

newspaper may say to the contrary. Needless to say that we rejoice that such is the case, because we recognize in this Society a great force for good. Through its instrumentality the Bible today is read by more people and read more intelligently, than ever before. It has made people think, it

has caused them to moralize along the right lines, and has opened their eyes to the absurdity, and in some instances, the cruelty of certain old-fashioned dogmatic theologians.

FROM MERCANTILE AND FINANCIAL TIMES.—N. Y.

IN RE THE MENA FILM CO.

From time to time we receive letters concerning the Mena Film Company; and some of the dear friends seem to misunderstand the attitude of the Society toward that organization. We have heretofore published in THE WATCH TOWER the Society's position, but we now repeat that the Mena Film Company is a separate and distinct organization from the WATCH TOWER BIBLE AND TRACT SOCIETY. Our Society has nothing whatsoever to do with the work of the Mena Film Company. We have no money invested in it now, nor have we had anything to do with this work in the past.

This does not mean that we are antagonistic to the Mena Film Company and would, therefore, want to do it injury. It is not our province to do injury to any one. We have no interest in the railroads of the land; yet we would not want to do injury to any railroad company. Investments in railroad securities are for purely selfish purposes. Investments which are for the purpose of teaching the Bible surely are much more commendable.

The WATCH TOWER BIBLE AND TRACT SOCIETY we believe was specially organized under the Lord's direction for the purpose of doing the harvest work of the gospel age, and nothing else. Thousands of Christian people, realizing this to be the mission of the Society, have gladly contributed their time and money and have joined with it in such work. We do not believe that any other organization in the world has been used or is now being used to do harvest work; hence all of our time, energy and money is spent in that behalf. We do not believe it to be pleasing to the Lord for us to engage in any other work except that supervised by the Society.

More than a year ago certain consecrated brethren believed

that they saw a field opening to them for the teaching of the Bible through the medium of moving pictures. They organized the Mena Film Company for that purpose. Such was their privilege. They believe the Lord's blessing has been upon their undertaking. If so, then all Christians should rejoice with them. Anything that turns the people away from error and teaches them the truth is to be commended. The Mena Film Company has produced a picture different from any that is shown in any of the theatres throughout the world. The picture discloses the perfect man and woman in Eden, and the temptation of Mother Eve by Lucifer. Many episodes are then presented showing how Satan, from the time of Eden until now, has sought to thwart God's purposes and how, ultimately, Satan will be overthrown, and how restitution blessings will then come to mankind. Surely every true Christian rejoices to have the people receive the message of Truth relating to God's great plan. We cannot believe that Satan would wish this picture shown, because it exposes his nefarious methods and his ultimate downfall. We must conclude, then, that the Lord would be pleased to have it shown; because it shows the ultimate triumph of truth and righteousness. Just how much good will be acquired by the public who have no knowledge of the Bible, we do not know; but it may be that the Lord desires to use this for the purpose of turning the minds of the people back to the Bible. The clergy have turned their minds away from it and offer them no hope. The world is in great distress. If the Lord is pleased to bless the efforts of these brethren of the Mena Film Company, then we will rejoice with them.

KINGDOM NEWS

The evidences daily increase that the "dark night" is fast settling down. The new dispensation is coming in. It seems appropriate, therefore, to announce the kingdom, and to call the people's attention to the fact that millions now living on earth may never die, because the "times of restitution" will soon begin. The Society is issuing a statement which explains the opposition manifested against the message of the seventh volume, how it came to be suppressed, and the clergy's responsibility in connection therewith. A full explanation such

as the friends and the public desire is given in clear terms. We are shipping the classes a supply of these papers for general circulation, in about the same quantity as was ordered for the No. 99 B. S. M. distribution. These papers are released for distribution immediately you receive them, and we pray the Lord's blessing upon the united efforts of the friends in this proclamation of our present position. Shipments will begin to be made within a few days.

YEAR'S MOTTO FULL OF MEANING

Many recent letters from friends throughout the country tell of the special help and comfort the 1918 Year Text has given them at this time: "The end of all things is at hand: Be ye therefore sober and watch unto prayer; and above all things have fervent love among yourselves." (1 Peter 4:7, 8)

We still have a small quantity of these mottoes, also postcards bearing this text, which the friends may have at half price while they last. The mottoes, 5c each; the postcards 10c per dozen, postpaid.

OUR SAFE REFUGE

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:20, 21.

While standing upon the watch tower and beholding the terrible storm that is raging, the sea and the waves roaring, lashing with fury the more stable places of society; while hearing the rumbling thunder of the near approaching earthquake and beholding in the distance occasional flashes of destructive fire, what a wonderful privilege to be numbered among the people of God and to know that we are absolutely secure from all harm! Who can enjoy such a privilege as this? Jehovah, through his Word, answers, "My people."

What does it mean to be of the people of God? What are the requirements? Ah, it means much more than many think it means—much more, both on man's part and on God's part. On the part of man it means not merely the naming of the name of Christ and being a member of some organization which claims to be Christian. It means on man's part that he must recognize himself to be born a sinner and in need of a savior; he must recognize that Jesus Christ, by the grace of God, died and rose again for the purpose of

redeeming mankind. Believing this, it means that man must take the further step of a full surrender of his own will to do the will of God—a full and complete consecration to the Lord. It means, further, full heart obedience to the will of God by daily taking up his cross and following in the footsteps of Jesus, and thus continuing faithful, even unto death. As the Psalmist expresses it, the thought of "my people" includes only those who have made a covenant with God by sacrifice. (Psalm 50:5) It includes all such consecrated and faithful children of God, however young or old, weak or strong, they may be, who possess a pure heart, firmly and resolutely fixed, and loyally obedient unto the heavenly Father.

WHO CONSTITUTE GOD'S PEOPLE

On the part of God it means that he has accepted us at consecration through the merit of his beloved Son, Jesus, and that he has begotten us anew to a hope of life, reserved in heaven for those who are kept by his power, through faith,

even unto the end; that he has given to such his exceeding great and precious promises, which promises guarantee the faithful one that she shall be a partaker of the first, or chief resurrection. It signifies that in this present life we have the fatherly love, care, counsel, discipline and protection of God. It means that such may claim the precious promises in his Word, which are given for their comfort in the hour of distress or tribulation. All such have the glorious hope set before them of being forever with the Lord.

DIVINE WRATH UPON FALSE SYSTEMS

Thousands have been wrongly induced by the blind clergy to believe that they are God's people if they merely join themselves to some earthly organization and support the clergy, no matter what else they may do. These blindly follow the clergy, concerning whom Jesus said: "If the blind lead the blind, both shall fall into the ditch." in the great time of trouble that is now impending. (Matthew 15:14) Through all the age, God has permitted his people to be among these organizations, some being fed by good shepherds, while others were ministered unto by false shepherds. Until the harvest time the wheat class has been scattered among the tares, the true sheep among the wolves. In due time the harvest of the age came; the gathering and separating has been taking place, and now is about accomplished.

Throughout the age, "his people" have been in the midst of these great man-made organizations, the nominal Christian church, which God designates as Babylon (meaning confusion), but which men call Christendom (meaning Christ's kingdom). These systems have contained some true, loyal Christians and many who have been merely Christians in name. Toward these great systems which have appropriated the name of Christ and claimed to represent his teachings and his spirit, although possessing the spirit of the world, God is now manifesting his displeasure and soon will pour upon them his indignation. For some time he has been warning his people in these systems, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4.

In the text, Jehovah addresses himself to "his people." More than twenty centuries ago, God's prophet, Daniel, took his standpoint at the hour in which the church now finds herself, standing on this side the veil. God foreknew the condition now on the earth. He foresaw the great time of trouble that would come upon mankind because of the unfaithfulness of that class of men to which he had committed the privilege and obligation of proclaiming his coming kingdom. Through other prophets also he spoke of this time of trouble. He indicated that wars would first come, to be followed by revolution and anarchy. The great Master himself referred to such a time, saying, "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; 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," culminating, as he stated, in "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Luke 21:25, 26; Matthew 24:21.

God foresaw that sin would reach its fullness; that selfishness would ripen and go to seed; that a time of ill-will and hatred would prevail—a time of religious intolerance and persecution upon the faithful ones following in the Master's footsteps. In our text, the Prophet seems to express the thought that the Lord bides his time; and when his due time arrives, he says: "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

GOD'S LOVING COUNSEL TO HIS PEOPLE

The Lord likens his people unto sheep. Sheep are defenseless creatures. Again he likens them unto children. Children are guileless. But his description of the trouble is so terrible that even the strong and full-grown might well be expected to quake for fear. Amid all the storm and strife and turmoil, God would have his children to rest in peace and quietness in his love. And so he causes his Prophet to say: "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." (Isaiah 26:3, 4) When one becomes a child of God and follows in the footsteps of the blessed Master and Lord, those of the world cannot understand him. They look upon him as they did upon the Master—as despised ones. God foreknew that the time of great stress would come and that some of his people would be in the midst of it; and so he caused his Prophet to write the words of the text, which seem to apply so appropriately at the present hour.

There is an affectionate tenderness and sweetness in his words. Like a loving, gentle father, he says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." How loving of our Father thus to provide a refuge, and sweetly to invite his people to enter in!

Knowing the inability of his people to defend and protect themselves; knowing their desire for help and strength, he lovingly made provision by giving them numerous precious promises. Through another of his holy prophets, he put into our mouths the beautiful words of trust and confidence: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present order of society] be removed, and though the mountains [governments] be carried into the midst of the sea [overthrown by the turbulent sea of world-wide anarchy]; though the waters [peoples] thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge." (Psalm 46:1-7) With fatherly love he beholds his children, and "like as a father pitieth his children, so the Lord pitieth them that reverence him." (Psalm 103:13) Lovingly he counsels them to full confidence and faith and to quiet trustfulness in his loving power and provision, saying to them "In quietness and in confidence shall be your strength."—Isaiah 30:15.

Poor, sin-sick world; groaning and travailling in pain, waiting and hoping for deliverance, but not knowing how it will come. God is not lacking in love for them. In the midst of the great tribulation, gladly would we call their attention to the loving provision that Jehovah has made. The great indignation of Jehovah now upon the earth is permitted for a good purpose. Veiled behind the clouds of his expressed indignation against the sins of men, he strikes with wisdom these heavy blows which will humble their pride to the dust and shatter their idols. Then he will pour in the balm of Gilead and commence their everlasting healing. Sweetly the Master gave expression to his Father's will when, in beautiful phrase, he said: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Jehovah loved the world then, and his loving provision will soon be put into operation for them. Now he wields the rod for correction. Thus he shows his people his love for all mankind. While God's people, amid the storm, rejoice in the protection he has graciously provided for them, he would have them manifest his spirit toward the world. And while his blows of righteous indignation fall heavily upon the world, he would have his people point mankind to the cause of their calamities and to his, the only remedy. He would have them know that he is the mighty One who will rule the universe through his Christ, to bring blessings to the peoples and nations of earth. To them he says: "Be still, and know that I am God; I will be exalted among the nations; I will be exalted in the earth."—Psalm 46:10.

OUR JOURNEY

When first we knew the Lord and his gracious provision for the human race, our hearts responded with sincere joy. Born in sin, shapen in iniquity, having no right to life, children of wrath, without God and without hope, we wandered in the wilderness (of Babylon) in a solitary way and we found no place in any of her organizations in which we could dwell in peace and happiness. Hungry and thirsty, our souls fainted within us, and we cried unto the Lord in our trouble and he delivered us out of our distress. Then he led us forth by the right way, that we might go to the city (kingdom) of our everlasting abiding place. Feeling the warmth of his love, joy filled our hearts, because the Lord had satisfied our longings and filled our hungry souls with goodness. Then we saw not only a hope for the consecrated of the Gospel age, but a hope for all mankind in due time to turn away from the wrongful course and receive the blessings of restitution. Then was our mouth filled with laughter and our tongue with singing, and we said: "The Lord has made a wonderful provision for all, even the heathen." "The Lord hath done great things for us, whereof we are glad."—Psalm 107:1-10; 126:1-3.

Begotten of the holy Spirit, and having our minds illuminated, we perceived that we had entered the blessed condition of "the Holy" and found that our heart's desire was beginning to be realized. As we have rested here, the words of the Psalmist have been sweet to us: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." (Psalm 27:4) Dwelling temporarily in the spirit-begotten condition,

we have looked forward to the spirit-born state, when we may behold the Lord in all his glory, and worship him in the beauty of holiness.

Gradually the knowledge was brought to us that some severe trials awaited us on the journey. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his steps." (1 Peter 2:21) The sufferings of The Christ must precede the everlasting joy. Christ Jesus, the Head, was made perfect through the things which he suffered. Likewise must the members of the body pass through the fiery trials. In no other way could a loving, sympathetic high priest be developed. The journey has been interspersed with some trials and some joys, the Lord granting to us just the experiences needful to develop his people.

WARNED OF THE STORM

Graciously and lovingly our Father warned us of the storm coming upon the earth at the close of the age, to the end that we might be prepared for it, having our faith strong in him and in the power of his might. Wonderfully he has led us from time to time in greener pastures, and lovingly fed us upon the precious promises, giving us a clearer vision thereof, that we might grow stronger in him. Through his chosen servant, he, time and again placed before us the meat in due season. We were told and expected that the Seventh Volume of STUDIES IN THE SCRIPTURES, the last of a series foretold in Revelation, would be given to us, and that it would bring greater trials and sufferings, because it would greatly anger Babylon. We were forewarned, that we might be fortified in faith and in the love of God. More than twenty years ago, the Lord of the harvest, through his servant, called our attention to the fact (Z. 1898-95) that King Ahab and his queen, Jezebel, typified the civil and ecclesiastical powers; that Elijah typed the church in her closing days; that likewise Herod and his unlawful wife, Herodias, typed the civil powers and the apostate church, long ago unlawfully united; that Salome, the daughter of Herodias, typified united Protestantism, and John the Baptist the last members of the church upon the earth. We were advised to expect a fulfillment of these types in antitype. Then it was that Brother Russell wrote:

"It is altogether possible, indeed probable, we think, that John's course which brought him into conflict with Herod was in some degree typical of the course of the Gospel church in this present time; and of the course of events that may be expected. If it be a type, Herod would represent civil government, and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman, Jezebel, etc. Should it prove to be a type by its fulfillment in antitype, the fulfillment will probably be on something like the following lines:

"(1) A partial reunion of church and state. (This is now practically an accomplished fact.)

"(2) In such case it would become the duty of the true church, the forerunners and announcers of the Messianic kingdom, to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God.

"(3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter.

"(4) The church nominal, in her false position, would be anxious to stifle the reproofs and to destroy the reprovers, and the effect would be that the civil power would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterances—as John was hindered by imprisonment.

"(5) Herodias' personal influence being insufficient, it may subsequently be augmented by the influence of her daughter (united Protestantism) who will be so fully in sympathy with her as to become her tool in the destruction of the most loyal servants of God."

In due time we received the Seventh Volume, and it caused some fiery trials among the consecrated. Others joyfully grasped the pointed sword and used it. We beheld the picture being fulfilled. Is it not now time for all who have been disturbed in their minds and in doubt as to what should be done to get their eyes opened to the real situation? Long have we known of the grudge held by Herodias. We have

beheld now the dancing of Salome, and Herod has said to the John class. "No longer may you wield the sword—'The Finished Mystery'—and press it against the gates of Babylon." A place typifies a condition. John was put in prison, and this would suggest that the John class would be restrained from the proclamation of the message of the kingdom. The John class is now in this condition. While in prison, John was in doubt as to whether or not Jesus was the Messiah. So he sent and asked him. Some are now in doubt as to whether or not the Lord is really here and that the end is here, and if the kingdom of Messiah is about to be made visible. Some are in doubt as to whether or not a mistake has been made with reference to the use of the sword. Jesus sent word to John that the blind were seeing, the halt and lame were being healed, and other miracles wrought. He did not say, "I am the Messiah"; but he gave the evidences that would prove he was. Now the Lord is saying to the John class, "Look up, lift up your heads, behold the fulfillment of my great prophecy set forth in Matthew 24. This is evidence that your deliverance is nigh. The kingdom of heaven is at hand. Rejoice!"

DOOR CLOSING—WINDS BLOWING

The evidence seems to point strongly to the fact that the door is closing. We are also seeing evidences of the winds being somewhat loosened, and these we may expect to be fully loosed and the great storm or whirlwind soon to be upon the world. Many are asking, "What are we to do when we see the door closing?" The words of Brother Russell, written more than eleven years ago, seem fittingly appropriate here:

"The shutting of the door mentioned in one of our Lord's parables seems to imply something quite in harmony with the loosing of the winds when the sealing in the forehead shall have been accomplished. We cannot surmise just how this trouble will be precipitated and the door for further fellowship and promulgation of the truth be closed. It would not surprise us, however, if in some manner it would be accomplished through some governmental department. We cannot think now of what plea or pretext could be used to interfere with our legal rights and privileges under the law, but we are to expect that politicians will be ready at that time to obey the united voice of the people, not the voice of God, and that, however illegal or unjust the procedure, they would be prepared to put a stop to our work. When that time shall come we will consider it to be our duty to use all reasonable energy to maintain our legal rights and privileges and to keep the door open. When it shall close, in spite of our every endeavor, we will accept the result as being of divine providence and apply the Master's words, 'Thou couldst have no power at all over me except it were given thee from above.' (John 19:11)"—Z. 1907-148.

All of us realize that we are living in a peculiar time, a time in which the public mind is peculiarly affected. Few, indeed, are those who can understand our motive in withdrawing from the world and its various organizations and the nominal Christian church, to walk alone with God. Many are the reproaches which the Lord's people must endure for his sake. Let us not be dismayed with these trying experiences. Long ago the Lord warned that they would come, and now they are here. To us now he says: "Fear not, shut thy doors [of faith] about thee [and heed not the reproaches]; hide thyself as it were for a little moment, until the indignation be overpast."

PLACE OF REFUGE

The place of hiding is the secret place of the Most High, under the shadow of the Almighty. (Psalm 91:1-9) This secret place of the Most High, beloved, is the secret place of communion and intimate fellowship with God, through the blessed privilege of prayer and through faith in his precious Word and his promised providential care. Beautifully the poet has expressed it:

"When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of God's hand.
He will hide me, he will hide me,
Where no harm can e'er betide me;
He will hide me, safely hide me,
In the shadow of his hand."

Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is

now upon the whole world and especially upon Christendom. We pity the poor, groaning creation. We rejoice to know that ere long God will bring order out of chaos, and peace to the people. It can come only in his own good way.

"FEAR NOT"

The day of persecution is at hand. The same religious intolerance manifested in the dark ages is still abroad in the land and is being manifested in a marked degree. Recently some of the Lord's dear little ones have been roughly treated. Their homes have been searched, without even a search warrant being presented, and their books and Bibles taken away from them. In some instances houses were broken into by force, in clear violation of the law. Some have been arrested and thrown into foul jails. The clergy have incited this work. They have openly charged from their pulpits and continue to charge that the International Bible Students Association is a pro-German organization, distributing "Hun propaganda under the cloak of religion." They have denounced the Bible Students as traitors and urged that they be prosecuted for treason. Verily, the spirit of Inquisition is in their hearts.

But, beloved, be not at all disturbed by these things. The same charge was laid against the Master by the same class of men. Evidently Jesus had in mind the present condition when he said: "If the world hate you, ye know that it hated me before it hated you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you."—John 15:18, 20.

The Constitution of the United States guarantees that every man shall be free from search and his property from seizure, except upon presentation of a warrant, duly issued and served according to law. No person, not even an officer, has the right to go into the house of another and search it and take away his property unless he is armed with a warrant properly issued. "But they disregard the law," you say. Yes, even so. The inflamed condition of the public mind at this time is such that men go to all kinds of excesses. Usually it is the clergy that are the worst agitators. They stir up the people. But be not afraid, having in mind always that we are in the Lord's hands. The Lord speaks to his people that their faith might be strong. He desires that they shall have a child-like trust in him; and, that they may be encouraged, he bids them turn a deaf ear to the reproaches of men, saying, "Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings. . . . I, even I, am he that comforteth you; who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? . . . I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens [establish the new visible ruling powers] and lay the foundations of the earth [the new order of society], and say unto Zion [those tried and proved by these afflictions], Thou art my people."—Isaiah 51:7-16.

How marvelously the Almighty God has made provision for his little ones! He would not have one of his children whom Christ has made free to come again under the bondage of the fear of man, which bringeth a snare. He would have every one in Christ realize his liberty from sin and superstition, and his solemn accountability to God for all his thoughts and words and doings.

The child of God who is strong in faith will claim the promises and say: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? . . . Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. . . . In the time of trouble he shall hide me in his pavilion; in the secret place of his tabernacle shall he hide me; he shall set me up upon a rock." "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence."—Psalm 27:1-10; 2 Samuel 22:2-4.

If we have come to the end of the harvest, if the dark night is here, then we may expect to be required to stand for a while. To such the words of the Apostle come as a consolation: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Ephesians 6:13-18) In this

time of great stress it is especially needful that the Lord's people consider the value of the whole armor of God and have it all on. "Above all, take the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked." The experiences through which the church is now passing are real tests of faith. The heavenly Father now sweetly says: "Hide thyself as it were for a little moment, until the indignation be overpast." Some of the afflictions through which the Lord's people are now passing seem indeed grievous to be borne; but let us remember the Apostle's words, that these are light afflictions, enduring but for a moment, and working out for us a far more exceeding and eternal weight of glory. (2 Corinthians 4:17) Having always in mind the glories that are before us, we can rejoice in the tribulation, knowing that we have a home, not made with hands eternal in the heavens, into which it will soon be our privilege to enter. And there, in the presence of the Lord, we shall have fulness of joy and pleasures for evermore.—Psalm 16:11.

THE KINGDOM HERE

It will be the policy of the International Bible Students Association to do legally all in their power to keep the door of opportunity open for the proclamation of the message of the Lord's kingdom; but when conditions become such that this can no longer be done in a lawful manner, then we will take it to be the Lord's will that we do no more. We know that nothing can happen to the Lord's little ones, except by the Lord's permission. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord."—Isaiah 54:17.

We believe that the end of the harvest is here and that the kingdom of heaven is at hand. And if so, then shortly after the great time of trouble ends, restitution blessings will begin. Marvelous are the times in which we are living. Daily the evidence accumulates that the Lord is taking control of things. The public press announces that "by the close of the present month (March) Palestine, the ancient home of the Jews, will again, after a lapse of many centuries, be under Jewish administration. The Jewish Commission sent out by the English Zionist Federation, with the authority of the King of England and the British Parliament, left London a few days ago to take full charge of the reconstruction of the Holy Land and to lay the foundation of a new Jewish State. This commission will act not later than March 27, the eve of the Passover, the festival commemorating Jewish emancipation from Egyptian bondage." Forty years after the withdrawal of God's favor from the Jews, Judea was subjugated. Forty years from the beginning of the return of his favor to the Jews (1878), the Jews officially take possession of Jerusalem. They are returning to Jerusalem in unbelief. But soon the eyes of their understanding will be opened and they will recognize the Lord Jesus as the great long-looked-for Messiah.

The great Master plainly said that for the elect's sake the time of trouble would be cut short and that some flesh will be saved, being brought through the fiery trouble. Therefore, confidently we may say that some now living on earth will never die. What a wonderful privilege to announce that to the world at this time! Let every child of God do so, according to his several ability. Surely this is good tidings of great joy to the sin-sick, torn and bleeding world. Surely it is a wonderful honor and privilege to announce the kingdom. "How beautiful upon the mountains [kingdoms] are the feet of him [The Christ] 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) While the turmoil increases we can confidently announce the kingdom of the Lord and at the same time enjoy the blessed invitation of our Father: "Come, my people, enter thou into thy chambers and shut thy doors upon thee; hide thyself as it were for a little moment until the indignation be overpast." With full assurance of faith, then, we can say, "Lord, we will trust in the covert of thy wings."

Glorious is the great Prince of Peace, taking unto himself his power to reign. Glorious his kingdom of peace and blessings, whose walls signify salvation, protection and blessing to all who enter it; whose foundations, laid in justice, can never be moved; whose builder and designer is God. It is in the light which will shine forth from this glorious kingdom of God that the nations and peoples of earth will walk up the highway of holiness, up to perfection and full harmony with Jehovah. By the eye of faith beholding the blessings that await us, with confidence and joy will we, by the Lord's grace, endure for a little while, until we shall see him face to face.

OUR STRONG INCENTIVE TO COURAGE AND CONFIDENCE

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16.

The Jewish priesthood was, as we all know typical of the royal priesthood, Head and body, which has been developed during the Gospel age. Israel's high priest was a type of our great High Priest, Jesus Christ. The Jewish high priest made a typical atonement for his sins every year. Did he not possess sympathy for sinners, he would probably be very loath to undergo the experiences in which he risked his life, as he passed under the veil into the Most Holy, to sprinkle the blood of the sacrifice upon and before the Mercy Seat. This was a crucial test to the high priest. If he had done all the work in the proper manner, he would pass beyond the veil successfully and make the atonement. But if he had failed in any particular, the passing under the veil would mean his death. Hence the high priest was undertaking something which was fraught with the gravest danger and the most serious possibilities for himself.

The apostle points out to us that, while there may have been more or less sympathy in the high priests of Israel, yet our High Priest is the one who has special sympathy, special feeling for human weakness. He is not one of the hard, callous kind, who could not or would not appreciate the difficulties of those for whom his sacrifice was made, and especially for those who are seeking to be his followers, to walk as he walked. God's Word assures us that he is "touched with the feeling of our infirmities." He was "tempted in all points like as we [his disciples] are, yet without sin." This gives him special ability to sympathize with us.—Hebrews 4:15.

Some may inquire in what way our Lord Jesus could be tempted as we are, seeing that he was "holy, harmless, undefiled, and separate from sinners." We are to remember that this expression does not relate to the mere man Christ Jesus, but to our Lord after he had become our High Priest, after he had been begotten of God's holy spirit. He was not tempted in all points like as the unregenerate world are tempted; for he was not a fallen being, but was perfect, and was a new creature. Hence he was tempted, tried, as new creatures have ever since been tried. Jesus was never tempted to drunkenness, profligacy, debauchery, murder, theft, etc. Neither do his followers, as new creatures have any such temptations. If any of them are tempted along these lines, it is their perverted, fallen flesh that is tempted; it is because of a disordered and diseased condition of their mortal body resulting from a former life of sin or from inherited tendencies. These the new creatures must overcome by divine grace.

NEW CREATURE'S PECULIAR TEMPTATIONS

The temptations which are peculiar to the new creature, and to which our Lord was exposed are along the lines of loyalty to God, of trust in God, of persevering determination to obey him, however contrary to human inclination. They are temptations which would present themselves to any intelligent creature of God under like conditions. These were the lines of Jesus' temptations and testings.

During the period of our Lord's temptation in the wilderness the adversary suggested to him that he should attract the public, to arouse their awe and admiration for him, that he might thus become their king—not according to God's will, but according to worldly policy. If he had leaped from the pinnacle of the temple he would have been tempting God, and would have been guilty of presumptuous sin. God has never promised to protect any one who acts in violation of his will. Satan's quotation of Psalm 91:11, 12, presented to our Lord a temptation to misapply a Scriptural promise and to presume upon the Father's protection while seeking to gratify a desire for vain-glory, and to become a great king by a course contrary to God's purpose.

And so Jesus promptly said to the tempter, "Get thee behind me, Satan!" The Father had mapped out a certain course for the Son to follow, a course that would bring suffering and death. But it was the only pathway to glory. He has mapped out the same course for those who have covenanted to walk in Jesus' footsteps; and we are to be loyal, as he was. If we are not thus loyal, we shall surely not reach our goal. As temptation to take any other plan or way than the one which God had purposed was one of the special lines of temptation that came to our great Head, so will it be to each member of his body.

Our temptations will be as strong as were those of Jesus; i.e., they will be as strong for us as his were for him. As he was a perfect man, he was much more able to reason into these things and to see his way through them than are we. Yet the same principle is involved. Jesus had perfect flesh, perfect mentality; but he also had larger ambitions.

We have imperfect flesh, defective mentality, and have not the same degree of ambition. And so the Father has seemed to arrange that all his sons shall have practically the same amount of difficulty and testing.

Jesus had all the vigor and energy of a perfect man, and naturally the greater dread of death. It is a comparatively small thing for a person who is weakened by disease and physical suffering, and who is drawing to the tomb, to say, "I am so tired, and would be so glad to die!" But for one who is enjoying perfection of life and vigor, to say, "Father, I yield up my life to thee," is a different matter. He would naturally desire to cling tenaciously to life, to shrink from letting it slip from his grasp.

THE TENDER SYMPATHY OF THE MASTER

We are glad to know that the Master was "touched with a feeling of our infirmities." Although he was free from the weaknesses of the flesh which hamper his body members, yet he mingled with men for thirty-three years; and he saw and realized their condition. Moreover, "he took upon himself our weaknesses and sicknesses and bare our infirmities." In fulfilling the Father's will he gave out his vitality to the multitudes. "Virtue went out of him and healed them all." It is particularly recorded, in the case of the woman who had an issue of blood, that when she touched Jesus, he perceived that virtue [vitality, strength] had gone out of him. Thus was his own vitality depleted and some measure of their suffering transferred to his own person.

When we recognize the loving, sympathetic character of the one who died for us, who afterward ascended up on high, and who tells us that he will apply of his sacrificial merit on our behalf to make good for all deficiencies and unintentional sins, we may well take courage and press on in the race set before us. The realization of his tender love and care should enable us to lay hold with greater firmness upon the precious promises. Forgetting the things that are behind, and pressing forward to the glorious things just before us, let us run with patience and determination to win. Let us, as the apostle enjoins, "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The apostle's thought is not that we are to come with boldness, with self-assurance, but rather with holy courage, stimulated by the Lord's own invitation and promise. Let us come trustingly, pouring out our hearts freely unreservedly, to our Father, in the name of our beloved Advocate, our High Priest. Let us not be discouraged by our difficulties, by our trials and cares. We are to proceed onward in our heavenward way with confidence not in ourselves, but in the Lord. Although the Captain of our Salvation was without sin, yet because of his own experiences while he was a man, he knows all about our temptations, our struggles, our besetments. Knowing this we can come to him with greater courage, and tell him all about our troubles, realizing his perfect sympathy.

REASONS FOR COMING TO THE THRONE OF GRACE

For two reasons we should come to the throne of grace:

(1) That we may obtain mercy. There is not a son or daughter of Adam who has not done wrong. There is not a soul amongst the Lord's family who has not made many mistakes. The new creature does not meditate sin nor follow sin; but if any be overtaken in a fault, let him come with courage to the mercy seat, to the throne of favor, for mercy and pardon through our dear Redeemer. Let him remember that if his heart is still loyal and true, if he is grieved because of his trespasses, the throne of grace is open to him. for the Lord knows all about his difficulties.

If he does not thus come, he will be under a cloud, because of his wrong course and his failure to run quickly to his Father in heaven. He needs to have that earthborn cloud removed. But it will only grow more dense if he remains away from the mercy seat. The sin will remain; and thus another spot will appear upon his wedding robe, because of his lack of faith and obedience, in postponing the proper step of hastening to the Lord. The heavenly Father shows no mercy directly. All these applications of mercy and cleansing are made through the Son, our great Advocate and Head. We must come to the Father through the channel of his own arrangement, in order to obtain the promised mercy; for God himself has bidden us thus to come. In this way the cloud is entirely removed, and the erring one has full forgiveness of sins through the merit of our Savior.

(2) Additionally, we need to come to the throne of grace to find help for future times of need. We need to keep close to the source of strength. Our mistakes should prove helpful

lessons to us, as we remember what a season of distress our previous error brought to us. Therefore when the child of God sees the temptation coming, he will flee to the place where he may find the needed supply of grace. Fleeing there, he obtains the help in advance of the temptation, and is kept from falling.

Whenever we find ourselves under temptations, however, we should lift our heart at once to our Father in heaven.

Let us do this in full assurance of faith, realizing his love, his wisdom and his power to give us the needed assistance, and his willingness to make all things work together for our own good because we love him. Our appeal for help in such times of need will surely draw to us the ministry of the heavenly messengers; and we shall receive strength for righteousness, for truth, for purity, for loyalty. Thus shall we be victorious in every battle, and be crowned a victor at last.

JESUS SILENCES HIS ADVERSARIES

[Paragraphs 1-13 of this article, as it originally appeared in issue of April 1, 1918, were reprinted from article entitled, "Teaching With Authority," published in issue of September 1, 1906. The remainder was reprinted from article entitled, "Not Far from the Kingdom," published in issue of September 15, 1906. Please see the articles named.]

JESUS WARNS AND COMFORTS HIS FRIENDS

[The first paragraph of this article was a reprint of that entitled, "She hath Done What She Could," published in issue of October 15, 1906. The remainder was a reprint of article entitled, "Perfume Very Precious," published in issue of April 1, 1905. Please see the articles named.]

THE WICKED HUSBANDMEN

[This article was a reprint of that published in issue of April 1, 1895, which please see.]

BROOKLYN CONVENTION AND MEMORIAL

Upwards of 1200 brethren, mostly from points in the near Eastern states, have just been enjoying the privileges of a four-day convention with us in Brooklyn, terminating with the celebration of the Passover Memorial on the evening of Tuesday, March 26th.

Opportunities for fellowship between the meetings were pleasantly employed by all, so far as we have any knowledge, the recent manifestation on the part of churchianity of the disposition to persecute the International Bible Students in a more open and pronounced way has doubtless contributed much to a sharpening of appreciation and zeal on the part of the friends generally.

For many years the Lord's people have wondered whether or not each convention might be the last. Each one has always proved to be the last for some of the dear friends; but abundant evidence, not only from the Lord's Word, but also from corroborative occurrences pressing in upon us from all sides, seems to lend more basis for the hope that this might be the last in this vicinity, before the great convention beyond the veil.

The convention opened with an address of welcome by Brother J. F. Stephenson, the chairman. Probably not more than 700 were present at this meeting, on Saturday afternoon in the Tabernacle. Then followed a discourse by Brother T. H. Thornton, in which he compared our heavenly Father with a great and provident housekeeper. He contrasted God's method with that of man in the matter of establishing a household. He called attention to the fact that when a young man determines to get married the first thing he thinks about is a bride; the second thing he thinks about is his bride; and the third thing he thinks of is his bride. After the marriage has taken place he begins to think about the details of the home, children, and servants. All of these things God has provided for in connection with the nuptials of his Son and the glorified church.

In the evening a discourse was heard from Brother F. H. Robison on the subject of Gratitude. He reminded the friends how that all we have, whether on the natural plane or spiritual plane, comes from God, because he is the giver of every good and perfect gift. We are indebted to him for life, and for food, raiment and shelter to sustain even the imperfect life which we now have until we shall have learned the lessons and developed the character which will make us meet for the inheritance of the saints in light. Additional causes for gratitude were found in provisions which God has made for the delighting of our senses. These rightly used and directed will enable us to appreciate their giver and be a genuine help in the narrow way. Many other occasions for thankfulness were cited, touching more especially the opportunity for sacrifice, God's providential instruction, etc.

Sunday morning dawned bright and clear, bringing with it several hundred friends from surrounding cities and towns who could not find it possible to attend all the sessions.

At ten o'clock Brother R. J. Martin met with about 200 friends in the Bethel dining room, where also is located a

baptistry, and reviewed for those present the Scripture teaching on the subject of baptism. Seventy-three were immersed at the close of this talk; 40 sisters and 33 brothers. While this meeting was going on at the Bethel Home, Brother Siwert delivered a discourse at the Tabernacle on the heavenly phases of the kingdom and its development.

At eleven o'clock Brother Stephenson talked to the friends on St. Paul's words: "I have fought a good fight; I have kept the faith; I have finished my course; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me at that day." He dwelt on each phase of this text, showing that to keep the faith at all it is necessary to fight a good fight and that this fight itself is a fight of faith which, when properly waged, enables one to lay hold on eternal life.

Sunday afternoon was a public session, held in the Brooklyn Academy of Music, and announced to a considerable extent through newspaper advertising and house to house distribution of special announcements. The topic was: "The World has Ended—Millions now Living will never Die." A two-column report of the lecture was given in one of the Brooklyn papers on Monday afternoon. Many prayers had gone up for the success of this meeting, all made, we trust, with entire submission to the Lord's will. The Academy Opera House seats about 2200 people, but close to 3000 were admitted, about 300 being seated on the stage back of the curtain and other hundreds standing in the rear of the main auditorium and balconies. Government officers were present to take stenographic report of all that was said. It is expected that this topic will be used quite extensively by brethren who have ability for speaking in public, so that a report of the discourse will not be necessary here. The great audience showed intense interest for two hours, and many points were received with distinct approval, as manifested by continued hand-clapping on several occasions. Our Lord's great prophecy, containing testimony by which we would be able to discern the end of the world, was taken as a basis for the discourse. Everything pointed to a deep interest on the part of the public—save ecclesiastics and ecclesiastical "hangers on"—in the general subject of religious tolerance as necessarily involved in a meeting of this kind.

Sunday evening Brother R. H. Barber addressed the friends in the Music Hall of the Academy of Music. He traced the experiences of the "seed of the woman" and the "seed of the serpent," and pointed out how many attempts had been made, either overt or covert, on the part of Satan to make away with what he considered to be the promised "seed." Brother Barber's talk contained much encouragement to all in the narrow way at this present time. Considerable use was made of present day military terms and figures, even as the Apostle Paul used such similes in his time. He showed that we had entered the fight against the world, the flesh and the devil, and that it would be a fight to the finish, the complexity of the enemy making the situation a peculiarly difficult one and requiring extreme faith and obedience.

On Monday morning a most enjoyable Praise and Testimony meeting was held in the Academy of Music, followed by a discourse by Brother J. A. Bohnet on various items mentioned in the eleventh chapter of Revelation, but bearing especially on the "two witnesses." He showed that God had given these witnesses to the church for her benefit, that she might be developed in character sufficient to make her pleasing and acceptable in the sight of her Lord. He showed that while the Bible had been suppressed in large measure for the greater portion of the Gospel age, still God had preserved it despite all the efforts of the clergy class to effect its destruction. Finally the time came for the exaltation of the Word, and the Bible sprang into great circulation—it was "lifted up to the heavens"—it was exalted in the ecclesiastical heavens and came to be looked upon as a source of real authority by the most active denominations. He showed that efforts had been made in times past to destroy the Scriptures by the burning of Bibles or ordering their destruction. Some refused to burn their books, so that God's word was not destroyed, though the clergy had hoped for its extinction in the common languages.

Brother Bohnet was followed on the morning program by Brother R. O. Hadley, who spoke on the text, "Fight the good fight of faith; lay hold on eternal life." He dealt especially with the necessity of having on the armor of God in order to be able to fight effectually this great fight of faith. He showed the Scriptural significance of the various pieces which compose the armor, and indicated the value of each one, drawing also example from the Apostle Paul's own course of faithfulness as a "good soldier of Jesus Christ."

First in the afternoon Brother O. L. Sullivan spoke from the 46th Psalm: "God is our refuge and strength." Among many other things peculiarly dear to the Lord's people he gave expression to the love and appreciation which he had for his country, the country in which he was born and which had accorded him so many advantages. He stated that one of his sons was in the navy and the other in the army. He pointed out also that, though he loved his country, still God loved it much more than he was able to, and that Jehovah purposed to establish conditions which will guarantee that the high ideals of America will be far more than fulfilled when his glorious plans and blessings for the world are more fully inaugurated. He said that no claim should be considered superior to the claim of one's country—saving fidelity to God himself.

Brother Rutherford next spoke to the friends from 1 Peter 4:1: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourself likewise with the same mind." He suggested that the admonition "arm" implies combat with an enemy. This enemy was seen to be Satan and his minions of the air who seek to dominate in earth's affairs. Scripture testimony was adduced to show that the fallen angels would be released and bring about the great "whirlwind" which even now gives signs of approaching; further, that the bitter persecution which has broken out against the truth, and especially against the message contained in "The Finished Mystery," is doubtless attributable to these fallen spirit beings. As before the great flood they had liberties with mankind and dominated public thought and action, so that it was possible to say, "The thoughts of men's hearts were evil and that continually," so now as they are allowed more and more liberty with mankind we may expect that many of the heretofore recognized standards of right and decency will be pushed aside, especially by those who seek to persecute the Lord's most earnest and active saints.

Evidence pointed to the fact that the sealing of the servants of the Lord is about complete, and that thus the restraining influences hitherto exercised against the evil spirits would be withdrawn and that they would have to do with the great cataclysm upon the world. If permitted they would doubtless have wrecked the whole world long ago, but when now let loose the whole earth will be full of violence and there will be a saturnalia of crime and wickedness such as the earth has never known. But we should not be fearful under these conditions; for we have been forewarned and thus forearmed by the instructions of God's Word. We know that nothing can befall us except such as will con-

stitute the proper test for our faith. Not only do these evil spirits seek to bring outward persecution against the Lord's people, but they attempt to bring dissension within the ranks. They suggest to one that he is not receiving proper honor in the church, not having enough recognition of his abilities and talents. This test comes chiefly upon those holding positions of responsibility and honor in the churches.

Thus it will be seen that the mind of the saints becomes a battle ground for the fallen angels in conflict with the holy spirit. They can be most thoroughly repulsed if we "love one another," and "in honor prefer one another." The safe mind is the humble mind, filled with appreciation for the privilege of doing the Lord's will. Indeed, the usefulness of any is measured by humility rather than by natural ability.

Just before the beginning of Brother Rutherford's discourse 22 children were presented by their parents to receive the Lord's blessing. This was understood as indicating the hopes and intents of the parents, rather than in any way obligating the children, when they shall become responsible.

Monday evening Brother Burgess addressed the friends in the Tabernacle chapel on the subject of "the hope which is an anchor to the soul." He dealt somewhat with the necessity of faith as a foundation for our hope. He showed that without hope there would be absolutely nothing accomplished, because it constitutes the stimulating element of our Christian experiences. If there were no hope or relief from suffering then it would be folly to engage voluntarily in it. The figure of a ship and the relationship which the anchor bears to its welfare was elaborated upon with profit.

Tuesday morning, Memorial day, after an enjoyable Praise and Testimony meeting Brother W. E. Van Amburgh addressed the friends, using the Tabernacle Chart as a basis for his remarks. He referred to the steps of consecration, the begetting and developing of the new mind, and to the fact that the flesh shrinks from the experiences suggested by the brazen altar in the court. But as the bodies of the beasts offered must be consumed, so all the powers and energies possessed by the Lord's consecrated people must be used up in ways that meet with God's distinct approval. He showed how that the greatest progress and keenest enjoyment is had in the Christian way if one does not look back at the altar, but keeps his face toward the holy of holies, as it is written of our Lord: "who, for the joy set before him, endured the cross, disregarding the shame, and is set down at the right hand of the majesty on high."

Tuesday afternoon Brother A. H. Macmillan delivered an enthusiastic address on the text, "The end of all things is at hand." He expressed it as a belief, and brought forth several Scriptures to lend strong color to his thought, that the gate of entrance into the narrow way is closing, and that the Jewish commission now taking possession in Palestine is further proof of the dispensational change. The glories and beauties of the heavenly state were dwelt upon; and all were encouraged to press forward with renewed zeal and vigor and be faithful unto death.

In the evening 1184 of the Lord's consecrated people assembled in the Music Hall to celebrate the memorial of our Lord's antitypical Passover. After singing Hymn No. 122 prayer was offered by Brother Van Amburgh. Then followed appropriate remarks by Brother Rutherford on the subject of the Passover in type and antitype. Song No. 98 was sung and then appropriate remarks were offered by Brother Van Amburgh on the significance of the loaf, followed by prayer by Brother Barber, that our hearts might be in the right attitude and that we might fully appreciate the privilege of partaking of this emblem. The assembly of friends was quietly served with bread, after which Brother Barber offered brief remarks on the significance of the cup. Brother Rutherford asked the Lord's blessing on the wine and upon the hearts of all assembled, that they might enter into fullest appreciation of its symbolic significance. After serving those present with the wine, true to the picture which our Lord established, we sang a hymn, No. 1, and went out, each heart solemn with the thought that this might be our last Memorial this side the veil, yet each willing to remain as long as the Father's love and wisdom indicates our presence to be most useful on the earth.

MUCH WORK TO DO

In no wise should the friends be discouraged because of the persecution that is being carried on against the promulgation of the Truth. In due time the right to circulate the Seventh Volume will be tested in the courts. In the mean-

time, we are asking all the Pilgrim brethren to have public meetings each Sunday in some well-located hall, each one using the subject, "The World Has Ended—Millions Now Living Will Never Die." The meeting should be well ad-