

Father has opened my eyes to the truth concerning the vow.

Sister Frances Thompson has written you in her letter about our experiences, so it will not be necessary for me to repeat them. I have made the vow my own, and have been rejoicing in the blessings and help derived therefrom.

It seemed such a foolish thing to think of taking a Vow like that. Why did I want to pledge myself, or tie myself up to a vow? But thanks to the dear Father for his loving kindness and favor towards me. He has shown me that I was

the foolish child, and that the vow was just what I needed.

To me it is just a line of suggestion of how to carry out our consecration. This is what I have needed for so long, but did not know it. It has made me more watchful of my words and thoughts and actions. It has been the means of pulling me back into line when this mean old self would come to the front and demand its rights. It has caused me to rely on the assistance of the promised grace to help in every time of need.

SISTER SCHEIDLER.

## THIS IS MY WILL FOR THEE

Just to hear my dear Master say.

"This is My will for thee;"

Then to whisper the dark night through,

"This is His will for me."

Just to keep in the narrow way,

Painful howe'er it be;

Just to follow Him day by day—

All shall be well with me.

Just to joyfully bear the pain,

All that He sendeth me;

Just to suffer the scorn and shame—

Trust where I cannot see.

Just to hear, when the day is long,

"This is My will for thee;"

Then shall my faith and love grow strong—

Knowing His will for me.

Oh, to hear, when the work is done,

"This is My will for thee—

Faith and Patience and Love have won—

Sit in my throne with Me!" G. W. S.

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## VIEWS FROM THE WATCH TOWER

### LABOR AND ANTI-MILITARISM

The growing sentiment of anti-militarism is now noticeable in almost every country in Europe. The trials and troubles of the British recruiting sergeants have been described at length by these "harpies" of the army, who, with multi-colored ribbons, flying from their headgear, and a braggadocio swagger, lure unsophisticated yokels to accept the "Queen's shilling."

That it is by appeals to their vanity and not to any intelligent appreciation of the merits of the case is amply demonstrated by the study of the birthplaces of those who make up the personnel of many Scottish regiments when the preponderance of those entitled to wear the kilts will be found to be natives of countries outside of Scotland. Today the great complaint of those interested in the upkeep of Scottish traditions is that although the regiments who don the picturesque garb of various clans are quite numerous, there are not more than two who have not a large admixture of others than sons of Caledonia. All the dialects found between Giants Causeway and the Cove of Cork can be found in one regiment, and the Forty-second, better known as the Black Watch, is a Babel.

All of these facts are in themselves straws showing the decadence of "local" patriotism, and indicative of the waning devotion of those martial pursuits that in the past have formed so thrilling a theme of song and story. That it is the costume rather than the much vaunted love of country that attracts was unanimously the verdict of the recruiting sergeants in England, tacitly given, of course, when they declaimed so loudly against Khaki replacing the brilliant red coat because of its deterrent effect upon prospective animated packages of food for powder.

The practical suppression by the newspapers of all news regarding the opposition in different countries to military service is a recognition of its development and a realization that if the reports of outbreaks from time to time be allowed free circulation the effect will necessarily be antagonistic to the exploiting class.

The riots in various parts of Spain at the different ports from which reinforcements were being shipped to Melilla for the Moroccan campaign were protests on the part of those who, awakening from the hypnotism of past generations, realize that war is prosecuted only for the gratification of those desiring profit therefrom, and all the talk about the "defense of honor," upholding the flag, freedom's cause, are so many catch-penny phrases that have outlived their usefulness.

The increase of Socialistic philosophy in Germany, with its concomitant anti-militarism, goes on apace despite the outbursts of censure from the Kaiser stigmatizing these subjects as "vaterlandlos," etc. It is very likely that an *impasse* may be reached in the kingdom of Prussia in 1912.

There are reports current that the army will be mobilized in that year, which means temporary disfranchisement, whereby a diminution of the Socialist vote may be affected and candidates more favorable to imperialistic policies elected.

There is this "fly in the ointment"—the fear is felt, and more or less openly voiced, that, inasmuch as the supporters of Bebel, Singer, Auer, et al., know the motive for the mobilization is because those deprived of the privilege of voting are opposed to the present regime, a coup d'état would very proba-

bly be, not only attempted, but carried to a successful issue.

It is not very generally known by the world at large who do not read Labor's papers that when Sweden and Norway dissolved partnership there was a strong element among the jingoistically inclined for a resort to a trial by combat, and that it was averted as a result of the conferences between the workingmen's unions of the two countries deciding that their members would refrain from so fratricidal a war. Much praise was given to the late King Oscar concerning his tact and diplomacy in that controversy, but he was merely the *Deus ex machina* of the commonsense workingmen of the two countries interested.

In Canada all the available machinery of press and pulpit has been called into requisition for the purpose of engendering the war fever; but this propaganda, though most extensive, has not met with much favor, and as a consequence Canadians have been called "ingrates" to the Mother Land.

Why should this country burden herself with the expenses incident to floating junk piles in the shape of battleships, cruisers, torpedo-boat destroyers? Junkpile may be considered a wrong term to use for these Leviathans of the sea, but let the inquisitive look into the cost, life and final resting-places of these monuments to man's stupidity!

### THE WORM AT THE SOCIAL CORE

The Rev. Dr. Charles Townsend, of Orange, was one of the speakers at the Park Presbyterian Church Men's Club banquet recently and told this story of one of the troubles of the original ancestor:

"Adam had eaten the elaborate repast furnished by his helpmeet with every indication that he relished every morsel. He complimented her upon the dainty manner in which the blue-points were served, the flavor of the pure of pea, the seasoning of the fish and entree, and finally reached a delicious salad. Adam paused, and with a worried look on his face, he demanded of Eve where she found the ingredients. She enumerated all except the lettuce. 'Where did you get those leaves?' he demanded. 'Why, they were lying on a bush in the back yard,' she replied, sweetly. 'Well, they were my best Sunday trousers,' sobbed Adam, adding, 'Ah, woe is man,' which was corrupted into 'Woman,' the term by which we know Eve's daughters."—*Newark Star*. \* \* \*

The above is a fair sample of clerical wit. It is also valuable as a finger-post pointing the way, showing how the Bible account of creation has been abandoned by Presbyterian orthodoxy and has become ridiculous, silly and absurd even to those who profess to believe the Bible is an "inspired book."—*The Philistine*.

Is it any wonder that the rising generation thinks lightly of the holy Scriptures when all the modern ministers and brightest college professors make light of its statements? Yet these men think that they are but doing their duty to benighted people who have not enjoyed their opportunities of examining the Bible along the lines of Higher Criticism. They do not wish to be sacrilegious. They have themselves lost all faith in the Bible and cannot always keep up an outward pretense of respect for it.

The effect upon Christendom is growing terrible. The God

of the Bible is ignored, if not dethroned, from the minds of humanity. Instead, mammon is worshiped—riches, money. The result is summed up by *The Christian and Evangelist*, from which we extract the following:

#### LOSING THE SENSE OF SIN

"We are finding that there are crowds at all the Legislatures, State and National, buying legislation all the time. And the horror of all this is that many of these men have not moral sense enough to realize that they are both dishonest and dishonorable! They are surprised that such a turmoil is aroused over the mere giving and receiving of bribes. Now, these men are our so-called respectable men. They are the men who wear high hats and frock coats, and go to church and have boxes at the opera or symphony concert. Have they lost all sense of honor and honesty? Has their moral nature become atrophied by the handling of bribes as are the hands of certain men paralyzed who work in certain chemicals? And when we turn to our own neighborhood, we find contractors cheating the builders by poor material, and laborers cheating the contractors by slovenly, deceitful work. The city employes are cheating the city in every way—by short hours, exorbitant and unearned salaries, illicit favors shown by one to another, bills entered for things never bought.

When we turn to business we find graft being practised everywhere: merchants paying for markets, employes being bribed to get trade of their employers, newspapers being controlled by advertisers. Any employer of numbers of young men will tell how rare the sense of honor and honesty is among them: how they will shirk work, and feel no constraint to render full and interested service. Young men steal stamps and even money to pay betting debts. Even college boys cheat in entrance examinations.

"Now, if this goes on much longer, where can we issue except in moral chaos? We need a new sense of honor; we need a new generation of men with such a sense of honor that they will despise and turn from anything that deprives them of pure hands and clean hearts, who will hate a lie in any form."

#### THE NEW AND WONDERFUL TORPEDOES

As dreadnaughts increase in number and size and power, invention prepares fresh agencies for their destruction. These sometimes are from unexpected quarters. The world is evidently getting ready for a most sanguinary conflict. When it is ended, in a most dreadful desolation, the world will be sick of war and will be ready to learn Messiah's more excellent way. God will make the wrath of man to praise him and the remainder he will restrain. In permitting this dreadful condition of warfare to culminate the Lord will be giving humanity a needed lesson and, in the language of the Prophet, he will thus command them, "Be still, and know that I am God."

The latest invention of torpedoes is by a truck gardener of Missouri, named Ikerman. His torpedoes have been tested on the battleship Texas. One naval officer is quoted as saying that with twelve men and enough of Ikerman's torpedoes he could withstand the attack of the combined navies of the world.

#### FIFTY-SEVEN METHODIST PREACHERS RESIGN

The September number of the Upper Iowa Methodist Conference this year faced the fact that fifty-seven "charges" in the Conference have been vacated. Newspapers say:—"Fifty-seven men, the greater number of them young and in the prime of life, will quit the ministry at this time to engage in secular lines of work. Many of these men are only a few years out of the university and seminary. The general complaint is that the salary paid is not sufficient."

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Such a condition of things should not cause astonishment. Nearly all of the ministers that have been graduated from all colleges and seminaries within the last fifteen years left the Alma Mater Higher Critics—unbelievers in the Bible—and many of them skeptical as respects a personal God. This is the general teaching of all the colleges and seminaries, male and female—not openly and avowedly sometimes, but really and truly, nevertheless. If there are exceptions, they are rare. What incentive is there for the preaching of a message, which the preacher does not believe, from a text which he considers uninspired and believes he could improve upon himself? The motives must be either pride, money, approbation or ease. The world is holding out greater inducements today along all these lines, for clericalism is growing in disesteem and it is becoming more and more difficult to squeeze money out of unconsecrated pockets.

How much ministers and people both need the true Gospel, which shows the harmony of divine justice, wisdom, love and power, and mankind the divine inspiration of the Bible, showing its complete harmony with itself and with the true principles of godliness!

#### CHURCH FEDERATION ACCOMPLISHED

This is the view of Dr. Lyman Abbott as set forth in a recent issue of the *Outlook*:—

"These instances of united action indicate only a primitive form of Federal Union. Nothing more could be expected within nineteen months. But, primitive though it is, it is real. The American States, when they were first federated, were as truly a nation as they are today. They were a weak nation, an immature nation, but a nation, nevertheless. Today the Federal Council demonstrates that not only Church Union is practicable, quite wise, but also that it has been achieved."

#### "TIMES OF RESTITUTION"

A cablegram from Sheffield, England, announces that Drs. Hutchinson and Russell, who have been experimenting in soil fertility, made a report to the British Association, proclaiming the discovery of a micro-organism which demonstrates bacteria essential to the fertility of the soil. One speaker declared this the most important agricultural discovery in fifty years.

#### "LOVERS OF PLEASURE MORE"

It cannot be proved that the Rev. C. J. Tuthill, Congregationalist of Massachusetts, is a prophet, but here is his idea of heaven as he revealed it from the pulpit recently:—

"Heaven is only an evolution of this world. A Christian may love a baseball game and, loving it, remain a Christian. Why, then, is it not safe to prophesy that even the game of baseball will have its place in some spiritual form in heaven? Imagine an everlasting rivalry for the pennant! Think of the new eternal question, 'What's the score?'"

#### UNION OF THE CHURCHES

A veritable bombshell was thrown at the annual conference of the Western Reform Union, opened at Sheffield, England. The newly elected president, J. H. Freeborough, speaking on the hope for the future unity of the Christian church, said he firmly believed the great agency for the unification of Christendom was the Roman Catholic church. No other church, he said, had the outlook, machinery, tradition or wealth and ability to bring together all the forces of Christendom.

It was a strange thing to say in a Protestant union, he continued, but the secret lay there, and if they could move that great power to the hearts and needs of humanity the day of Christ's coming would be in our time.—*North Eastern Gazette*.

#### GERMANY AS WAR INSTRUCTOR OF NON-CHRISTIAN NATIONS

There is a strong agitation in military circles of Germany against that country acting any longer as war instructor of other nations. It is a well-known fact that the Turkish, the Japanese, and also the Chinese army, which is long past the first stages of modern development, has been organized and developed by German officers. After the war with Russia the Japanese gladly admitted that their magnificent victory over the much more powerful and resourceful enemy was due to the German schooling and strategy. Since the war in Manchuria many more Japanese officers have entered the German army for the purpose of study than ever before, and also Chinese are coming in ever greater numbers. Against this, even military authorities, irreproachable for either pessimism or hatred of foreigners, are now objecting. It is asserted that the strategic schooling of the half-barbarisms of the far and near east by Germany must be brought to an end if the "yellow peril" is not to become a fearful reality. Sooner or later this willingness of instruction on the part of the Germans will avenge itself on that country, and it is even now being made merchandise of by England and the other powers as a reason for suspicion and attack upon Germany.

#### CHURCH FEDERATION REALIZED

The Federation of Churches and Religious Organizations of Greater Boston became a reality at a meeting at Ford Hall not long since. Twenty-eight churches and organization were represented at the meeting, which was presided over by the Rev. George L. Paine.

The general object of the federation is to inform, associate and assist the churches and religious and civic organizations of Greater Boston for intelligent, aggressive co-operation work in behalf of the spiritual, educational, social economy and physical interests of its individual family and community life.—*Boston Post*.

#### BAPTIST D. D.'S DISAGREE

We clip the following from the daily press. Comment is unnecessary:—

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm of protest at the fifty-third session of

the North Philadelphia Baptist Association, in the Fiftieth Baptist church, at Seventh street and Susquehanna avenue.

"Other ministers were on their feet in an instant, declaring that Doctor McClellan must be mistaken. Instead of dying out, they said, Protestantism is now at its zenith, with unbounded opportunities for advancement on all sides.

"Doctor McClellan spoke on what he called the decline of Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said. 'Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate.

"Recently I attended the services in one of our churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.

"In some of our churches we find \$5,000 expended annually for music, as against \$5 for missionary work. A new spirit is the need of the hour. I have tried to be an optimist, but I cannot."

#### FERTILE LANDS OF THE GLOBE

"It has been estimated that the fertile lands of the globe amount to 28,000,000 square miles, the steppes to 14,000,000 and the deserts to 1,000,000. Fixing 207 persons to the square mile for fertile lands, 10 for steppes and one for deserts, as the great population that the earth could properly nourish, the conclusion has been arrived at that, when the number of inhabitants reaches about 6,000,000,000, our planet will be peopled to its full capacity. At present it contains a little more than one-quarter of that number, says *Harper's Weekly*. If the rate of increase shown by recent censuses should be uniformly maintained, it is thought that the globe would be fully peopled about the year 2072."—*Exchange*.

The writers of the above cannot be accused of having any sympathy with THE WATCH TOWER presentations of the divine purposes respecting our earth. Notwithstanding the fact that such statements are published and republished in the newspapers of the world, public thought is very slightly influenced by such statistics. Professors in colleges and seminaries prate about the age of the earth and humanity inhabiting it and about millions of years to come and the wonderful things that Evolutionists will accomplish. They totally ignore facts—statistics like the above. Why is this? Evidently the human mind is peculiarly constituted!

We remind our readers again that we recently published reports from physicians of Great Britain and America which declare that the world is rapidly becoming insane and that, at the present rate of progress, the whole world would be insane in two hundred and sixty-eight years. We published not long ago statistics showing that at the present rate of increase in the use of coal the world's supply would be exhausted in less than two hundred years. Reports from the lumber interests in the world show that timber must soon be cultivated to supply the present population of earth, not taking into consideration a future great increase. Now we have, as above, statistics showing that in one hundred and ten years all the tillable earth of the whole world will be under cultivation and its regular produce will be necessary for the maintenance of the human family without any off-years. What would the world do for food in two hundred years from now?

#### THE ONLY LOGICAL ANSWER TO THE QUERIES

The Bible alone gives the answer to the problem of human life prolonged upon this earth and the Bible answers only through its proper interpretation. It assures us that now, soon, before these dire calamities would be due, the whole matter will be solved satisfactorily, happily, blessedly, in the establishment of God's kingdom—Messiah's kingdom—by the rolling back of the curse—by the divine blessing instead, making the fields fruitful and lifting mankind from dust and ashes and death to nobler heights, mental, moral and physical—up to perfection and everlasting life. The earth has an abundance of room, as we have already shown, for all of Adam's race that have lived. All that it will need will be more fertility and, if necessary, more continents can be raised from ocean depths. The blessing of the Lord shall fill the whole earth. In Messiah's day the righteous shall flourish and the evildoer shall be cut off in the second death.

#### MORGAN TO MANAGE CHURCH UNITY MOVEMENT

The announcement of members of The World's Christian Unity Commission was the most important feature of the closing session of the House of Deputies at the Episcopal convention.

J. Pierpont Morgan is to be financial manager of the com-

mission, which has for its purpose the bringing together of all Christian denominations of the world.

The appointment of this commission is the most far-reaching action of the forty-third triennial convention.

Morgan, it was announced, is treasurer of the commission; Bishop C. P. Anderson, of Chicago, president and Robert H. Gardinier, of Gardinier, Me., secretary.

Bishop C. D. Williams, of Michigan, at the mass meeting on social responsibility, said:—

"It is high time the church saw to it that the Jericho road is cleared of thieves and robbers. We cannot preach chastity without considering the tenement-house problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty."

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Undoubtedly many dear people have a zeal for God and for church Federation—not, however, according to the wisdom from above, as we see it. Nevertheless, what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of "churchianity."

To us its success is an encouragement as demonstrating the fulfillment of prophecy. To the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good.

#### YELLOW AND WHITE MEN AND MONEY

In an exceedingly interesting address delivered in New York a short time ago Moreton Frewen, the English economist and author, pointed out some features of the world's currency problems which have been overlooked for the most part by the man in the street. The subject of his paper was "The Serious Depreciation of Gold."

The speaker took up the subject of the relation of Asia to the situation. "The most serious aspect of the depreciation of gold," he said, "or, to word it more simply, of the great rise of gold prices, is that it is stimulating the industrial development of Asia with eight hundred millions of people, and involves a competition which, though little noticed thus far, is a menace to our Western civilizations. The great abundance of the new gold inflates our currencies, but there is no equivalent inflation of the silver currencies of the Far East. The result is a great stimulus to all that Asia exports to us and if the rise of gold prices continues during the next quarter of a century, as I believe it will, we shall hand over the control of many great industries, such as steel and coal, cotton, leather and jute, to an awakening China.

"Within the past few months a steel rolling mill has commenced to roll rails of the highest quality at Hankow. The wages per hand paid in the mill are one-fifteenth of the wage at Pittsburgh and the efficiency of this skilled, patient Chinese labor is, I understand, estimated by Mr. Watson, an inspector of the United States Steel Corporation, at 90 per cent. of the highly paid skilled white workers at Pittsburgh. The wage of coal miners in China and of ordinary unskilled coolie labor there is much lower still; not more than six to eight cents per day gold.

"In the past thirty years, because of falling silver exchanges, the entire character of England's trade with Asia has changed. Instead of an improving market for our exports of manufactured goods, cheap silver is making of Asia one vast factory. When I think of the creations I have myself seen—the cotton mills of Bombay, the jute mills of Calcutta, the boot factories of Cawnpore, and now this terribly ominous competition of Hankow, Shanghai, Hongkong—I find myself wondering what white industries menaced by this murderous Mongolian competition will survive.

"It appears certain that as long as the workers of the Orient are content to accept silver at par for their low wage, while merchants and manufacturers can sell their products abroad for gold and turn it into silver at current rates of exchange, not only must our exports to the Orient tend to decrease rather than increase, but it will presently become a question whether the markets of the rest of the world can be saved from a competition stimulated by exchange conditions that we are powerless to control."

"The crises of 1893 and 1907 will not be found where you are looking for them; they were not either in your banking or in your currency systems. The trouble is in your foreign exchanges. In that direction you must find the remedy. We must discover a way to obtain much higher rates of exchange with Asia; that is the road to your safety and to ours."—*Bulletin of the American Institute of Banking*.

#### ELECTRICAL ENERGY DISCOVERED

A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies

as easily and as quickly as though lightning had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be separated and, by mechanical contrivance, be deflected and aimed in much the same way as a stream of water from a hose pipe. The *Scientist* says:—

"The most striking experiment of all had a horse for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results could not have been more rapid or

more destructive had the range been four yards. The brute staggered as though dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

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Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the law of love, or controlled by a higher power, until their uplifting shall have been effected—or their destruction in the second death, exactly as the Bible shows.

## THE RECENT LONDON MEETINGS

In harmony with previous appointments the Editor of THE WATCH TOWER spent three weeks in London, visiting Manchester and Glasgow before returning. We left New York Wednesday morning, October 12th. A representative of the American Press Association and Brother P. E. Thomson, our stenographer, comprised the party. On the pier, waving us good-bye, were nearly a hundred New York Bible Students. Their words of good cheer and loving manifestation of interest in our welfare cheered us on our journey. Later, in our stateroom, we found reminders of them in certain comforts—fruits, nuts, sweets, flowers. The fragrance of the love behind all these made them doubly precious.

We had an uneventful journey, which afforded opportunity for our literary work. We arrived at London on the evening of October 17th. On the platform we were surprised and cheered by meeting about fifty friends from London and vicinity, waiting for us, extending the glad hand and a cheering welcome. We thanked God and took courage.

On this occasion we devoted nearly all of our attention to London, the greatest city in the world. Three Sunday evenings in succession we occupied that superb auditorium, The Royal Albert Hall. The attendance was estimated to vary from 4,600 the first night, to 6,000 the second night, and 7,600 the last night. Our themes were:—

- (1) "God's Message to the Jews."—Isa. 40:1, 2.
- (2) "God's Message to Christendom."—Isa. 40:3-7.
- (3) "The Great White Throne."—Rev. 20:11.

On all three occasions the interest manifested by the audience was splendid. We could not have asked for better. We feel much encouraged with the evidences of a class possessing deep spirituality in Great Britain, and with an apparently increasing interest in present truth. We will not here give any details of the discourses, as we understand that they were reported very widely all over America and in some of the English papers. We will assume that those interested in reading them not only secured them for themselves, but sent encouraging words to the editors and purchased extra copies for their friends.

Between these more public services at the great hall we had six district meetings in London, fine, large town halls, with which English cities are so much better supplied than our own. At East Ham Town Hall, at Acton Baths Hall, Woolwich Town Hall and at Bermondsey Town Hall the theme was the same—"Times of Restitution of all things which God hath spoken." At Alexandra Palace our topic was, "Where are the Dead?" At Shoreditch Town Hall, in the Jewish district, our topic was, "Zionism in Prophecy." We feel sure that our readers can well imagine our treatment of these themes, hence we will not dilate upon them here. The pleasurable matter we have to relate in connection with the meetings is that in all of them we had splendid attention and audiences which ranged from six hundred to twelve hundred. We were surprised to have so good audiences and so intelligent a hearing on mid-week evenings.

We had one special meeting with the London Church. We enjoyed that meeting very much, and hope that the friends there enjoyed it also. We would have liked to have several more meetings of the fellowship order with them, but our time and theirs was fully occupied. We were hunting again for more satisfactory office accommodations, etc., while many of the dear friends were extremely busy in doing their part to make successful the nine public meetings. That they worked very hard will be known when we state that over six hundred thousand copies of PEOPLES PULPIT, advertising these meetings, were circulated. If the Lord smiles upon our projects we will have more meetings in London and more pilgrim service throughout Great Britain shortly. Surely there is a large wheat field there to be harvested—as well as here.

The Class of Bible Students at Manchester numbers about 400, and they are very zealous. They would have preferred, of course, Sunday meetings with large halls, but were nevertheless pleased with the best we had for them, under all the cir-

cumstances, namely, addresses to the Household of Faith on the afternoons of Friday and Saturday, October 4th and 5th. The attendance was good, although, of course, many of the dear friends, obliged to attend to their secular pursuits, were unable to be present. We endeavored to speak some words of cheer and comfort which we hoped, under the Lord's Providence, might build them up still further in the most holy faith.

On Friday evening we had a public service in the new Auditorium of the Y. M. C. A. About 1,000 were present, mostly middle-aged people, intelligent, thoughtful. They gave close attention to our discourse on "The Great White Throne of Judgment."

On Saturday evening we had a hall in the Jewish neighborhood, and spoke specially to the Jews. Our topic was, "Zionism in Prophecy." The hall was not a large one and many desirous of hearing were unable to gain admission. Seven hundred had seats, and about 500 more were tightly packed in all the aisles and clear out to the street. We never addressed a more representative Jewish audience; they were from all classes and conditions of life. All but a very few heard us with many manifestations of interest, especially after we had reached the center of our theme and they perceived that we were not trying to get them into some Christian sect, but drawing their attention as Jews to the promises of God through their own prophets. Many of their faces lighted up with hope, and some wept.

At the conclusion, in harmony with a request, we gave opportunity for questions. These developed the fact that the three questioners were opponents—young infidels. The audience noticed this and spoke out against them. When we answered that a man who did not believe the Bible, and who did not trust in the promises made to Abraham, was not really a Jew, and had no proper right to ask a question at a meeting called for the discussion of "Zionism in Prophecy," the audience drowned our opponents with their applause.

We gave Glasgow, Scotland, also two days of two meetings each. The regular meetings of Bible Students at Glasgow, we understand, number about 500 every Sunday. They seemed to be in good spiritual health. The programme at Glasgow was practically a repetition of the one at Manchester.

The second of the meetings for the interested was a question meeting. The questions were extremely good ones and indicated thoughtfulness and deep penetration in the knowledge of the truth.

The meeting for the public in Glasgow was well attended. The audience was estimated at 3,200. The Glasgow meeting for the Jews was our last in Great Britain, the attendance being about 1,400. They listened with keen interest, and on our conclusion gave us very warm applause.

After the meeting we took a train for Southampton and there got good steamer connection for New York. About seventy of the Glasgow friends sang and waved us goodbye from the platform.

We had a stop-over in London of an hour between trains. Quite a number of the London Bible Students were on the platform and bade us goodbye.

Our homeward journey was quite an uneventful, pleasant one. We had excellent opportunity for literary work, and trust that at least two grains of wheat were found on the boat.

At the landing pier in New York City we were met by three of the brethren as a committee for the whole family. Soon we were at Bethel and had the pleasure of greeting the family at their noonday meal. On our entering the room all of this dear family of God arose and sang a verse:—

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

We gave thanks to the Lord, and then briefly recited to the family our experiences abroad, as herein presented.

## JACOB AND ESAU IN A NEW LIGHT

A traveler and lecturer acquainted with the habits and customs of the Arabs throws a fresh light upon the transaction between Jacob and Esau respecting the birthday and the deception practised upon Isaac. It is claimed, and apparently on good grounds, that the customs of the Arab in Mesopotamia today are in all respects what they were thirty-five hundred years ago, when Abraham dwelt there, and was a great sheik, with flocks and herds and servants. Hence the ideals and customs prevailing among them furnish a good criterion as respects those in vogue in the days of Isaac, Jacob and Esau.

It is declared that to this day the first-born son of the family is the heir of the estate, with full authority next to his father. It is the custom amongst the Arabs that the elder son shall recognize by fast the birth date of a celebrated ancestor, from whom he has received patrimony. On the other hand, other members of the family celebrate such a day as a festival. For the elder son to partake of the feast on such an occasion would mean the renouncement of his birthright to the next one in succession.

Applying this to Esau and Jacob: Presumably the occasion was a celebration of the birthday of their grandfather Abraham, from whom proceeded the great blessing of God, which, as the elder son of the family, Esau had inherited. It was a day, therefore, in which it was incumbent to fast, but a holiday and special lentil festival to Jacob. As the elder son it would not have been necessary for Esau to purchase victuals from his brother, for as the head of the home next to his father, he could have commanded whatever he desired. But on this occasion, when he asked Jacob for the savoury food, the latter was astonished and practically said: "Do you mean it, or are you joking? Do you really mean that you wish to abdicate your rights as the first-born by partaking of the stew? If you do mean it, I shall very gladly assume responsibility

and I will do the fasting as the first-born." Esau replied, "Yes, I mean it. Why should I fast? I have no confidence in the old Scripture promises anyway, and have serious doubts if God had any more communication with father Abraham than with others." Still doubting his sincerity, Jacob, after the manner of the people of the East to this day, said, "Swear it and I will believe it." So Esau swore that he voluntarily voided his rights to his brother Jacob, who was glad to go under the conditions because of his faith in the promises made to Abraham.

### WHY ISAAC WAS DECEIVED

Our informant further declares that amongst the Arabs it is still considered entirely proper to deceive the aged, for the purpose of saving them from sorrow. For Isaac to learn that his first-born son had so disesteemed his privileges, it was surmised, would cause heartache and sorrow. Hence his wife and Jacob arranged to deceive him. Esau was dishonest in attempting to take the blessing which he had forfeited and that with an oath. He seems to have feared that the blessing of the first-born would carry the bulk of Isaac's estate to Jacob. Apparently it was the earthly things that he desired and not the spiritual blessing of God through Abraham. So soon as Jacob left all the earthly inheritance in Esau's hands the latter seems satisfied. And Jacob, too, was satisfied, because he got the portion which he specially desired and prized above everything else.

In full harmony with this the Scriptures denounce Esau as a profane, world-minded person, who sold his birthright share in God's special promises for a mess of pottage—for temporal, earthly refreshment. The Scriptures similarly praise Jacob because of his willingness to deny himself earthly comfort for the heavenly promises.

## THE YOUNG MAN'S ERROR

[WHICH IOST HIM A KINGDOM]  
1 KINGS 12:6-16.—JANUARY 1.

*"He that walketh with wise men shall be wise; a companion of fools shall be destroyed." (Proverbs 13:20.) "Where-withal shall a young man cleanse his way? By taking heed thereto according to thy word."—Psalm 119:9.*

The opening of the New Year with all the possibilities thereof for good or for evil strongly resembles the opening of life's maturity to a young man or a young woman. To the thoughtful and experienced there is something very pathetic in the life start of bright boys and girls. Their hopes and anticipations run so high, their ideals are so grand, they have so many air castles. Experience shows that, alas, the great majority of these result disastrously and usually from unwisdom. How often would loving counsels from their seniors assist them and save them from wrecks and calamities! We may well thank God that in his providence the mistakes of youth, while serious, do not necessarily spell eternal disaster. Once, perhaps, we wrongly so misunderstood the divine purpose—understood that all who do not become saints will suffer eternally. Thank God for our better vision of the present, which shows us that the saintly ones indeed choose the better part and its exceeding great reward; nevertheless those not favored with the hearing ear and the understanding heart and the call divine in the present time will share the great privilege of human restitution under Messiah's kingdom. Thus the mistakes of nine hundred and ninety-nine out of every thousand, in not choosing the better part, may not only bring greater wisdom and lead on to bliss in Eden restored.

### KING REHOBAM'S UNWISDOM

When the great king, Solomon, died he left the kingdom to his son Rehoboam—a kingdom extending from the wilderness on the South to the Euphrates on the North, in all nearly as large as England and Wales. It was God's kingdom; as we read, "Solomon sat upon the throne of the kingdom of the Lord." Rehoboam was about twenty-one years of age when he came to the throne at the death of his father, Solomon. He was inexperienced. His mother was a princess from a nearby heathen kingdom and apparently she never renounced her heathen religion. Evidently she was very beautiful and the favorite of Solomon's household. The son probably inherited personal beauty from both of his parents. The riches of the kingdom had been chiefly gathered to its capital, Jerusalem, and King Solomon's annuity is supposed to have been more than ten million dollars. No young man probably ever stepped suddenly into greater opportunities than Rehoboam, and few ever dissipated good fortune more rapidly; but while few have so great opportunities financially and politically to lose, yet each has character possibilities and a kingdom of his own will, valuable beyond all monetary calculations. Let us all learn lessons from the successes and failures of others. Let

us all set before us proper ideals that their attainment may be a blessing and not a curse.

### THE CRISIS AND THE ERROR

Although the nation of Israel was a monarchy, it had connected with it elements of a democracy. That is to say, each of the tribes, except the Levites, maintained a political organization and a measure of independence. Thus King David reigned for seven years over Judah and Benjamin before he was accepted as king by the other ten tribes. Although the nation was a theocracy in the sense that God was their King, and the earthly monarch merely his representative, it can readily be seen that the religious faith of the nation had much to do with the regulation of the king.

King Solomon, the wise, although reverent toward God, was evidently much less zealous, much less religious than his father David. His heathen wives, the riches of the kingdom and his political intercourse with the surrounding nations made him what might be termed a bright-minded man rather than a religious one. This was reflected upon his son and successor and also upon the people he governed.

Besides this, Solomon's great enterprises, palatial buildings, etc., brought the revenue and glory to his capital city, Jerusalem, and did not evenly distribute it throughout the nation. Indeed, following the custom of other kings, wealth was gathered largely from the enforced labor of his subjects, who were compelled to labor at his capital for the common weal without pay. They were drafted and put under task-masters. In Solomon's day this was borne, though sometimes resentfully, but when his son came to the throne the northern tribes determined that they would not acknowledge him as king unless he gave them what might be termed a bill of rights—a Magna Charta.

They sent to Egypt for one of their leaders, whom Solomon had exiled for his outspoken criticisms. Through him the ten tribes had a general conference of tribe leaders and informed Rehoboam that they were not satisfied with the way they had been treated by King Solomon. They inquired what he would promise them in the way of a reform government. Rehoboam, who had already been recognized king by the tribes of Judah and Benjamin, was at the conference and properly enough asked for three days in which to consider the question. He and all realized that a crisis in the affairs of the kingdom had come. The latter was too weighty to be decided hastily. He called for the secretaries of the kingdom, his father's counsellors, elderly men, to know their advice. Their



recommendations were good. They recommended that he be a servant of the people; that instead of accumulating wealth at the capital and being personally great, he should serve the entire nation, looking out for all of its interests and forwarding the same—exactly what the ten tribes desired.

Next, Rehoboam called the young men, his friends and acquaintances, his schoolmates, whom he was disposed more and more to bring into power with himself. Their advice was that the one way for a monarch to be successful is to intimidate his subjects and rule them with a heavy hand. The young king had not been rightly taught the principles of justice in human affairs. Wise as his father was, he had neglected to prepare his son for a proper decision in the crisis upon him. Pride and inexperience said, Hold to your power. If you yield an inch they will consider you weak and inefficient and will ask for more and more until shortly you will be a king in name only. Pride and ambition are dangerous counsellors.

#### THE GRIEVOUS DECISION

The king followed the advice of the young men and, in figurative language, said, "You claim that my father made your load heavy, and you ask me to make it light. Instead, I will add to your load; my father chastised you with whips, but I will chastise you with scorpions"—a whip with metal pricks at the ends of the thongs. The unwise decision lost the king the greater part of the kingdom. The ten tribes revolted, and the adjacent kingdom, which had been under Solomon's sovereignty also, deflected, and left the king but a small minority of his empire, although it was the richest, most influential portion. The ten tribes answered, "What interest have we in David and his family? He belongs merely to the tribe of Judah." Thus they separated.

## ABILITY AND OPPORTUNITY MISUSED

1 KINGS 12:25-33.—JANUARY 8.

*"Thou shalt not make unto thee any graven image."*—Exodus 20:4.

Today's Study brings to our attention a man of large natural ability. It shows us his disastrous error, which resulted from his endeavor to be worldly wise and to neglect his God and his religion. It furnishes an illustration which can be applied, not only to every political and every commercial enterprise, but also to the life hopes of each individual.

Jeroboam as a young man attracted the attention of King Solomon, who perceived that he possessed great executive talent and that he was a natural master and director of men. King Solomon put Jeroboam at the head of one of his corps of drafted workmen who were engaged after the manner of that time in building palaces and fortresses for the king—without pay other than very plain food and clothing. These labor armies were obliged to work for a number of months and then were replaced by others similarly conscripted.

Of the tribe of Ephraim, the largest of the ten tribes which separated from the tribes of Judah and Benjamin, naturally Jeroboam may have felt something of the spirit of discontent as he perceived that the wealth of the nation was being practically gathered at Jerusalem—that all of the tribes were being taxed, and that most of the benefit went to the tribe of which the royal family were members. Jeroboam became the leader of a party of discontents, and an incipient rebellion was the result. This was quickly suppressed by King Solomon and thereupon Jeroboam fled to Egypt, from whence he returned at the death of Solomon and became the leader and spokesman of the ten tribes when they demanded of Rehoboam the reform of the government's policy.

#### JEROBOAM'S FIRST MISTAKE

It should be remarked that one of God's prophets had specially foretold to Jeroboam that he was to be the king of the ten tribes. It was doubtless this that led him to head the insurrection. He should have followed the example of King David, who was anointed king of Israel several years before the death of King Saul. Young David was content to wait God's time for bringing him to the throne. The fact that God had indicated that this would be so did not indicate that the time had come, hence David waited on the Lord and meantime learned valuable lessons of self-control and trust in divine providence. Not so Jeroboam, who was evidently a very different type of man, no doubt possessed of more confidence in himself than of trust in God; possessed of more impatience to be a king than of loyalty and patriotic zeal to serve God and his people. This first mistake should be noted by all. "Wait ye upon me, saith the Lord!" The man who ignores God is not wise; the man who opposes God is a fool.

#### JEROBOAM'S SECOND MISTAKE

When the ten tribes revolted against King Rehoboam, Sol-

#### THE POINT OF THIS STUDY

There is a lesson in this study for all, namely, the importance of wisdom in our decision, especially at the start of life and at various partings of the ways, as we come to them in life's journey. To all there is a lesson worth learning in the matter of pride and ambition, threats and attempted coercions and the unwisdom of such courses, as well as their injustice. Wealth, power, influence, gained through oppression and injustice, are unworthy of noble minds, and this principle can be applied on the smaller scale as well as on the larger. In homes the principle operates between parents and children, between husbands and wives. Alas! too often in the home control is held by force rather than by love and esteem and the appreciation of justice and the general welfare. Such a headship or rulership in the family is an unworthy one and should be remodeled forthwith.

Another lesson is that in every enterprise of life we should seek counsel. In this connection let us remember the words of the Apostle that we seek the wisdom that cometh from above, that is "first pure, then peaceable, easy of entreatment and full of mercy and good fruits."—James 3:17.

This should be the decision of every one of us as respects the New Year, 1911—God first.

"We shape ourselves the joy or fear  
Of which the coming life is made,  
And fill our future atmosphere  
With sunshine or with shade.

"The tissue of the life to be  
We weave in colors all our own,  
And in the field of destiny  
We reap what we have sown."

omon's son, they promptly accepted Jeroboam, one of Solomon's servants, as their king, in harmony with the Prophet's declaration of years before. Finally the boy of humble birth had reached a high station of influence—a grand opportunity for service for his God and his people. Whoever occupies a position of prominence—political, social, literary—should recognize that thereby he has come under special responsibility and obligations toward all with whom he has to do. Such opportunities, whether in business life, in politics or in literature, should be used humbly, faithfully, as a responsible service.

But Jeroboam, king of the ten tribes styled Israel, took the course, alas, too commonly taken—the selfish course. He looked not to the Lord to serve him, nor to the people, to serve their best interests. He looked selfishly to his own interests. He reasoned thus: If I would establish my family in the kingdom of these ten tribes, I must separate them effectually from the influence of the kingdom of Judah. And since, in God's providence, the Temple is in the land of Judah, and all the religious rites and interest of the people center there, I must as unobtrusively as possible turn the attention of the nation I rule away from sympathy with their fellows of the kingdom of Judah, and away from the regulations which God has established there.

Every worldly politician would declare Jeroboam a master spirit as a ruler, as a politician. He was worldly wise. God through the Prophet had assured him, "If thou wilt hearken to all that I will command thee, and wilt walk in my ways, and do right in my sight to keep my statutes and my commandments, as David my servant did, thy kingdom will be prolonged." (1 Kings 11:38) God explained that the reason for giving Jeroboam rulership of the ten tribes was that Solomon's course of dealing with the nations round about was gradually breaking down the true religion and leading the people toward idolatry. Jeroboam should have had all this in mind, and should have applied his heart with special fervor to the banishment of idolatry.

Instead, however, for policy's sake, he led the nation, of which he was king, directly into idolatry. He did not come out plainly and say to them, I wish to separate you and alienate you from God and the religious institutions of your nation by attracting your attention away from Jerusalem, its religion, its worship, its Temple. Under the pretext that it was too far for the people to go to Jerusalem, he erected a golden bull near the northern extremity of his kingdom, and another near the southern line, and the people went from one to the other. Additionally, he established near each of these golden bullocks (wood overlaid with gold) a house of high places. In these buildings lustful practices were carried on

in the name of religion and in the manner of heathen peoples, this form of religion pandering to the fallen appetites and commending itself to the people who were not at heart religious.

Thus a man of great opportunities and of great natural ability for serving his God and his people dishonored the One and led the other astray. The lesson to each of us should be, See that thou do differently. Make not Jeroboam's mistake.

#### THE THING WAS OF THE LORD

Lest we should suppose that the affairs of Israel's kingdom, under divine supervision, were neglected and allowed to go astray, we are particularly informed that "the thing was of the Lord." From this standpoint of faith and from no other the history of Israel should be studied.

God had chosen to give Israel the Law Covenant for the very purpose of developing in them as a nation holiness, faith-

fulness. Their lessons of the past had been to this end, and now the time had come to do a sifting and a separating work. The kingdom of Judah had been enriched, and to it had been gradually gathered the more religious and the more intellectual of the nation. By the conspiracy of the ten tribes God purposed to humble Judah and to draw that people nearer to himself. To this end the ten tribes of less religious people were separated under Jeroboam.

But this did not work disadvantage to any true Israelites among the ten tribes, for we read that the Levites and the most religious of the people removed to the kingdom of Judah. Contrariwise we are safe to assume that the irreligious of Judah who favored idolatry, etc., had full opportunity for removing to the land of the ten tribes. Thus a sifting work was done which was beneficial to those loyal to God and to the kingly family which he had indicated in "his sure mercies of David."

### HIDDEN THINGS SHALL BE REVEALED

Not understood, we move along, asunder,  
Our paths grow wider as the seasons creep  
Along the years; we marvel and we wonder  
Why life is life, and then we fall asleep,  
Not understood.

Not understanding, we gain false impressions,  
And hug them closer as the years go by,  
Till virtues often seem to us transgressions;  
And thus men rise and fall and live and die  
Not understood.

Not understanding, souls with stunted vision  
Oft measure giants by their narrow gauge;  
The poisoned shafts of falsehood and derision  
Are oft impelled 'gainst those who mould the age,  
Not understood.

Not understood, the secret springs of action  
Which lie beneath the surface and the show  
Are disregarded; with self-satisfaction

We judge our neighbors, and they often go,  
Not understood.

Not understood, how trifles often change us;  
The thoughtless sentence or the fancied slight  
Destroys long years of friendship and estrange us,  
And on our souls there falls a freezing blight—  
Not understood.

Not understood, how many hearts are aching  
For lack of sympathy! Ah! day by day  
How many cheerless, lonely hearts are breaking,  
How many noble spirits pass away  
Not understood.

Oh, God! that men would see a little clearer,  
Or judge less hardly when they cannot see!  
Oh, God! that men would draw a little nearer  
To one another! They'd be nearer Thee,  
And understood.

THOMAS BRACKEN.

### NATIONAL REFORM OF OLD

II CHRONICLES 15:1-15.—JANUARY 15.

*"Be strong, therefore, and let not your hands be weak; for your work shall be rewarded."*

This Study shows us a young king whose environments in youth had been unfavorable in that his father was far from being a good man, and his early years were under the influence of a grandmother who was an idol worshipper. In the midst of this unfavorable setting Asa quickly developed a loyalty to God and soundness of judgment beneficial to his kingdom. We have all had experience with characters of this kind. We have occasionally seen children of evil parentage who seemed to see the evil of the parental course, and to be nauseated therewith, and by this led into right paths. It has at times appeared as though divine providence occasionally interposed in prenatal influences which made the child very different in bent of mind from either of its parents. St. Paul seems to indicate something of this kind in his own case when he declares that divine providence had favored him from his mother's womb. (Galatians 1:15) Nothing in this, however, interferes with the will of the individual—his free agency.

Asa did much to abolish idolatry in his kingdom, and to sway the minds of the people to reverence and obedience of Almighty God. In consequence, he had peace for ten years, during which time he encouraged his people and spurred himself on to activity in the training of an army, and in the completing of fortified cities on the extremity of his kingdom, for protection against attacks of enemies.

Following the ten years of peace came Zerah, an Ethiopian prince, and an army of a million and three hundred chariots of war, to attack the kingdom of Judah. After the custom of the times they foraged on the country through which they passed, appropriating, devastating, etc.—"taking spoil." This was the very occasion for which Asa had made preparation during his ten years of peace. He went forth with his army to beat the invader. Nevertheless, his faith looked up to God for the victory, realizing that with him was the power to give or to withhold victory. In the battle which followed, Asa and his army were successful; their foes were smitten, discomfited, scattered, and the spoils went with the victory.

#### RENEWED CONSECRATION TO GOD

Returning from the victory with hearts grateful to God they were met on the way by a Prophet—Azariah—who in

the name of the Lord counselled the king and his people that they had all done well and faithfully, and that, therefore, God's blessing was with them, and that the continuance of divine blessing would depend upon their faithfulness to God and to the requirements of his Law. The hour of victory is a more dangerous one than the hour of distress; the heart is more apt to be proud and self-conscious and to feel its own importance. The divine warning helped the King and his people to appreciate the situation and to take a firmer stand than ever for righteousness. A second and more thorough reformation was thus inaugurated—no idolatry was thenceforth permitted in the kingdom under penalty of death, and the Lord's blessing continued with the kingdom—Judah.

#### THE GOD OF BATTLE

Benevolent people, interested in peace congresses, etc., sometimes inquire how we should understand the fact that the God of the Old Testament Scriptures was a God of Battle—sometimes commanding war and the utter destruction of many. The answer to this question can be appreciated only when the situation is viewed from the proper standpoint which is his:

The whole world was lost in sin and was under condemnation to death as unworthy of life, unworthy of divine favor. Whether, therefore, God permitted them to die by famine, pestilence, or by what we sometimes designate natural death, mattered not—the death sentence must sooner or later be executed against them at any rate—all must go down to the tomb. We thank God, however, that his gracious plan has provided a redemption of Adam and all of his race from the tomb and from death, and a full opportunity eventually, by resurrection, to come to a true knowledge of God and righteousness, and, if obedient thereto, to return ultimately to divine favor and to more than was lost in Eden—all of this recovery accomplished through Calvary.

The nation of Israel was no exception to this reign of sin and death, but God chose them as a nation to make of them types, shadows, illustrative of his gracious purposes. It was to this intent that he entered into a typical covenant with them, through a typical Mediator, under a typical Atonement for their sin, effected by typical sacrifices for sins. They be-

came typical people, and he their king, whom they pledged themselves loyally to obey.

Thus in a figurative way Israel stood as representatives of God and his righteousness in the midst of an idolatrous world, and, later, when the ten tribes broke away, it left the kingdom a specially representative kingdom of God, to which the loyal-hearted of all the tribes religiously resorted. From this standpoint God's promise to this nation was his divine blessing in giving them peace and earthly prosperity in proportion as they be loyal to him, and war, famine, pestilence, insurrection, trouble in proportion as they would neglect their Covenant with him and fail to render obedience to him as their Monarch, as their God. All of God's dealings with that nation typed greater blessings for the future. We are not to understand that either then, or since, any other nation has occupied this same relationship toward God, nor that he similarly rewards and punishes faithfulness or unfaithfulness with particularity in each nation.

Spiritual Israel, St. Peter tells, is a "royal priesthood, a holy nation, a people for a purpose, that they should show forth the praises of him who has called us out of darkness into his marvelous light." This Spirit-Begotten Israel is not an earthly nation, has no earthly wars with carnal weapons. This holy nation has no promise of God, but, contrariwise, is assured that in the world she shall have tribulation, hatred, opposition, suffering and that her reward will be spiritual. She will now have the peace of God which passeth all under-

standing, and by and by, through the "first resurrection," "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

#### LESSONS WE MAY LEARN

Nearly every page in history may teach lessons to those who are desirous of learning them. The experiences of King Asa may, for instance, give us the lesson that in the years of our youth we should properly put away all idolatry of money, of fame, of honor of men, and should seek to know and to do the will of the Lord from the heart. In the early years of life we should erect the fortresses of character which will serve us as a defense against attacks of the world, the flesh and the devil in our later years, and when the battle comes, thus prepared, we are still to look to the Lord for victory, realizing the force of the Apostle's words, "When I am weak in myself then I am strong in the Lord."

Nor should a great victory elate us and make us careless and self-sufficient. Warned of the Lord as was Asa, we should make our consecration still more thorough and thus continue to fortify ourselves, that we may be strong in the Lord and in the power of his might.

"It matters not how strait the gate.

How charged with punishments the scroll:

I am the master of my fate.

I am the captain of my soul."

## SOME INTERESTING LETTERS

### GETTING HOTTER IN GERMANY

DEAR BROTHER RUSSELL:—

I do not know if you are aware of the fact that the conflict between the political and religious factions here in Germany is getting hotter and hotter. Various conditions, higher taxes and higher prices for the necessities of life, especially food and rents, and for the luxuries of tobacco and beer, have raised quite a commotion among the working classes.

The hosts of Socialism are rapidly increasing here. Since the last elections to the Reichstag, in which they had lost in the number of seats, they have since gained in eight cases, where substitutes for deceased representatives were elected. It seems evident that in the general elections of next year they will elect more representatives to the Reichstag than any other party. Moreover, the liberals of other smaller parties are preparing to co-operate with the Socialists in various measures, and vice versa. The Government is compelled to seek the support of the Catholic party. As a consequence we see how the latter are coming forward boldly with their claim to divine rights in matters of education, etc. The annual Catholic day recently was an occasion for using "great swelling words," praising the Pope and the Kaiser and practically calling to arms every nominal Christian in the country, not only of the Catholic faith, but of every shade of belief. The war cry is: Down with liberals, and let us get control of the educational systems, schools, books and newspapers.

The Kaiser on his part has not failed to show color recently. He took occasion to praise his great-grandfather and grandfather for having relied upon their "divine right" to govern the people, and to say that he, too, would follow in the course which he was destined to go, and that he would take no notice of public opinions.

A storm of protests and mass meetings instantly followed all over the country, protesting against this antique notion of his. In one case a resolution was unanimously adopted, saying that the voters of the country were equally destined, and that since he would ignore the people, they were compelled to ignore the opinions of the Kaiser. Another distinguished speaker in Stuttgart reminded the crowded assembly that many thousand marks had been used as a bribe to secure the crown to King Frederick II. of Prussia. Thus the divine right of kings was made ridiculous.

Recently the International Socialist Congress convened in Frankfurt on the Main and brought about 40,000 people together, most of these, of course, from the city. Representatives from Sweden, France and England spoke in German and used great plainness of speech. In all countries, they pointed out that the fight was against the Reactionaries, monopolies and against war and for liberty and the rights of the people in general.

The papacy, you may know, has undertaken to fight the modernists. The *Berlin Tageblatt* brings a very interesting item to the point, showing that these manifestations on the part of the vatican, the Kaiser and the Bavarian prince, who recently prided himself for having been born a Catholic, serve

only to hasten the day of liberty from civil and religious potentates!

I see from a dispatch in the press that the vatican proposes to have a year of mourning in 1911, it being the 40th year since the united Italy made Rome its capital. No doubt the papacy will have more reasons than that for mourning.

This is certainly a wonderful day in which we are living. How unsettled everything earthly is! Old things are passing away, and all things are being renewed, or are preparing to be renewed. We hail Messiah's kingdom with the earnest prayer, "Thy kingdom come!" Surely, the perplexed nations of the groaning creation of mankind need a righteous rule.

Your brother in our dear Redeemer and King.

O. A. KOETITZ.

### GLASGOW CONVENTION

[A BELATED LETTER]

DEAR BROTHER RUSSELL:—

We have just returned from a sweet season of refreshing from the presence of the Lord. The Lord who said, "Wherever two or three are gathered together in my name, there am I in the midst," fulfilled his word this time also. Not only were we blessed as by the gracious presence, but we were constrained to shout aloud as we realized that "The Holy One of Israel was in our midst." It was a time of restful joy and the four days during which we were together were all too short for us. As was the case with the Celoron Convention, so here; there was a note of triumph, as if from a gathering sense of an increased knowledge of the Lord and of strength in him. There were no signs of lack of spirituality, nor any sense of fatigue; there was apparently none with loose hands or feeble knees, and surely, had anyone attended who might have been touched with the spirit of fear planted by the enemy, the joys of the Lord, and the manifested graces of the Spirit would have been evidence enough to restore such a one to faith and hope and love.

When we met in the opening meeting the signs of the times were on us. Many loved faces were missing. This convention has provided for the brethren in this country the first clear showing of the signs of the end of the Harvest. The home church (Glasgow) has in the past year lost many brethren. Our dear Brother Edgar, who labored so earnestly all the time of his consecration, has gone to be with the Lord. We missed him sorely. Others have, we believe, been joined to the happy throng now with the Lord; some have gone to other parts of the world, and some are no longer with us, having gone out from us. The addresses seemed very acceptable to the brethren, and were evidently of the helpful character, which is to be expected. The testimony meetings were as good or better than ever, and added much to the pleasure of the convention.

At the baptismal service 61 brothers and sisters symbolized their vow of consecration to the Lord. This was a specially sweet and encouraging time, for of the 61 there were about eight young brethren who have been stirred to consecration through the death of Brother Edgar, amongst them being his