

IN MEMORY OF OUR KING

"This do . . . in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Corinthians 11:25, 26.

The truly consecrated Christian, walking in the light of present truth, looks forward with the keenest interest to the approaching Memorial celebration. This Passover season holds a peculiar interest, because it may mark the last for the church on earth and may mark the drinking of the wine anew with the Lord in glory. Since Pentecost the followers of the Lord have been waiting with joyful expectancy for his return as the King of glory. For many years the best-informed of his followers have known that he is present and that he will soon be fully revealed to all who are his. Soon he will take unto himself his completed bride and reign in glory. It was his expressed desire that the bride class should have him in memory until he call for her. Whether the coming Memorial will be the last on earth, we do not, of course, know; but we do know that we are one year nearer the full consummation of our hopes. If it please the Lord to have us celebrate this Memorial other years, then we shall do so gladly. If it please him to take all the members of the church home this year, then our joy will be full and we shall have pleasures for evermore. His will, not ours, be done. Glad we are to assemble together again to remind each other of that wonderful event that transpired so many centuries past.

When a man of the world has risen to fame, he desires to leave a monument, so that future generations may know of his greatness. Of course there is selfishness in this desire. Jesus of Nazareth, the greatest man that lived on earth, when he approached the time of his crucifixion, prepared a monument that will endure forever. Unselfishly he acted in this regard, as he did in all others. He was about to perform the greatest work of the ages—to make himself an offering for sin on behalf of the human race. This Memorial was a means whereby his followers should remember him until they should see him again. He knew that the fully consecrated would appreciate this more than anything else. He knew that the world would not appreciate it; and therefore his death would be sweetly kept in the memory of those who had received the benefit of his great ransom-sacrifice. None but the truly consecrated have ever appreciated the Lord's death and its meaning. The time is near at hand, however, when even the world will begin to understand why he suffered and why he died. The Lord Jesus knew that the time from Pentecost until his kingdom is established would be occupied in the selection of his bride and he desired that she should keep fresh in mind the importance of the great sin-offering and likewise appreciate her privilege of participating in his sufferings, in order that she might reign with him in glory, for the regeneration and reconstruction of the world.

Many of the members of the bride class are already with the Lord. Those remaining this side are eager to be with him, yet biding his own good time. It is reasonable, then, that as we approach each Memorial season, as we come nearer to the time of seeing our great King and Lord, our hearts are thrilled with the prospect that this is perhaps the last this side the veil and that soon we may see him face to face.

"LORD, IS IT I?"

When Jesus was about to take leave of his disciples, his associates for three and a half years, he marked that they were troubled, and said: "Let not your heart be troubled. . . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." And now the day draws near when this sweet promise from the Master's lips will have complete fulfillment. Is it any wonder, then, that the truly consecrated are looking forward with great desire to the approaching Memorial and to that which may follow after!

It was after Jesus and his disciples had eaten the Passover according to the Jewish Law, that he instituted the Memorial Supper as a reminder of his death. Judas was present at that time and was given a sop and went out from the others before the supper was ended, fully bent upon betraying the Master; and this he did. This incident may represent the fact that in the close of this age, and just before the bride is completed, the sop of truth will become so strong that it shall drive forth from the company and communion of the faithful all those who do not have a full and proper appreciation of the blood of Jesus, shed by the Lamb of God for the taking away of the sin of the world. It is not for anyone this side the veil to judge who may be of that class. It is sufficient that each one carefully examine himself or herself, saying, "Is it I?" Truly this is a time for careful self-examination, for seeing to it that we are pure in heart toward all.

That we may more fully appreciate the importance of that great event which transpired at Calvary, we do well to remind ourselves again of the events that took place just preceding that time.

THE ORIGINAL PASSOVER

The Hebrew year begins on the day of the first new moon nearest the Spring equinox. The Hebrew Passover marked a wonderful event in Jewish history and foreshadowed the death of the great Ransomer of humankind. St. Paul tells us that the things pertaining to the Law were shadows of greater things to come. (Colossians 2:17; Hebrews 10:1) Looking, then, from the type to the antitype, we find much food for thought. The Israelites had been held in bondage to the Egyptians for years. From time to time their tasks were increased and their burdens made grievous to be borne. God sent Moses to deliver them and sent Aaron with him as his mouthpiece. They appeared before Pharaoh and requested him to permit the children of Israel to leave Egypt. This Pharaoh denied. God sent punishment upon him for refusing to let them go. Time and time again he promised to let them depart from Egypt; time and time again he broke his promise.

Nine times had the Lord sent plagues upon the Egyptians and as many times, at the instance of Moses, had relieved Pharaoh and his people therefrom. Then the tenth plague was sent—the death of the first-born. Pharaoh was devoted to his son, his first-born; and the smiting of him would touch Pharaoh's heart as nothing else could do. God informed Moses that at midnight of the fourteenth of Nisan the death messenger of the Lord would pass through Egypt and every first-born of every family should die. He then directed Moses to make provision for the saving of the first-born of Israel. The arrangement was that each family or household should, on the tenth day of Nisan, take a lamb into the house; that the lamb should be a male of the first year and without blemish; that it should be kept in the house until the fourteenth day of the same month, when it should be killed and the blood sprinkled upon the door-posts and upon the lintel; that the lamb should then be roasted with fire; that no bones of it should be broken; that it should be eaten with unleavened bread and bitter herbs, and that those eating it should do so with their loins girded, their shoes on their feet and their staves in hand, and that they should eat with haste; that when the messenger of the Lord should pass through Egypt the first-born of each household would be spared where the blood of the lamb appeared on the door. Moses carried out these instructions and the faithful Jews acted upon his advice. They killed the lamb, sprinkled its blood as directed and, in due season, ate it. At midnight of the fourteenth of Nisan, all the first-born of Egypt died, including Pharaoh's beloved son. Great consternation followed and Pharaoh immediately summoned Moses and Aaron. He now not only promised that they should go, but thrust them out, and Moses led the children of Israel to the Red Sea, across it and on to Mount Sinai.

TYPE AND ANTITYPE

In this picture the first-born represent the church of the first born whose names are written in heaven. These are the heirs of the exceeding great and precious promises of Jehovah. Like the first-born in Egypt, they are subject to the second death, but escape from it by complying with the Lord's fixed rules. All who during the Gospel age come under the protection of the blood of Jesus, and there remain, are safe from this great penalty.

In this picture the lamb represented Jesus, slain for the cancellation of the sin of mankind. (John 1:29) A door is a place of entrance. Hence the blood sprinkled upon the door-posts of the Israelitish homes signifies the fact that the way to safety and life is through faith in the blood of Jesus, who declared: "I am the door." The Passover night pictured the Gospel age when sin and darkness prevail, and during which time the bride of Christ is gathered out from mankind. And now we see this time of suffering drawing to an end and amidst a time of great confusion, both political and ecclesiastical; and soon the sufferings of the Christ will end.

No animal could more fitly represent the lowly Nazarene than could the lamb. It is noted for its defenselessness and its innocence. The antitypical Lamb, the Man Jesus, true to the picture, was "holy, harmless, undefiled and separate from sinners." (Hebrews 7:26) "A lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifested in the last times." "He

was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth."

Born under the Law, Jesus must fulfil its terms; and since the Passover was a part of the Law arrangement, he must eat it at the appointed time; viz., the fourteenth of Nisan. As he was the great antitypical Lamb now to be slain, he must eat this Passover just preceding his death. It must be apparent to all that it would be inappropriate to celebrate the Lord's death more than once a year, and that the time of this celebration should, as nearly as possible, correspond with the date at which he instituted the Memorial.

THE PURPOSE OF THE MEMORIAL

After eating the Passover Supper, Jesus instituted the Memorial. This he did that his followers might remember him until he come again. "And as they were eating, Jesus took bread and blessed it and brake it, and gave it to his disciples and said, Take, eat; this is my body." That is to say, the bread represented his flesh, his humanity, which was broken on behalf of mankind. "And he took the cup and gave thanks and gave it to them, saying, All ye drink of it; for this is my blood of the new covenant which is shed for the remission of sins." The cup there represented the pouring out of his life blood as the great sacrifice on behalf of all who shall accept the benefits of the ransom.

It was the will of God that the members of the bride of Christ should fill up that which is behind of the sufferings of Christ Jesus. Hence those who will compose the bride are privileged to suffer with him. The celebration of the Memorial once each year not only reminds the celebrators of the death of their great Master, but also brings vividly to mind that each member of the body has covenanted to be dead with him. Clearly the Apostle expresses this thought when he says: "The cup of blessing for which we bless God, is it not the participation of the blood of the Anointed One; the loaf which we break, is it not the participation of the body of the Anointed One; because there is one loaf, we the many are one body, for we all partake of the one loaf."—1 Cor. 10:16, 17, Diaglott.

Coming, then, to the celebration this year, let each one have in mind the privilege of suffering with Christ Jesus. Whatever may be our experiences, however joyful or however trying, all shall come to us by the Lord's permission and as a great favor. "For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake." (Philippians 1:29) We know not what awaits us; but we do know that all who are abiding in the shadow of God's wing are safe and that no evil shall befall the new creature in Christ. Whatever anyone may do to us in the way of persecution, it is of the utmost importance to see to it that we ourselves do no persecuting. It is vital to us that we keep a pure heart. We do well personally to examine self as we approach the hour of the celebration of the Memorial. Let us remember the words of Brother Paul, "Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity." Leaven is a symbol of sin and old leaven signifies sins of long standing. Malice means ill will, hatred and a wrong condition of heart. These should all be put away and each one, upon self-examination, see to it that he has clean hands and a pure heart. "Let us cleanse ourselves from all filthiness of the flesh and mind, perfecting holiness in the fear of the Lord."

LET US EXAMINE OURSELVES

It was jealousy, ill will and malice that led Judas into his wrongful course in betraying the Lord to the ecclesiastics of that time. Judas knew that the ecclesiastics were anxious to destroy Jesus; hence he betrayed the Master into their hands. The civil powers saw the innocence of the Lord, but permitted their scruples to be overruled by the clergy and thus falsely and without just cause or excuse convicted the Son of Man

and sent him to an ignominious death. It is not at all improbable that the very closing scenes of the Gospel age shall witness something of a similar kind. He whose zeal and faithfulness and loyalty to the Master brings him to the point of persecution because of such faithfulness will be greatly favored. No one should act foolishly nor put himself in a way to be persecuted, but with calmness of mind and sobriety of heart should diligently and faithfully represent the Lord, trusting him fully as to the results.

If there be strife among any of the Lord's people (and such there is among some of the classes), this is the time above all times to cease such strife and to seek diligently to establish peace and harmony. It has been the rule that such strife is usually caused by the desire of a few to be more highly honored than others. And such it was in the Lord's time. "And there was also strife among them, which one of them should be counted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so. But he that is greatest among you let him be as the younger; and he that is chief, as he that doth serve." If we find that injustice has been heaped upon us, that we have not been favored in the ecclesia as much as we, in our judgment, should have been; if we feel that we should have been more highly honored, let us remember the danger of insisting on what we believe are our rights and the great privilege of humbly submitting to the Lord's will. No trial could come without his permission, and the one which hurts us most has probably come to test the faith and love of those involved. "By love serve one another." May we, then, be able to see through our trying experiences that all of these things are evidences that the Lord is still dealing with us, and may we appreciate the privilege of overcoming them and manifesting our unselfish love for the brethren and therefore for the Lord and his cause by serving in a humble and loving manner in whatsoever place the Lord puts us. Our great desire is and should be to see the King of glory. Everything else should be made subservient to that. Let us have in mind that the eating of the Passover lamb was with bitter herbs and that this sharpened the appetite and created a greater desire for more of the flesh to remove that bitter taste. This fitly illustrates that the bitter experiences and trials that come to us, if we are properly exercised thereby, cause us to flee to the Master that we might partake of more of his merit and his loving-kindness. Feeding, then, upon our precious God-given promises and upon the prospects of soon seeing the King and being with him in glory, will make us forget the bitter trials and we shall rejoice with great joy, giving thanks that we are permitted to have such trials as make sweeter our joys.

One may ask: "Shall I decline to partake of this Memorial because of some difficulty I have had with a brother?" Our answer would be, if possible try to bring about a reconciliation by talking over the differences in the spirit of love. Effect a reconciliation, if possible; but if not, examine your own heart and see to it that there is no bitterness there. If you have been wronged, then see that you freely forgive, even as the Lord forgives us; and then go and keep the feast. All who have made a full consecration to the Lord should partake. If some have made a consecration and have not symbolized this consecration by water immersion, such should be done, if possible, before partaking. But the mere fact that one has not been baptized since making a consecration should not preclude him from partaking of the Memorial.

Let us all have in mind that "the end of all things is at hand; be of sober mind and watch unto prayer." How glad should be our hearts that we have come to the end of this dark night and that soon the light of the Lord shall fill the earth! Having in mind our great desire to see our King, let us also remember the admonition of the Apostle, "Above all things have fervent love among yourselves." Having this love, we will cover each other's defects; and nothing enables us so much to have this love as looking with expectant joy to seeing the Lord and our beloved brethren who have gone before.

DEMONS TO WRECK SOCIETY

Psychic phenomena are attracting the attention of some of the greatest men of the land. These men claim that they are able to communicate with the dead. That they receive messages from some hidden source cannot be questioned. This psychic science is called Immortalism. In truth and fact it is demonism. And these demons, exercising greater power over the human mind, will, as the Scriptures foreshow, soon

wreck all society. It is of great importance that every person acquaint himself with the Scriptural teaching upon the subject. We issue a little book, "What say the Scriptures About Spiritism?" that throws a flood of light upon this occult science. Everybody should read it. Postpaid, 10c. But if any one who desires to read it will send us a post card stating he is too poor to purchase, we will mail him a copy free.

QUALIFICATIONS OF ELDERS

Some of the ecclesias at recent elections have declined to elect anyone to the office of elder or deacon until such an one answered in the affirmative questions of the following import: (1) Have you answered the V. D. M. questions and have you passed that examination? (2) Are you in harmony with the WATCH TOWER BIBLE AND TRACT SOCIETY and the work in which it is engaged? (3) Do you accept "The Finished Mystery" as the Seventh Volume of STUDIES IN THE SCRIPTURES, and are you willing to teach the same?

Some have raised objection to these questions, insisting that they require an additional qualification for one to be an elder or a deacon, and are therefore contrary to the Scriptures. In our judgment such contention is without merit. The Apostle Paul set forth what are the qualifications of an elder. (1 Timothy 3:2-6; Titus 1:6-10) There is nothing in the above questions that is in any manner out of harmony with the requirements announced by the Apostle. On the contrary, they are exactly in harmony with the qualifications there named.

The first question relates particularly to one's knowledge of the Truth, such knowledge as would modestly qualify one to teach. St. Paul says an elder must be "apt to teach." "In addition to the foregoing limitations, it is required that an elder shall be apt to teach; that is to say, he must have ability as a teacher, explainer, expounder, of the divine plan, and thus be able to assist the Lord's flock in word and in doctrine." (STUDIES IN THE SCRIPTURES, Vol. Six, page 249) The V. D. M. questions relate to doctrinal matters and are intended to indicate the process of determining one's aptness to teach. One who is unable to answer them would demonstrate that he did not have a sufficiently accurate knowledge of the divine plan to teach a class. Any ecclesia must be the judge of who shall be its elders and it is clearly within the province of each such ecclesia to require them to show that they are qualified and are apt to teach, before electing them to office.

As to the second question: the WATCH TOWER BIBLE AND TRACT SOCIETY has long been used of the Lord. Clearly it is the messenger mentioned in Revelation 14:18. It has been the channel for the dispensing of the harvest message. The various ecclesias have long since adopted its publications as helps to study the Bible. Any one, therefore, out of harmony with the SOCIETY would hardly be a proper person to be a leader or teacher of an ecclesia which uses the publications of the SOCIETY as its helps to Bible study. The Apostle is emphatic in his statement as to what is the proper relationship between class and teacher, declaring that "if any man teach otherwise and consent not to sound words, the words of the Lord Jesus Christ, and to the doctrine which is according to godliness," such is not a proper teacher and from such the others should withdraw. (1 Timothy 6:3-5) A leader of a class who is openly opposed to the work in which the SOCIETY is engaged would tend to cause dissension and trouble, instead of peace and harmony. Hence it becomes the reasonable duty of the class to know the attitude of its teachers.

As to the third question: the SOCIETY has published and is widely distributing "The Finished Mystery"—Volume Seven of STUDIES IN THE SCRIPTURES. There is nothing in it out of harmony with the divine plan as revealed. The doctrines there taught are wholesome and clearly in harmony with that of the Lord Jesus Christ and the other six volumes of STUDIES IN THE SCRIPTURES. It is a part of the work of the SOCIETY to give this volume a wide distribution, because it is believed the due time has come for the message to be given against Babylon. A teacher that is opposed to the Seventh Volume,

therefore, would be opposed to the SOCIETY's work, out of harmony with the SOCIETY; and, as a leader, such an one would breed discontent and trouble, rather than establish harmony and peace and development among those of the Lord's people who had already expressed themselves as being in harmony with such Seventh-Volume. Hence such an one should not stand for election to the position of elder.

This does not mean that such persons who would not answer the foregoing questions in the affirmative should be disfellowshipped. On the contrary, they should be encouraged to study the Lord's Word and grow in knowledge and the fruits and graces of the Spirit.

We remember when the Vow was promulgated by Brother Russell through the SOCIETY, there was some decided opposition to it. Brother Russell then held that any one out of sympathy with the Vow and the work of the SOCIETY in general should not be elected as an elder of the class. Concerning this subject he said:

"Question: Is it proper or wise for a Pilgrim en route to be entertained by those who are out of sympathy with the Vow and with the work of the SOCIETY in general, even though he be an elder of the class?"

"Answer: Most decidedly not. Furthermore, the Pilgrim should make clear to the class that they had greatly erred in selecting such an one for an elder, and should help them to rectify the matter as quickly as possible. If the class likes the elder who is out of accord with the SOCIETY's work, it should not make a request for Pilgrim service. Some of the Lord's dear sheep are very stupid. Meekness and gentleness are commendable, but there are times when they would mean disloyalty to God."—Z. '13-14.

The above quotation from the pen of Brother Russell puts the matter in clear, terse language, about which there can be no doubt. It will be noticed especially that he said that one who is out of accord with the SOCIETY's work should not be elected an elder, and a class which would not follow that rule should not even request the SOCIETY to send Pilgrims. The purpose of Brother Russell and the SOCIETY clearly was and is not to lay burdens upon the brethren, but to point out the privilege of the various ecclesias in determining whether their elders possess the qualifications, and furthermore emphasizing the importance and necessity of working together in harmony. By way of illustration: Suppose the general of an army should give an order to be executed, the colonel should pass it on to his sub-officers and each one would decide to execute the order according to his own ideas. The result would be disorganization of the worst kind. We recognize the Lord Jesus as the great General and Director of the harvest work, and his people as workers together with him, some occupying one position and some another. Then all who have his spirit will desire to work in harmony with him and his approved way of putting forth the message. Any one, then, who would refuse to answer in the affirmative that he accepts "The Finished Mystery" and that he will teach it would thereby declare himself out of harmony and opposed to the SOCIETY's work, and any one opposed to the work of the SOCIETY would hardly be qualified to be a teacher of a class which by its request for Pilgrim visits, or otherwise, had indicated its desire to coöperate with the SOCIETY. We believe that when the dear friends see the principle here involved they will readily agree that the questions that some of the ecclesias have adopted and required to be answered by those standing for election as elders and deacons are entirely right and proper and in full harmony with the Scriptures.

WAIT ON THE LORD

[Reprint of poem in issue of September, 1882, which please see.]

JESUS REQUIRES CONFESSION AND LOYALTY

[This article was a reprint of that entitled, "Good Confessions and Later Trials," published in issue of June 1, 1906, which please see.]

JESUS TRANSFIGURED

[The first paragraph of this article was reprinted from article entitled, "We Beheld the Glory in the Holy Mount," published in issue of April 1, 1898. The last two paragraphs were reprinted from an article entitled, "A Vision of Coming Glory," published in issue of July 1, 1900. The remainder was reprinted from article entitled, "A Vision of the Kingdom," published in issue of June 15, 1906. Please see the articles named.]

JESUS REBUKES SELFISHNESS

[The first three and the last four paragraphs of this article were reprinted from article entitled, "Least and Greatest in the Kingdom," published in issue of July 1, 1900. The remainder was reprinted from article entitled, "Only the Humble Shall Share the Kingdom," published in issue of February 1, 1895. Please see the articles named.]

RELIGIOUS INTOLERANCE

On February 12 the public press contained the following dispatch from Ottawa, Canada: "The Secretary of State, under the press censorship regulations, has issued warrants forbidding the possession in Canada of a number of publications, amongst which is the book published by the International Bible Students Association, entitled 'STUDIES IN THE SCRIPTURES—The Finished Mystery,' generally known as the posthumous publication of Pastor Russell. 'The Bible Students Monthly,' also published by this Association at its office in Brooklyn, New York, is also prohibited circulation in Canada. The possession of any prohibited books lays the possessor open to a fine not exceeding \$5,000 and five years in prison."

Winnipeg papers had previously announced that certain clergymen had denounced these publications from their pulpits and stated that the attention of the Attorney General had been called to the matter. Later, the *Winnipeg Tribune*, after mentioning the order issued by the public censor, said, "The banned publications are alleged to contain seditious and anti-war statements. Excerpts from one of the recent issues of 'The Bible Students Monthly' were denounced from the pulpit a few weeks ago by Rev. Charles G. Patterson, Pastor of St. Stephen's Church. Afterward Attorney General Johnson sent to Rev. Patterson for a copy of the publication. The censor's order is believed to be the direct result."

A large number of the copies of "The Finished Mystery" were confiscated; houses were searched and the books taken away from the people; and several of our brethren were arrested. Some have been tried and fined all the way from one to five hundred dollars. The sale and distribution of the book in Canada has been stopped of course. One of the leading lawyers of Canada has delivered a written opinion on the case, from which we quote: "There is no doubt that the Secretary of State has the power to put any publication under the ban. Once he does this, the wisdom of his act and the nature of the publication cannot be reviewed in any court. On the contrary, the courts must hold that the publication is objectionable. This, of course, is exceedingly arbitrary, but it is nevertheless the state of the law. To illustrate how absurd it is, I mention that the Secretary of State could put Webster's Dictionary or the Bible under the ban, and immediately any one found in possession of either would be subject to very severe penalties without any recourse to the courts. My suggestion to you, in view of the unsatisfactory condition of the law, is that a strong publicity campaign be started to secure the rescinding of the ban order. To this end petitions, similar to the one I drew up for you, should be vigorously circulated. Meetings should be held and suitable advertisements inserted in magazines having a wide distribution in Canada. This should, at a seasonable time, be followed up by an influential deputation waiting upon the Government and members of Parliament at Ottawa."

Shortly thereafter, acting upon information from Canada, the Army Intelligence Bureau at New York began an investigation of the Brooklyn headquarters. The public press announced that the headquarters were raided, which is entirely untrue. Some one had misrepresented to the authorities that our SOCIETY is carrying on a German propaganda and retarding the draft, which, of course, is also untrue.

On February 24, the President of the SOCIETY delivered a public lecture in the city of Los Angeles, California, to fully 3,500 people, as many more being turned away. The *Los Angeles Tribune* the morning following carried a full-page report. This very much aroused the indignation of the clergy there. The ministerial associations held a meeting on Monday morning and sent its president to the managers of the paper, demanding an explanation as to why they would publish so much about the lecture. On Thursday following the Army Intelligence Bureau of Los Angeles took possession of the Los Angeles headquarters, taking away many of the SOCIETY's publications. Since then, a number of these have been returned.

On Monday, March 4, several of our brethren at Scranton, Pennsylvania, including Brothers C. J. Woodworth and M. L. Herr, were arrested, charged with conspiracy and put under bond for their appearance for trial next May. Without a doubt, the prosecution of these brethren has been instigated by some nominal ecclesiastical adherents. The Bible's terrible arraignment of the Papacy, which Brother Woodworth has been instrumental in bringing to the attention of many, is quite probably the cause of this action against them.

CONCERNING THE WIRELESS OUTFIT

Following their wicked course of persecution, it was reported in the public press that Government agents had seized a wireless apparatus which was erected on the Bethel Home and ready for use. The facts are these: Some two or three

years ago, a wireless outfit was presented to Brother Russell. It was erected on the roof to enable some of the younger brethren to see if they could learn to operate it. When this nation was about to be engaged in war, all wireless instruments were required to be dismantled. The one on the Bethel Home was taken down and the poles sawed up and used for other purposes; and the instrument was carefully packed away in the Art Room, where it has been ever since. The apparatus consisted of a receiver only, no transmitter, and has not been in use for more than two years. When two Army Intelligence men were in conversation with a member of the Home, the wireless was mentioned. They were taken to the roof and shown where it formerly was and then were shown the instrument itself, packed away; and by consent the instrument was taken away by these gentlemen because we have no use for it. There never was a sending instrument at Bethel, hence impossible to transmit a message anywhere.

It seems that the objectionable language of Volume Seven is that on pages 248 to 253, inclusive, which is chiefly quoted from statements made by Rev. C. E. Jefferson and Rev. John Haynes (not Hayes) Holmes. All of this matter was written prior to the time that the United States entered the war.

Upon notice being brought to us that the above mentioned pages were objectionable, the SOCIETY took immediate steps to stop the sale of "The Finished Mystery" until further information could be obtained. Our President then, at the instance of the Board, appointed a representative to visit the Government officials at Washington and ascertain, if possible, how the objection could be removed. The Seventh Volume—"The Finished Mystery"—was submitted by Brother Robinson, the SOCIETY's representative, to the proper authorities at Washington; and he was advised that there was no disposition on the part of the Government to interfere with our work in general and that if pages 247 to 253, inclusive, were removed, there would be no known objection to the volume.

We immediately sent out a letter to the colporteurs and class Secretaries, advising that the pages above mentioned be deleted and that the distribution of the volume be proceeded with. This was done in many instances, as we are advised, and the work went on. Later, on the 14th day of March, the Department of Justice at Washington, instructed the District Attorneys that a further distribution of "The Finished Mystery" would be a violation of the Espionage Act. The Department of Justice, however, declined to state whether or not this violation related only to pages 247 to 253, or to something else, and according to the custom of that Department declined to render an opinion as to what part of the volume does transgress the law. We are having the entire book gone over carefully by able counsel in order to be fully advised before taking further action. We are convinced that there is nothing in the volume at all that in any wise violates the Espionage Act; but we believe that the action is inspired by other influence which desires to suppress the message with reference to the ecclesiastical systems. We are preparing a statement to present to the Department of Justice, that our side may be heard and hope to be able to advise the friends later.

We suggest that the colporteurs proceed with the sale of the other six volumes of *STUDIES IN THE SCRIPTURES* until further word from us, and that every one who can give a public address do so each Sunday, or oftener, if possible, using the subject, "The World Has Ended—Millions Now Living May Never Die." We have a quantity of PASTOR RUSSELL'S *SERMONS* and we advise the colporteurs to push the sale of these at this time. Daily the evidences grow stronger that the kingdom of heaven is at hand. Let us be faithful in announcing it. We are not at all responsible for what is in the Bible. There is no book that so strongly arraigns dishonesty, and especially with reference to those who claim to be the representatives of the Lord. We feel quite sure that no part of Volume VII has in any wise interfered with the Government's prosecution of the war; but the clergy have sought to make it thus appear, in order that they might protect themselves from being exposed before the people.

NOT AGAINST THE GOVERNMENT

These clergymen who object to the teachings of the Bible concerning themselves being laid bare before the public have raised a great deal of dust, and cried loud and long that our SOCIETY is against the Government and that its work is retarding the progress of the war. Nothing is further from the truth. We are not against the war. We are not against the Government in any sense of the word. We recognize the Government of the United States as the best government on earth. We recognize that the governments, being political and economic institutions, have the power and authority, under the fundamental law, to declare war and to draft their citizens

into military service. We have not the slightest disposition to interfere with this, nor to speak against it so far as the governments' power or authority is concerned. We recognize that it is the duty of every citizen to obey the laws of the land, and the duty of every citizen, who can conscientiously do so, to participate in the defense of the country. All should be respectful to officers of the law. (Acts 23:5) The law of the land recognizes that there are Christian people who cannot engage in military service without doing violence to their conscience. Hence the Congress of the United States, in passing the Selective Draft Act of May 18, 1917, inserted a clause providing that certain ones, under certain conditions, should not be compelled to engage in combatant military service. We hold that the members of our SOCIETY come within the purview of this section of the law and are entitled to its protection. And none of our members, so far as we know, have done more than to claim the benefit of the provisions of this Act of Congress.

For forty years the attention of the people has been called to the unrighteous practices of the ecclesiastical systems and how they have kept the people in ignorance. In that time the clergy have been called upon repeatedly to explain to the people the Scriptures, and they have industriously avoided making either answer or explanation. The Lord long ago, through his prophet, foretold that this would be their course, and that, refusing themselves to answer the people, the clergy would attempt to shield themselves behind the civil powers and, if possible, induce the latter to prevent a free and uninterrupted proclamation of the message of the Lord. The Scriptures designate these ecclesiastical systems as Babylon.

A WARNING TO THE CHURCH

What we are about to write is not written with pleasure, but from a sense of duty to the church. St. Paul prophetically wrote, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch." (Acts 20:29-31) The words of St. Paul are now having their fulfillment.

THE WATCH TOWER of November 1, 1916, published an article from the pen of Brother Russell, whose words likewise seem prophetic and are now having a fulfillment. He quotes the Apostle's words above mentioned and shows how they will specially apply in the closing days of the church's earthly journey. Amongst other things, he said:

"We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the church. We foresee a time of trouble for the world upon this score, and a time of trouble also for the church. The world cannot purge itself of this class; for the leaders and the led have the worldly spirit, which is sure to wax worse and worse. But not so in the church of Christ. Ours is the spirit of the Master, the spirit of loyalty to truth, the spirit of the golden rule, the spirit of brotherly love, the spirit of liberty and helpfulness, the spirit of fidelity to what we believe to be the truth."

ANARCHY IN THE CHURCH

The persons hereinafter mentioned participated in the referendum vote relating to the SOCIETY and its management; they likewise participated in the shareholders' annual meeting, and at each place diligently endeavored to carry the election their way. The result has been heretofore reported in THE WATCH TOWER, showing the overwhelming expressions of opinion from the Lord's people. At the Pittsburgh annual meeting, amongst the shareholders represented, about 83 per cent was in favor of the present management, as against 12 per cent opposed. Having participated in these elections, the spirit of loyalty and obedience to the Lord's arrangements would require all such to abide by the result until another similar election. Any other spirit is the spirit of anarchy described by Brother Russell in the preceding paragraph.

It is with pain that we mention the names of some individuals, but we do this in the interest of the church at large. The Apostle Paul gives us the precedent for this; and we feel fully justified in mentioning the matter, that the friends may not be further deceived. "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." (2 Timothy 1:15) "And their word will eat as doth a canker; of whom is Hymeneus and Philetus." (2 Timothy 2:17) "Alexander the coppersmith did me much evil; the Lord reward him according to his works."—2 Timothy 4:14.

A wolf in sheep's clothing pictures the disposition of one

The Lord says: "The mighty men of Babylon [the clergy] have forborne to fight; they have remained in their holds [shielding themselves behind civil officers]; their might hath failed; they became as women."—Jeremiah 51:30.

Plainly and clearly, then, our position is: We would not do injury to any one, not even the clergy; and certainly not to the Government. Our mission is to preach the Gospel of Jesus Christ and his kingdom. Jesus taught that when the Gospel age ended, present institutions would go to pieces and that upon the ruins thereof his kingdom would be established. He taught his followers to pray, "Thy kingdom come; thy will be done on earth as it is done in heaven." If, then, it is disloyal to call attention to the unrighteous ecclesiastical systems that have been blinding the peoples of earth for so long, it is disloyal to repeat the Lord's prayer. We are convinced that all difficulty which has arisen has been local, and instigated by those clergymen who could not answer the great truths set forth against them in the Bible and who have sought to stir up the civil authorities against others who are meekly and earnestly preaching the Gospel with malice toward none and with love toward all.

As consecrated Christians, we must, in obedience to the Lord, call attention to the great truths he has recorded in the Bible and which he has commissioned us to tell others. (Isaiah 61:1-3; Luke 4:18-21) It is the duty of every one to be obedient to the law. The fundamental law guarantees that every one shall worship God according to the dictates of his own conscience and speak the truth with freedom. There is no disposition on the part of any Christian to do violence to the laws of the land.

who appears as a friend and yet is ready to do injury. Several of the friends report the method that is being pursued by P. S. L. Johnson and R. G. Jolly. The practise is along the following line: They appear at a class of the brethren and, by their words and conduct, make it appear as though they are in complete harmony with the SOCIETY and its work; but after they have ingratiated themselves into the confidence of a number, seeds of doubt are sown. They stay in a community for several days or longer. They advise the friends to hold cottage meetings to be addressed by themselves. They then go about and call on all the consecrated. If any one suggests a break with the SOCIETY, they discourage this for a time until they finish their campaign and thoroughly sow their seeds of discord; and then they have a resolution offered by some one, withdrawing support from the SOCIETY and its work. We publish below a letter from one of the brethren of the Philadelphia Ecclesia, which discloses the method of operation:

"DEAR BRETHREN:

"We are constrained to drop you a note at this time in order that, should you think wise, the ——— Class might be warned.

"Brother Jolly, an able assistant of the Johnson propaganda, will go to ——— for three weeks, because of his success here in gaining so many over on the side of the opposition that he might try the same methods there. They are similar to those stated in THE WATCH TOWER recently.

"Kindly accept this as a warning. Things are said and done to make it appear as though the brother is in complete harmony with the Bible House; then, after he has gained the confidence of a number, seeds of doubt are subtly sown. This is accomplished at little gatherings during the week. Attempts of an open break are discouraged and prevented, if possible, until the entire class is thoroughly saturated with seeds of disloyalty; then an open break is forced. This method has proven very successful here.

"Experience has taught me the necessity of an uncompromisingly strong stand against all such subtlety immediately when attempted. What would I not do if I could but spare any ecclesia the sad experience here encountered! But the lessons to be learned were helpful, and perhaps our experience may assist the friends elsewhere. We suggest that one rotten apple in a barrel will make all the apples in the barrel rotten if not removed.

"Realizing that all the attempts of the adversary will come to naught and desiring to do our little part and trust in the Lord, we leave this matter with you, as we do not know who are loyal and who are not at ———."

"MARK THEM WHICH CAUSE DIVISION"

We take this occasion to call attention of the brethren everywhere to the fact that P. S. L. Johnson and R. G. Jolly do not represent the WATCH TOWER BIBLE AND TRACT SOCIETY in any manner whatsoever, and are wholly unauthorized to