

obtained. It occurred to me that you might consider this of sufficient importance to sound a warning through THE WATCH TOWER.

Again I wish to report that I find the general conditions in the field most encouraging. While the friends are restless, they are not sleepy, but rather are "waiting on the Lord," with "full assurance of faith" that he who has begun the good work is still at the helm and will finish the same in his own "due time." I find the friends growing in grace, zeal and love, and in joyous expectancy of a glorious change soon—very soon. The class conditions, as I have noted them, are an inspiration to me, spurring me on to renewed zeal and more determined efforts to have my sacrifice consumed, while it is called day.

I cannot close without again assuring you of my ever increasing love and abiding confidence in you as the Lord's specially chosen servant to bring forth meat in due season for such as have partaken sufficiently of the "bitter herbs" to have their appetites sharpened so they can relish the "table prepared by the Lord."

By his kind favor, your brother and fellow servant, with warmest love in the Lord,
W. M. WISDOM.

ABOUT DIVIDING CLASSES

DEAR BROTHER RUSSELL:—

In June 1 WATCH TOWER, 1915, page 2, you speak of the division of the Berean classes, when they number more than twenty, and say that this same rule, you believe, would be found advantageous for the prayer meeting. A few of our class want the Wednesday meeting divided, but have said nothing as to the other classes being divided. I am sure that we all want to do the will of our dear Lord. Was it your thought that the classes should be divided regardless of the will of the majority?

REPLY BY THE EDITOR

Everything in THE WATCH TOWER and in the STUDIES IN THE SCRIPTURES, etc., should be understood as advice—nothing

as commanded. We hold that only the Lord and the twelve apostles (St. Paul taking the place of Judas) have the right to command the people of God. Others, including the Editor, have merely the right to advise. And such advice should always be accompanied by either a Scriptural citation or an explanatory reason.

In recommending to the classes of Bible Students throughout the world that classes be divided when they number over twenty, we were following this rule—merely giving advice. There being no Scripture for this, we submitted our reasons: That large classes cannot so efficiently participate in the lessons and, therefore, cannot be expected to reap as large a blessing from them. We hold that in every Wednesday evening Testimony meeting a special blessing comes to all who participate; and very similarly, that in the Berean classes participation sharpens interest and deepens the impressions, and thus enlarges the blessings to be derived.

However, in every case it is for the class itself to decide, and that by a majority vote, whether in their case the class shall be divided or not. There might be reasons why a general rule might not apply in some particular cases because offset by other conditions. Be it always understood that according to the divine arrangement as given us in the Bible, the class itself decides every question. And only the consecrated ones constitute the class proper, although the pleasure of the unconsecrated who may attend might well be considered by the consecrated when voting.

While each class might be considered an ecclesia, or church, by itself and entirely independent of every other class, nevertheless unity and fellowship are very desirable, and the various classes in one city may very appropriately be united in one ecclesia, or church, thus deriving the benefits of occasional joint meetings, joint fellowship and participation in the joint arrangement in the selection of servants—elders and deacons. In thus uniting, each class, as well as each individual, sacrifices independence for the benefits of co-operation.

AS MOMENTS PASS THE KINGDOM NEARS

Men may sorrow in distress,
Sin-cursed, blind and weary,
Death may rule supreme today—
All things may look dreary:
Make haste, O time; speed on, ye years!
As moments pass, the Kingdom nears.

Saints may "groan within" and suffer
Outward shame, distress, defeat;
Trouble may test faith and patience—

Fiery trials, "furnace heat":
But stop your sighing, dry your tears;
As moments pass, the Kingdom nears.

Men for earth and saints for heaven;
God's decree will surely stand.
Shout for joy, give God the glory!
Safe deliverance is at hand.
Ah, no more doubtings, no more fears,
As moments pass, the Kingdom nears.

J. G. KUEHN.

VIEWS FROM THE WATCH TOWER

WAR LEADING TOWARD A CLIMAX

The great war continues to rage. More and more all the nations are being dragged into it, as intimated by the Lord through the Prophet. (Jeremiah 25:15-28) One is reminded of St. James' words, "Ye kill and desire to have, and cannot obtain." "Ye ask [pray] and receive not [answers to your prayers], because ye ask amiss"—selfishly. Again we read, "Go to, ye rich men. Weep and howl for the miseries that shall come upon you."—James 4:2, 3; 5:1.

Regardless of their branch of the human family, all sincere men must sympathize greatly with the terrible conditions prevailing in Europe. The French are finally awakening to the fact that they are almost exhausted. They have no further reserves to call to the colors. They are patriotically using their money and exhausting their credit. They are convinced that they cannot win, that it will be either devastation or a bargain-peace. They know of no reason whatsoever as to why they are at war with their neighbor. The Italians are in much the same predicament, and are fearing insurrection, anarchy. The Russians are in terrible plight, also. The novelty of the war has worn off. The glory of marching into Berlin has faded. Revolution is threatening. The Balkan nations and Greece are perplexed and fearful under the demands, the entreaties and the threats of the great warring nations, compelling them to participate in the strife or threatening their future existence.

Only Germany and Great Britain realize what the war is about—that it is commercial; that it is for the liberty of the seas and the profits of world commerce. Both of these great

and intelligent nations now realize that they have gotten into a struggle ten-fold more severe than they had ever anticipated. Both would like to be out of the war, but both fear the future, realizing that no such combination could ever again be effected. Both are on the verge of financial bankruptcy, and wisely are borrowing as much as they can and seeking to avoid the thought that they could never pay the interest on their debts without risking revolution of their peoples against the heavy taxes that would be necessary.

The warring nations are jealous of America and bitter against her for her neutrality. Americans are snubbed and insulted everywhere in Europe and even in Australia. The best intentions of our President and his own personality are ridiculed—so blind are the poor people in respect to the real issues of the war. Surely things are leading on toward the climax when every man's hand will be against his neighbor and against his brother and when there will be no peace to those who go out or to those who come in.—Ezekiel 38:21; Zechariah 8:10.

WAR NECESSITIES COST LIBERTIES

Few are aware of the extent to which war's necessities are interfering with the liberties of the peoples of Europe. Military necessity is rapidly pushing aside all the rights of the people in the great Magna Charta of British liberty. We are not saying that this is unwise, or that we could do better under the circumstances. We are merely noting the fact that the people are giving up their liberties as one of the costs of the war. In Great Britain large factories are taken over by the Government and turned from peaceful industry to the

manufacture of munitions of war. The employees are required to continue to work the same as before. Other manufacturers and employers are forbidden by the Government to employ anyone who has been connected with these factories taken over by the Government unless the applicant has a full release by the Government. This is difficult to get.

Canada and Australia are being drawn into the whirlpool and are losing their liberties, too. At the beginning of the war it was a question as to what the Canadians and Australians would do to help the mother country—voluntarily. All that condition is changed! Instead, the Government is discussing whether or not it will conscript Canadian and Australian young men and force them into the war. And so great is the change that has come over the people that the right of the mother country in this respect seems not even to be questioned by the majority.

Over and beyond all this, the Government is taking a record of every individual in Canada and Australia, as well as in Great Britain, with full particulars practically including all of the individual's affairs. This is called the War Census Act and recites: "Two things are certain—one, that we must continue to fight with every ounce of energy we possess; the other, that we can do this only by a complete organization of all our resources. By no other means can we continue this life and death struggle.

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"Every pair of hands must be occupied. Every resource must be developed. Every citizen must give to the country in labor and money the utmost of his capacity."

As a further war measure personal liberty is being taken away under what is known as "The Defense of the Realm Act." Under this Act the Government holds absolute control of the press and of the lives and liberties of all the people. A Briton may be arrested and imprisoned for a year or more without even knowing the charge against him or having any opportunity whatever to defend himself—the act of habeas corpus being set aside. This law, now operative in Great Britain, is being extended to the Canadians and Australians, who, apparently, will meekly submit to it. If any one had prophesied such a condition of things three years ago, he would have been counted a fool.

Our Brethren are not anarchistic, surely. Undoubtedly they will seek to be subject to the "powers that be" as long as they be—except wherever their consciences might be impinged.

Needless to say that in Germany and all the other nations at war conditions are much the same, or worse. How long it will be ere our own favored land shall become involved we know not. However,

"Through all the tumult and the strife
We hear the music ringing;
It finds an echo in our souls—
How can we keep from singing?"—

that the King of Glory is at the door, and that his glorious empire of righteousness and truth is about to be ushered in! Well may we be content with whatever the Lord's providences may mark out for us, knowing that all things will work together for good to those who love him—called ones according to his purpose!

NATIONAL AMITY AFTER THE WAR

Prof. Bertrand Russell, of Cambridge, England, quotes the German historian, Eduard Meyer, that "So far as one can foresee, peace will be only a short truce; England will use the first opportunity of beginning the fight again, better prepared, at the head of a new coalition if not the old one, and a long series of difficult and bloody wars will follow, until at last the definite decision is obtained."

Professor Russell proceeds: "Is it certain that these two nations will continue to fight and hate each other until one of them is utterly broken? Fortunately no country consists wholly of professors, not even Germany; and it may be hoped that more sanity is to be found among those who have not been made mad by much learning. For the moment, both countries are wholly blind to their own faults, and utterly fantastic in the crimes which they attribute to the enemy. A vast but shadowy economic conflict has been invented to rationalize their hostility which, in fact, is as irrational and instinctive as that of dogs who snarl and fly at each other in the street. The cynic who said, 'Speech has been given us to conceal our thoughts,' might well have added, 'Thought has been given us to conceal our passions from ourselves.' At least I am sure that this is true of thought in war-time.

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"France and Russia each has its myth, for without myth no great national upheaval is possible. But their myths are

different from ours, whereas the myths of England and Germany are all but identical. Each believes itself a great peace-loving nation, powerful, but always using its power to further worthy ends. Each believes that the other, with an incredible perfidy inspired by the basest jealousy, suddenly stirred up the war, after many years of careful preparation, military in the one case, diplomatic [and naval] in the other. Each believes that only the utter humiliation of the other can secure the peace of the world and the ordered progress of civilization. In each, a pacifist minority urges moderation in the use of victory is the indispensable preliminary to any future reconstruction. Each is absolutely confident of victory, and prepared for any sacrifice, however great, in order to secure victory. Each is unable to believe that the other is sincere in the opinion which it professes; its own innocence and the other's guilt are as clear as noonday, and can be denied only by the most abject hypocrisy.

"Both cannot be right in these opinions, and *a priori* it is not likely that either is right. No nation was ever so virtuous as each believes itself, and none was ever so wicked as each believes the other. If these beliefs survive the war, no peace will be possible. Both nations have concentrated their energies so wholly on making war that they have rendered it almost impossible to make peace. In normal times civilized and humane people find a difficulty in believing that they do well to butcher each other. In order to overcome this feeling, journalists have filled the minds of their readers with such appalling accounts of the enemies' crimes that hatred has come to seem a noble indignation, and it has grown difficult to believe that any of our opponents deserve to live. Yet peace, if it is to be real, must be accomplished by respect, and must bring with it some sense of justice toward rival claims. What these claims are, and what justice demands if they are to be reconciled, must be realized in some degree before the peace, if the peace is to heal the wounds which the war is inflicting.

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"When the Germans, with their usual incautious explicitness, made the announcement, 'Our future is on the sea,' most Englishmen felt, almost without conscious thought, that the Germans might as well have announced that their future lay through the death of England's greatness and the starvation of our population.

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"Because the apprehension was real and deep-seated, the hostility was rather blind and instinctive; although, in the region of conscious thought, the hopes of an understanding were not abandoned, yet in that deeper region out of which effective action springs, the belief in a future conflict had taken root and could no longer be dislodged.

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"The Germans, in spite of their progress, their energy, and their population, are very inferior in colonial possessions, not only to England and Russia, but also to France. This seems to them unjust; but wherever they turn to try to acquire new colonies, England and England's navy block the way, because of our friendship with France, or our sensitiveness about India, or some other interest in the complicated web of our foreign policy.

"German aggressiveness, real and obnoxious as it has become, is the result of experience. Germany cannot, as we do, acquire colonies absent-mindedly, without intention, and almost without effort. When colonies were easier to acquire than they are now, Germany had not yet entered into the competition; and since Germany became a great power, it has been handicapped by naval inferiority and by the necessity of defending two frontiers. It is these accidents of history and geography, rather than innate wickedness, which have produced German aggressiveness. The aims of German policy are closely similar to those which we have always pursued, but its methods cannot be the unobtrusive methods which we have usually adopted, because such methods, in the circumstances, would achieve nothing.

"Colonial ambitions are no doubt one reason why Germany has developed a navy; but another and more imperative reason is the necessity of safeguarding foreign trade.

"In the time of Bismarck, Germany had not yet become a great, industrial nation; it was independent of foreign food, and its exports of manufactures were insignificant. Its industrial expansion dates from the introduction of the Bessemer process in 1879, by which its supplies of iron became possible to work at a profit. From that time onward, German industrial progress has been extraordinarily rapid; more and more, Germany has tended to become dependent, like England, upon the possibility of importing food and exporting manufactures. In this war, as we see, Germany is just able, by

very painful economy to subsist upon the stock of food in the country; but another ten years of such development as was taking place before the war would have made this impossible. High agrarian protection, which alone could have retarded the process, was naturally disliked by the manufacturers and the working classes, and could not be carried beyond a certain point for fear of leading to a triumph of Socialism.

"It thus became obvious that in a few years' time Germany would be liable to defeat by starvation in any war with a superior naval power. In 1900, when the Germans decided to build a great navy, the Triple Alliance was weaker than France and Russia on the sea. The wish not to be inferior to France and Russia is enough to account for the beginnings of the German Navy; the rivalry with us may perhaps have been no part of the original intention, but merely a result of the suspicions produced in England by the German program. However that may be, it ought to have been obvious to the Germans that a strong navy was sure to make us hostile, and would therefore not serve the purposes for which it was intended unless it was stronger than our navy. But it could not be supposed that we should submit to the existence of a navy stronger than our own, unless we had first been utterly and hopelessly defeated; and there was no way of defeating us except by first having a navy stronger than our own.

"For these reasons, the German policy was inherently incapable of success. And yet, without success, all industrial progress and all colonial expansion remain perpetually at England's mercy. If we ask ourselves how we should feel if we were similarly at the mercy of Germany, we shall perhaps begin to understand why the Germans hate us. And yet we can hardly feel any sense of guilt, because a supreme navy is for us a matter of life and death.

"This dilemma must be faced, if we are to understand the conflict of England and Germany; and not regard it as merely due to wickedness on one side or on the other. After the war, sooner or later, exactly the same problem will have to be faced again. The native energy of the Germans cannot be permanently checked by defeat: after a longer or shorter period of recuperation, they will again feel that commercial safety and colonial expansion demand a strong navy, if they are not to be content to live in suzerainty and to be compelled to bow to England's will on all occasions of serious dispute. The problem is a new one, since hitherto England has been the only nation dependent for subsistence on food imported by sea, and England has had unquestioned naval supremacy. But if we are to avoid the century of internecine warfare contemplated by Eduard Meyer, we must find some solution of the problem, and not be content merely to hope that, whenever war comes, we shall be victorious. Germany's industrial ambitions, at least, are entirely legitimate; and they alone make some security for German trade an imperative necessity. It is not only justice that makes it necessary to find a solution, but also self-preservation."

WHY CHURCH UNION LAGS

"Anything that even suggests an endeavor to close up divisions of followers of Christ claims favorable countenance from a generous Christian, regardless of whether it appears practicable or not.

"It was doubtless on this presumption that all other Protestant denominations of any consequence in this country responded amiably to the Episcopalian request for committees to be named which should join in summing and organizing this 'world-conference.'

"And these commissions, when named, could not courteously do less than confer with the Episcopalian commission whenever the latter desired. So there have been many meetings and much resolving that it would truly be a beautiful thing if all churches would unite.

"But at the end of every meeting the outcome might be summed up in this—that if the Episcopolians think they can do anything with such a world-conference, they are welcome to go ahead and do it. . . .

"What's the reason? Why aren't the other churches aroused?

"Is it because other churches don't want union? Not if they understand themselves. But it is for another reason, which is hard to say under bonds of common courtesy.

"Nevertheless, no relation between parties standing at different view-points can be substantial without frankness. The time has come when frankness is needed on this subject. So here is the plain truth:

"The reason why other churches have not taken up enthusiastically the Episcopalian proposals for a world-wide congress on the union of Christendom is simply because they have not yet seen reason to believe that Episcopolians in general want unity enough to make concessions to procure it."

"The Continent."

"WINNING OF IMMORTALITY"

Prof. Frederick Palmer, A.B., D.D., Harvard Divinity Faculty, in his book entitled "The Winning of Immortality" says: "I have endeavored to sketch the growth of the doctrine of a future life from its appearance in Hebrew history through the line of Christian development to the present time. In doing this we come upon the fact that the belief which was counted orthodox in the first Christian centuries was different in one notable respect from that generally counted orthodox today. For while we regard it proper and Christian to hold that immortality is necessarily inherent in humanity, this was then regarded as improper and unchristian, the only true Christian view being that immortality was a victorious prize to be won through fellowship with Christ.

"I cannot but think that their orthodoxy was wiser than ours. For I am sure that one great deterrent to believing in a future life is, with many persons, the dread thought of the vast multitudes, the majority of mankind, according to some theologies, who, it is asserted, are condemned to conscious existence in wretchedness and torture forever. Such must be the result if perpetual existence is a necessity inherent in humanity. But if it is contingent; if the soul is not necessarily immortal, but may become so; if the failure to attain immortality proceeds along ordinary non-arbitrary lines, and reaches a result which we see here imaged in the gradual elimination of decadent life, then the processes of the next world are redeemed from horror and made intelligible, almost veritable.

"Immortality as a necessity seems to me to have little to say for itself. As a goal to be attained, it is the prize of the high calling of God in Christ Jesus."

(Preface pp. 9-11.)

"PLATO MISTAKEN FOR CHRIST"

S. D. McConnell, D.D., D.C.L., Rector of All Souls Church, New York, in his book, "The Evolution of Immortality," states:

"A careful study of the ante-Nicene 'Fathers' can but convince one that in and among them a number of ethnic notions were struggling to express, each in its own terms, the truth which Christ had dropped among them. The early Christians had all been reared either in the religions of Judea or Greece or Rome. Those among them who had been reared Jews unconsciously transferred their idea of a corporate or tribal immortality from their old faith to their new, and their imaginations were filled with the hope of a 'second coming' and a 'New Jerusalem.'

"Those who were Greeks brought to the new religion the Platonic idea that the individual soul is indestructible, being in fact an articulate portion of the substance of the mind of God. Those of Roman antecedents, having no inherited belief of a future life of any kind, were better prepared to comprehend the truth of Christ. The interaction of all these fragments of previous philosophy produced a confusion and uncertainty of mind which was not clarified for five centuries. Then the masterful Augustine, the man who fixed the lines in which the thought of the civilized world ran from the sixth century to the nineteenth, took Plato's doctrine of the inherent immortality of the soul, disengaged it from metempsychosis and transmigration, and gained for it a general credence which it has held to this day." (Pages 45, 46.)

"Tertullian in his treatises *On the Soul* and *On the Resurrection of the Flesh* gives by far the fullest presentation of what was commonly believed in his circles; but it is quite impossible to make him consistent with himself or with other Christian writers of the same period. Upon the whole, however, he leaves the impression, afterwards confirmed and fixed by Augustine, that he believes the soul to have an independent existence of its own, and to be of its own nature indestructible. The truth of the case seems to be that as the Greek influence gained the domination in the early church the Platonic doctrine of a natural immortality which it brought with it came to be accepted. The notion was withstood from the beginning as being subversive of the very essence of Christianity. Theophilus (Ad Autolyceum II. 27), Irenaeus (Adv. Haeres. II. 34), Clement of Alexandria (The Pedagogues, I. 3), Arnobius (Cont. Gent. II. 24), and most weighty of all, Athanasius in his treatise on the Incarnation of the Word of God, all strenuously fought against it as a Pagan error which brought to naught the work of Christ.

"They were defeated, however, and the conception prevailed which is vulgarly current today, of an immortal soul and a mortal body, temporarily joined, then severed, then reunited in an imperishable personality. Its currency has probably confused and obstructed the work of Christ among men more

than all other obstacles combined. A Pagan speculation has masqueraded so long as an elemental Christian truth that now, when the intelligent world is well disposed to receive and

comprehend Jesus' revelation of a life to come, Plato stands across the path and is commonly mistaken for Christ." (Pages 47, 48.)

PROPER BASIS OF HONOR IN THE CHURCH

Question.—Matthew 20:27 reads, "Whosoever will be chief among you, let him be your servant." Is it a proper desire to be chief among the Lord's people, and are we to understand that the positions in the kingdom of heaven will be assigned entirely on the basis of the amount of service we render here?

Answer.—The Lord had been pointing out to his disciples a certain weakness on their part—a desire to be the greatest—a desire that is general in the human family—an ambitious spirit. The context says that amongst the Gentiles there are some who exercise a lordship and have others to serve them in a menial way, but that this was not to be the case amongst the disciples of Jesus. They were to be actuated by a different spirit. With the followers of Christ there is not to be a spirit to dominate, to rule others, but a spirit of love, which seeks to serve others, to do for others, a spirit which is willing to sacrifice personal interest in the service of others.

On this basis we consider further the words of this text. There will be some among the Lord's people who will be chief. It is necessarily so in any company or class or association where people are not all equal in talents—where some are born with more talents and some with less. Some one is bound to be chief. An absolute equality is not possible.

It is advisable, too, that there be some among the saints of God to guide the church. What, then, is to be the standard as to who is to be chief? Shall it be the one who would browbeat the others? No; this is not the standard. Shall it be the one who will have a masterful influence and pleasant words, who will dominate merely because of some talent, or because of superior education or wealth—something of this kind? No; this could not be the standard. What, then, will be the standard as to those who will be recognized as chief ones in the Church?

HAVE NO AMBITION FOR PERSONAL GLORY

We reply, We should look for those who have most of the spirit of service. He who renders the greatest amount of service and brings the greatest spiritual blessing to the class—the one who tries most to truly serve—consider him your chief. While our Lord's words were addressed to all the Apostles, and not merely to one individual, yet they are applicable also to the individual. The thought should come home to each of our hearts, that if any of us have ambition for service in some special capacity, we are not to do like worldly people. We should take the opposite track, and leave any honor of men out of the question entirely. We should leave God to attend to that matter as shall seem to him best, and be content merely to be a servant to the brethren. Let the Lord see how willing you are to serve in any manner.

The person without any ambition never amounts to anything. We need to have ambition if we are sowing or plowing or whatever we are doing—we need ambition to spur us on to do whatever we do in a satisfactory manner. And so if we have the opportunity of serving the truth, we should seek to serve it in the most capable manner possible. Otherwise we should not be capable servants of the Lord.

But we are to lay aside any desire to be chief so far as ambition for personal glory is concerned. We are to seek to serve the Lord the best we know how. If you can serve the Lord in some respects better than I, and I can learn something from you, well and good. And if afterwards you can learn something from me, so be it. True, we should be patterning after that which is especially commendable and doing all we can to further the Lord's cause. And this service should be prompted by love. Any service not prompted by love is not acceptable in the sight of the Lord.

HUMILITY A PRIME REQUISITE

The Apostle Paul says that those who desire the office of a bishop are desiring a good thing. It is a noble service. This office in the Apostles' day was not the exalted official position it is understood to be in the nominal church systems of today. A bishop then was a humble, untitled servant of the church, caring for the interests of the sheep. Every servant of the church should seek to be efficient, should love to be, as far as he is able, a caretaker over the flock of God. Amongst these elder brethren, pastors of the congregation, there will be those of different natural abilities. Each should seek to use his talents, his opportunities, in the service of the Lord, of the brethren and of the truth.

It is a pity that any of the Lord's people today forget the standard which the Master is here setting up. These seem to

think that the office of elder has become theirs by right, instead of realizing that the appointment to this office is by vote of the ecclesia, the company of the Lord's people, and is to be the voice of the church. We believe that the attitude of each one should be to be willing to accept the voice of the ecclesia, the church, implicitly. If he has become a member of the congregation by casting in his lot with the others, he has thus become subject to the rules that represent the controlling majority, whether it be a majority of one of or a larger per cent. Having done this, he should seek to continue in this attitude, whether chosen an elder or whether another is chosen.

Very frequently a congregation makes the mistake of selecting for elder a brother who does not have the proper qualifications. This sometimes means dissatisfaction on the part of some of the class, and leads to the breaking away of some to form another class. We think this is not the wise course. We think that if the class made a mistake, the Lord is able to overrule it for good; and that therefore those who withdraw lose some experiences which would be valuable to them.

We are not always sure, however, that the class made a mistake. How can we know but that the Lord has some lesson in this matter? If we have asked the Lord's blessing on whoever would be the choice, we should abide by that choice. If the one not chosen has ability for properly presenting the truth and knows a number of places where he can be used and useful, we think that the brother should take advantage of whatever opportunities may present themselves. He need not leave the class, however. He could perform whatever service came to his hand. Perhaps he could use his time and talent in class Extension work—not feeling restricted in this direction because he was not elected elder. He might go out and find opportunities for service. So the change in elders might mean to the brother not elected or not re-elected that the Lord was indicating to him another field of usefulness. The Lord's providences might be leading out for wider influence and usefulness for him.

We should not be influenced by what men of the world shall say or think of us. This is immaterial; and it is immaterial what the church shall think. We should seek to please the Lord. We should not esteem ourselves too highly, but rather give a preference to others in our estimation. Positions in the kingdom of heaven, we understand, will be awarded according to the degree of the development of the fruits of the holy Spirit; and this means a love which will lead to zeal in the Lord's service.

SELECTION OF ELDERS AND DEACONS

Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the suggestions given in Vol. VI. on the subject of election of servants for the classes.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that whenever possible the election should be unanimous, and unless seventy-five per cent of the class, or more, favored a brother's election, it would be rather unwise for him to accept the office—the service. We did not by this mean that a minority of twenty-five or thirty per cent should be encouraged to obstruct the class and hinder an election.

Strictly speaking, a majority of one in a class would decide any matter except as love might come in to urge a consideration of the sentiments of others. If for instance, a class numbered one hundred, fifty-one would have a right to decide respecting who should be the servants of the church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained?

Suppose that in a class of one hundred, six elders were considered as necessary for the service. A, B, C, D, E, F, would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the class possessed, and if nothing were known derogatory to their moral character.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated what the ideal elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the class is not to be left without an elder unless there are serious blemishes.

Our Lord similarly set a perfect example before us when he said, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Romans 3:10) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in those chosen to be elders and examples to the flock.

Be it always remembered that none are to vote except those professing full consecration, manifested by the usual symbol—immersion in water. Such as have not symbolized their consecration, are not to be disowned as brethren; but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the church, and, of course, would not be qualified to be servants themselves.

RE THE VOW

Another question which here and there is obtruding itself is, Should any one be chosen as a servant of the church who has not taken the special vow which so many of us have found very helpful, and which has been recommended to all?

We cannot make this simple vow a test of brotherhood; for, even though we believe that the Lord has especially brought it forth at this time and that to a certain extent he

intends it to serve as a test amongst the consecrated, nevertheless the Bible does not authorize us to make this a test of brotherhood. It is a matter of judgment rather than of divine direction, just as the candidate's misuse of the English language, or uncouthness of manner might properly enough be taken into consideration, although not mentioned in the Bible amongst the qualifications for eldership.

It would rejoice us greatly to know that all the dear elders and deacons amongst the Lord's people everywhere could see eye to eye with respect to the reasonableness of the vow, and its harmony with the divine Word and with our consecration vow, to which it is as it were, a blue fringe, or border and finish. One can scarcely refrain from wondering what objection any Christian brother or sister could have to that vow. To some of us it seems as though it would imply either something wrong as respects their heart intentions or something defective in their reasoning faculties. However, we are not competent to judge so closely. The Master said, "Judge not."

Our thought is that in selecting elders or deacons a preference might well be given to those who have taken the vow and who see eye to eye on this subject. Nevertheless, if the brethren who are competent to lead classes are acceptable in every other way and are not opposers of the vow, they might be chosen. This would be especially true of those who declare that they are living up to all the requirements of the vow to the best of their ability, and merely decline to take it because of fear that somehow or other the taking of this simple vow might injure them while helping others. We may not understand the processes of their reasoning nor the attitude of their hearts, but we may under such circumstances pass over what we cannot understand nor appreciate.

COLPORTEURS AND

It seems very wonderful to us that, notwithstanding the fact that there are nearly nine millions of copies of STUDIES IN THE SCRIPTURES, in twenty different languages in the hands of the public, the demand continues as it does. Our output for August was over twenty thousand copies.

We have recently heard of a colporteur who felt a little hesitancy about selling STUDIES IN THE SCRIPTURES in view of their reference to the year 1914, and who, therefore, turned his attention to the sale of SCENARIOS. In our opinion the brother took a wrong view of matters. STUDIES IN THE SCRIPTURES are not prophecies. The fact that our expectations respecting the "change" of the church in 1914 were not realized does not signify that the prophecies failed. Our readers should know that we never prophesied anything. We merely gave our opinions respecting prophecies and gave the reader the reasons for those opinions, showing the chapter and verse. Nothing in the Bible declared that the church would be glorified by the fall of 1914. The author did express it as his opinion that the church would be glorified by the time, and gave his reasons for so thinking. Now that the date has passed and the church is not glorified, the author is not disappointed. All the while he wished the Lord's will to be done and none other.

What the Scriptures did clearly seem to teach, and what we did seek positively to affirm, was that, so far as the Bible chronology would show, the times of the Gentiles would expire with the fall of 1914. Some time ago we pointed out that this expiration of the times of the Gentiles need not be understood that they would be dispossessed at that date, but rather that their dispossession proceedings might be expected to begin. (See also THE WATCH TOWER, July 1, 1904, article on Universal Anarchy.) We gave the illustration of a lease of property. At the expiration of the lease the tenant should move; but, if he still seek to retain possession, the owner of the property is justified in taking forcible possession and in putting out the tenant and all his belongings.

This seems to be the course of events as respects the nations of the world. They do not recognize the times in which we are living—that the new dispensation has been ushered in, and that the time has come for Messiah to take control of earth's affairs. The kings of earth would laugh at any suggestion that they should resign their thrones and kingdoms to Messiah. The bearer of such a message would probably be looked upon as a lunatic. The Lord, instead of sending such a useless message, has begun dispossession proceedings. He is allowing the nations to rage against each other, to weaken each other, to destroy each other's property, to humiliate each other. Thus the winds of strife in the present war are leading on to the great social earthquake; and it, in turn, will lead to the fiery cataclysm of anarchy, that in due time, as St. Paul declares, everything may be removed that is shakable, in order

DRAMA WORKERS

that Messiah's kingdom, which is unshakable, may be fully established.—Hebrews 12:27-29.

As for the time for the completion of the Church, we do not know it and never claimed to know it. We merely expressed the opinion that it would occur some time before the greatest violence of the great time of trouble. We still think the same, and expect that the church, the antitypical Elijah, will all have passed beyond the veil before the anarchy predicted in the Bible.

SUGGESTIONS TO COLPORTEURS

The great war now raging in Europe seems to be the beginning of the end of Gentile Times. Instead of feeling ashamed or discouraged, we feel the reverse. We are applying now the words of our Master, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh." (Luke 21:28) Any who are not rejoicing, but who, on the contrary, are feeling discouraged, despondent and disappointed and ashamed of the truth, have evidently wrong impressions. Such should speedily correct such impressions and begin to share in the rejoicing that the Savior counseled, and should begin to share in the great opportunities offered for the serving out of the truth. Surely there never was a time of greater soul-hunger amongst mankind in respect to the Word of God! We know nothing so good to give them as the six volumes of STUDIES IN THE SCRIPTURES. In our opinion they need no change nor alteration.

It is not necessary for us to print something and insert it in the books saying that our expectations of the "change" of the Church before October, 1914, did not come true, for sensible people would not need such a notice. They would see that that suggestion or expectation had not been realized. But they would see also that the expectation based upon the prophetic Word is being realized. We are in the days of the Son of Man. The nations are angry, and shortly his wrath will come. Then the various other steps leading on to the full accomplishment of the great blessing of Messiah's kingdom will be in order. We urge the colporteurs, therefore, not to permit any misconception or false shame to interfere with their scattering of the only literature in the world that gives an accurate and reasonable account of the Bible program, and that has shown in advance experiences upon which the world has already begun to enter.

* * *

Nevertheless, we have no objection whatever to any colporteur changing from the sale of the STUDIES over to the sale of the DRAMA SCENARIO, if he prefers it. It is merely a question of which you make your specialty. If selling the STUDIES you do well to call attention before leaving to the SCENARIO advising the great value of it for children, as well as for

adults. It is written in simple language. Its ninety-six lectures are brief, condensed, pointed, in simple language and interesting to everybody. No better book could possibly be put into the hands of Christian parents from which to teach their children something respecting creation and the Bible in an interesting and historical way.

Likewise, those who specialize with the SCENARIO should, of course, inquire on every suitable occasion if the STUDIES are in the home and are being read and found helpful. So doing, especially when delivering the SCENARIO, you might be the means of removing prejudice and of deepening interest.

PRICE OF SCENARIOS

When the SCENARIOS were gotten out, it was not our thought that they would ever be colporteurd; hence no special colporteur price was arranged for. At the request of colporteurs, we have fixed a retail price on them now as follows:

The paper-bound edition in three parts.....\$0.30
 " cloth- " " red edges......68
 " DeLuxe " gild edged, fine paper, .98

Or, because we have a large quantity of these on hand, colporteurs may sell them at \$0.89.

We will supply these books to the Colporteurs as follows:

The paper-bound sets.....\$0.10
 " 68-cent, cloth edition......25
 " DeLuxe edition (to get rid of large stock)
 will go below cost until it is reduced, namely, .38

These prices do not include postage or freight or expressage. These prices are open to any of the Colporteurs regularly enrolled—or to any of the Bible Students' classes, or in quantities of not less than twelve to any WATCH TOWER subscriber.

Our thought is that the numerous illustrations of these books make them very attractive to the public. We find that nearly all who purchase them read them, which is sometimes not the case with the STUDIES. Quite a number thus far have been brought into the truth through the DRAMA SCENARIO.

EUREKA DRAMA SUCCESSFUL

The EUREKA DRAMA is being blessed of the Lord beyond our expectations. We feared that on account of the popularity of moving pictures, the EUREKA DRAMA would awaken interest only in country districts not supplied with moving picture theaters, etc. Experience is proving the contrary. It is demonstrated by experience that people will come to the EUREKA

DRAMA and sit for two hours watching the DRAMA pictures and listening to the DRAMA lectures with rapt attention, altogether in preference to going to a picture show. Indeed, the class of people attending the moving picture theaters is not always the intelligent and those of lofty sentiments. This is manifest from the character of the plays chiefly patronized. The theater managers know the tastes of their audiences. Indeed, some of the good people whom we would interest are far from being regular attendants at picture theaters.

For a time we tried to interest theater managers in presenting the DRAMA. Then to meet their ideas, we consented to cut some of the entertainments in two. Finally the theater people wanted us to eliminate the lectures and slides almost entirely and merely to show their audiences the beautiful films. This has led us to the decision that the regular DRAMA can be hereafter shown only in its full, complete form. What films we still have must be saved for presentation to the sort of audiences that will appreciate the lectures and the slides as well.

Where theaters are unused on Sundays, and can be obtained by the classes at very moderate rates permitting the showing of the complete DRAMA in its four parts, the Society will be willing to co-operate by loaning the DRAMA free and literature free—the class bearing all the expenses of transportation of DRAMA and operators. The operator of the DRAMA must be one who has already had a training with the Society, in order to guarantee proper presentation, and so that the valuable films be not destroyed. Ordinary operators are not capable of handling our DRAMA. It requires at least three months' careful preparation for this.

But, returning to the EUREKA DRAMA: It is being presented everywhere, often in high schools and colleges. Both professors and students are charmed with the pictures and with our wonderful phonograph records and our free SCENARIOS. At the colleges they object to the slide advertising Pastor Russell's STUDIES IN THE SCRIPTURES. We do not object to the omission of this slide when it is not desired. We believe that all of the schools should be interested in the EUREKA DRAMA; but we would not think of showing it to any except the advanced grades, unless the children were accompanied by their seniors.

Classes not yet supplied with the EUREKA DRAMA can find the description and prices in our issue of October 15, page 316.

"LIKE AS A FATHER PITIETH"

The night is so dark, and the way seems so long,
 As we sadly and wearily struggle along;
 So often we stumble, so frequently fall,
 And the fear oft assails, "Shall we fail, after all?"

Poor hearts! we forget that the Master above
 Ever watcheth each step in his infinite love,
 And like as a father doth pity, the Lord
 Ever pities all those who do trust in his Word.

No tear ever falls, when the heart's wound is sore,
 But the Lord's tender heart keenly suffered the more;
 No cup his hand pours, which he fills to the brim,
 But his own loving lips were pressed first to its rim.

No night can be darker than that which he knew,
 And no waters be deeper than those he passed through.
 Ah, then, when they cross seems too heavy to bear,
 Oh, remember thy Lord doth know, pity and care!!

GERTRUDE W. SEIBERT.

PLAIN FOOD FOR CLEAR BRAINS

NOVEMBER 14.—DANIEL 1:1-21.

JEWISH CAPTIVES—THE BABYLONIAN COURT—THE KING'S DAINTIES—DANIEL AND HIS CHUMS—LOYALTY TO PRINCIPLE AND ITS ADVANTAGE—PRINCIPLES ARE ETERNAL—SELF-CONTROL BRINGS BLESSINGS.

"Watch ye; stand fast in the faith; quit you like men; be strong."—1 Corinthians 16:13.

Today's Study is specially selected for the World's Temperance Sunday. How glad we are that the subject of temperance is making such grand headway throughout the world! We will not controvert the claim of some that they are strong enough to use intoxicating liquors wisely, without injury, and to their profit. This may be true of some; but all will agree that such are the minority—that the vast majority of humanity have not sufficient self-control to pursue such a course. With the majority, undoubtedly the safe course is to decide, once and forever, that they will never use intoxicating liquors as a beverage, unless medically prescribed as an absolute necessity.

When we consider the worries of life, the crime, the headaches and the heartaches directly traceable to alcohol, it seems amazing that the wiser and the better balanced of humanity should be unwilling to curtail their own liberties in the interest of their fellowmen in general. The temperance sentiment—the total abstinence sentiment—is growing everywhere, our own nation grandly leading. We must not, however, deceive ourselves into thinking that the world has turned from alcohol. Undoubtedly no radical, permanent results will be reached until

Messiah's kingdom shall take the full control of earth's affairs. We may be sure that thereafter nothing shall be permitted to hurt or to injure in all God's holy kingdom.—Isaiah 11:9.

The good news that the Russians had abolished the use of vodka in their army and throughout the nation has been offset by later news that the people, giving up their usual intoxicant—vodka—have taken to private distilling, and as great intemperance as ever prevails. The report that the use of liquors in the armies of France and England has been abolished, and that in the home lands the temperance spirit is growing, is offset by the terrible news that in all the armies it has been found necessary to stimulate the soldiers with alcoholic beverages, just prior to ordering the men to make one of those terrible charges against entrenched foes in which sometimes a half and sometimes all of the chargers are wounded or killed. The nervous strain incidental to such a charge seems to require that sensible men shall to some extent begot their senses in order to participate willingly.

How terrible a thing is this war! How shocking it is that men should be half-drugged before being commanded to go

to their death! Alas; how absurd the claim that the kingdoms at war are kingdoms of Christ, and that the world in general is Christendom—Christ's kingdom! How glad we are to know now that the kingdom of God's dear Son is very different from these kingdoms, and that it is about to be inaugurated! And how necessary seems the Bible declaration that incident to the establishment of the kingdom of God under the whole heavens is the great time of trouble, which already is beginning, and which the Bible indicates will end with anarchy and the utter destruction of the present order of society! Thank God that a new order will speedily take its place—symbolically called the new heavens and the new earth, wherein will dwell righteousness, and wherein wars will cease to the ends of the earth!—Psalm 46; 2 Peter 3:13.

PLAIN FOOD—NOT KING'S DAINTIES

Those inclined to think of the people of three thousand years ago as merely monkey men may take a lesson from today's study. It not only shows great intelligence on the part of some of the youths taken prisoners from the land of Israel into the land of Babylon, but it also shows a breadth of wisdom in the Babylonian king. The fact that King Nebuchadnezzar selected young men from the captives to be especially trained in the Babylonian schools as the king's advisers and wise men shows us a breadth of thought that is equaled by very few of the monarchs of today. Would King George of Great Britain accept some young German captives and make special provision for them as counselors? Or would the Kaiser some young Britons and provide for them? Or would any of the other nations of the world today show as much breadth of mind as did Nebuchadnezzar 2,500 years ago?

Not only was this done, but young Jewish captives proving their qualifications were given every opportunity to use their talents for the benefit of the nation adopting them. Daniel became Prime Minister in Babylon; and others of the Jewish captives attained to the rank of presidents of different divisions of the Babylonian Empire. Surely this shows not only that in some of the Jews there was merit of a high order, but also that there was an ability to appreciate this and an absence of narrowness and jealousy hindering the best interests of the empire.

Today's Study introduces us to the time when four of these Hebrew captives had been selected and been placed in Nebuchadnezzar's special school. This provision for them included not only their training, but also liberal provision for their physical welfare. They got a portion of the king's meat; that is, they shared in the food prepared for the royal family and supposed to be necessary for the development of the highest intelligence and ability.

Daniel and his three chums met the situation wisely. Under the Lord's blessing Daniel's meekness, gentleness and general nobility of character, derived from his knowledge of the true God, the faithful training of godly parents, and the knowledge of the divine law and promises, commended him at once to the loving favor of the chief eunuch. Thus the way was prepared for the favorable consideration of the proposition that these four young Hebrews would prefer to have plain food rather than the dainties and wines provided from the king's table.

The prince of the eunuchs hesitated to grant their request, believing that it would show unfavorably in the personal appearance of the Hebrews; and that this would be a reflection upon him and call for inquiry, and bring upon him the king's displeasure, and perhaps punishment. In reply to this, Daniel and his associates requested that the matter be tried for ten days; and that if at the end of that time they seemed to be losing in flesh or otherwise inferior to the others, their request for a change of diet would be withdrawn; otherwise that they should be permitted to continue on the plain food.

Their request was that they be permitted to eat pulse. This, strictly speaking, seems to signify leguminous foods, such as beans, peas, etc.; but we surmise that the word is used in a general way to signify vegetables. The world is coming to recognize the fact that such leguminous foods as beans and peas contain the elements of nutrition generally sought for in flesh meats; and, more and more, flesh food is being discarded or limited and farinaceous and leguminous foods being substituted, and apparently in many cases to advantage in our day. We are not to think, however, that the Bible prohibits the use of flesh food. Christians are left to the exercise of their judgment and experience as respects what kind of food will best nourish their bodies and make them most useful in the Lord's service. That flesh meat is not to be despised nor considered sinful is abundantly proven by the fact that our Lord and the apostles ate meat—lamb, fish, etc.

LOYALTY TO GOD AND TO PRINCIPLE

There is a special reason why Daniel and his fellows desired to be excused from eating of the king's portion. It was

customary at that time to offer meat before idols before partaking of it—as though wishing to have some special blessing upon the meat. While such a blessing would not really injure the meat—for an idol is nothing and could neither bless nor curse the meat—nevertheless, to eat such meat would more or less imply to the people that the young men were receiving blessings from the heathen gods, and that any wisdom or efficiency that they might have were thus derived. Doubtless this thought had much to do with the request for the change of the food.

Besides, although the Scriptures have not forbidden the use of alcoholic liquors, they do indicate special blessings upon those who abstain, as well as upon eunuchs. Daniel and his fellows were apparently fully consecrated to the Lord; and their being away from home in a heathen land, instead of relaxing their religious interest, seems to have deepened it. More than ever they realized their need of a true God and desired to be his true servants.

How the Lord greatly blessed these young Hebrews in their resolution to live upright, clean lives in the midst of the heathen is a part of this lesson. At the close of the ten days of trial the four young Hebrews were found to be advantaged by the difference of diet; and the record is that eventually, when the king began to inquire of them, he found them ten times more wise than the magicians and astrologers of his realm. Nebuchadnezzar's wisdom was manifested in his exalting of these young men to high positions in his realm. It paid the young Hebrews well for all their self-denials and their loyalty to God and to principle.

We believe that there is a general operation of divine law to the effect that whoever seeks to live conscientiously, cleanly, purely, honestly, will have compensations in his own heart, in his own life, whether he also reaches positions of honor amongst men or not. The ideal condition, of course, is that of the true Christian, who is not merely a church member—not merely an attendant at church services—but whose entire will has been given to the Lord. To such an one, as the Apostle explains, "old things have passed away, and all things are become new."—2 Corinthians 5:17.

Such go to the Bible to learn therein the will of the Lord concerning them, and then to the best of their ability live in harmony with that will. It regulates them as respects what they eat, what they drink, where they go, what they do, what they read, what companionship they cultivate, and as respects even their very thoughts. With this class everything is subjected to the divine will. Of all the people in the world these have the best ground for happiness and peace, having the promise not only of the life that now is, but also of glory, honor and immortality in the life to come as members of the glorified church, sharers in its great work of blessing humanity during the thousand years of Messiah's kingdom.

A GOVERNOR'S VIEW OF TEMPERANCE:

"There is no denying that intoxicating liquors are indulged in by many respectable people; or that they are associated, in some literature and in some society, with good fellowship and merry times; or that some persons can use them moderately without immediate apparent injury. But take my word for it, that the risk of their use is a terrible risk; that there can be just as good times and just as good fellowship without them; and that nobody thinks a bit the less of a young fellow because he will not use them; but, on the contrary, that every business man or professional man, whatever his own habits, instinctively turns away from employing any young man who has the taint of liquor about him.

"Every physician now condemns the use of alcohol as a drink. Every employer counts the use of it against an employee. If you want a clear head, if you want a sound heart, if you want a clean conscience, if you want a healthy body, if you want money in your pocket and credit to your name, put your foot right down and say that you are going to abstain from the use of intoxicating liquors, and keep the faith. Is there anything nastier than a man under their influence? Be clean and wholesome. Keep your brain clear, your head steady, your self-respect firm, and you will have a life that is worth living. This is not a matter of goody talk and sentiment. If nothing else will convince you, experience will; but it will be that experience which can only come too late to be of any use. You may think that you have self-control enough to take care of yourself. But the chances are that your self-control will be no more than pasteboard against a Gatling gun if you tamper with temptation and once begin the indulgence of intoxicating liquors."

HOW RUSSELL SAGE COUNSELED

At a University Club meeting one of the members entertained his fellows with the following story:—

"My first years in New York were not successful ones. I came down from the upper part of the State, determined to get along; but somehow, after a brief experience of city life, I became discouraged and lax. There were no positions but clerkships to be gotten, and to work my way up to the top from an army of young clerks, all as efficient as myself, seemed hopeless. At twenty-five, I was making only four dollars a week more than when I started; and I hadn't a cent to my credit in the bank.

"One day, scared and desperate about my future, I called to see Russell Sage. Sage came from my part of the country, and had known my father well. He listened to my narrative with interest. 'Do you drink?' he said.

"'Yes, sir, moderately,' said I; 'but only very moderately.'

"'Well, stop it for a year. Then come to see me again,' said Mr. Sage.

"I stopped drinking for a year; and at the end I paid my second visit to the millionaire. He remembered all about

me. He chatted a little while. Then he said, 'Do you gamble?'

"'Yes,' I said; 'I sometimes gamble.'

"'Well, give it up for a year; and then come to see me.'

"So I stopped gambling; and the year went by, and for the third time I appeared in Mr. Sage's office. 'Do you smoke?' he said, after we had had a third discussion of my affairs.

"'Yes, sir,' said I.

"'Stop smoking,' said he. 'Come back after you have stopped smoking for a year.'

The speaker laughed. One of his auditors said impatiently: 'Well, when you went back what happened?'

"I never went back," was the reply, the speaker's eyes were twinkling humorously. "Because if I had, Mr. Sage would only have told me that now I had given up drinking, gambling and smoking, I must have saved enough money to start myself in business. It was true; I had saved enough money to start myself in business. That shrewd, wise man had set me, almost without my knowing it, on the road to success."

GOD'S PITY FOR THE HEATHEN

[This article was a reprint of that published in issue of March 15, 1911, which please see.]

INTERESTING LETTERS

"AS UNORTHODOX AS THE SAVIOR HIMSELF"

DEAR BROTHER RUSSELL:—

As I years ago had my name struck off the membership roll of Christ Church (Anglican), Chatham, Ontario, because I no longer believed its teachings and thought it not honest to be longer identified with that body, so, now, I desire my name to be enrolled as a joyful follower in the footsteps of Our Lord Jesus Christ—"in the Lamb's Book of Life."

From the time of severing my old connection up to a few months ago I was in darkness. I knew that in the Lord's good time and in his own good way all would be well with his world; but all of the alleged churches with their God-dishonoring and antagonistic doctrines repelled me. A well-known preacher at Macleod, Alta., sneeringly suggested that I would better start a church of my own so as to have one to suit me. I told him I did not think that would be necessary, but that if I ever found any body of Christians whose belief I could hold in my heart and soul, and not only with my lips, I would assuredly apply for membership in that body even though they were as "unorthodox" as the Savior himself. And here I am!

Since receiving a copy of THE WATCH TOWER with "Where Are the Dead," etc., in February last, I have read five and a half of your six books of SCRIPTURE STUDIES, then—with them at hand—I read the Bible through in a new and marvelously clearer light for which, after God, I thank you. Many of your Bible Students Monthlies also I have read—and, as you may imagine, very little else. Beyond the merest scanning of the daily paper, I have no time from my belated study of God's Word to devote to other reading.

In this world's goods I am a poor man, but I am richer with the glorious knowledge of God's Word that has come to me than I ever hoped to be rich. As I told an acquaintance recently, I would not if I could trade the knowledge of the Truth that I have received in the past few months for all the money in the world. And, as the dear man had recently buried his wife, I passed on to him "Where Are the Dead?"

My wife, I regret to say, is not a believer. I would not class her as an "unbeliever," but she is stronger for the so-called orthodox and accepted faith than for a personal faith based upon a personal searching of the Scriptures. The friction, however, will undoubtedly work out for the best. Her health is poor, and I spend every possible moment at home, but studying the Word of Truth.

Several of the brethren here I know, and though there is no doubt that my "godfathers and my godmothers" did their best for my infancy, according to their light, yet I propose to arrange to be baptized.

I trust that you will pardon the unseemly length of this letter, which has really grown far beyond my intention, beyond your time, but not, I hope, beyond your forbearance.

Your loving brother in the Lord,

ROBT. S. SMYTH.

"THE LIGHT THAT IS IN THEE"

Question.—Please explain the statement, "If the light that is in thee be darkness, how great is that darkness!"

Answer.—Apparently our translators have failed to get the Master's thought; hence the bungling statement troubles

the English reader. Manifestly it is absurd to say that a light in a person is darkness. If it is light it cannot be darkness; if it is darkness it cannot be light.

In Volume V., STUDIES IN THE SCRIPTURES, we have endeavored to give the correct thought without taking time for discussion. On page 264 we render it thus: "If the light that is in thee become darkness [be extinguished], how great is that darkness." Evidently the darkness would be greater to the person who had once had the light and who had lost it than to the person who had never had it.

In Volume V., STUDIES IN THE SCRIPTURES, page 294. we quote the passage, "If the light that is in thee is [become] darkness, how great is that darkness." The paraphrasing here is still different, but gives exactly the same thought, that light was once enjoyed and darkness displaced it.

A very good translation of the entire passage reads: "The lamp of the body is the eye. If your eye is unclouded your whole body will be lighted up; but if your eye is diseased your whole body will be dark. And if the inner light become darkness, how intense must that darkness be!"

Our Lord was showing the importance of a proper spiritual sight, in order to discern truth clearly. Originally man had a clear eye, mental as well as physical. By reason of sin his discernment of right and wrong has been more or less blurred, and some are totally blind to the deeper and spiritual things. As St. Paul says, "The god of this world hath blinded the minds of all who believe not." (2 Corinthians 4:4) Again St. Paul prays for the church, "I pray God for you, . . . that the eyes of your understanding opening, ye may be able to comprehend what is the hope of his calling," etc. (Ephesians 1:15-18) This is the same thought which our Lord sets forth. Whether the darkness is that which came by the fall of the natural man or whether it be a darkness which comes upon the Christian after having been once enlightened—either way—the darkness is the greater by reason of whatever light we once enjoyed.

The Bible uses the figure of the church as the body of Christ—its members His members. St. Paul suggests that the eye, ear, tongue, etc., which belong to the head, are special gifts for the church. Thus the Lord has set in the body the various members. He mentions the eye as one of these. A lesson is suggested in connection with the Lord's Word that in proportion as the Lord's people at any time have clearness of understanding of the divine truth it would be because the eye members would be blessed of the Lord with clearness of vision and opportunity to assist the entire body.

WHAT IS ADAM'S CONDITION?

DEAR BROTHER RUSSELL:—

It is over twenty-three years since the Lord opened my eyes to see the beauties of the great plan of salvation, and each year of that period has surpassed the preceding one in the preciousness of the truth of God.

During that time every experience has emphasized the fact that our understanding of the divine purpose is irrefutably correct, and I write to tell you of a little conversation between one of the Brethren and a gentleman who takes a leading part in Sunday School work in his neighborhood,