under the direction of the Society will have general supervision over the work in the countries named. All orders intended for the home office and remittances to the home office from any of the seven countries above mentioned will be made through the Central European Office. This will be more convenient for the friends and will save loss on exchange of currency. A supply of literature will be kept at this office for the purpose of supplying the needs of the friends in those countries.

Certain of the brethren, fully consecrated to the truth, organized a printing establishment in Switzerland and fully equipped it with good presses and fonts of type in many languages; and the Society has an unusually favorable arrangement with this printing concern for the publication of its European literature. This office is now preparing a quantity of literature for use in these countries; and during the recent visit of the President to Europe, printing orders were put on the presses in Great Britain, the Scandinavian countries, and Switzerland, and there are now completed or in course of preparation 550,000 volumes of the book, "Millions Now Living Will Never Die," which, besides the English edition, is being translated and published in Dano-Norwegian, Finnish, Swedish, French, German, and Hollandish. At four public meetings addressed by Brother Rutherford in a small portion of Europe 5,050 of these volumes were sold. This is a sample of the earnestness with which the people are grasping for the truth. There never has been manifested such interest in Germany as at this time. Great crowds are coming; and while the opposition is rising, the truth is also rising.

OTHER LANDS

In addition to the languages above mentioned, the "Millions" booklet is being translated in the Malayalam and Burmese dialects for use in India, in addition to a large shipment of the English edition that is being forwarded there. The work in India is progressing in a very gratifying way.

We are pleased to report that the work in South Africa is also showing gratifying results.

The condition of the people and their desire for the truth makes it manifest from recent experience that there is a wide field of operation for the spreading of the glad tidings in the Near East. In Syria there are many Christians among the Syrians. Among the Arabs there are also a number of Christians; and even some of the Mohammedans have a hearing ear. After looking over the field it was deemed to be in harmony with the Lord's will that an effort should be made to give a wide witness of the truth from Damascus on the north to Egypt on the south, and along the Nile, among the Christian people. Almost every one in this territory speaks and reads the Arabic language; therefore arrangements have been made for the translation of the "Millions" book and other literature into the Arabic for use among these people; and by the Lord's grace we will push the work as he seems to indicate his desire by the supply of the necessary funds with which to do it.

PALESTINE BRANCH

It seemed proper and necessary that a branch office of the Society be established within this territory where a

supply of the literature could be kept and from which it might be distributed. Accordingly a branch office has been established at Ramallah, Palestine, which is within sight of the city of Jerusalem. It will be known as the Palestine Branch, the address being: Watch Tower Bible and Tract Society, Ramallah, Palestine.

The Scandinavian countries of Sweden, Norway, Denmark and Finland have made a splendid record during the year past. A great many books have been published and distributed. Brother Macmillan is now making a tour of those countries and reports indicate that the meetings are well attended, houses being crowded everywhere and large numbers availing themselves of the opportunity to purchase after the lectures the book "Millions Now Living Will Never Die".

While we have no detailed report as yet from Australia, the general reports indicate that the work in that part of the field is in splendid condition. Brother MacPherson is now making a tour of Australia and New Zealand, holding public meetings with splendid results.

The new branch established at Cluj, Roumania, from which the work in Roumania and Hungary is directed, is making splendid progress also.

The Jugo-Slavs are an orderly people, many of whom are Christians; and we hope to give the witness to them as soon as the Lord opens the way for the publication of literature.

The "Millions" booklet is being prepared in the Greek language, and together with other literature of the Society in Greek will be used in further promulgating the truth in Greece and the Isle of Crete.

The work in Poland is more particularly under the supervision of the Polish Branch of the Society situated at Detroit, Michigan. We note with joy the great interest manifested by the Poles, both in America and in foreign countries. Practically all of the seven volumes are now translated into Polish and some of them into Russian, and the "Millions" book is being translated into both of these languages also.

Additionally, the work among the Hungarian, Lithuanian, Croatian, Servian and Ukrainian population in this country is progressing well, many manifesting a deep interest in the study of God's wonderful plan.

There is a great incentive for the Lord's consecrated little ones now to bend their efforts in giving this world-wide witness before the final end and before the complete establishment of Messiah's kingdom. As we look back over the year past, we can truly say in the language of our text: "The God of Israel is he that giveth strength and power unto his people. Blessed be God." We give praise to him and to our Lord and Savior Christ Jesus for all their mercies and loving-kindness bestowed so bountifully upon his children during the year just ended. We believe that the year opening will be one of unprecedented opportunity for spreading the message of the kingdom. How much longer thereafter we may be permitted to make known the message, the Lord himself knows. Let us be up and doing and be vigilant while it is yet called day!

EUROPEAN TOUR

[CONTINUED]

ON SUNDAY morning, October 3, the vessel on which we were travelling dropped anchor near the little town situated on the island of Kaxo, one of Italy's Mediterranean possessions. When boarding this vessel at Athens we had been informed that no more passengers would be taken on but that many would be discharged on the Isle of Crete and we would have more comfortable quarters. Exactly the contrary was the case. At each port on the Isle of Crete many passengers boarded the vessel and few left; but the little Italian settlement above mentioned, being the last port of call on the journey, marked the climax of loading the ship. During the war a great number of Italians were removed from Egypt and put on this island, and now they were taking advantage of the opportunity to return with all their effects to Egypt to work. The sight that greeted our eyes cannot be appreciated by verbal description. A fleet of small vessels put out from the shore and a great crowd of people came, bringing all of their earthly possessions. They had their household goods, blooming flowers in pots, birds in cages, chickens tied together, geese and ducks. They brought pigs and goats, sheep, dogs, and cats; and all these live animals (and probably many more that were not as readily discerned by the naked eye) were brought aboard. Every available quarter of the vessel was occupied—the hold, the few cabins, the dining room, the kitchen, the decks—and it was impossible to walk about with any degree of ease. Men, women and children, together with pigs, goats and other animals, slept on the open deck amid filth that words could scarcely describe.

DIFFICULTIES, DANGERS, DELAYS

The three members of our party who had chosen the deck as their place of habitation were pleased that they were not compelled to stay down in the cabin, but at least could have the fresh air, if nothing else. The vessel upon which we traveled could hardly be digified with the name ship as that term is used in modern times. As we left the Kaxo port there were 572 human beings aboard, as well as many other living creatures. We now began to realize the great peril to which all aboard were subjected. The decks were literally lined with combustible materials, and in many places poor people were preparing their food with the aid of oil lamp fires, while the men and some of the women constantly smoked cigarettes and cast burning matches about the deck. Had a fire started aboard it would have been impossible to save scarcely any one. No wireless apparatus was carried and therefore no distress signal could have been given to any other vessel. There were only two available life boats, which would hold but fifty people at the outside;

and from the subsequent action of the officers of the ship doubtless they would have seized these and let the passengers perish.

Seeing the peril to which all this company was subjected, the members of our party drew together and asked that the Lord would protect us and that he would take us safely to shore. Without a doubt we can say that we were miracles of his grace, because the sea was kept calm and the vessel finally plied safely into the harbor at Alexandria; and we gave thanks to the Lord for his loving provision for all of us. Once in the harbor, we thought we would land quickly; but such was not the case. Medical officers came aboard and ordered the ship fumigated before any one should land. It stood all day (Tuesday, October 5) in the harbor; and late in the afternoon weighed anchor and pulled up to a pier. Then there was a long wait for personal examination, inspection of passports, etc.; and about 7.30 p. m. the captain and other officers, dressed in citizens' clothes, abandoned the vessels and left the passengers to look after themselves. There was no drinking water aboard; there was an insufficiency of food. Some of our party had not partaken of a meal for more than three days. We waited and darkness came on, but still there was no opportunity of landing. We called to a medical officer, who came aboard, and after we talked with him a moment he manifested indignation that the Captain had taken aboard a crowd of people under such circumstances, and furthermore, that he had left them in the condition they were. He remarked: "If you have to stay on this boat tonight, I will stay with you; but I will do everything in my power to get you off".

FINALLY TO LAND IN EGYPT

He then sent for the chief of police and after another long wait this official came aboard, and seeing the situation, he immediately ordered that all passengers whose passports had been examined be permitted to land. It was only through the courtesy of the officers of Alexandria that we were permitted to land that night. When we reached the hotel and sat down to a well-prepared supper, we were indeed grateful for the manifestation of all the Lord's favor to us and gave him thanks.

We deemed it a duty to enter a protest against such treatment of human beings; consequently a formal document was drafted, addressed to His Excellency, E. Venizelos, Premier of Greece, a copy of which was sent to the American and the British consuls at Alexandria. We hope this may result in better provision being made for the people of Greece who are compelled to travel on the high seas. We are grateful, however, for all these experiences, because through them we were enabled to see how many people are compelled to live, and to sympathize more fully with the groaning creation.

We were now entering the land of Egypt— the land of darkness, which has without doubt been one of the chief operating places of Satan for many centuries past —the land which lies adjacent to the promised land, Palestine, and evidently chosen by Satan as the place of his operation in attempting to thwart the purpose of Jehovah. God has permitted him to operate, exercising all of his power; but ere long, as the Scriptures clearly indicate, he will be shorn of his power and the land of Egypt will emerge from the darkness into the light.

THE GREAT PYRAMID

On the 6th of October we arrived at Cairo, the modern portion of which is built practically on the site of the home of the Pharaohs. The object in Egypt which holds such great interest for the Christian is the Great Pyramid of Gizeh. Some of our party had not heretofore seen it. All were anxious to view it. We spent a few days in and about the Pyramid, examining the wonders of its construction and the lessons it teaches in symbol.

Readers of THE WATCH TOWER are familiar with the description given of the Great Pyramid in these columns and in the STUDIES IN THE SCRIPTURES. They are aware of the fact that tremendously large stones were used in the construction of this "witness unto the Lord in the midst of the land of Egypt", as it is spoken of by the prophet Isaiah. There is a question, of course, in the minds of Bible students as to how these mighty stones were placed in the structure, seeing that such would be a difficult task even with the aid of the most modern machinery. After carefully viewing the Pyramid and its surroundings, the conclusion reached as to its construction is this: That a course of stones was first laid level with the ground; then the sand was drawn up even with the top of that course and the next course of stones was pulled up on skids resting on this sand. Thereafter, as each course of stones was placed, the sand was pulled up further, thus furnishing a means of raising the stones. The great quantity of sand and debris round about the structure clearly justifies this conclusion.

Our moving-picture brethren made some pictures of the Pyramid and surroundings, the like of which have not heretofore been made so far as we know; but which will bear out the conclusion that the stones were raised and placed in position in the manner above suggested.

WHY BUILT?

There has been much discussion among scholars as to the reason for building the Pyramids. A short distance south and east of the Great Pyramid stands another pyramid, and still another further south. A few miles up the Nile is a number of smaller pyramids. The Sphinx stands to the southeast of the Great Pyramid, and between the Nile and the larger pyramid nearest the Pyramid of Gizeh. Near the Sphinx at one time stood a great temple, and extending from it to the pyramid standing nearest to the Great Pyramid was a subterranean passage. The evidence seems conclusive that this temple, the Sphinx, and the pyramid connected with them by the underground passage, as well as all the other pyramids thereabouts, with the exception of the Great Pyramid, were built under the direction of Satan for the specific purpose of diverting the minds of the people from the lessons taught by the "witness unto the Lord", and to blind them as to God's purposes.

We first examined the construction of the pyramid

standing next to the one around which our interest centered. From a distance it looks very much like the Great Pyramid; but on closer inspection it is seen that the stones are not placed in symmetrical order. The entrance to this pyramid is on the north side, just as in the greater structure. Through it one enters upon a downward passage extending to the center of the building, which was used as a tomb, being connected by an underground passage with the temple above mentioned. Without a doubt this pyramid was used as a place for burial of the dead; and with this indisputable evidence before their minds, men have long concluded that all the pyramids were built for the same purpose, including the Great Pyramid. Hence the majority of men today who have ever thought about the subject believe that all the pyramids of Egypt are tombs of the dead, and thus Satan has accomplished his purpose by building the counterfeit and thereby diverting the attention of mankind from the true significance of the Great Pyramid, which was built under the Lord's supervision. The temple above mentioned was the place for Satanic worship: and the installing of the Sphinx at this point, which was also an object of worship, was another attempt to keep Satan and his power before the minds of the people and to divert their attention from the Lord and his plan.

A close examination of the Sphinx discloses that its body was intended to represent that of a lion. It has the face of a man, with wings appearing back of the head. This same design was followed in the figures made by the ancient Egyptians, some of which, cut out of solid stone, are exhibited in the British Museum in London. In cases where the whole figure has been preserved the feet are seen sometimes to be those of an ox. And thus Satan has again tried to misrepresent the divine attributes.

SATAN'S DEVICES: DECEIT AND PRIDE

Nearly all visitors in Cairo are directed to the museum. We visited it also. Among its exhibits are a great many things of Satanic origin. Much has been said and written about the preservation of dead bodies, called mummies. In this museum may be seen the preserved bodies of men and women who, it is claimed, were of the old royal line of Egypt—Rameses Second and Third, for instance; and others. These mummies are taken from the tombs which are found in the numerous pyramids along the Nile. Here again appears an attempt on the part of Satan to dispute God's purpose concerning sinful man. It was the decree of Jehovah, upon entering his judgment against disobedient Adam, that "dust thou art and unto dust shalt thou return". The preservation of the bodies of these Egyptian rulers who represented Satan was, without a doubt, an attempt on the adversary's part to dispute the decree of Jehovah. By these silent mummies Satan has said: "I will prove that the decree of Jehovah is not true; these shall not return to the dust. Their souls are immortal and will live somewhere else and will not die. Their bodies I preserve and exhibit as visible evidences that the decree of Jehovah is not true." And thus he has deceived many. There would seem to be no other reasonable purpose in preserving these human bodies.

The museum also contains a large number of statues of rulers of ancient Egypt; and upon the face of each of these figures is an expression of apparent superiority over others and of disdain for others—this doubtless one of Satan's designs to establish the "divine right of kings" to rule over the peoples of earth. Truly, Satan, the God of this world, has blinded the minds of men, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them". But thanks be to God, the day is at hand, the light of Messiah's kingdom is beginning to shine, and soon this fraud and deception will be exposed, the darkness dispelled and the light of truth beam forth upon the faces of men everywhere, until even darkest Egypt shall become a land of light, truth and rejoicing.

WITNESS IN THE LAND OF DARKNESS

The greater number of inhabitants of Lower Egypt are Arabs, most of whom are in total darkness concerning the plan of Jehovah. Many are Mohammedans; some few claim to be Christians, but even those have perverted views of God's purposes. They seem, however, to be a kind-hearted people, willing to be taught; and when we talked to them privately concerning God's wonderful arrangement for the blessing of mankind they listened with a keen interest. It seems that the time has come for this dark land to have a witness to the truth. As we looked over the situation our conclusion was that it would be pleasing to the Lord that an effort be made to give them the truth, and we are watching his leadings towards providing the ways and means for giving a wide witness throughout Egypt concerning the incoming of Messiah's kingdom of righteousness. The fact that in Egypt there are many Catholics and Protestants, who have made a pretext of teaching Christianity, puts this land into the class mentioned by the Lord when he said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come".

The people of Egypt, like those of many other places, are priest-ridden. They must have an opportunity to know the truth. The truly consecrated children of God who have been favored with a knowledge of the divine plan now have before them the opportunity of giving this witness in fulfillment of the Lord's command, and to his glory; and we believe those throughout the whole world who enjoy present truth will respond to the extent of their ability and talent in spreading the glad tidings of the kingdom to the peoples of Egypt, as well as those in other parts of the earth. One's heart goes out to these people in pity; and when mingling with them, he becomes more and more convinced that now is the time to tell them about the kingdom before it is fully established.

This valley of the Nile, famed for its fertility, produces wonderful crops. It is tilled almost exclusively by a poor, ignorant class of people, the land being owned by lords who seldom see it, but who draw great revenue

from it. Thanks be to God for the approaching day of deliverance for the human race, when even these poor people shall build houses and live in them, and each one shall sit under his own vine and fig tree and none shall make them afraid. These Arabs live in very poor homes; in fact, many so-called civilized people would not call them homes at all. They need the light and the Lord will see to it that they get it. The time seems to be opportune for the beginning of the work.

NEW AID IN THE GRAND GALLERY

Bible Students understand the significance of the various passages in the Great Pyramid, and these they have studied with the keenest interest, corroborating the Lord's plan as revealed through the words of the prophets and the teachings of Jesus and the Apostles. They have understood, and yet understand, that the Grand Gallery symbolizes the period of the Gospel Age, during which men have been called to the heavenly calling and have journeyed, figuratively speaking, up that passageway, looking forward to the completion of the church, and its glorification, pictured by the journey's end in the King's Chamber. Since the Grand Gallery represents the call to the heavenly position of divine glory, it must have an end. As constructed, the Grand Gallery is narrow and steep, and its ascent must be made cautiously and circumspectly. The ascent has always been difficult, until recently. On entering it this time, we discovered that steps have been built the full length of the passage, with an iron hand-railing on either side, so that now one walks up it as he would up a staircase in a building, with supports on either side. The writer was interested to know when this was installed. There are men about the Pyramid who have acted as guides for years. Several of these were sent for and closely questioned. They all agreed that the material was brought there and the construction of this stairway and iron supports began early in July, 1919, and the work was completed about the first of October, 1919. Immediately the writer recalled that it was about the first of July, 1919, that the idea was conceived of publishing THE GOLDEN AGE, the first issue of which appeared October 1, 1919. THE GOLDEN AGE announced, and continues to announce, that the establishment of Messiah's kingdom is at hand, that the time of restitution is here, that the old world has ended and the new is beginning, and that millions now living will never die.

Why, we might ask, did the Lord not permit the building of this stairway long ago? For many years pilgrims have visited the Great Pyramid and inspected its passages. The government has kept guides there to look after those who came. Why should the building of the stairway to make the Grand Gallery easy of ascent be deferred until the time indicated? Let each one draw such conclusions as he desires.

ENTERTAINED BY SHEIKHS

From the Pyramid our party journeyed some distance on camels to a settlement of Egyptians which is situated among the date groves. The sheikh of the settlement, with a great tribe, came out to meet us and showed much hospitality. The trees were laden with ripe dates. Some of the natives climbed up and brought down a quantity. A mat was brought and spread upon the ground. The sheikh seated himself upon it and invited Brother Rutherford to sit with him, and then native coffee and dates were served. The occasion was used as an opportunity to tell the sheikh and others who sat about something of the Great Pyramid, which was visible in the distance. These poor people are greatly in need of restitution blessings; and when the eyes of their understanding are opened to see the Lord's kingdom, happy will they be. Simple-minded and easily led, without a doubt they will readily walk over the "highway of holiness" and many hearts will rejoice to see them being brought back to the image of the perfect man.

Another day our party was entertained at dinner by the sheikh of Mena Village, located a short distance from the Great Pyramid. We were served with an elaborate repast and many kindnesses were bestowed upon us. It was known to these people that we were Christians and that we had come there to examine the Great Pyramid; and we told them in the simplest way we could something about its meaning, and how that the Lord's kingdom, which is silently testified of, was at hand. They listened eagerly.

It was in this vicinity that Moses was hidden in the bulrushes; but rescued and reared in the royal family, he became a mighty man in the land of Egypt and afterward led the people of God out of the midst of their oppressors. It was in this land that Joseph gathered the corn and conserved it for the feeding of the people during the long time of drouth. Happy will be the day when Moses and Joseph shall return to Egypt and, as representatives of the Christ, bless the people by feeding them with the bread that will sustain their lives forever.

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.

Our life, as a dream, our time, as a stream
Glide swiftly away,
And the fugitive moments we would not delay.
Haste, haste ye along, dark moments be gone,
For the Jubilee year
Rushes on to our view, and its dawn is now here.

O! at close of our day may each of us say,
I have fought my way through;
I have finished the work thou didst give me to do!
O! that each from his Lord may receive the glad word,
Well and faithfully done!
Enter into my joy, and sit down on my throne!

OUR ALL FOR THE KINGDOM

— JANUARY 16 — MATTHEW 19:16-30 — —

INQUIRY ABOUT EVERLASTING LIFE — JESUS ANSWERS WITH ANOTHER QUESTION — GOD'S INHERENT GOODNESS — THE GOODNESS OF HIS MESSAGE — A YOUNG MAN LACKING IN FAITH — RICHES AND THEIR DETERRING EFFECT — REWARD FOR SACRIFICE.

"Thou shalt love thy neighbor as thyself."—Matthew 19:19.

EARTHLY riches do not assure their possessor of continuity of life. The rich young ruler, whose name is not given, although possessed of an abundance of the things of this life, longed for an assurance of everlasting life. As a Jew he knew the law; he understood that God had made with this nation, and with no other, through Moses the mediator, a covenant, under which everlasting life might be attained. He perceived, however, that even the best men of his nation had failed to gain eternal life under this covenant, and that all had died. He had heard of Jesus, and how that "never man spake like this man", and he knew that in many respects his teachings were of a very positive character, and that his manner and instruction were not like those of the scribes and Pharisees, uncertain and equivocal, that he taught as one having authority, and knowing what he taught to be true. So when occasion presented itself he put the question: "Good Master, what good thing shall I do that I may have eternal [everlasting] life?"

Instead of answering his question directly our Lord inquired why he thus addressed him as "good". Jesus' words do not imply, as some have surmised, a denial of being good. Rather, he would impress upon the young ruler the import of his own language, that when he got his answer he might appreciate it the more. Our Lord's words might be paraphrased thus: Are you addressing me as Good Master from the heart, or only as a complimentary salutation? If you really believe me to be good, you must believe in me as a teacher sent of God, the All-Good. More than this, you must believe my testimony, that I proceeded forth and came from God, that I am the Son of God. If my testimony is untrue in any particular I am not good at all, but a falsifier, a hypocrite, a blasphemer. If, then, you call me Good Master from the heart, and believe that I am the "Sent of God", the Messiah, you will be the better prepared to receive my reply as the divine answer to your question.

Without waiting to require that the young man should commit himself definitely on the point involved, but content with merely raising the issue in his mind, our Lord proceeded to answer the question.

LIFE AND THE LAW

We are not to understand our Lord's answer to this young Jew, at a time when the Law Covenant was still in force, to be the same that he would give, or that we should give in his name, today, in reply to a similar inquiry. The young man was living under a covenant of works, of which the Apostle declares, quoting from the law itself, "The man which doeth those things shall live by them". (Romans 10:5; Leviticus 18:5) Neither the New Covenant nor the grace arrangement was yet in effect; and hence they were not operative toward this young ruler or anybody else. Our Lord could not properly direct the young man's attention to any other procedure than the keeping of the conditions of the Law Covenant, which was still in force. Anyway, this was what the young man inquired: "What good thing shall I *do* that I may have eternal life?" It was for this reason that our Lord did not say, as we should say today in answer to such a question: Believe on the Lord Jesus Christ; believe that he died for your sins, and arose for your justification, and accepting him as your Savior, present your life in full consecration of all its talents, powers, and opportunities to the Lord's service.

Our Lord did point out to the young man the only way to life everlasting then open—the keeping of the law. He well knew that the young man could not keep this law perfectly, and hence could not obtain everlasting life through it; but he would bring the matter before his attention in the most favorable form to be comprehended, without preaching grace, or any other feature of the divine plan not yet due to be announced. Hence the form of his reply.

The law was divided into two parts or tables, the first relating to Jehovah and the second to the neighbor. Our Lord ignored the first of these, realizing that the young man, so far from desiring to make or worship idols or another god, was seeking to know and to do the will of the true God. Our Lord would bring the answer down to the simplest possible proposition, and hence referred merely to the commandments respecting duty toward his fellow-creatures, and got the response that so far as the young man had discerned the matter he had kept the law; but although he kept its outward form, he realized that something was still lacking. He had no evidence that he had received any special blessing of eternal life, and wished to know of the Master what hindered, what he lacked of being a perfect man, keeping the law and meriting the reward of that law, life everlasting. No wonder Jesus, looking upon him, loved him! Everybody who loves righteousness loves those who are righteous, or who are striving to the best of their ability to come up to the mark of righteousness, perfection.

LIFE AND LOVE

Then Jesus told him plainly: One thing you lack. You have been endeavoring to keep God's law, and have done well, so far as the outward is concerned; but the spirit of the law you have not apprehended—the spirit of the law is *love*. The whole law "is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. . . . Love is the fulfilling of the law." (Romans 13:9,10) You have been getting the outside, or shell of the divine command, but have entirely overlooked the precious thing in it, the kernel, the essence—love supreme to God and love toward your fellowmen as toward yourself. Let me prove this to you, by suggesting that you demonstrate your love for your neighbors by disposing of your property for the assistance of poorer ones. Then consecrate your life in loving devotion to God's service, and come with me as my disciple, taking up the cross of ignominy thus involved.

The test was a crucial one, and manifested clearly the distinction between the letter and the spirit of the law. The test was too heavy for the rich young ruler. He had gotten the answer to his question, but oh! it was so different from what he had anticipated. He had felt comparatively well satisfied with himself, although realizing that something must still be lacking. He had rather expected Messiah's commendation, and perhaps some further advice, but nothing so radical. It was too much for him; he went away exceedingly sorrowful, says Luke; his countenance fell, says Mark; it was a sore disappointment. For the time being he could not think of accepting the Master's prescription; the dose was too bitter, and he must at least think the matter over well.

It has been supposed by some that this rich young ruler was Lazarus, the brother of Martha and Mary, whom Jesus awakened from the dead. However that may be and whatever course this young ruler may have subsequently taken, we are not informed; but of one thing we may be sure: he had learned a great lesson respecting the scope and significance of the law. He had ascertained the impossibility of his attaining eternal life under the Law Covenant.

THE DANGER OF RICHES

Our Lord took advantage of this episode to impart a lesson to his disciples, showing them the danger of riches—

any kind of riches: honor of men, political influence, many and large talents or abilities, social standing, fine education, and material wealth; for one may be rich in any of these senses. "It is hard for a rich man to enter into the kingdom of heaven." (Revised Version) Our Lord does not here undertake to explain why there would be greater difficulties for those possessing riches to enter into his kingdom, but from other scriptures we learn the reasons, and why it is that the heirs of the kingdom will be chiefly found among the poorer classes. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty." (1 Corinthians 1:26, 27; James 2:5) The rich are "called" in one sense of the word, but not in another; they are equally invited, but they are less likely than others who are poorer to accept the Lord's invitation and to present themselves according to the *terms* of the kingdom call. In this sense of the word called, only those who accept the call are meant; and they then divide themselves into two classes; those who make their calling and election sure and obtain the kingdom, obtain a part in the first resurrection to glory, honor, and immortality, obtain a place with Messiah in his throne, to share with him in his Millennial kingdom; and others who do not make their calling and election *sure*, either by becoming reprobates and subjects of the second death, or by a failure to manifest a sufficiency of zeal in the race for the prize, and on this account being remanded to the class known as the great company, who must come through great tribulation, washing their robes in the blood of the Lamb.

It is well that we note carefully what are the hindrances of these "rich", which prevent them from having as favorable an opportunity as their (in earthly respects) less favored brethren: (1) the possession of earthly good things, "riches," is less favorable to the development of faith, without which it is impossible to be pleasing to God; (2) these earthly advantages are more likely to develop pride, a serious barrier to every grace and an impossible barrier as respects the kingdom, which can be attained only through humility; (3) riches of any kind bring with them friends and associates of the earth, whose hearts being generally out of sympathy with the Lord and the kingdom will constitute them adversaries of the new mind, from whose influence it will be the more difficult to break completely away; (4) and summing up all of the foregoing, those possessed of such earthly riches have proportionately more to sacrifice than those who are poorer in these respects; and the greater the things sacrificed the greater the difficulty in performing the sacrifice.

JESUS THE RICHEST SACRIFICER

However, on the other hand, it may be said that whenever one who is rich in this world's goods (talents, etc.) does present himself a living sacrifice to the Lord and his service it witnesses to a deeper heart-loyalty than if he were poorer. It implies a greater sacrifice, and it implies also the exercise of greater opportunities in the Lord's service. The servant who has five talents and who uses them faithfully, and doubles them, accomplishes a greater work than the servant who, having one talent, uses it faithfully and doubles it; and our Lord's understanding of this matter is shown in the fact that according to the parable the one will have granted to him authority over ten cities, and the other authority over two, although both will be commended: "Well done, thou good and faithful servant". —Matthew 25:14-30.

If we would look for illustration showing wherein the rich in talents, etc., have been faithful, we would find at the head of the list our Lord himself, who "was rich, yet for [our] sakes he became poor". (2 Corinthians 8:9) As he was richer than all others in every sense of the word, so proportionately his sacrifice was greater than that of all others in every sense of the word, and his honor, glory, and power are greater. "He is lord of all." "God also hath highly exalted him, and given him a name which is above every name." (Acts 10:36; Philippians 2:9) Similarly the Apostle Paul was rich—if not in money and property, he was at least rich in education, in social advantages and privileges, and in life's opportunities; and we may say that since the Apostle so faithfully sacrificed all these earthly riches for the sake of the privilege of preaching the gospel of Christ, his must have been a much larger sacrifice than that of the majority of men; and proportionately we anticipate that his reward in the kingdom will be great because he counted these earthly "riches" but 'loss and dross that he might win Christ and be found in him'—a member of the Anointed One.—Philippians 3:8, 9.

So then while we call attention to the fact that few will be in the kingdom who have had great opportunities, privileges, property, or other "riches" of this world, we nevertheless encourage those who possess this world's goods of any kind to consider that they thus hold within their grasp grand opportunities which, rightly used, will yield riches of grace, not only in the life that now is but also in the life that is to come, working out for them a far more exceeding and eternal weight of glory, proportionate to their sacrifices and faithfulness in their stewardship.

ASTONISHED AT HIS WORDS

We cannot wonder that the disciples were astonished to learn that few of the rich would enter the kingdom, for did they not see on every hand that the rich had the more important places in the synagogues and in the offices of the Jewish system? Did they not see that comparatively few of the poor in this world's goods were rated among the saints? No wonder they inquired, Where would the kingdom class be found if the rich were excluded? How, then, could the salvation which God had promised should come through his kingdom ever be attained?

The time for explaining these features of the divine plan having not yet come, our Lord contented himself with merely assuring the disciples that they must leave such a question to the Father; that the truth of his statement did not imply that no kingdom could be formed, but that with God the matter was possible, and that his original promise to Abraham would be fulfilled, a kingdom class be selected, and the blessing of salvation be communicated through it. To have told them of the rejection of the Jewish nation, all except the "remnant" of believers, mainly the poor, and to have explained to them that the elect church, the elect seed of Abraham, would be completed from among the Gentiles, of a similarly poor class as respects this world's advantages, would have been going beyond what was then due to be explained, beyond what the disciples would have been able to comprehend at that time; and hence our Lord, using the true wisdom from above, refrained from saying more than would be to their advantage to know, leaving such information, as he explained to them subsequently, for unfoldment to them by the Comforter, the holy spirit which would come upon them at Pentecost.—John 14:26.

"LORD, WE HAVE LEFT ALL"

A new idea respecting the exclusiveness of the kingdom offer was reaching the apostles, and Peter, the spokesman for them, called attention to the fact that although they were not wealthy they had forsaken all that they did possess to become the Lord's followers, and therefore he desired an assurance that he and his associates would be in the kingdom. Our Lord's reply was surely amply satisfying to his dear followers: he assured them that no man had left home or brethren or sisters or mother or father or children or

lands for his sake and the gospel's but would receive again an hundred fold now in this time, with persecutions, and ultimately, in the world to come, such would receive also eternal life. (See also Mark 10:29) There was encouragement in this to the apostles, and there is encouragement also to all who are the Lord's people today. Presumably verse 28 indicates the divine intention to apportion the special watch-care and guidance of the twelve tribes of fleshly Israel to the twelve apostles, when the kingdom of heaven is established. It is also true that the twelve apostles head the twelve tribes of mystic Israel. (Revelation 7) They, as special representatives of the Lord Jesus, are used of him in the judging work on the church. In the judgment which already has begun at the house of God, when the church is required to appear before the judgment seat of Christ, the faithful example and writings of the apostles constitute a judgment against any unfaithfulness on the part of the Lord's people, real or nominal.

"Many that are first shall be last; and the last shall be first," are the concluding words of our Lord in this lesson. What did he mean? His words stand related to the recorded discourse just preceding. The rich young ruler, the priests and scribes and Pharisees and wealthy generally, appeared to the disciples to have much better opportunities for the kingdom than would the less learned, the less noble, the less influential, and the less wealthy fishermen and tax gatherers. Yet the latter, though seemingly less favored of God, seemingly handicapped by lack of influence, etc., were really advantaged. It was easier for them to humble themselves, to sacrifice earthly interests and ambitions, to make a complete consecration of themselves to the Lord than for those who had greater advantages every way. On the contrary, as we have seen, position, honor of men, wealth, and education were all barriers to becoming disciples of Jesus. Thus those who were first or most prominent apparently in opportunity were really less favored, while those who had less opportunity were really first or most favored from the divine standpoint.

PROMOTION IN THE KINGDOM

——JANUARY 23—MATTHEW 20:17-28——

NOBLENESS AND FIDELITY OF JESUS—JESUS' BAPTISM AND HIS CUP—THE CONSTRICTED USAGE OF THE CUP—THE IGNOMINY OF APPARENT BLASPHEMY AGAINST GOD—REQUESTS FOR SPECIAL PLACES IN THE KINGDOM—PLACE AND SERVICE.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

AT THE time of this lesson our Lord with his twelve apostles was *en route* for Jerusalem. The rich young ruler had just visited him, and gone away sorrowful upon learning the terms of discipleship. Jesus had just said: "A rich man shall hardly enter into the kingdom of God". The apostles had inquired what they should have since they had left all, and Jesus assured them that they should have a hundred fold more in this present time, with persecution, and in the world to come everlasting life. He now explained to them more particularly the ignominy, shame, and death which he would experience, and repeated his assurance of his resurrection. Mark says that Jesus was walking in advance of the twelve, who were discussing matters among themselves, overawed by the stupendous things which the Lord had declared to be imminent. Jesus' courage in the narrow way is surely a thing to be admired. How strong and noble was his character! There was no disposition to stop or to turn back; his sole aim was to accomplish all the Father's purposes in and through him. While the apostles could not yet understand his course, they could see the majesty of his submission, yes more, the grandeur of his cheerful and appreciative coöperation with the Father's plans.

Jesus had promised his apostles that they should sit with him in his throne in his kingdom. So confident were they that this would be as the Lord had said that they were discussing the positions they might occupy. Salome, the mother of the two disciples, James and John, came to Jesus and asked whether her two sons might sit, the one on his right hand and the other on his left, in the kingdom. And Jesus, turning to the two disciples, replied by asking them: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

JESUS' PROGRESSIVE BAPTISM

We know that Jesus' baptism in water took place at the beginning of his ministry. In harmony with the divine plan, he was to die as the Savior of men. And he symbolized this death as soon as he was thirty years of age, as soon as possible under the law. During the three and a half years of his ministry he was accomplishing this baptism, he was pouring out his soul unto death, and this death he finished at Calvary. Jesus said, "The baptism that I am [being] baptized with" now—not a baptism which was either future or past.

But he spoke differently of the cup: "The cup that I shall drink of". He thus implied that the cup was future—not in the present nor in the past. He had told his disciples that he would go up to Jerusalem, and that there he would be crucified and on the third day he would rise again. And he said on another occasion: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you". (John 6:53) What the Master said about his being crucified the disciples did not understand. But Jesus understood the situation, and he knew that this cup was about to be poured for him. And so he spoke of it again, saying of himself: "The cup which my Father hath given me, shall I not drink it?"—John 18:11.

We might think of the cup as representing various experiences of life: that everybody has his cup of mingled joy and sorrow. But Jesus used the word here in a more constricted sense. When he was in the Garden of Gethsemane he prayed: "O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." And again the same night he prayed, saying: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done". (Matthew 26:39, 42) In the matter of his baptism into death, there was no hesitation on the Lord's part. On the contrary, from the very beginning he voluntarily participated in it. Certain specially ignominious phases of his death was the thing that he prayed might pass, if it were possible. But this was what he learned was the Father's will for him, and he was content to have it so.

HUMILIATING CHARGE OF BLASPHEMY

There was nothing in the law to indicate that our Lord should be executed as a blasphemer of the divine law. Yet blasphemy was the charge preferred against him. The Sanhedrin decided that he was a blasphemer in that he said: "I will destroy this temple that is made with hands, and within three days I will build another made without hands" (Mark 14:58), also claiming that he was the Son of God. Apparently, then, the thing which was especially weighing on his mind and from which he would have liked to be

relieved was the ignominy and shame of being crucified as a criminal of this kind, as a blasphemer of the Father he loved so well.

Jesus knew that he had come into the world to die, and that he must suffer. But this part of the experience he had not fully understood. Evidently he knew that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14), for comparatively early in his ministry he had stated this in his conversation with Nicodemus. But as he came down nearer and nearer to the time or his humiliation, his degradation, and realized all that it meant, he felt a great shrinking from it and poured out his heart in the cry, "if it were possible, let this cup pass from me!" But immediately—proving that his affirmation at the time of his consecration, "Lo, I come. . . . to do thy will, O God," was not empty words—he added, "Nevertheless, not as I will, but as thou wilt!"

And so, to his disciples our Savior said: Are ye able to lay down your lives completely, even though this shall mean to you injustice in the taking away of your lives? Are ye able to drink of the cup that I shall drink of? There will be disgrace and ignominy connected with it all. Are ye willing to share with me in this, my cup? They answered: "We are able". They were willing.

This, we see, is the same cup represented in the communion service. The bread represents the body and the wine the blood of our Lord. The cup especially represented the shame and ignominy connected with his death; and the two disciples said that they were willing to share his cup—they had no hesitancy. At any cost they would be faithful. They would comply with any conditions he would make. They did not, of course, yet know the full import of the word baptism or the word cup. These were things all his disciples were feeling after. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance, as he had foretold. (John 16:4; 13:19) But they were willing and anxious. And that is all that we can be. Jesus guaranteed that, being willing, they should have these experiences; that, continuing willing, continuing to suffer with him here, they should reign with him in his throne. But as to the particular place for each in the throne, that would not be for him to say, but for the Father.

NEW LAWS OF PREFERMENT

When the ten other disciples learned the special mission of Salome and the request made by and for James and John, they were indignant at them. Possibly some of them, Judas included, were very anxious for the authority and power and dignity of the throne, but without the very special love and longing to be near the Master himself, which seems to have influenced James and John in their request. But Jesus set matters straight with them all, and turned their displeasure into an opportunity for another good lesson, by the assurance that the chief positions in the kingdom would be given along the lines of meritorious service, and that thus each one of them would have his opportunity to strive for the chief position by striving to render service to others.

Among the gentiles the rulers are lords, who do no serving but are served, but among the followers of Jesus the rule is to be reversed: he who would serve most is to be esteemed most highly. What a beauty there is in the divine order of things! How thoroughly all who are right minded can sympathize with the principles here laid down! How reasonable they are and how contrary to the spirit of the world! Truly, the Lord's followers will in this sense of the word be a peculiar people in their zeal for good works, for serving one another and for doing good unto all men as they have opportunity. The Apostle Peter emphasizes this point (1 Peter 5:6): "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time". "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 14:11.

The Lord did not have one standard for his followers and another standard for himself. Consequently when they heard him say, Whosoever of you will be chief shall be servant of all, they could promptly realize that this was the course that he had pursued, that he had been servant to them all; and it was on account of the services that he was continually rendering them that they delighted to serve him, to acknowledge him their Master and to walk in his steps. Indeed, they had seen only a small fragment of the Lord's sacrificing and of its far-reaching influence as a service to others. We can see this as we recognize the fact that our Lord was about to die, not merely for his disciples, not merely for the Jews, but to be a propitiation for the sins of the whole world, that the whole world eventually might have a blessing, a blessed opportunity for coming to life eternal through the merit of his service. Our Lord called this to their attention, saying: "Even as the Son of man came not to be ministered unto [served], but to minister [serve], and to give his life a ransom for many". This is one of the very explicit statements of Scripture respecting the object of our Lord's death: that it was not for his own sins that he died, that on the contrary it was for ours, and that in thus dying he gave himself a ransom price—a corresponding price, a counter- or contra-price for the sins of the whole world.

A MUCH-NEEDED LESSON

No other lesson requires to be so carefully learned by the Lord's people as this lesson of humility. It has to do with the very humblest of the flock, as well as with those who are teachers and elders and pilgrims; but the degree of force that seems to come with the besetment or temptation seems to multiply in proportion to the position and attainments of the individual. Pride and ambition may be in those who have no official position in the church, often asserted in fault-finding and criticism which, to the hearers, is intended to imply superior wisdom or ability on the part of the critic—that his wisdom only waits for opportunity to manifest his greatness above his fellows. We are not objecting to a kindly, brotherly word of criticism given privately and with a view to helpfulness, but merely to the kind which vaunts itself and seeks to do injury to the reputation of another occupying a preferred position.

As the Apostle intimates, however, this besetment bears chiefly upon those who have some talent, some ability, and whom their fellows have to some extent honored as teachers. Little men, like little ships with broad sails, are in great danger of being capsized if too strong a wind of popularity play upon them. Not only so, but we believe that even the most humble, the most faithful, the most zealous to be servants of the cause, have continual need to be on guard lest their good intentions should be used of the adversary as a trap for their ensnarement. Let us remember the Apostle's words: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment"—being exposed to greater trials and temptations as a result. This must not hinder any who have talents from using them, but it should make each one very careful that he does not think more highly of himself than he ought to think, but to think soberly. If the judgment of the majority of the congregation does not recognize his adaptation to the service of a teacher, he should humbly accept its conclusion as correct, no matter how highly he thought of himself previously. And even if the majority should conclude that he is worthy of a position as a teacher in Zion, he should tread very softly before the Lord, very humbly, realizing that those who in any degree attempt to impart instruction in spiritual things are to that extent acting as representatives and mouthpieces of the Lord himself, the Head of the body; and all should keep in mind the Lord's words in this golden text and his own exemplification of the matter: that he who serves most and not he who lords it most should have the chief respect of the Lord's people.

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