



ROCK OF AGES
Other foundation can
no man lay—
A RANSOM FOR ALL

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

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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No. 23

EUROPEAN TOUR [CONTINUED]

ON TUESDAY, September 28, about 11:30 a. m., the Simplon-Orient Express, after a long and tedious journey, pulled into the station at Athens. There we were met by a number of Greek brethren. Some of these had come many miles from other towns and had been waiting for three days, having received no word concerning the delay of our train. Meetings had been arranged for the preceding Sunday and, of course, these were not held. After some rest at our hotel, the party visited Mars Hill, which holds great interest for all Christians, because St. Paul taught upon that place centuries ago. A number of people being gathered on Mars Hill, Brother Rutherford was invited to address them. The occasion was a very solemn one in memory of the great Apostle Paul. Brother Rutherford spoke at some length to those assembled, using the text of Acts 17:31, and in summing up said:

"Yesterday as I stood amid the crumbling tombs of the Athenian philosophers and looked away at the ruins of the once glorious Parthenon, the words of St. Paul were vividly recalled. Nineteen centuries ago, upon the very spot where I now stand, St. Paul taught these heathen philosophers that there is one God, who created the first man, from whom men of all nations sprang; that he made man to dwell upon the earth forever and appointed a time for such habitation; that the death and resurrection of Christ Jesus provided redemption of all from death, which came upon all because of sin; that the appointed time of this opportunity for life everlasting is during the reign of Christ; that the resurrection of Jesus guarantees this opportunity to all men. And now I declare unto you that the appointed time of Christ's reign is at hand, and that millions now living on earth will never die. The philosophers who were here taught, to whose memory yonder decaying monument was erected, and whose bones mingle with the dust of that cemetery, shall be awakened and live again. 'All that are in the graves shall hear his voice and come forth' for such opportunity."

VARIOUS ATHENIAN ANTIQUITIES

Mars Hill was a noted place in ancient Athens. It was in fact an open forum on one part, and on another part the law courts were held and certain cases tried. The place is marked on the rock where the chair of the distinguished Dionysius sat; and it was near the same spot that St. Paul stood when delivering his memorable address to the Athenian philosophers.

On the hill to the south and overlooking Mars Hill is built a monument to the memory of these philoso-

phers, which is now crumbling because of age. Further down the same hill chambers have been cut out of the solid rock, which give every evidence of being many centuries old. They were used at one time as prisons. In one of these chambers Socrates spent two years. At that time the Athenians had many gods which they worshipped. Socrates taught that there is but one true God; and because of this he was considered a dangerous man, upsetting the doctrines of the Athenians. He was tried and condemned to die and did die a martyr's death because he believed and taught that there is but one God.

Years afterward heathen philosophers, who had erected a monument to "the unknown god", hearing what St. Paul was teaching in Athens, invited him to Mars Hill to speak to them and that was the occasion of his declaring unto them the true God. An old cemetery lies just west of Mars Hill, which has been excavated in recent years; and from inscriptions upon the monuments found this was the burial place of the Athenian philosophers. It was interesting to visit these tombs and have in mind that God's appointed time for the resurrection of the dead, of which St. Paul taught, is near at hand, and that ere long, by His grace, these Athenian philosophers, together with others of earth's millions, will be awakened out of death to learn the true doctrine of salvation; and accepting and obeying it, shall be restored to perfect humanity.

PUBLIC MEETING IN ATHENS

That evening a public meeting was held in the same hall in Athens where Brother Russell had spoken. The subject for the occasion was "Millions Now Living Will Never Die". When the speaker announced that Socrates and other Athenian philosophers and wise men would be back in Athens before many years, several of the people were seemingly startled and sat up and listened with the keenest interest. The meeting was one of unusual interest, although it was not attended by a large number, the hall being small and only a half day's notice of it having been given. Not a single person left the hall during the meeting and at its conclusion many desired to ask questions, and about half of those present left their names and addresses. The interest was so marked that it was deemed wise to announce another meeting at the same hall for 12 o'clock the next day. This was done; and all those who were able to get away from their work who had attended the night before came to this meeting.

Among those attending both of these meetings was a Captain of the Greek army. He showed an unusual in-

terest at the first meeting, came again to the second, asked many questions, and expressed his delight that the Lord's plan provided for the blessing of the whole world. He expressed a keen desire to pursue the studies and it is his intention so to do. He came to our hotel to bid us good-bye.

Another gentleman who attended both these meetings is a Judge of one of the courts of Athens. He expressed keen interest at the first meeting, coming the next day and asking many questions. When he bade us good-bye the expression on his face showed that he had been thinking seriously concerning the Lord's arrangements. We hope these meetings did much good. At least they afforded the opportunity of announcing to some of the peoples of Athens that the Lord's kingdom is at hand.

Many other points of interest in Athens were visited, among them the Acropolis, upon which was builded the Parthenon, in which was erected the temple to Minerva. The Parthenon was erected shortly after the beginning of the gentile times. It must have been a magnificent structure. The ruins show how massive the building was and upon what a grand scale it was constructed. Its crumbling ruins, however, and its passing glory are suggestive of the passing of the gentile times, to make way for the establishment of the better order of things.

OFF ON THE "SPARTA"

On Thursday afternoon, September 30, a number of the Greek brethren accompanied our party to the boat. The Greeks seem to be a very affectionate people, and when they bade us good-bye they kissed each one, first on one cheek and then on the other. We boarded our ship, a Greek vessel named the *Sparta*. This vessel, however, does not maintain the reputation of the Greeks for hospitality. It is a small boat of about five hundred tons displacement, overcrowded, with little or no accommodation, and making but slow progress. However, it has afforded some experiences along the way that a faster boat would not have given.

We are glad to report that while in Athens arrangements were made for a wider distribution of the message of the kingdom, particularly the book entitled "Millions Now Living Will Never Die". We feel quite sure that it is the Lord's will that this message should now go to all the nations of Christendom as a final witness before the final end of the present order. Greece is a priest-ridden country, but we believe the people are awakening to the fact that they have been duped and misled by their blind guides. We believe there is a wide field for a witness to the truth here; and by the Lord's grace we hope to see much more done in the near future in giving testimony to the incoming of Messiah's kingdom.

It was about 8:30 Thursday evening when our ship left Piræus, the port of Athens. The moon arose over the mountains behind us, giving a wonderfully beautiful sight of the harbor, the city and the surrounding country. The boat was so crowded that only one of the four cabins had been set aside for our party of six; and by the time we had our baggage piled in it there was little room left. We found it necessary for some to sleep on deck; so we drew lots as to who should take the

deck the first night. The three who drew the lots gladly went to the deck, wrapped up in their overcoats and spent the night there. Women and children slept on the deck; men and women slept in the dining room and on the dining table; in fact, every available space on the vessel was occupied. A heavy wind made the sea somewhat choppy and the next morning found a good many of the passengers considerably disturbed. About two o'clock in the afternoon our boat anchored in the harbor of Canea, on the Isle of Crete, and soon there came aboard our Brother Bosdoyannes, who bears all the marks of a true Christian. Gracious in his manner, he extended a very warm and affectionate greeting. Two of our party were quite ill as a result of the toils of the sea. As our ship was to remain in port a few hours, Brother Bosdoyannes invited us to go ashore, which we did; and after having some refreshments and walking about, we learned that the next port was some fifty miles away and that we could take an automobile and drive across the mountains and reach there before the boat arrived. Our party decided to do this in order to get a change of environment.

PLEASANT HOURS IN CANEA

While in the port we had a very pleasant visit with Brother Bosdoyannes, who at one time was an ordained Presbyterian preacher and for some ten years a representative of a British Bible society on the Isle of Crete. During that time he was a very popular man, but after embracing the truth and teaching that with the fervor and zeal befitting a follower of Christ, he incurred, of course, the displeasure of the priestly order. This has only sharpened the interest of others and we find the brother is giving a good witness to the truth. We promised to supply him shortly with some books on "Millions Now Living Will Never Die", that he may proceed with the witness on this memorable island. We met and conversed with several Greeks, Turks, and Egyptians while in Canea, Brother Bosdoyannes acting as interpreter in most instances. Some of the people were able to speak English.

Brother Bosdoyannes arranged with a young Cretan to drive us in an automobile over the mountain range fifty miles to the next port, Retimo. It was a thrilling and interesting trip. Having in mind the experiences of the previous night, we had provided ourselves with some bed-clothing, which was loaded into the motor car. and our party of six and the driver began the trip about 5:40 p. m. We passed through many old and interesting settlements. As the day faded away and evening came on, the road was lined with native men, women, and children, taking their flocks and herds to their homes. It was a picturesque and interesting sight. A simple folk they seemed to be, and living about the same as people must have lived more than two thousand years ago.

The driver of our automobile could not speak a word of English; but he proved to be a young man of real character, whom none of our party will ever forget. While riding along in the country one of the front springs of the car broke, making it necessary to proceed slowly until we reached the next village, where he

carefully utilized a piece of rope obtained from the natives to repair the defect. The lights on the car would not work, so he improvised a light by the use of a tallow candle and an old carriage lamp. After traveling for another half hour into the mountains, the rear axle of the car broke. This happened approximately twenty miles from our destination. Three members of our party started out to walk, while the other three remained with the young man while he tried to repair the machine. This seemed to be a forlorn hope and we made signs to him to go with us on foot so that we would not get lost. He shook his head and declined to go. Digging down in his tool box, he found a new axle and after more than an hour's hard work he succeeded in replacing the worn out part and the car started off once more. We soon overtook the three members of the party who had been walking, much to their delight, as well as our own. The young Cretan would not abandon us, nor would he forego any possible effort to get us to the port, at which we finally arrived shortly before midnight and in ample time to get aboard the *Sparta*, which was still loading cargo.

DEAR BRETHREN OF CANDIA

The next day our ship cast anchor in the harbor of Candia, Crete, a very ancient city. It is claimed to be more than four thousand years old. We did not know that any brethren were here, but decided to go ashore in order to get some food. As we stepped out of the landing boat we were met by three brethren, who had received word by telegram from Brother Bosdoyannes that we were aboard. These dear brethren entertained us at breakfast and then with them we visited the museum in this city, which is of very great interest.

Among other interesting things exhibited there were a number of copper discs used centuries ago for mirrors and are evidently the same kind of "looking-glasses" referred to in Exodus 38:8 as having been used for making the laver in the court of the Tabernacle. Instruments of copper, tempered to take a keen edge, were also here. This art of tempering copper has long since been lost.

There are many beggars in the towns on the Isle of Crete, as well as many poor and deformed people, who will doubtless rejoice greatly when they know that restitution is a surety for them. The peoples of the island seem to be very honest, which will make them ready subjects for restitution blessings. As an illustration of their honesty we cite one of the native customs. A man who keeps a store goes away on errands and leaves his place of business wide open with no one in charge. He places a chair at the entrance on going out and this is a sign to everybody that there is no one in, and no one will enter the store while the chair remains in that position.

The dear brethren in this ancient city showed great appreciation of our visit and fellowship with them. They requested that their names be written in our memoranda books so that we could remember them in prayer while on the journey. Surely these experiences demonstrate that there is no tie that binds together the hearts of men as does the tie of love among those who are in Christ Jesus. While they seemed to have little of this world's goods, they insisted on providing every little comfort that we had while in the town; and when we parted from them, they expressed their deep regret at not having been able to do more for us and to have more fellowship with us.

VIEWS FROM THE WATCH TOWER

VATICAN efforts are being directed into channels of publicity. A news bureau has been established by the Pontifical See, and such news or items of opinion or information which the Vatican authorities desire to have promulgated in Christendom are handed out through various news channels. The *Syracuse Post Standard* recently contained an item conveying information to this effect:

"By starting a regular news bureau, the Vatican has astonished newspaper men in Rome. The agencies, especially the three big ones representing America, Britain, and France, get the pick of the news; correspondents of papers get what is left; all the 'exclusive' stuff goes to the agencies.

"Of course, the bureau does not work up to the lines of an American's idea of news, and much that is given out with great flourish of trumpets to the agency reporters is useless from a news point of view. Nevertheless some plums arrive.

"Another practical proof of the Holy See's desire to keep up with the times is the fact that the Pope has permitted Mgr. Pucci, who is at the head of the bureau, to accept the reportership of the American Catholic news agency, known as the Catholic Press Association. This is quite a revolution in Vatican traditions."

Various Roman Catholic agencies are also quite active

in securing the projection of pictures, containing news value, but of particular interest to the Catholic Hierarchy, upon the motion-picture screens of the country. We are not at all sure that this publicity, or "propaganda", activity is a sign of great strength on the part of the Vatican. On the other hand, it may quite as plausibly be a sign of conscious weakness. We are reminded of the fact that Jezebel, after she had lost such womanly charms as she once possessed, went to considerable effort in painting up her face. She was conscious of the fact that her charms were gone, and she strove by artificial means and by special effort to supply them and to keep up appearances. In the heyday of Rome's power it was not necessary for her to engage in vast publicity campaigns. She could spend her money and center her endeavors on more tangibly gratifying things.

REPUTED INCREASE IN POLITICAL POWER

In view of the fact that Romanist news is especially directed and that unusual efforts are being made to elicit the coöperation of gifted writers in various parts of Christendom, one must take with a grain of salt the

statements in the public press seemingly favorable to Catholicity. They may not be directly untruthful, but a certain florescent glamour is cast over the facts, as would naturally be the case under the circumstances.

A writer in the *New York Sun* is of the opinion that the political power of the Vatican is on the rise:

"At no time since the papacy was deprived of its temporal power and secular sovereignty, in 1870, that is to say, some fifty years ago, has it been able to boast of so large a diplomatic corps accredited to its court—acknowledgment of the importance of the Holy See as a sovereign power in the political system of the universe."

After naming over twenty-two countries which have envoys or ambassadors at the Papal Court, this writer expresses the belief that both France and the United States will soon come into line with the rest. The following remarks are also made:

"For years past the papacy has maintained in Washington a pontifical delegate, but he is not accredited to the United States Government as a diplomatic representative. The importance of his office in the eyes of the Holy See may be seen from the fact that on the completion of his term of office the papal delegate to this country is elevated to the Sacred College as a Cardinal, in accordance with the custom of recognizing the services of prelates who have filled the office of Nuncio, that is to say, of papal ambassador to a first class power. The non-official intermediary of the United States at Rome is the rector of the American College there. He usually takes charge of the presentation of distinguished Americans to the Pontiff, either in private or public audience."

Great Britain, although a Protestant power, the sovereignty of which is so closely identified with Protestantism that Roman Catholics are still barred from many public offices, has found it advisable to maintain a diplomatic mission at Rome, formally accredited to the Vatican. This, of course, is merely a *coup de politique*—one of England's long-headed political moves. This costs Great Britain \$126,000 a year, despite the fact that members of her reigning family are forbidden to wed Roman Catholics under the penalty of forfeiture of right of succession to the throne.

FRENCH AND GERMAN RELATIONS

At this writing the question of renewal of diplomatic relations between the Republic of France and the Papal Court is undecided. Much debate has been had on the subject, both for and against. We translate two paragraphs from the *Paris Journal*, which read as follows:

"After having renewed diplomatic relations with Germany for the excellent reason that when war no longer exists one must perforce live in peace, will the French Republic take up again relations with another power, which calls itself the Catholic Church, a relationship which has been interrupted for now fifteen years?"

"Is it reasonable, some say, that France, who is so directly interested in gaining peaceful profit from her victory in the world war, will neglect and feign to ignore a moral power so considerable as that of the Catholic Church? Have we not suffered enough from our lack of representation at Rome? Are we to let our rivals benefit by this source of secret information and especially of formidable influence without having a share in it? The power of the Papacy is a positive fact which it would be senseless, and at the same time puerile, to fail to take into account."

The "rivals" mentioned in this paragraph can refer only to Germany and England. While England has been regularly gaining such advantages as were to be had

from representation at the Vatican, Germany has now consummated an even closer alliance. A few weeks back diplomatic relations were opened up between Rome and Berlin, as was quite generally reported in the public press. We take the following quotation from the *Western Watchman*, a Catholic journal of St. Louis:

"One of the most important political facts since the war is the new diplomatic relation between Germany and the Holy See, a relationship which could never be obtained under Hohenzollern rule, but which President Ebert and the new Reichstag have seen good to establish."

"The fact is regarded here, even by those most hostile to the Church, as a great victory for the diplomacy of Pope Benedict on the one hand and the new German Government on the other, because it shows that both sides have grasped the opportunity of the moment. Ebert has now a big asset, because he is sure of the moral support of the Catholic clergy throughout Germany in his fight against Bolshevism; and the patriotic spirit of the German Catholics, not to mention their iron discipline, is well known to friends and foes. No better weapon, therefore, could Ebert have than this in his mighty task of reconstruction."

We are not inclined to share the view that this newly established relationship is one of the most important political events since the war. It does not strike us as particularly significant that two drowning men should grasp for one another. It is true that this arrangement places the Catholic clergy in Germany on about the same footing with their fellow priests in Austria, but the standing of Romanist clergymen in Austria is of very doubtful value.

POLAND AND CZECHOSLOVAKIA

In Poland and in other smaller European states various political tactics are being employed by the Romanists. The following extract taken from the *Washington Evening Star* is illuminative:

"Catholic Poland, it is declared, is the center of the Vatican's actions in the east. In return for the Vatican's political support of the idea of a greater Poland, Ignace Paderewsky is said to have promised to try to make Roman Catholicism the sole established religion in Poland. In Austria and Hungary, where many observers agree there is still a strong probability of a popular monarchistic reaction, the Vatican is said to be supporting the debris of the ancient régime."

"In southwestern Europe, including Germany, the Vatican has seemingly entered upon a movement of the greatest importance, namely, open coöperation not only with Protestant Christians and all Christian sects, but even with the Jews, to combat the anti-religious spirit as manifested by the socialist communism. Mgr. Kordstch, Archbishop of Prague, is quoted as having said in a recent conference of Czechoslovak Catholics:

"As Catholics we will even go so far as to hold out our hand for political action. We will extend our hand even to faithful Protestants who, like us, believe in the divinity of Jesus Christ and the decalogue—these ten commands of God. We will work with them in politics; we will work to construct states even with believing Israelites and even with liberals. I have expounded these principles to the representative of Jesus Christ, to Pope Benedict XV, who has absolutely approved them."

"In pursuance of this new policy it is declared that the Vatican has favored a union of Catholics and Protestants in Germany for 'Christian' action."

This is not an unknown tack for the Vatican to take, but under all of the circumstances it is rather an indication of fear, of a willingness to concede a great deal

rather than lose all. That there is genuine fear in the hearts of a good many farseeing Catholics is hardly to be denied. The following account of anti-Catholic activities in Rome we take also from the *Western Watchman*:

"Celebrations of the 'Twentieth of September' on last Monday received additional significance this year from the fact that it was the fiftieth anniversary of the entry of Italian troops into Rome through the 'Porta Pia'. An attempt was made to give a deliberate antipapal character to the ceremonies. The Giordano Bruno Society held a congress of 'free-thinkers' to which were invited all the Masonic organizations. The program also included one or two minor items of anti-clerical flavor."

"In view of the presence of two Catholic city councilors, who are now members of the 'Popular Party' at the public ceremony at 'Porta Pia' and the malevolent insinuation on the part of a certain section of the press, the *Osservatore Romano* published a significant note dissociating the Holy See in the most formal way from these and any other actions of members of the 'Popular Party', and gave place in its columns to an authoritative article, showing how in 1870, the Holy See was deprived of its necessary liberty and independence, and how the 'Law of Guaranties' did not in any way remedy the wrong thus done, but that the problem remains today as then. Several authoritative communications have appeared lately, repeating in a most explicit way, that the 'Popular Party' must not be taken to represent the Vatican's views, the latter having no responsibility for the former's actions, and that, indeed, the party cannot be assumed to represent all Italian Catholics."

The seriousness of the anticlerical feeling in Italy is mirrored by the following editorial from the public press:

"The most serious Italian trouble appears to be an outbreak of the most radical element against religion and all that represents it, as shown in the effort to break into churches. There is more danger of trouble, serious and not to be remedied, from that direction, than from any temporary outbreak of 'Sovietism' in the factories."

'MACHINE GUNS OUR REFUGE'

That the Vatican itself considers the local situation to be dangerous appears from the fact that the picturesque antique halberds of the Swiss Guards of the Vatican, which have long been the object of awe or amusement on the part of tourists, have been exchanged for rifles and machine guns. The Pope evidently means to rely on adequate material defenses. We take the following account from a widely published dispatch:

"Armed guards are on duty at the Vatican today. Ball cartridges have been issued to the gendarmes and the Swiss Guards and the officers have been ordered to be on the alert if there are any further industrial riots or if any attempt is made to invade the Vatican premises."

"These precautionary measures were taken as the result of reports that Communists planned to occupy the Lateran Palace, which is the property of the Holy See. These reports were current during the recent occupations of palatial estates by peasants and homeless workers."

"The official organ of the Vatican, *Osservatore Romano*, reminds the Italian government that, under the law of guarantees, the government is responsible for the safety of the pope and of all pontifical property. The newspaper declares that 'if the crowd is impregnated with Bolshevism it cannot be expected to refrain from invasion of the Vatican premises'."

"The newspaper advises the government 'to take steps if it would avoid a world scandal'."

Religious Rome is not entirely free from danger within her own ranks, if the covert fears expressed by

Bishop Gallagher of Detroit are well founded—and we believe they are. Some time back Bishop Gallagher addressed a letter to the clergy and laity of his diocese regarding the Knights of Columbus organization, which was to be read at all the masses. Part of the letter reads:

"We are confronted on all sides with organized hostility to Christianity and to Government. The rising tide of unbelief threatens to engulf the world. The murderous hand of anarchy is raised against all lawful government. Thinking men look into the future and are filled with dreadful apprehensions. But what a sense of security and hope comes over us when we contemplate a society of one million men loyal to God and Country, pledged to stand as an irresistible bulwark, as a tower of strength against the roaring waves of anarchy that dash against us from below and the blinding storms of materialistic infidelity that beat upon us from above."

"Every month sees the birth in our midst of some nefarious league organized to destroy some of the fundamental principles of our constitution and deprive Catholics of their civil and religious rights. They combine together in order more easily to effect their ignoble designs."

The Bishop's words are not well calculated to inspire confidence despite certain sanguine remarks. As a boy whistles with a view to creating self-assurance as he enters the grewsome shadows of a wood at night, so the Bishop is striving to reassure himself that all is well. But the following remark conveys the impression that he is by no means sure that all is well:

"We give this approval of the Knights of Columbus on the well-founded supposition that they will maintain in the future the loyal Catholic spirit they have displayed in the late war. They are a creation of the Church and draw their strength and influence from the Catholic body. If they should assume an attitude of antagonism to the divinely constituted authority, their value and usefulness as a Catholic organization would be at an end; they would undermine their own foundation and destroy the reason for their existence."

Since the writing of that letter a certain attitude of antagonism has developed in the Knights of Columbus against "divinely constituted authority", that is, against the clergy. No small percentage of the Knights of Columbus have become essentially anticlerical. They have tired of priestly domination in respect to affairs political.

DIFFICULTIES IN SWITZERLAND

Die Schildwache, organ of the Young Catholic Party of Switzerland, says in a contributed editorial:

"The war which the intelligent world has declared against the church of Christ does not come as a flash of lightning out of a clear sky. It has been lowering for decades. Such a weather sign is the removing of charitable activities from ecclesiastical supervision. Let me explain: There are various ways and means which can be employed in this war-to-the-death against things Christian. The usual way is either by force or by falsehood. But there is no way which is surer of its mark than that of the slow poisoning of the Catholic spirit and of the silent, insidious penetration of error. This method is now the one commonly used. In the employment of this mental gas-and-poison warfare they are capturing one redoubt after another and taking them away from us, while apparently leaving our faith untouched. They have taken from us the school, science, politics, our means of livelihood, art, under the specious claim that those were purely neutral realms of human interest which had nothing to do with religion, so that one could be a good Catholic and still go his own way in these matters. Just one province was left us, after all the others were with-

drawn from churchly influence. We still had charity. We could still love our neighbor. It was all right for us to pick up the orphan children from the streets, to care for the injured, to nurse the sick, and to support the poor. It was all right to build hospitals, poorhouses, and orphanages, after we had been driven out of the schools and city halls.

"Whoever has eyes to see and ears to hear can perceive that the anti-ecclesiastical offensive is now being directed against our last stronghold. This offensive is being conducted by the long-headed, clear-sighted, internationally antagonistic forces of Free Masonry, of liberalism, and of socialism, against church charities. The gospel of love, that for two thousand years was looked upon as the great message of Christ and the church, is now, as Pope Benedict XV expresses it, lauded as the great achievement which the education of our time has brought. Love, the daughter of the church, is not supposed to be Catholic any more."

But what the Pope fears most immediately is Zionism. The return of the Jews to Palestine as an indication of recurring divine favor, strikes at the very foundation of the Catholic Hierarchy—the thought that Christ's kingdom is now established and that the Pope is his representative on earth. It is naturally awkward to have signs of the near establishment of Messiah's real kingdom staring one in the face while claims are still made to being that kingdom. Another quotation from the *Syracuse Post Standard* describes the trepidation of the Romish See on this point:

"Methodist activities in Italy, which include the establishing of homes and war orphanages, give the Holy See far less anxiety than the Zionist movement in Palestine, which is the subject of frequent articles and protests in the columns of the Vatican organ, the *Osservatore Romano*. Pope Benedict desires the patriarch of Jerusalem to start organizing propaganda for the promotion of Catholic interests and faith in the holy city. The Vatican makes no secret of its uneasiness at the Zionist and Protestant activities all through the holy land.

AN ENGLISH CATHOLIC VIEW

From the Glasgow (Scot.) *Daily Record and Mail* we reprint a digest of an address by Cardinal Bourne, Archbishop of Westminster. In this address the Cardinal expresses no little fear at the rising star of David—Zionism:

"The Catholic Church had entered upon a new phase, and in that phase the influence of the English-speaking peoples had received a wide development. None would forget that thrill of triumph which filled all hearts when Jerusalem was freed from the domination of the Turk.

"Mr. Balfour had promised that the British Government would favor the establishment in the Holy Land of a Jewish National Home. This promise, frequently renewed, had now received formal sanction at San Remo.

"The scheme was unique, said Cardinal Bourne, and he could not believe that the statesmen who conceived it realized its immediate, and still less its ultimate, consequences.

"The salient fact that a new non-Christian influence was being deliberately set up in that land whence countless generations of Christendom had striven to oust a non-Christian Power, was so tremendous in its import that, without the smallest anti-Jewish prejudice, men of every Christian nation were justified in asking the purpose and outcome of such a grave political departure.

"He knew that definite assurances had been given that nothing of political domination would be granted to the new immigrant population, but he knew also that these assurances had completely failed to satisfy either the origi-

nal occupiers of the Holy Land or the European Christians who had made their homes there.

"The resistance of Christian and Moslem to the invasion of Zionism, far from decreasing, tended to become even more acute.

"Zionists disposing of large funds were buying from Palestinians impoverished by the war property which they were almost compelled to sell; for while the Jews could easily obtain loans at low interest, Christians and Moslems could obtain them only upon terms far too onerous for acceptance.

"There was every danger of the establishment of a Zionist economic and financial domination, which would be no less unacceptable than direct political control."

"A peculiar liability to make mistakes in things Catholic, Cardinal Bourne continued, was one of the penalties which Britain paid for isolation from the vital elements in continental thought."

From the *New York Times* we reproduce the following:

"The Quirinal and the Vatican have at last found a subject whereon they can sympathize and work together, namely, in the protection of the holy places in Palestine which the rising flood of Zionism threatens to overwhelm or perjoin.

"The *Corriere d'Italia*, semi-official organ of the Vatican, publishes a history on the question, stating that from the Apostolic times until the middle of the sixteenth century the site of the house where the Lord's supper was instituted has been accepted as authentic, and that Christian worship has been uninterruptedly celebrated there."

"The King of Italy, as heir to the rights of the sovereigns of Naples, has claimed 'Cenacolo' from the International Commission with a view to restoring it to Catholic worship and consigning it to the custody of the Franciscans. Although in April, 1919, the Sultan of Turkey agreed to publish an irade restoring 'Cenacolo' to the kings of Italy, it is now said that England refuses to accede to this arrangement from a consideration of the religious interests of the Hebrews and Mohammedans, although the Jewish idea of the sanctuary being the site of David's tomb has long been proved an unfounded legend and the Mohammedans have shown how little they valued the spot since, in 1898, they ceded the site of the northern part of the Crusades Building to the German Emperor, whereon a grandiose Christian monument was erected.

"The *Corriere d'Italia* says England can have no reason for this action but a desire to prevent any other influence than her own in Palestine.

"Meanwhile communications from Palestine report a dangerously excited state of feeling on the part of the inhabitants of the country, where the Jews number only one in ten of the population and only the schismatic Greeks side with the Jews.

"The Jews, however, have possessed themselves of all the public offices, while the English governor of Jerusalem, Herbert Samuel, is both a Jew and a fervent Zionist."

Altogether we see no reason to envy the position of the Man of the Tiber or of Catholic hierarchical claims in general. They are making strenuous effort to nullify the influence of Zionism, and as a sequel to their fears a very considerable anti-Jewish campaign has been launched even in this country. All sorts of wild stories have been set afloat, calculated to inflame the popular mind. The same jingoists who were busy sowing the seeds of hate during the time of the world war are now taking up with this pusillanimous stuff. And, what is stranger to relate, some whose minds seemed to prefer peace have been led into the anti-Semitic propaganda net.

THE KINGDOM OF HEAVEN ON EARTH

— DECEMBER 26 — ISAIAH 25:1-8 —

THE KINGDOM OF HEAVEN ON EARTH A FRUIT OF JEHOVAH'S PURPOSES — THE MESSIAH THE ACTIVE AGENT IN THOSE PURPOSES.

"And he that sitteth on the throne said: Behold, I make all things new."—Revelation 21:5.

LAST issue we indicated our expectation of treating the whole chapter in which this week's lesson is found; but lack of space makes that impossible at this time. When, in the Lord's providence we come in our consideration of Isaiah's prophecy to the group of chapters in which the twenty-fifth is located we shall endeavor to take up the chapter more thoroughly than is now possible. This will doubtless be more satisfactory than a cursory examination would be. Just now let us look more particularly at verse 6.

The mountain referred to is Mount Zion, last mentioned in 24:23. But Mount Zion is the exalted condition on which the glorified members of the body of Christ are represented as standing. (Revelation 14:1) So, then, the word mountain evidently pictures the kingdom of Christ, the kingdom of Jehovah, the kingdom of heaven. During the thousand years of that celestial sway over the affairs of earth mankind will be blest with a great feast, a mighty banquet, at whose boards there will be room for all. Jesus will be the Master of Ceremonies and the members of his body, like the disciples of old, will participate in the dispensation of blessings to a needy world—the great company and the ancient worthies acting in their capacities as servants and ministrants.

An important item to be noted is that Jehovah is to do this great work. Man cannot do it for himself. All of man's efforts have resulted in anything but a feast; rather have his six thousand years of musing ended in a veritable mess. What is the matter? He has left God out of his schemes

and devices; he has not recognized either the Host or the Master of Ceremonies. Instead of asking to be served with heavenly wisdom and blessings, men have been scrambling over the table each after his own portion or after what he thought he wanted most, even if it belonged to his neighbor. Six thousand years of this mandlin debauch have left the tables full of vomit, all that is left of the all-night revelry in sin and selfishness.

Jehovah's feast will be orderly, it will be perfectly appointed, but above all it will be wholesome, it will be nourishing. Instead of the lean diet which has been able not for long to support the human mind and body, man is to have rich, up-building provender; for we read that Jehovah will open his hand and satisfy the desire of every living thing. (Psalm 145:16) Yes, there will be wine there too. But the most strait-laced prohibitionist will have no ground for finding fault with that wine. This wine is a symbol of doctrine; for as wine is a temporary stimulus to the nervous system, so doctrines, heavenly instructions, are a stimulus to the whole life. They not only raise and broaden the scope of vision, but there is a power in them to generate a will to attain. This power lies in the fact that they tell us about better things than we have ever known, and the mind is thus made to reach out for them in strong desire. This wine, these doctrines which Jehovah of Hosts will dispense to the people will be on the lees, settled, and refined. Everything that will be taught men then will be free from the dregs of human tradition and from every injurious thing.

CHILDLIKENESS AND THE KINGDOM

— JANUARY 2 — MATTHEW 18:1-14 —

DISPUTATIONS AS TO WHO SHOULD BE GREATEST — SIMPLICITY, CHILDLIKENESS, AND HUMILITY AT A PREMIUM IN THE MASTER'S SIGHT — THE GREAT RESPONSIBILITY FOR STUMBLING-BLOCKS — THE OFFENDING EYE, HAND, AND FOOT — THE HUMBLE SHEEP.

"Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."—Matthew 18:4.

IT WAS apparently after the journey back from the Mount of Transfiguration to Capernaum that the discourse of this lesson occurred. Comparing the accounts as given by Mark and Luke, we gather that the apostles on the way had a discussion respecting who of their number were the greatest, and who would be the greatest or most honored in the kingdom which the Lord had promised and in which they hoped to share. This discussion quite probably was instigated by the fact that only three of their number had been especially favored by being with the Lord in the mount. The discussion between them, although carried on probably in subdued tones, not intended for the ears of Jesus, had become animated as the various sides and claims were advocated. It was a little later that our Lord inquired of them what had been the subject of their earnest and animated converse as they followed him in the way. According to Luke's account they were reticent, not liking to answer his question and to tell of their dispute, no doubt feeling rather ashamed of it. But, realizing that they could not hide the matter from the Lord, and some of them evidently anxious to have his decisive word on the subject, they asked him to settle the question for them.

A LITTLE CHILD IN HIS ARMS

Our Lord desired just such an opportunity for presenting to his faithful ones a needed lesson along this line; and according to his usual custom he illustrated it. Calling a little child and seating it in the midst, he made the astounding declaration that only such as would become childlike could enter the kingdom at all. Mark adds the beautiful touch that the Savior took the little child in his arms,

(Mark 9:36) As natural men, and most of them rather unlearned, the disciples had no doubt been aiming as far as possible from childlike simplicity, and striving rather to assume the dignity of mind and of bearing which would suggest itself to the natural man as being appropriate to those who hoped soon to share regal honors in the kingdom of God. What astonishment it must have caused them to learn that the Lord was looking rather for simplicity, meekness, teachableness, childlikeness, than for astuteness, wisdom, dignity, etc!

Yet, our Lord's words were not merely a condemnation of the spirit which they had been cultivating, but a lesson of instruction regarding a change in this respect; his words intimating not merely the possibility, but the necessity of a change of course on the part of those who desired a share in his kingdom. If, instead of reading our Lord's words as in the Common Version, "Except ye be converted," we read them as in the Revised Version, "Except ye turn," more will get the true thought our Lord wished his followers to learn, the word convert having lost its primary meaning to the minds of many, by reason of its misuse. The disciples were to turn their ideas on the subject, and study and practice lessons in the opposite direction—lessons of meekness, of humility, of childlikeness; and our Lord's declaration that those who attain to the greatest development in meekness and simplicity of heart will be greatest in the kingdom, implies that those who strive after simplicity and meekness will be granted a share in the kingdom, but that none who are self-seeking and boastful will have part or lot in this matter.

Having thus defined the humble-minded and unostenta-

tious among his followers as those upon whom he would bestow the highest honors and dignities of the kingdom, Jesus proceeded to give a general lesson respecting such "little ones" of his followers, saying, that all who receive such humble disciples in his name will be reckoned as having received him, and whosoever stumbles or injures one of these humble or "little ones" will thereby commit a crime so serious that it would be better for him to have lost his life—better that a mill-stone were fastened to his neck and he be cast into the sea, and thus all hope of saving his life effectually destroyed—better that this great calamity should come upon one than he should do an injury to one of the Lord's "little ones"—one of the humblest of the disciples, childlike, meek, following in the way of the Lord.

JESUS' APPRECIATION OF HUMILITY

As we thus see how great a value the Lord places upon humility it should encourage all true disciples to cultivate this quality daily, that thus they might grow more and more guileless, honest, truly humble, and in the sight of the great King become more and more great, more and more fit for the high exaltation of the kingdom to come. Seeing that without meekness none can enter into this kingdom, we need not wonder that the Scriptures everywhere exhort the Lord's people to humility: "Humble yourselves therefore under the mighty hand of God [now], that he may exalt you in due time," in the kingdom. (1 Peter 5:6) Yet notwithstanding all these exhortations of the Scriptures, the perversity of human nature seems to be such that those who become the Lord's people and who engage to run in this way seem to find more trouble, more to contend against, in this matter than in any other. And some who feel themselves to be little enough seem very anxious that others of the brethren shall esteem them very highly. Would to God that all of the Lord's dear people, and especially all who seem to be leaders, and who have some natural qualifications for leading and helpfulness in the church would study well this lesson, and learn from it how to advance themselves in the Lord's favor, and how to be truly great according to his standard, which alone shall prevail.

The word rendered "offend" in verse 6 and onward would be better rendered "stumbled", the thought being that of placing a stumbling-block in the path. The Lord intimates most distinctly that there will be plenty of such stumbling-blocks in the way of those who are truly his, and that, too, in proportion as they are "little", humble. He declares it necessary that these difficulties, these trials, these "offenses" shall come. It is necessary because it is the divine will that all the elect church shall be tested and developed in character, that thus they may become strong characters, copies of God's dear Son, willing to suffer the loss of earthly things for the truth's sake, and that gladly, joyfully, that thereby they might please the Father which is in heaven, thus developing humility and obedience, that by and by they may be ready for the exaltation which he has promised to those only who faithfully follow in the footsteps of Jesus.

OFFENDERS AND OFFENDED

Yet, however necessary that the stumbling-blocks shall be in the way, and that the church, the body of Christ, shall be tested thereby, this does not lighten the responsibility of those who, as the agents of the adversary, lend themselves to his influence in placing those stumbling-blocks before the feet of the saints; and our Lord's words, without indicating exactly the nature of their punishment, assure us positively that such evil-doers will have a reward from him who says, "Vengeance is mine; I will repay".—Romans 12:19.

In all probability many today are putting stumbling-blocks before the Lord's little ones, his faithful little flock, who do not realize what they are doing, just as Peter unconsciously became a stumbling stone, a rock of offense, to the Master, when he attempted to dissuade him from the performance of his consecration vow. Those who place stumbling-blocks before the Lord's "little ones" now similarly seek to lead them from the narrow path of full conse-

cration and self-sacrifice, seeking to persuade them that another and an easier way, a way less humbling to the natural man, a way more politic, more crafty, more wise, according to the course of this world than the narrow way, is just as good as or a great deal better than the narrow way. Such testings are necessary, and it is also necessary that all who do not walk closely in the footprints of the Savior shall be sifted out, for the Lord seeketh only a little flock, all of them copies of his dear Son. But there is a great responsibility upon those who aid in turning aside any of the flock, who to any extent are stumbling-blocks, causes of stumbling or "offense" in the pathway of the Lord's people.

Following this line of thought, that offenses or trials and testings must come to all, our Lord urges that though these tests mean the sacrifice of pleasure or hopes or aims or customs or privileges, precious to us as a right eye or a right hand, or useful to us as our foot, they must nevertheless be overcome, if we would enter into the kingdom. This is another way of saying what he at another time expressed in the words of the Apostle, "[Ye] must through much tribulation enter into the kingdom of God". (Acts 14:22) Whoever has gotten the thought that the kingdom is to be granted merely on condition of mental assent to the truth of certain things which Jesus said has gotten a wrong thought that is not imparted by the Scriptures. Faith is necessary to our justification, before we can have the opportunities of the body of Christ; and whoever stops with the faith without the works, without the self-sacrifice, does not attain to the hopes and privileges connected with the kingdom. To attain it we must "strive", must "fight the good fight", must "endure hardness as good soldiers", must be willing to cut off, not only sinful pleasures, but all things that would interfere with our full devotion to the Lord's service and our fulfillment of our covenant to be dead with him; must "work out our salvation with fear and trembling", assisted by divine grace sufficient for every time of need, and by the exceeding great and precious promises of God's Word working in us both to will and to do of his good pleasure.

SELF-VIGIL NECESSARY

We are not to understand that any may be lacking a foot or a hand or an eye in the kingdom; but rather we should understand that as the offending eye represents besetments which appeal to our natural tastes as beautiful and likely to charm and attract us to earthly things, and as the offending hand would represent the doing of things that would be contrary to our highest spiritual interests, and as the offending foot would represent the going into forbidden paths of sin or self-gratification, so the lopping off of these would properly signify that it would be better that we should enter life eternal and into a share in the kingdom without having enjoyed certain earthly privileges and gratifications, than that having enjoyed all the earthly gratifications we should thereby have missed our calling and failed to make our election sure.

The "everlasting fire" and the "hell-fire" mentioned are equally symbolical with the other parts of the figure, and undoubtedly refer to the destruction which is the wages of sin to be visited upon willful sinners, "everlasting destruction from the presence of the Lord, and from the glory of his power". (2 Thessalonians 1:9) Fire is used here, as elsewhere in the Scriptures, to represent not torture, but destruction.

Branching out further along the same lines, our Lord gives the general caution to us all: "Take heed that ye despise not one of these little ones," these humble ones that belong to the Lord. They may seem humble and insignificant from the worldly standpoint, but they are God's friends; yea, they are God's children, for whom he cares; and hence whoever does injury to them is insulting and antagonizing their Father which is in heaven. Moreover, our Lord assures us that each of his little ones, his faithful, humble little flock, have a constant representation in the Father's presence. There is a guardian angel for each of

the Lord's people, and we are to get the thought that there is no delay in the bringing of any and every thing which pertains to their welfare and interest before the attention of the great King. What a thought is here for those who are inclined to be heady and to despise or in any manner override or mistreat the humble ones of the body of Christ! And what a lesson is here also for the humble ones: that they are the special objects of divine care and providence, for whom, therefore, all things must work well, because they belong to the Lord!

THE NINETY AND NINE

Verse 11 is omitted from the Revised Version because it is not found in the oldest manuscripts, and this is good authority for omitting it. The same words do occur in Luke 19:10, and they represent an eternal truth. They were probably introduced here by someone who thought that Matthew had overlooked the words and that this would be an appropriate place for recording them. However, there are various diversions between this account of a hundred sheep, and the other account of Luke 15:3-7. The one was apparently made to the scribes and Pharisees: this narrative on the contrary was made to the disciples. We have elsewhere discussed the parable addressed to the Pharisees, showing that the hundred sheep properly represented the entire family of God, and that the one sheep that went astray represented properly enough humanity, which fell from divine likeness and favor through Adam's disobedience. The parable shows the Lord's love and mercy in pursuing after the lost sheep, humanity, and intimates its recovery in the end, not that all will be universally and everlastingly saved, but that all will be brought to conditions of salvation, to a clear knowledge of the truth and to a full opportunity for accepting that boon, so that its rejection will be a just cause for their sharing the second death.

This statement respecting the hundred sheep is applied in a totally different manner, as the context shows. Here it refers to all of the Lord's "little ones", all who become his followers, his sheep. Should one of them be stumbled, should one of them stray, the Lord in his providence will not abandon him, but will purify him, if possibly he may

be recovered. And all who are in harmony with the Lord should have this same thought and interest in one another, that they would be willing to spend and be spent in the recovery of a brother from the snare of the adversary. Verse 14 sets the matter forth very clearly, saying: "Even so it is not the will of your Father which is in heaven that one of these little ones should perish". Hence, as the Apostle explains, he that recovereth a sinner from his ways, saves a soul from death and hides a multitude of sins. (James 5:20) This is not referring to the souls of the world in general, which are still under the condemnation of death, but it is referring to the souls of believers, who through faith have consecrated themselves to the Lord and been justified. If they shall fall away, shall stumble by any means, all the faithful are to be energetic in their endeavors to recover such, to bring them back into full accord with the Lord.

THE FATHER LONG-SUFFERING

Its assurance further is that it is not the will of the Father that they should perish, and hence we may rely upon it that any and every reasonable and proper thing in their interest will be done rather than that they should be abandoned. This same spirit at work in the household of faith among the "little ones" would lead them, not to strive as to which of them would be greatest, but rather lead them to mutual helpfulness, that each and all might gain the prize of the high calling. It is in accordance with this thought that the Lord does not wish these to perish that he provides that those of his consecrated ones who do not follow voluntarily in the work of sacrifice shall not be abandoned, but shall be put through trying experiences, as represented in the great company, who will wash their robes and make them white in the blood of the Lamb. It would, of course, have been better had they been so loving and loyal and zealous as to joyfully sacrifice earthly interests to gain the heavenly things; but, even though they do not thus do all in their power to fulfill their covenant, the Lord is merciful toward them and unwilling that any should perish. He will see to it that they are brought through such experiences as will eventually test and prove them, and, if they are faithful under the test, bring them off conquerors.

JESUS TEACHING FORGIVENESS

—JANUARY 9—MATTHEW 18:21-35—

TILL SEVENTY TIMES SEVEN — THE TEACHING OF THE RABBIS ON FORGIVENESS — THE MORE EXCELLENT WAY — FORGIVENESS AND PENALTIES — "VENGEANCE IS MINE" — SUBMISSION TO THE VOICE OF THE CHURCH — FORGIVENESS TOWARD THE WORLDLY.

"If ye forgive men their trespasses, your heavenly father will also forgive you."—Matthew 6:14.

THIS lesson apparently grew out of the preceding one on the necessity for guarding against the stumbling of the least of the Lord's little ones. It would appear that Peter had immediately attempted to put into practice the instructions of the previous lesson, and it was his inquiry as to how often it would be his duty to exercise forgiveness toward a repentant brother, that gave our Lord the opportunity to inculcate a lesson upon the subject of forgiveness.

The teaching of the Jewish rabbis on the subject of forgiveness was, that if the wrong-doer repented of his evil words or actions and came to the aggrieved person, acknowledging his wrong and asking forgiveness, he should be granted forgiveness as often as three times. They based their teaching on this subject on the statements of Job 33:29, *margin*, and Amos 2:4. Our Lord's teaching on the subject was, in many respects, the reverse of this, and required the offended one to go to the offender to make inquiry respecting the matter, and to show him his fault. This would require great humility on the part of the one who felt himself aggrieved, for it is much easier to resent and avoid the injurer than to go to him according to the rule which our Lord has laid down. Peter seems to have

gotten the impression that the Lord's rule, being different from that of the rabbis in this respect, would also probably be more generous and require that forgiveness be granted a larger number of times; hence Peter adds together the three and the four times mentioned by Amos, making seven in all, and inquires whether the Lord would have his followers be generous and forgiving to those who trespassed against them to that extent—seven times. What must have been his astonishment, and that of all the apostles, to hear the Lord say that forgiveness should be accorded, practically, times without number, seventy times seven.

WILLINGNESS TO FORGIVE

The thought would seem to be that those who become the Lord's people, partakers of his spirit, the spirit of love, will in proportion as they are filled with that spirit and led by that spirit, be so generous, so magnanimous, so loving, that they would not only be willing but glad to forgive a repentant brother; glad to be first to extend the olive branch and to make his way back to reconciliation and harmony as smooth as possible. From hearts full of pride, envy, malice, and other elements of the spirit of selfishness and sin, and merely topped off with a coat of benevolence and generosity,

it will be impossible to dip out very much of the spirit of forgiveness, without dipping out with it some of the bitterness and hatred; and even with this mixture forgiveness could not be granted very freely by an unregenerate heart. But with a heart emptied of malice and hatred and envy, and filled with brotherly kindness, meekness, patience, gentleness, forbearance, love, we may dip a cup of forgiveness on every occasion and as oft as it may be applied for, and it will be without a mixture of evil, bitterness, sarcasm, but pure and unadulterated, generous, loving forgiveness.

We are to remember, however, that this holy spirit which we have in our earthen vessels did not abound there at first, but withal was merely a surface coating, as it were, to begin with. Gradually, as the holy spirit increased in our hearts and abounded, it displaced the wrong spirit; hence those who are able with their hearts to dip the cup of forgiveness repeatedly and without a mixture of evil thereby give evidence that they have been with Jesus and learned of him, and that they have drunk deeply of his spirit, and that they have been purging out the old leaven of malice, and are being sanctified by the truth, being made meet for the inheritance of the saints in light. We are to remember that this growth in grace, while it has a positive time of beginning, in our consecration vow, is nevertheless a gradual work, requiring patient perseverance in well-doing, requiring also that the old nature, its evil disposition, be mortified continually, deadened, so that our minds may be renewed under the transforming influence of the spirit of the truth, in which we are to grow daily.

FORGIVENESS NECESSARILY FREQUENT

The "seventy times seven" mentioned by our Lord we would not understand to signify a limited number of times, but rather an unlimited number: that whoever has the Lord's spirit will be glad at any time to witness a repentance of evil-doers and to accord them forgiveness. This does not imply, however, that there may be no penalties attached to the forgiveness; as, for instance, in the dealing of a parent with a child, the moral obliquity of the misconduct may be forgiven and the parent's indignation against the disobedience or misbehaviour pass away immediately, and yet it may be proper at times to impose some penalty on the trespassing child. In every such case, however, it should be clearly understood by the child that this is not because of the parent's disfavor, which has ceased in the forgiveness, but that his peculiar parental duty requires that a lesson shall be taught which will be helpful to the child in the formation of character. In such a case the love of the parent will of necessity be generous, sympathetic, and careful that the punishment shall be only such as might properly be of benefit to the child, correction in righteousness, not in wrath. However, such corrections as this belong only to the parents and guardians, and do not properly extend to brethren in the Lord's family, who are not commissioned to judge and to punish one another, but to assist one another, the Master's words to such being most positive and emphatic: "Judge nothing before the time". "Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."—1 Corinthians 4:5; Romans 12:19.

DEALING WITH BRETHREN

In the family of God, the saints, begotten of the holy spirit, all are to be recognized as brethren, and to be dealt with accordingly. It is the new creature, and not the old creature, that is the brother in Christ; hence we may love the new creature, and in some respects have very little love for the old, just as all have disrespect for certain blemishes in their own mortal flesh, as they realize its weakness and imperfection—and the more so as they grow in the divine likeness as new creatures. If, therefore, a brother should trespass against us it should be our first thought that this wrong done us is not by the brother, the new creature in Christ, but by his mortal flesh, which for the moment has

gotten the upper hand with him or to some extent blinded him. Accordingly, instead of feeling angry with the brother, we should feel sympathetic, and our hearts should go out to him, and our desire be strong to do him good and to help him to overcome the weakness of his earthen vessel.

It is in line with this thought that our Lord suggests that the proper course is for the aggrieved one to go quietly, without saying a word to any one else, and have a kindly conference with the one who is doing him wrong, seeking to point out the merits and demerits of the question at issue, and if possible to gain the brother back to fellowship, righteousness, harmony with the Lord. If this shall be unavailing, the next step shall still be a secret one: the taking of two or three brethren of supposedly good heart and large experience, and that without attempting to prejudice their minds, and to ask these to hear the cause and to give counsel as to which one is in error. Whichever of the brethren is in error should be convinced by his fellow-pilgrims, whose arguments with him should be based upon the Scriptures and the spirit of love; but if differences still exist between them and cannot be harmonized, then, as a court of last resort, the matter should be taken before the church, the consecrated; and after it has been heard by the church its decision should be considered final, and be accepted by all. If either of the brethren still has doubts as to his receiving justice in the matter he may console himself with the thought that he will surely obtain a blessing by giving full and hearty assent to the Lord's arrangements, even if he have so large a measure of self conceit that he still believes his side of the question to be right, notwithstanding the judgment of all the brethren to the contrary.

Whoever will thus humble himself in obedience to the voice of the church will have a blessing, and as we understand the Lord, it will be reasonable for him to expect that the voice of the church in such a matter will be supernaturally guided, that truth and righteousness may triumph. But among the Lord's people let us not forget that this is the highest tribunal, and that brother should not go to law with brother in the worldly courts, however much he may feel himself aggrieved: if he have the forgiving spirit he certainly will rest the matter where the Lord directs, and that too without harboring any unkind or ungenerous sentiments. This will be the certain effect of the indwelling of the spirit of holiness, the spirit of love.

DEALING WITH OUTSIDERS

In respect to those who are without, in the matter of forgiveness, believing husbands dealing with unbelieving wives or believing wives dealing with unbelieving husbands or believing persons in business relationship with unbelievers: the same spirit of love and generosity and forgiveness will apply in every case but not exactly in the same way. The believer should be generous toward the unbeliever; he should expect in himself a larger measure of generosity than he would expect from the unbeliever because he has had lessons and experiences in the school of Christ which the unbeliever never had; he has received the new mind, which the unbeliever knows not of. He should not only, therefore, be just in his dealings, but additionally, in proportion as he may be able, he should be generous, forgiving, not too exacting.

However, if an unbelieving partner has attempted a fraud, the believing partner, while exercising a spirit of generosity toward him, if the matter appears to have been willful, should deliver the offender to the world's courts, which he acknowledges, not prosecuting in a spirit of anger or malice or hatred, but as doing his duty toward society for the suppression of evil-doers in proportion as the laws and arrangements of the world are reasonable from a Christian standpoint. And even if he should fully forgive, concluding that there were extenuating circumstances which would not require that he should deliver the guilty one to the judges of earthly courts, he might properly enough esteem it to be his duty to have no further dealings with such a person whom

he could not trust. This would not imply any lack of forgiveness, but merely a reasonable and commendable prudence.

Indeed, the consecrated people of God are admonished by the Apostle not to be unequally yoked with unbelievers, and this might not unreasonably be applied, in the general or average run of matters, not only to marriage, but also to business engagements and alliances, especially to the contracting of new alliances after one's consecration. Similarly, the Apostle informs us that if the unbelieving husband or wife choose to depart from the believer, the latter may conclude that it is providential and for his deliverance from an unequal yoke, as the Apostle says: "Let the unbeliever depart"—permit him to cancel the marriage contract if he will.

THE UNMERCIFUL SERVANT

As was his custom, the Lord illustrated his teaching on this subject with a parable: the king, in the parable, first forgives one of his servants a very large indebtedness, that is, he permits him to go free, as though he had no such indebtedness against him, that he might do what he could toward the payment of the debt. This servant in turn finds a fellow-servant who owes him a trifling sum, and who likewise promises its payment; but the unmerciful servant, not having the spirit of the king, is ungenerous and exacting and, refusing forgiveness, attempts to exact payment through force. The matter reaching the ears of the king, he is justly incensed at such conduct on the part of one who has himself been so generously treated, and, in consequence, he puts in operation the machinery of justice which will punish the unmerciful servant by now requesting of him the payment of his full debt; and our Lord followed the parable with the statement: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses".

Not only did our Lord address these words to the disciples and not to the multitude, but additionally he declared that the illustration was applicable to those reckoned members of the kingdom, saying, "The kingdom of heaven is likened unto" this parable. The parable, therefore, is not an illustration of the Lord's dealings with the world of mankind, but rather an illustration of his dealings with those who have become separated from the world through the forgiveness of their sins, and who additionally have become heirs of the kingdom through consecration of themselves to the Lord Jesus, to suffer with him, if so be that they may also reign with him. (Romans 8:17; 2 Timothy 2:12) The parable, therefore, is to the church, and suggests to us that our original sin was not blotted out, not forgiven in the absolute sense of the word forgiven, but, in the language of the Scriptures, "covered". "Blessed is he . . . whose sin is covered, . . . unto whom the Lord imputeth not iniquity."—Psalm 32:1, 2; Acts 3:19.

Our sins were *covered* from the Lord's sight, and we were treated as though we owed him nothing, by his grace exercised toward us through Christ Jesus with his atoning sacrifice; and this reckoned forgiveness will be made actual by and by, and the debt entirely canceled, if, according to the covenant we have made with the Lord, we prove faithful in cultivating his spirit of love and in becoming copies of his dear Son, our Lord Jesus, forgiving others as we would be forgiven by the Lord, loving, sympathizing with and helping others as we have been treated by the Lord.

The parable is but an illustration of the words of our Lord's prayer: "Forgive us our debts as we forgive our debtors". It is only so long as we are willing to forgive our debtors that we may pray with confidence to our heavenly Father and hope for his forgiveness of our trespasses. If we forgive not our fellow creatures, and that not merely in word but in deed and from the heart, neither will our heavenly Father forgive our trespasses, and although he has generously covered them from his sight and treated us as just by faith, he would immediately remember against us our trespasses, and thus our justification would in due course lapse or be abrogated by a failure on our part

to exercise the holy spirit toward the brethren and toward all men as we have opportunity.

FORGIVENESS A SERIOUS MATTER

From this standpoint the question of forgiveness of the brethren and forgiveness of all others is a very serious one to the Lord's people. It means that if they do not in a reasonable time develop this spirit of forgiveness, the spirit of love, the spirit of God, the holy spirit, they cannot continue to be recognized as Christ's disciples, they cannot continue to be recognized as children of God, they cannot be recognized as having their sins covered, but, on the contrary, will be treated as even more responsible than the world of mankind in general, and have executed upon them severer punishments than will be exacted from others who knew not the Master's will, and who have never tasted of his grace, and who therefore would be less culpable in the exercise of a selfish, uncharitable, ungenerous, unforgiving spirit.

We cannot suppose, however, that the Lord would expect perfection in this matter at once from those who are still but "babes" in Christ. But his expectations are reasonable, that we should grow in grace as we grow in knowledge of him, and as expressed in the lesson of the vine and the branches, every branch which in due time, after due opportunity, does not bring forth the fruitage of the vine, the grapes of love (including forgiveness), will be cut off by the great Husbandman, no longer recognized as a branch. So in this parable, the one who had experienced such great blessing from the king, and who had been reckoned for the time an honored member of the kingdom-class, ceased to be so regarded and so treated, and, on the contrary, was treated by the king without favor.

The statement that the unmerciful servant would be delivered to the tormentors until he should pay the uttermost farthing of his debt, might be understood in either of two ways. First, we might understand it to represent the original debt resting against every member of the human family, the penalty of death—a penalty from which our Lord Jesus redeems all and from which he proposes to set free all who will obey him. In this view of the matter the unmerciful servant's penalty would signify a delivery to the second-death. Or if the debt be understood as representing the obligations of his covenant as a new creature, then the penalty upon him for failure to develop and manifest the characteristics of the new creature during the trial-time might be understood to signify that such an one, though an accepted servant of the Lord, would be required to comply with the full details of his consecration vow, by going into the great time of trouble and there meeting to the full the demands of his covenant and learning effectually the lesson of love and sympathy and of appreciation of the grace of God in the forgiveness of sins, as he never before appreciated it. However, we are inclined to think of this matter from the first of these standpoints: that the exaction of the uttermost farthing would signify a hopeless case in any of the Lord's people who, after experiencing divine favor in the forgiveness of their own sins, should fail within a reasonable time to learn to exercise mercy and forgiveness toward the brethren—that such would, as a result, suffer the second death.

JUSTICE AND FORGIVENESS

The Lord's people very generally find themselves in considerable trouble along the line of justice. We all recognize justice as the very foundation of all order and righteousness, and when we feel that justice is on our side it is proportionately more difficult to forgive with freeness the person whom we believe to have been acting from the standpoint of injustice. There is a general tendency to require others to measure up to *our* standard of justice by some sort of penance, before we forgive them. It is against this very spirit that our Lord was teaching, and to counteract which he gave this parable. We must remember that the Lord will require us to live to the standards we set for others. If our

standard in dealing with others be one of exact *justice*, we may expect no mercy at the Lord's hands. (See James 2:13) And what would this mean as respects the sins that are past through the forbearance of God, and what would it mean as respects the obligations upon us every day and every hour, to whose full requirements we are unable to measure? As we cannot come to the Lord ourselves on the score of justice, so we are not to deal with others upon that standard. As we must ask of the Lord mercy, grace, forgiveness, so must we be willing to extend to others mercy, grace, forgiveness, when they trespass against us; and as heartily, quickly, and freely as we ourselves hope for it.

' The Lord has not laid down this rule in an arbitrary

fashion, as simply saying, If you do not forgive others I will not forgive you. There is a deeper reason for it than this. He wishes to develop in us his own spirit, his own character, a likeness or copy of which was exhibited to us in the person and life of his dear Son, our Lord Jesus. It is absolutely essential, therefore, that we shall have the character he desires, or else we can never attain to the joint-heirship in the kingdom which he is pleased to extend. Hence we are to understand that this requirement or command of forgiveness, is with a view to develop us as copies of his dear Son, in order that he may bestow upon us, in due time, all the riches of his grace, contained in the exceeding and precious promises of his Word.

"The quality of mercy is not strained—
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blessed—
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The thronèd monarch better than his crown;
His scepter shows the force of temporal power,

The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings:
But mercy is above this scepterèd sway—
It is enthronèd in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's,
When mercy seasons justice."

LETTERS AND QUESTIONS

"WHOM NOT HAVING SEEN, WE LOVE"

MY DEAR, BELOVED BRETHREN IN THE LORD:

Greetings in His Name. My occupation takes much of my time, but I thought it expedient to read all the volumes through again. They are *marvellous* books and have made me a very *happy* man, having lifted me from *darkness* to the *beautiful clear light*. THE WATCH TOWERS are gems of treasure for the needs of the faithful. I thank my God for guiding me into and among such dear good friends belonging to present truth. May the remaining time of our earthly pilgrimage be filled with the sunshine of our dear Master's presence, radiant with the knowledge of his love. . . . Daily do I remember you all dear friends before the throne of grace, that your new inward and hidden man of the heart will be renewed day by day, so that from the storehouse in his name you will continue to send us "meat in due season" which will nourish and strengthen us more and more as we come to the end of the way.

We all rejoice to know that our dear beloved Brother, and President, is doing well in England. May the Master's spirit guide his dear and faithful servant. I can tell you that though we have not seen any of you in the flesh, we here in Johannesburg have a deep and fervent love for you one and all, and look forward to that day when we shall meet and be known on the other side of the Vail. "This is my commandment," said the dear Master, "that ye love one another as I have loved you." "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," wrote the beloved Apostle.

How richly is the gracious holy spirit of God and our dear Redeemer imparted to us through the brethren as we all assemble together in his name. We may have to go through much but may this holy spirit cheerfully help us one and all to endure unto the end. I can see the great and wonderful changes coming, bringing with them the dawn, "the desire of all nations".

May our God and his dear Son, our Advocate, bless you and enrich you every one with this holy spirit and peace.

Your brother in our most holy faith,

JOHN T. M. BELL, *So. Af.*

WORTHY OF CONSIDERATION

DEAR BRETHREN IN CHRIST: Having just returned from a professional call on a visiting pilgrim brother I would like to state that this brother is young, active and to all appearances healthy and vigorous, and yet I find him just on the verge of a nervous breakdown. Now why should this

brother be in such a condition, and how can such conditions be averted in such valuable servants in our Lord's service?

We must consider that a pilgrim is a strenuous traveler, and we surely all know that much traveling is exhausting. Then he gives hour discourses in afternoon and perhaps evening. These necessitate a high nerve tension and all the more so if one of these is to the public. So we find the brother has some time in the morning for study, correspondence and rest, a period between discourses and some night rest depending on when he is able to retire, and whether or not he must leave for some other destination that night. This is none too much time for recuperation and what if we take up most of this time with prearranged entertainment with friends invited in during these times, for meals, and even perhaps carrying it into the night so the brother does not get to bed until after midnight? How about the brother then? It takes one with a pretty tough, rugged physique to stand this for any length of time. One brother from the Bible House informed some friends that he had been royally entertained at a certain brother's house, and we believe his statement was to a large extent due to the fact that he was allowed to rest undisturbed as much as he cared to do during the available time.

So, if the friends would appreciate that the pilgrims are leading a most strenuous life in the service of our Father, and would help them to keep in good healthy physical condition by consulting their needs and desires as to rest and relaxation before suggesting any forms of active entertainment, we believe their conduct would be most pleasing to Him whom we all worship and wish to serve to the best of our ability.

Your brother in the bond, G. W. PUTNAM, M. D., *III.*

[NOTE: It is not the main object of the travelling speakers to conserve themselves. Their object is not to conserve but to serve. But in order to serve most satisfactorily and uninterruptedly there must be a certain amount of carefulness. Conservation of energy is an art to be learned like anything else; and in this the speaker himself has the chief responsibility. But there are ways in which the entertaining friends can help, especially if the speaking brother be less experienced.]

STILL REJOICING IN HOPE

DEAR BRETHREN:

At the age of seventy-eight years, and confined to the house with kidney trouble, two doctors attending, I am not only happy in the Lord but ambitious to coöperate with his dear children in any and every way I can in the closing work of this age and in the opening up of the new age. Indeed I feel it a great blessing to be even an eye-witness

to the grand fulfillment of so many rich prophecies and promises.

Indeed the Lord seems to show us plainer and plainer that he is with us in the grand work now being done by and through the Watch Tower Bible and Tract Society. Those who choose to walk no more with us in the work may call me a "channelite", or what not. My experience with dear Brother Russell for forty years, as well as personal knowledge in his own home of his surpassingly grand Christian life, still makes me love the path he trod. Having seen his patient endurance with Mr. N. H. Barbour, Messrs. Adams, Paton, A. D. Jones, and others, who left the divine channel through which we all received our knowledge of the truth, it appears to me that leaving the Society is not only to leave the Lord's appointed agent, but to leave the Lord.

But I must hope for better things for them. I see no other table to feed from except THE WATCH TOWER and its publications. Hence I herewith enclose a little more of the Master's money to be used in helping on the good work.

Yours in Christian love,

M. L. STAPLES, Jr.

GOING OUTSIDE THE CAMP

BELOVED BROTHERS:

In regard to the article, "The Court Type and Antitype," which is causing considerable discussion among the friends: . . . One of the points which some have considered to be out of harmony with the "plan" is the statement on page 166, paragraph 5, to the general effect that the Camp represents Christendom. As this statement is absolutely in harmony with Pastor Russell, especially as recorded on page 150, of THE WATCH TOWER of 1910, "Going Outside the Camp," may I suggest that you either reprint said article or call special attention to it in THE WATCH TOWER? I am satisfied that a careful reading of this article will clarify many of the features under discussion in regard to the Camp.

Your brother by His grace, ————, Wis.

[Two excerpts from the article above referred to read:

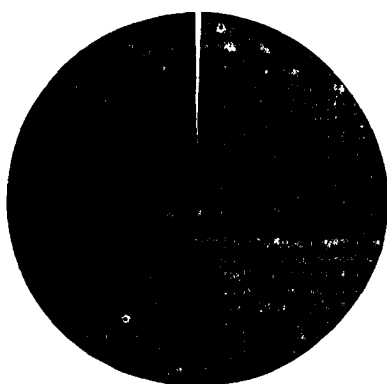
"The Camp condition at the present time, however, we could not think would represent the world in the broad sense, but rather the worldly church. It would represent those who with more or less desire wish to be in accord with God and who profess his name, but through ignorance or superstition or love of the world are not in the proper attitude of heart to receive the deep things of God, the spiritual things, at the time in which this spiritual work, the work of atonement, is being carried on."

"During this gospel age the Camp does not consist of the Jewish people, because matters have changed. The Camp today represents Christendom."—Ed's.]

THE THIN WHITE WEDGE

A correspondent has sent us a copy of the accompanying chart, cut from *The Christian Workers Magazine*, a missionary journal. While this black circle is very simple, it is expressive of much that is interesting. The white wedge purports to represent the proportion of native converts in comparison with the heathen world. "It is estimated," says the wording under the chart, "that there are approximately 1,065,000,000 precious souls who have never yet adequately heard the gospel."

Even accepting these figures as correct (though we believe



them to be much too small), how many centuries would be required to convert the world, if this is the best showing after nineteen hundred years? How many in Christendom have had an adequate hearing of the gospel as it is in Christ Jesus? Not many, surely. Nor will they have such hearing until their now deaf ears are unstopped, until Satanic deceptions are no more.

INVISIBLE BONDS

Across my native land and beyond the distant sea,
A humble longing people
Would lift up their hearts to Thee,
Oh Father how we're scattered,
How our tents are pitched apart,
But we long to be together with the loved
ones of our heart.

But Father in our scattered state,
We thank thee for the chain,
That binds our hearts in union,
While we on earth remain;
The bond that makes it possible,
Though scattered far and wide,
To live so close, and love so dear,
Each member of the bride.

MARRIAGE AGAIN

Question: Can you not give us something more on the subject of marriage? My observation has been that the adversary is active in causing a certain amount of havoc among God's consecrated children. I refer to the severe trials and temptations to which our younger brothers and sisters in general are being exposed because of our cold and indifferent attitude when the marriage question is brought up. I have known of several cases both of insanity and suicide traceable directly or indirectly to this cause. Some of these unfortunate ones were very noble characters and did run well for a time and fought a good fight, but because of their fleshly weaknesses made shipwrecks of their faith. Is marriage a dishonor?

Answer: We do not know that we can say anything more than has been said in the columns of THE WATCH TOWER and in the Sixth Volume of STUDIES IN THE SCRIPTURES. Certainly the older ones in the truth should not attempt to stand in the way of the consummation of matrimony on the part of younger brethren or sisters. To do so would be to assume a responsibility for which they could not answer. There is no need for either undue encouragement on the one hand or discouragement on the other. And certainly is there no occasion for indifference. If younger brethren and sisters believe it to be advisable for them to marry, then there should be no finding of fault, wagging of the head, or other action calculated to discount the value of the judgment exercised. If older and more experienced brethren think they see more fully into the complexities and difficulties of matrimony, they should remember that most of them would never have so seen without personal experience. In matters of personal import and responsibility no one has a right to impose his judgment upon another, even if he is sure his judgment is the better—which indeed would be a hard matter to establish.

TESTIMONY TEXTS FOR FEBRUARY

- February 2: JEHOVAH GLORIFIES: "Jehovah thy God, . . . the holy one of Israel, . . . hath glorified thee." — Isaiah 60:9.
- February 9: JEHOVAH RESTORES: "Jehovah . . . restoreth my soul." — Psalm 23:1,3.
- February 16: JEHOVAH DESTROYS: "He shall destroy the sinner thereof out of . . . the land." — Isaiah 13:9.
- February 23: JEHOVAH REVIVES: "I dwell in the high and holy place, . . . to revive the spirit of the humble." — Isaiah 57:15.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER R. H. BARBER

| | | | |
|-----------------------|-------------|--------------------------|-------------|
| Alvin, Tex..... | Dec. 15, 16 | Simmons, Tex..... | Dec. 27, 28 |
| Galveston, Tex..... | " 18, 19 | Mathis, Tex..... | Dec. 29 |
| Palacios, Tex..... | Dec. 20 | Robstown, Tex..... | " 30 |
| Bandera, Tex..... | " 22 | Corpus Christi, Tex..... | Jan. 1, 2 |
| Tarpley, Tex..... | " 23 | Kingsville, Tex..... | " 3, 4 |
| San Antonio, Tex..... | Dec. 25, 26 | Harlingen, Tex..... | Jan. 5 |

BROTHER W. W. BLACK

| | | | |
|------------------------|---------|----------------------|-------------|
| Hepworth, Ont..... | Dec. 15 | Wingham, Ont..... | Dec. 23 |
| Allenford, Ont..... | " 17 | Seaforth, Ont..... | " 24 |
| Mount Forest, Ont..... | " 19 | Stratford, Ont..... | " 26 |
| Palmerston, Ont..... | " 20 | Ingersoll, Ont..... | " 27 |
| Harriston, Ont..... | " 21 | Thamesford, Ont..... | Dec. 28, 29 |
| Fordwich, Ont..... | " 22 | St. Thomas, Ont..... | Dec. 31 |

BROTHER J. A. BOHNET

| | | | |
|----------------------------|---------|----------------------|---------|
| Easthampton, Mass..... | Dec. 15 | Lawrence, Mass..... | Dec. 22 |
| Greenfield, Mass..... | " 16 | Haverhill, Mass..... | " 23 |
| Orange, Mass..... | " 17 | Saugus, Mass..... | " 24 |
| Leominster, Mass..... | " 19 | Lynn, Mass..... | " 25 |
| West Chelmsford, Mass..... | " 20 | Boston, Mass..... | " 26 |
| Lowell, Mass..... | " 21 | Waltham, Mass..... | " 28 |

BROTHER B. H. BOYD

| | | | |
|------------------------|-------------|-----------------------|---------|
| New Orleans, La..... | Dec. 12, 13 | Mobile, Ala..... | Dec. 22 |
| Bogalusa, La..... | Dec. 14 | Waynesboro, Miss..... | " 23 |
| Vanilla, Miss..... | " 16 | Enterprise, Miss..... | " 24 |
| Jackson, Miss..... | " 17 | Laurel, Miss..... | " 26 |
| Hattiesburg, Miss..... | Dec. 19, 20 | Vosburg, Miss..... | " 27 |
| Gulfport, Miss..... | Dec. 21 | Louis, Miss..... | " 28 |

BROTHER E. F. CRIST

| | | | |
|------------------------|-------------|-----------------------|-------------|
| Delaware, Ohio..... | Dec. 15 | Cincinnati, Ohio..... | Dec. 24, 26 |
| Chillicothe, Ohio..... | " 17 | Hamilton, Ohio..... | Dec. 27 |
| Columbus, Ohio..... | " 19 | Dayton, Ohio..... | Dec. 28, 29 |
| Springfield, Ohio..... | " 20 | Tippecanoe, Ohio..... | Dec. 30 |
| Midland, Ohio..... | " 21 | Piqua, Ohio..... | " 31 |
| Felicity, Ohio..... | Dec. 22, 23 | Sidney, Ohio..... | Jan. 1 |

BROTHER A. J. ESHLEMAN

| | | | |
|-----------------------|---------|--------------------------|-------------|
| Pearcy, Ark..... | Dec. 15 | Havana, Ark..... | Dec. 22, 23 |
| Little Rock, Ark..... | " 16 | Dover, Ark..... | " 24, 25 |
| Ward, Ark..... | " 17 | Pleasant Grove, Ark..... | " 25, 26 |
| Judsonia, Ark..... | " 19 | Pine Hill, Ark..... | " 27, 28 |
| Helena, Ark..... | " 20 | Hattiesville, Ark..... | " 29, 30 |
| Haynes, Ark..... | " 21 | Port Smith, Ark..... | Dec. 31 |

BROTHER A. M. GRAHAM

| | | | |
|--------------------------|-------------|----------------------|-------------|
| Carleton Place, Ont..... | Dec. 15 | Belleville, Ont..... | Dec. 23, 24 |
| Flower Station, Ont..... | " 16 | Stirling, Ont..... | " 25, 26 |
| Smiths Falls, Ont..... | " 17 | Havelock, Ont..... | Dec. 27 |
| Prescott, Ont..... | " 19 | Peterboro, Ont..... | Dec. 28, 29 |
| Brockville, Ont..... | " 20 | Lindsay, Ont..... | " 30, 31 |
| Kingston, Ont..... | Dec. 21, 22 | Haliburton, Ont..... | Jan. 1, 2 |

BROTHER M. L. HERR

| | | | |
|-------------------------|--------|--------------------------|---------|
| Clinton, Mo..... | Dec. 9 | East St. Louis, Ill..... | Dec. 19 |
| Roseland, Mo..... | " 10 | St. Louis, Mo..... | " 19 |
| Sedalia, Mo..... | " 12 | Louisville, Ky..... | " 20 |
| Burton, Mo..... | " 13 | Cincinnati, Ohio..... | " 21 |
| Jefferson City, Mo..... | " 14 | Columbus, Ohio..... | " 22 |
| Farmington, Mo..... | " 17 | Pittsburgh, Pa..... | " 26 |

BROTHER G. S. KENDALL

| | | | |
|--------------------------|---------|---------------------|-------------|
| Reedley, Cal..... | Dec. 15 | Redlands, Cal..... | Dec. 23 |
| Tulare, Cal..... | " 16 | Ontario, Cal..... | " 24 |
| Kingsburg, Cal..... | " 17 | Riverside, Cal..... | Dec. 25, 26 |
| Fresno, Cal..... | " 19 | Somerton, Ariz..... | Dec. 27 |
| Bakersfield, Cal..... | " 20 | Phoenix, Ariz..... | Dec. 28, 29 |
| San Bernardino, Cal..... | " 20 | Chandler, Ariz..... | Dec. 30 |

BROTHER W. H. PICKERING

| | | | |
|-----------------------|-------------|-----------------------------|-----------|
| West Tampa, Fla..... | Dec. 15 | Sanford, Fla..... | Dec. 28 |
| Arcadia, Fla..... | " 16 | Orlando, Fla..... | " 29 |
| Punta Gorda, Fla..... | " 17 | Apopka, Fla..... | " 30 |
| Tampa, Fla..... | " 19 | Arredondo, Fla..... | " 31 |
| Key West, Fla..... | Dec. 22, 23 | Pensacola, Fla..... | Jan. 2, 3 |
| Miami, Fla..... | " 24-26 | De Funiak Springs, Fla..... | Jan. 4 |

BROTHER V. C. RICE

| | | | |
|------------------------|---------|----------------------|-------------|
| Spartanburg, S. C..... | Dec. 15 | Greenwood, S. C..... | Dec. 22 |
| Shelby, N. C..... | " 16 | Athens, Ga..... | " 23 |
| Lincolnton, N. C..... | " 17 | Atlanta, Ga..... | Dec. 24, 26 |
| Kannapolis, N. C..... | " 18 | Dallas, Ga..... | Dec. 27 |
| Charlotte, N. C..... | " 19 | Rockmart, Ga..... | " 28 |
| Gastonia, N. C..... | " 20 | Cedartown, Ga..... | " 29 |

BROTHER C. ROBERTS

| | | | |
|----------------------------|-------------|-----------------------|-------------|
| Dryden, Ont..... | Dec. 15 | Toronto, Ont..... | Dec. 24, 26 |
| Searchmont, Ont..... | Dec. 16, 17 | Markham, Ont..... | Dec. 28 |
| Sault Ste. Marie, Ont..... | " 18, 19 | Stouffville, Ont..... | " 29 |
| MacLennan, Ont..... | Dec. 20 | Baldwin, Ont..... | " 30 |
| Warren, Ont..... | " 22 | Uxbridge, Ont..... | " 31 |
| North Bay, Ont..... | " 23 | Haliburton, Ont..... | Jan. 1, 2 |

BROTHER R. L. ROBIE

| | | | |
|----------------------------|---------|---------------------|-------------|
| Bidding Springs, Okla..... | Dec. 15 | Tulsa, Okla..... | Dec. 23, 26 |
| Muskogee, Okla..... | " 16 | Sapulpa, Okla..... | Dec. 24 |
| Claremore, Okla..... | " 18 | Okmulgee, Okla..... | " 27 |
| Nowata, Okla..... | " 19 | Porum, Okla..... | " 29 |
| Coffeyville, Kans..... | " 21 | Tamaha, Okla..... | Dec. 30, 31 |
| Bartlesville, Okla..... | " 22 | Quinton, Okla..... | Jan. 2 |

BROTHER E. D. SEXTON

| | | | |
|------------------------|---------|---------------------------|---------|
| Des Moines, Ia..... | Dec. 10 | Pueblo, Colo..... | Dec. 18 |
| St. Joseph, Mo..... | " 12 | Grand Junction, Colo..... | " 19 |
| Kansas City, Mo..... | " 13 | Ogden, Utah..... | " 20 |
| Emporia, Kans..... | " 14 | Midas, Nev..... | " 21 |
| Newton, Kans..... | " 15 | Loveclark, Nev..... | " 22 |
| Garden City, Kans..... | " 17 | Los Angeles, Cal..... | " 26 |

BROTHER T. H. THORNTON

| | | | |
|-----------------------|-------------|--------------------------|-------------|
| Bellingham, Wash..... | Dec. 15 | Victoria, B. C..... | Dec. 25, 26 |
| Everson, Wash..... | " 16 | Port Townsend, Wash..... | Dec. 27 |
| Lynden, Wash..... | " 17 | Seattle, Wash..... | " 28 |
| Vancouver, B. C..... | Dec. 19, 20 | Everett, Wash..... | " 29 |
| Nanaimo, B. C..... | " 21, 22 | Marysville, Wash..... | " 30 |
| Ladysmith, B. C..... | Dec. 23 | Snohomish, Wash..... | " 31 |

BROTHER D. TOOLE

| | | | |
|-----------------------|-------------|-------------------------|-------------|
| Lawrence, Kans..... | Dec. 15 | Nebraska City, Neb..... | Dec. 24 |
| Kansas City, Mo..... | Dec. 16, 19 | Omaha, Nebr..... | " 26 |
| Lansing, Kans..... | Dec. 17 | Glenwood, Ia..... | " 27 |
| St. Joseph, Mo..... | Dec. 20, 21 | Red Oak, Ia..... | " 28 |
| Falls City, Nebr..... | Dec. 22 | Little Sioux, Ia..... | Dec. 29, 30 |
| Auburn, Nebr..... | " 23 | Sioux City, Ia..... | Jan. 1, 2 |

BROTHER S. H. TOUTJIAN

| | | | |
|----------------------|-------------|------------------------|-------------|
| Alvord, Tex..... | Dec. 15 | Grand Saline, Tex..... | Dec. 24 |
| Fort Worth, Tex..... | Dec. 16, 17 | Plano, Tex..... | " 25 |
| Dallas, Tex..... | " 18, 19 | Sherman, Tex..... | Dec. 26, 28 |
| Athens, Tex..... | Dec. 20 | Denison, Tex..... | " 26, 27 |
| Big Sandy, Tex..... | Dec. 21, 22 | Paris, Tex..... | Dec. 29 |
| Gladewater, Tex..... | Dec. 23 | Texarkana, Tex..... | " 30 |

BROTHER C. A. WISE

| | | | |
|-----------------------|---------|--------------------------|---------|
| El Paso, Tex..... | Dec. 10 | Oklahoma City, Okla..... | Dec. 17 |
| San Antonio, Tex..... | " 12 | Fort Smith, Ark..... | " 18 |
| Houston, Tex..... | " 13 | Little Rock, Ark..... | " 19 |
| Galveston, Tex..... | " 14 | Memphis, Tenn..... | " 20 |
| Dallas, Tex..... | " 15 | St. Louis, Mo..... | " 21 |
| Fort Worth, Tex..... | " 16 | Terre Haute, Ind..... | " 22 |

BROTHER G. YOUNG

| | | | |
|-------------------------|-------------|-------------------------|-------------|
| Ladysmith, B. C..... | Dec. 14 | Vancouver, B. C..... | Dec. 28, 29 |
| Nanaimo, B. C..... | " 15 | Langley Fort, B. C..... | Dec. 30 |
| Port Alberni, B. C..... | " 16 | Chilliwack, B. C..... | " 31 |
| Courtenay, B. C..... | " 17 | Cawston, B. C..... | Jan. 2 |
| Victoria, B. C..... | Dec. 18, 19 | Grand Forks, B. C..... | " 4 |
| Malahat, B. C..... | " 21, 22 | Trail, B. C..... | Jan. 5, 6 |

BROTHER L. F. ZINK

| | | | |
|------------------------|-------------|---------------------|-------------|
| Northland, Minn..... | " 20, 21 | Superior, Wis..... | Dec. 26 |
| Aitkin, Minn..... | " 16 | Barnum, Minn..... | " 27 |
| Thor, Minn..... | " 17 | Ogilvie, Minn..... | " 28 |
| Duluth, Minn..... | Dec. 19, 22 | Pease, Minn..... | " 29 |
| Northland, Minn..... | " 20, 22 | Willmar, Minn..... | Dec. 30, 31 |
| Two Harbors, Minn..... | " 23, 24 | Appleton, Minn..... | Jan. 2 |

HYMNS FOR FEBRUARY

| | | | | |
|--------------|------------------|-------------------|-------------------|-------------------|
| Sunday ---- | 6 ¹⁹³ | 13 ¹⁹⁸ | 20 ⁴⁸ | 27 ²⁷ |
| Monday ---- | 7 ¹⁶⁵ | 14 ³¹⁵ | 21 ²⁵¹ | 28 ³²⁴ |
| Tuesday ---- | 1 ¹⁵⁰ | 8 ⁵⁷ | 15 ¹⁴⁵ | 22 ⁸⁷ |
| Wednesday | 2 ²⁰ | 9 ²²⁰ | 16 ¹¹⁰ | 23 ²⁴² |
| Thursday -- | 3 ¹⁰⁸ | 10 ¹³ | 17 ²⁸⁴ | 24 ²⁶⁴ |
| Friday ----- | 4 ¹³⁴ | 11 ¹⁹⁷ | 18 ⁶⁷ | 25 ¹⁵⁰ |
| Saturday --- | 5 ²⁷⁹ | 12 ¹³⁶ | 19 ¹³⁰ | 26 ²⁴⁸ |

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