



WATCH TOWER

And Herald of Christ's Presence

"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.

WTB&TS

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 mountains, coming upon the earth (society); for the powers of the heavens (ecclesiasticism) 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.—Matthew 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 "Sabbath Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, organized 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 Magister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons, is especially 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 add 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 chiseling, 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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Despite our frequent warnings it not infrequently occurs that friends make remittances to us by silver or paper currency, instead of by Postal or Express Money Order or Bank Draft, which are the safest and most satisfactory methods of forwarding money when they are at all procurable. When currency is sent it is not infrequently lost, due sometimes to dishonesty in postal employees, but more often to insufficient wrapping or inadequate envelope.

VOLUMES AND SCENARIOS

After considerable delay we are able to announce a full stock of the first six volumes of STUDIES IN THE SCRIPTURES and of cloth deluxe, cloth red edge, and paper bound Scenarios of the PHOTO-DRAMA OF CREATION.

WATCH TOWER REPRINTS

Many and extended delays have been encountered in the binding and shipping of the WATCH TOWER Reprint Volumes, much to our disappointment and chagrin. We hesitate to make any new promises, except to say that we are doing all the urging within our power to have the work done expeditiously. We remind you that we are now some six years in the time of trouble, which was long foretold as being unique. We are finding it even so.

SOME LOCAL CONVENTIONS

GUELPH, ONT., April 2-4: For local particulars address George A. Humphries, 19 Elizabeth street, Guelph, Ont.

DAYTON, OHIO, April 3, 4: The friends announce an interesting program. Programs and other details furnished upon request, address A. P. Pottle, 423 Quitman street, Dayton, Ohio.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 1/4"), and the maroon cloth pocket edition on thin paper (size 4" x 6 1/4"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

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SERIES V, "The Atonement Between God and Man," treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLI

APRIL 1, 1920

No.

LET US DWELL IN PEACE

"Behold, how good and how pleasant it is for brethren to dwell together in unity" Psalm 133:1

WAR between the beast and the Lamb is now on and the faithful followers of the Lamb of necessity are engaged in the conflict. One of the methods of warfare on the part of the adversary is to stir up strife in the ranks of the Lord's followers. During the past three years the experiences have been quite fiery; but no Christian is surprised at this. "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you." (1 Peter 4:12, *Diaglott*) Different brethren viewing questions with different minds have had some misunderstandings; and such were to be expected. We feel sure, however, that every one possessing the spirit of the Lord, and whose chief purpose is to please the Lord and gain the prize of the high calling, is willing to forget the things that are behind, restate, agree upon and follow the divine rules laid down for the governing of the church, to dwell together in unity and proceed as one harmonious body.

It seems there never has been a time so important to the saints that they should dwell together in peace and unity. Loyalty is one of the divine requirements and loyalty to the Lord means to be loyal to the members of his body. Suspicion is an enemy. Suspicion leads to distrust; and distrust may lead to disloyalty. If the adversary can drive a wedge between the Lord's people, causing strife, then to that extent the adversary succeeds in the conflict. The journey of the church is nearing a conclusion. Timely is the admonition to 'look to ourselves, that we lose not those things which we have wrought, but that we receive a full reward'.—2 John 8.

Some time ago brethren in Great Britain, having a desire to bring about a greater spirit of unity and co-operation, constituted a committee to discuss points of difference and addressed a letter to the President of the Society asking what could be done to this end. Letters were exchanged, and the committee reported to the Society's President that his letter was very satisfactory and a request was made that it, or the substance of it, be published in THE WATCH TOWER. The same points are therefore restated here, for the benefit of our brethren in Great Britain and for the brethren throughout the world.

SOME PROPOSITIONS

The points of difference seem to be with reference to the relationship of the Watch Tower Bible and Tract Society to the various ecclesias and to the church as a body, the V. D. M. questions, and "The Finished Mystery" as the seventh volume of STUDIES IN THE SCRIP-

TURES. It has been claimed by some that these points are made conditions of fellowship. We first make a brief statement of the points and then deal with the matter more in detail.

(1) Our understanding is that the Watch Tower Bible and Tract Society, as a body corporate, is the servant of the church and does not exercise control and authority over the Lord's people.

(2) The basis for fellowship and unity in the church is our relationship to God through Jesus Christ and our harmony with the divine arrangement.

(3) There should be full liberty of conscience, with no attempt to coerce the views of one by another.

(4) Church government should be maintained according to the word of the Master and the Apostles, and all should be willing to be governed by the majority. This principle applies to separate ecclesias and to the whole body of the church.

(5) The Society provides Pilgrim service for the ecclesias that request it.

(6) The Society has no authority to determine the qualification of officers of the various ecclesias; but it has authority to determine the qualification of those who shall constitute its (the Society's) officers or servants, and the sole authority to determine who shall constitute its officers and representatives.

(7) The motive governing all actions in the church, or between the individual members, should be love.

THE CHANNEL

Some of the brethren have held that the Watch Tower Bible and Tract Society is the channel used by the Lord for dispensing or transmitting the message of present truth to the household of faith. Others have taken exception to this statement and have insisted that the Society is assuming a position that is un-Scriptural and contrary to the divine arrangement. We think the difference of opinion has been due entirely to a misunderstanding. Hence we here consider the question with a hope of clarifying it.

A channel is properly defined as "that through which anything passes; means of passing, conveying or transmitting; as, *The news was conveyed to us by different channels*".—*Webster*. In other words, it is a vehicle or means of transmitting truth. The channel itself does not originate the truth, but it is merely used as a means to an end.

In order to understand the divine arrangement and whether or not the Lord, in the harvest period, has had a channel or vehicle for transmitting his message to the church, let us first determine the following questions:

(1) Do we believe that Jesus Christ is present and has been for the past forty years, or more, directing the work of setting up his kingdom?

(2) Do we believe that the Lord chose as an earthly representative to serve the household of faith one wise and faithful servant whom he made ruler over the household, and that the person so chosen was Charles Taze Russell?

(3) Do we believe that the Lord directed Brother Russell during the time of his service in what he did with reference to carrying on his (the Lord's) work?

PURPOSE OF SOCIETY

We assume that every one in present truth, realizing that his knowledge of present truth came from the Lord through the ministration of his servant, will answer the foregoing questions in the affirmative; and answering them in the affirmative, we have a basis from which to consider the question as to whether or not the Society is the channel used by the Lord as above suggested.

No one in present truth for a moment doubts that Brother Russell filled the office of the "faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season". (Matthew 24:45) He organized the Society shortly after he began his work, but not until 1884 was it incorporated. Without a doubt he saw there was a probability of the work being carried on after his change. While he was on earth he personally directed everything concerning the harvest work; but preparing for a future contingency, he wrote and published in *THE WATCH TOWER* in October, 1884:

"... though it [the Society] has already done a great work, and in the hand of God has been a power in publishing the truth, the influence of which is being felt already on both sides of the Atlantic, [it] has never yet had legal incorporation. Nor was such incorporation considered necessary by its friends, it having already all the powers necessary for the *present* work and similar to that of nine-tenths of other small societies.

"But a new phase of the question has arisen. It seems tolerably certain that some of the saints will be in the flesh during a great part at least of the 'time of trouble', and if so, there will be need of printed matter, tracts, etc., as much then, perhaps, as now, and possibly will be more heeded, for when the judgments of the Lord are 'in the earth the inhabitants of the world will learn righteousness' (Isaiah 26:9) Should those at present prominently identified with the work not be the *last* to be 'changed', some interruption of the work might result; but this may be obviated by having a legal standing, granted by a State Charter.

"... it was deemed best to apply for a charter; and this has been done. We expect that it will be granted without delay."

On December 13, 1884, the charter was granted, a notice of which was published in *THE WATCH TOWER* for January, 1885.

It is manifest from the language used by Brother Russell that he expected the Society to constitute his successor to carry on the work after he had finished that which was committed to him personally.

"THAT SERVANT"

In the October 1, 1909, issue of *THE WATCH TOWER* he published an article dealing with "that servant", and among other things there said:

"Our opponents are ready to admit that the Lord has used the Watch Tower Bible and Tract Society as his channel or servant in forwarding the harvest message in a most remarkable degree—in a manner and to an extent hardly to be believed and never equaled—in many tongues and at the hands of many 'fellow-servants', Colporteurs, Pilgrims, Volunteers, etc. They admit that there is no question that a remarkable service has been rendered, and hence that it is indisputable by any who believe that there is a harvest work in progress and that the Society has been a servant of the harvest message in a most profound and peculiar sense, even if they dispute that it has fulfilled Matthew 24:45, as being 'that servant'."

He furthermore stated in that same article (page 293):

"Our friends reply that it is with the Lord and with no one else to determine who and when and what shall be provided for the 'household of faith': and for him equally to decide whether he will send that spiritual food through one channel or through many channels. They urge that all who are hungering and thirsting after truth, all who are looking to the Lord for their supply, all who are in a proper attitude of mind, meek and teachable, will be ready to say, 'Lord, thy will be done in thy way! To thee we are indebted for every blessing, every mercy, every ray of light, and we prefer to receive it as thou dost prefer to dispense it! We have no wish or will to express! Our prayer is, Thy will be done!' They further urge that the opponents consider that the harvest message has been going forth for thirty-five years, and that if the Lord should change his program and his channel of sending the truth at this late day, it would be very remarkable—less reasonable to suppose than that he would continue to use 'that servant'. They urge, furthermore, that all who cut loose from the Society and its work, instead of prospering themselves or upbuilding others in the faith and in the graces of the spirit, seemingly do the reverse—attempt injury to the cause they once served, and, with more or less noise, gradually sink into oblivion, harming only themselves and others possessed of a similarly contentious spirit."

ORDER OF GOD

Order is a divine arrangement. (1 Corinthians 14:40) Do we believe that there is any work for the saints to do after the change of Brother Russell? To this question doubtless all the saints will answer in the affirmative. Then would it not logically follow that the Lord would carry on his work in an orderly manner? If he had ever constituted the Society a channel, servant, vehicle, or means of transmitting the truth, is there any reason, Scriptural or otherwise, to conclude that he has adopted and organized a separate or different channel; and if so, what is it? The mere fact that he would continue to use the Society as his channel would not mean that others not in harmony with the Society have no truth. They may have much truth. The whole question is, Are all those in the truth working together in harmony? We would have no quarrel with any one who wants to seek truth through other channels. We would not refuse to treat one as a brother because he did not believe the Society is the Lord's channel. Appropriate to this point, Brother Russell wrote and published (Z '09 - 293):

"From the first we have urged that this subject be not allowed to produce contention or bitterness of spirit. Let

each reach his own conclusions and act accordingly. If some think that they can get as good or better provender at other tables, or that they can produce as good or better themselves—let these take their course. All who feel dissatisfied with the spiritual food which our great Master has privileged us to send broadcast to every nation *should certainly be looking anywhere and everywhere for something better*. Our wish for them is that they might find something better. If we were dissatisfied ourselves, or if we knew where something better could be obtained, we certainly at any cost would seek it."

SOME QUESTIONS ASKED

Brother Russell finished his work in 1916. According to the order provided, an election was held in January, 1917, and officers of the Society elected. In October, 1917, a referendum vote was taken of the entire church for the purpose of determining who should constitute the servants or officers of the Society for the ensuing year. On January 5, 1918, the shareholders, duly constituted to cast the legal vote, convened, and in harmony with and in obedience to the referendum vote elected officers and servants of the Society. Opposition candidates were nominated and before the vote was taken three questions were asked each one thus nominated, and they were required to answer publicly before the shareholders voted. These questions were:

(1) Are you in harmony with the Watch Tower Bible and Tract Society and its work, as provided by its charter and Brother Russell's will?

(2) Have you answered the V. D. M. questions?

(3) Do you accept "The Finished Mystery" as the seventh volume of STUDIES IN THE SCRIPTURES, as published by the Society?

The shareholders had a right to know whether or not the officers or servants whom they were about to elect would carry out their wishes, and therefore with propriety propounded the above questions. Almost unanimously the vote was cast for the officers elected, who answered these questions in the affirmative. The Society, in regular session, by an overwhelming majority vote, expressed its will in substance thus: Brother Russell filled the office of "that servant" and has finished his work. While here, acting under the supervision of the Lord, he organized the Society and left it as his successor to continue the work yet to be done, and that its officers, to be elected, will be its duly constituted representatives and must be in harmony with the expressed will of the Society and so state before they are placed in that responsible position.

Such action was taken, that the work might be done "decently and in order"; and was therefore entirely proper and Scriptural. In other phrase, the overwhelming majority said: We believe the Society thus constituted by Brother Russell under the supervision of the Lord has a commission from the Lord, which commission or authority the Lord has never taken away from it, and it therefore has a work to do; and the duty and obligation devolves upon it to do that work and to do it "decently and in order".

A small minority who love the Lord might hold a different view, but the majority would not feel disposed to elect its officers and servants from such, because there could not be harmonious action. If some did not care

to work in harmony with the Society thus constituted, that would be their privilege; yet that would not mean that there should be any ill feeling, nor that such should be disfellowshipped. If the Lord started a work through a duly constituted organization or society, and that work increased and upon it the Lord's blessing was made manifest, then it would seem that those who wanted to be in harmony with the Lord would wish to coöperate in his arrangement. If others see it in a different way, that is their privilege. There should be full liberty of conscience.

Applying the same rule to the several ecclesias composing the entire body, suppose one ecclesia is composed of a hundred persons, sixty of whom say, We are not in harmony with the Society and its work; therefore we will elect as our elders and servants those from among the majority who hold our views. Certainly no fair-minded person would deny that they had the privilege thus to do. If they felt that the Lord would be better pleased with them and their action to follow that course, then it is their privilege to take it. On the other hand, suppose that sixty or even a larger majority said, We are in full harmony with the Society and the work it is trying to do. We believe that it has a commission from the Lord and that it is in accordance with his will that we should work harmoniously in the proclamation of his message; therefore we will elect as our elders and servants only those who hold similar views and who will work in harmony with us. Would not that privilege be theirs? Surely no one can deny that fact. But what about the minority? Should they be disfellowshipped? Certainly not. They should be treated kindly, treated as brethren, in harmony with the Scriptural admonition that we should do good unto all, especially unto those of the household of faith. Should they be greeted as brethren? To be sure. Why should any one be treated unkindly because he could not see just as we see? Let each one exercise the spirit of love, the spirit of Christ, toward the brethren, because "if any man have not the spirit of Christ he is none of his".

PILGRIM SERVICE

Will the Society provide Pilgrim service to classes which have not elected elders in full harmony and sympathy with the Society and its work? Yes, if the class requests such service and will give respectful hearing to the Pilgrims who are sent. Such action will be taken on the theory that it is the desire to help any one, specially those who show the spirit of the Master. The Society, through its duly constituted officers, will determine when and when not it would be in harmony with the Lord's will to provide such service.

Has the Society the authority to direct various ecclesias to propound to those who stand for office the question: "Are you in harmony with the Society and its work?" No, certainly not, because the Society does not elect such elders or servants. Has the local ecclesia the right to propound such questions? Yes, indeed, the local ecclesia chooses its servants and teachers. Its members have a right to say (if that is their true heart sentiment): We believe that Brother Russell organized the

Society with the Lord's approval and that it was left as his successor to do the work after he had finished his, and we want our teachers to be in harmony with us that we may have peace and that we may work in harmony with the Lord's arrangement, doing things decently and in order.

It is a privilege to serve an ecclesia as an elder or servant; and it is the exclusive privilege of the ecclesia to determine who shall be its elders or servants. Such is the Scriptural, or divine, order of things. No individual has the privilege or right to demand that an ecclesia elect him to any position; and if he is not elected no one has occasion to be offended. There is a wide distinction between electing to office and fellowship. One might be in full fellowship and yet the class not feel justified in electing him to office.

THE WORK FORESHADOWED

Practically all in present truth, if not all, we believe, concur in the thought that the "man . . . clothed with linen, with a writer's inkhorn by his side" (Ezekiel 9:2) foreshadowed Brother Russell; that Brother Russell had a commission from the Lord to do certain work; and that he finished that work and reported the same. (Ezekiel 9:11) It is another picture of "that servant". It will be observed from this Scripture that six other men are involved. "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them [making the seventh] was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar." Coming from the north to perform a work shows that these men had a commission from God. They went in and stood beside the brazen altar, the place of sacrifice, picturing that they were sacrificers of the priestly order to perform a work in the name of the Lord. If the one man with the writer's inkhorn held a divine commission, the other six held a divine commission. We believe it in harmony with Biblical construction to say that the six symbolized all the members of the body remaining this side the veil after the death of Brother Russell, who, submissive to the Lord's will, zealously endeavor to do his work. Brother Russell's work peculiarly was that outlined by this commission; viz., to deliver to those seeking for truth an intellectual understanding of the Word of God concerning the fall of man, his redemption, the sacrificial work of the Christ, head and body, particularly leading them to consecration. In every discourse delivered by him he mentioned consecration. He was once requested to deliver a discourse dealing exclusively with restitution; but this he declined.

REMAINING WORK

Clearly, then, those remaining to do the work after he was gone have a commission also from the Lord. And how could this better be represented than in an organized harmonious body, working together for the proclamation of the message concerning the Lord's kingdom? These were commissioned to "slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the

mark; and begin at my sanctuary". (Ezekiel 9:6) Plainly, the slaying here means to slay with the sword of the spirit, the Word of truth. They begin with the "ancient men", i. e., the clergy class, and are directed to set forth the message of truth clearly and emphatically, marking the distinction between merely nominal Christians and those who worship God in truth and in spirit. There is the commission to declare the day of God's vengeance and to comfort those that mourn by pointing them to the fact that the kingdom of heaven is at hand and restitution blessings will soon begin.

It must be particularly observed that the commission states: "But come not near any man upon whom is the mark," which we understand to mean that in the case of any one who has a knowledge of present truth there should be no attempt made to change him. So surely, then, as Brother Russell had a commission to do a distinct work, so those of the church remaining have a commission to do a distinct work; and it seems clear that it was the will of God and the Lord Jesus that this work should be done in an orderly manner through the Society, and that Brother Russell had such a thought when he wrote: "It seems tolerably certain that some of the saints will be in the flesh during a great part at least of the 'time of trouble', and if so, there will be need of printed matter, tracts, etc., as much then, perhaps, as now, and possibly will be more heeded. . . . Should those at present prominently identified with the work [evidently meaning himself] not be the last to be 'changed', some interruption of the work might result; but this may be obviated by having a legal standing, granted by a State Charter." He left a work to be done and it was the Lord's will that the Society do it; and if we are correct in this conclusion, then it would seem that the Lord has not authorized others, no matter how honest, to go aside and organize some other movement to carry on his work; and that those who oppose the work of the Society would not seem to be doing a work in harmony with the divinely given commission. We are not judging any one. Every one is privileged to take his own position. But we believe it in the interest of every one who loves the Lord and his cause to state the matter kindly, yet plainly.

THE SOCIETY AS PUBLISHER

Another point worthy of consideration: The Society published all the writings of Brother Russell. He was an editor, not a publisher. He transferred legally all of his right, title and interest in and to all of his works to the Society. The Society controlled the publications, arranged for the manufacture of the books and other publications, and put them out. The Society still owns and exclusively controls all the writings of Brother Russell, including Volume VII. If the Society was the channel for the beginning of these publications, is there any evidence indicating that the Lord has since chosen another and different channel? If the Society is not the channel for the transmission of this message of truth to the people, then why has the Lord permitted it to have the exclusive control of the publications? This includes THE WATCH TOWER, which has at all times been recognized as the official organ of the Society.

It is the conclusion, therefore, of the Editorial Committee—and in this the officers of the Society concur—that the Society is the channel the Lord is using to carry on his work; that it has a divine commission, a work to perform, and which it is endeavoring, by the Lord's grace, to perform. If others have a different view, let them enjoy that view, but let us dwell together in peace. There is no occasion for controversy. We have no quarrel with any one who holds a different view.

While we may admit that there are many others who have truth and transmit it and who are not working in harmony with the Society, yet with frankness, but with all reverence and love, we must say that we believe the Society is the Lord's channel through which he is carrying on his specific work and that there is no other channel for the Lord's specific work. Therefore the Society does not recognize competition and has no controversy with any one who takes a position different from this stated. It merely states its position and grants the privilege to each and every one to take his own course. If any other body of Christians feel that they have a commission from the Lord to do a certain work, then with zeal they should press forward in that work. We are not, therefore, chargeable with the original thought that the Society is the channel, because, as shown by the above quotations from Brother Russell's pen, that was his thought long years ago; that he organized the Society with that thought in mind, and we are concurring in his conclusion.

THE FINISHED MYSTERY

It was the thought of Brother Russell to have the STUDIES IN THE SCRIPTURES issued in seven volumes and in 1886 he announced this fact. Following his death the Society caused to be prepared and published Volume VII, "The Finished Mystery," as one of the series of seven previously announced by Brother Russell. The doctrines therein set forth are in exact harmony with those announced in the other six. That it contains some mistakes is freely admitted. Even the Bible contains some. By mistake we mean a misunderstanding or misapplication. It does not contain any erroneous doctrines. It does attempt to carry and, we will be pardoned for saying, succeeds in a measure at least the message which seems to be contemplated by the commission given to the six described in Ezekiel 9. The Society in its annual official meeting adopted it as Volume VII of the series of STUDIES IN THE SCRIPTURES when, by an overwhelming majority, it required each officer to be elected to state that he accepted it as Volume VII: It was therefore in exact harmony with this that any ecclesia subsequently would ask its prospective elders and officers: "Do you accept the Seventh Volume and are you willing to teach it?" If he said, No, he was not disfellowshipped; no burden was put upon him. But he was told in kindness, We prefer to have some one to teach us who is in harmony with the Society and its work. This was no excuse or justification for any brother, elder or servant, to take offense and withdraw from the class. The proper course would have been and is to remain and strive to dwell together in peace in the study of God's Word.

By way of illustration, there are yet a number in the classes in various places who do not understand the vital doctrine of justification and consecration and who cannot properly apply the doctrine. There are many who are unable to give the clear distinction between the ransom and the sin-offering; and yet no one would think of disfellowshipping them because they are unable to do these things. On the same line of reasoning, it would be wholly improper to disfellowship one because he could not accept everything stated in the Seventh Volume. Let love be the controlling force, directing the actions of each one. It is readily to be seen that should a class elect one as elder who is out of harmony with the Society and opposed to the Seventh Volume such would at once create disorder instead of establishing order, unity and peace; and this of itself is conclusive proof that such a course would not be pleasing to the Lord. Our getting into the kingdom does not depend upon a clear vision of all the teachings of the divine plan; but it manifestly does depend upon the pure condition of heart of each one. God has promised to exercise his power in behalf of none other except the pure in heart. (2 Chronicles 16:9) Our conclusion is, therefore, that where the majority of the class accepts "The Finished Mystery" as the Seventh Volume it should be entitled to elect its elders in harmony with it; and that is a question for the ecclesia alone to determine and not for the Society, nor the minority.

THE V. D. M. QUESTIONS

Some have taken offense because those who stood for office have been asked the question: "Have you answered the V. D. M. questions and have you passed that examination?" No one in present truth has occasion to take offense at any other person for the asking of these questions. Brother Russell established the V. D. M. questions and expressly stated that he did so in order to ascertain who had the qualifications to teach; that he expected a time to come when there would be a great demand for teachers of the divine plan and then "we will want to know where we can lay our hands on them" was his language.

The Scriptural qualifications set forth for elders (1 Timothy 3:1-7; Titus 1:6-9) among other things provide that an elder must be "apt to teach". How could an ecclesia better determine the qualification of a teacher than to submit to him questions such as the V. D. M.? Since the ecclesia is the exclusive body to determine who shall be its elders, it is entirely proper that this question be propounded to aid the members of the ecclesia to determine whether or not its elders are qualified to teach. Any one standing for office who would refuse to answer the question would show, it seems to us, an improper disposition and an unwillingness to aid the class.

It has been charged by those who oppose that the Society has made these questions tests of fellowship. This charge is wholly without foundation. We quote from THE WATCH TOWER of 1918, page 70, relating to this subject: "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".

FELLOWSHIP TESTS

The Society, therefore, has no desire to put a test upon any of the brethren, nor any purpose of putting a test upon any one except those who are offered for election as officers and servants of the Society; and this was clearly within its province when, in meeting officially, it put a test upon such, as heretofore set out. It has no purpose or desire and does not countenance the putting of specific tests upon any brethren relative to fellowship except that which is designated by the Scriptures. It has not made the acceptance of the Society as the channel a test of fellowship, nor the Seventh Volume, nor the V. D. M. questions. Where, however, some withdraw themselves and violently oppose the Society and resort to inflammatory speech and vituperative language, fault-finding, severe criticism, etc., then responsibility rests with them. We have neither time nor inclination to indulge in such. Our purpose is to strive humbly to preach the message of the kingdom, and those who have a different view are at perfect liberty to take their course. For this reason THE WATCH TOWER does not and will not attempt to answer the many untruthful charges that have been published concerning its officers, the manner of conducting its work, the Seventh Volume, etc. The Lord is our judge.

It may be asked, Would any ecclesia or members thereof have the right to demand that the Society restate any person in an official position as the Society's representative? This question must be answered in the negative, for the reason that the whole body elects the official members of the Society and it devolves upon the executive, by virtue of the authority conferred, to determine who shall be the other representatives and the tenure of office of such representatives. The time of service, whether long or short, should not be viewed as a reflection upon any one. Conditions might arise that would make necessary a change; nor could it be con-

sidered a test of fellowship as to whether or not one was actively a representative of the Society. Every one should regard it as a privilege to serve in any capacity in which he is placed, either as an officer of the Society, an officer or servant of any ecclesia, or anywhere else in the Lord's service. We ought to have faith in the statement of the Apostle, that God hath set the members in the body as it pleaseth him, and in his own good way he will arrange the whole matter.

IN SUMMING UP

In summing up, then, we say that in our judgment Brother Russell was the Lord's chosen servant; that he organized the Society to do the work after his death as his successor; that the Society is the servant of the church; that it has no authority or jurisdiction over the local ecclesias as to whom they shall or shall not elect as elders or servants; that it has jurisdiction and authority to determine what are the qualifications of those who stand for officers or servants of the Society; that the majority should rule, both in local ecclesias and in the whole body; that there should be freedom of conscience and no attempt to put a test of fellowship upon another aside from the Scriptural requirement; that Volume VII, STUDIES IN THE SCRIPTURES, and the V. D. M. questions have never been made a test of fellowship and should not be; that the basis of fellowship and unity in the church is and should be the relationship of the members to Jehovah through Christ, and harmony with the divine arrangement, and that this means that all who believe in the Lord Jesus Christ as their Redeemer, who have consecrated their lives to do his will, and who are striving to walk in his footsteps, manifesting the fruits and graces of the spirit, should be received in full fellowship; that where there is a difference of opinion as to the construction of the Scriptures, such differences should be stated in a kind, loving manner; that all should "follow peace and holiness", as admonished by the Apostle. "Ye are all one in Christ Jesus." (Galatians 3:28) Hence there should not be, and, in fact, cannot be, any permanent division in the body of Christ

WORLDLINESS AND OTHER WORLDLINESS

"Be not conformed to this world, but be ye transformed by the renewing of your mind."—Romans 12:2

IT IS not possible to force the standards and ideals of the world into likeness with those of the Bible, or those of the Bible into harmony with the standards of the world. The two are different; and the sooner we recognize this fact, and the more thoroughly we act upon our knowledge, the wiser we are.

"Love not the world, neither the things that are in the world." "Know ye not that friendship with the world is enmity with God?" "Ye are not of the world, even as I am not of the world." "Not as the world giveth, give I unto you." These texts all show that a marked distinction was intended by the Master to exist between the children of the kingdom and the children of the world. Failure to appreciate, or failure to observe these facts, has caused much, if not most, of the trouble

in Christ's church during her checkered course of eighteen centuries. It is because she disdained and disregarded her Master's word on the subject of separateness from the world that the virginal simplicity of the early church was lost—viewing the Christian church *en masse*

SEPARATENESS NOT MONASTICISM

But it was not the thought that Jesus' followers should hide themselves from contact with the world and lead a monastic existence. No, we are to follow in the Master's footsteps, to "walk even as he walked". (1 John 1:17) He is our exemplar on this point as well as in other matters, and our Lord did not habitually seclude himself from other beings. Sometimes he did seek the quiet of the mountain in prayer, sometimes the dark

shadows of the garden; but he did not eke out his existence in a monastery or a convent. He was dealing with the people nearly all of the time; yet he said of himself: "I am not of the world". His separateness from the world was one which involved not so much his person as his affections and ideals, his aims and endeavors.

The Apostle warned the church that there would be a great falling away from the almost severe separateness of the church (2 Thessalonians 2:3); and this falling away made possible the development of the Man of Sin, for had believers clung close to the Lord and his Word there would have been no worldly influence enter and dominate the church.

"The Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
'Come, give me your hand,' said the merry World,
'And walk with me this way';
But the good Church hid her snowy hands
And solemnly answered 'Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
To my Lord I must be true'."

CHURCH CAPITULATES TO WORLD

But, now by flattery, now by threatenings, the church was induced to stoop and take the advice of the world and to enter into its competition for popularity and power and—pelf.

But while the church, viewed as a whole, has been unfaithful and prostitute and careless and lukewarm, this has not been the experience of all *believers*. There has always been a remnant which was faithful to the Lord and which esteemed the sufferings of this present time as not worthy to be compared with the glory that is to follow. As the spirit of the faithful Christian is traceable to his Lord, so the spirit of the world is traceable to the "god of this world", to Satan, who "worketh in the hearts of the children of disobedience".

The influences which led to Satan's deflection and fall contribute very largely to the experiences of the world; for the spirit of worldiness is one of self, of self-confidence, self-exaltation, and, above all, self-love, over and above reverence for God—these are the distinguishing features back of earth's ambition and strife. Not all of these qualities are bad in themselves; at least one of them is measurably necessary in our intercourse with fellow men, but when self-love opposes Jehovah's will, or when it leads the individual to launch out on some scheme or project without consulting or even regarding the principles of the divine government, nothing but unhappiness can entail.

SIN AND SELF

The entrance of self-will, or selfishness, into the world was by the misdeed of our first parents. Sorrow was not always here; earth did not always resound with the echoes of man's woe. In Eden all was peace and happiness because of harmony with and conformity to Jehovah's law. Then heavenly and earthly minds communed in happiness together. No discordant note sounded in all creation; no suffering, no anguish bowed the human heart or bent the human frame.

Now we are not in Paradise, but in a world where death and tears, sweat of face and broken-heartedness belong quite casually to the order of the day. If we inquire what transformed that Paradise into a field of death, full of sighs and groanings, the answer is the one word, *sin*; and sin means self.

Some minds seek to accuse the Lord by saying that had he not forbidden, man had not transgressed. But such fail to appreciate the onetime honor and majesty of man. A man who would stay sinless as a matter of course, because it is impossible for him to sin; a man who would honor God merely as the nightingale sings, because the song was once put there, would not be a man worthy of *fellowship* with Jehovah, and could be no proper child of his.

RELINQUISHING AND FOREGOING

God did not demand that man relinquish something that he had. God did not demand that he perform some irksome and laborious work; not *bidden* but *forbidden*, was man. Everything that was there he could have and enjoy. There was just one thing which he must forego; to take that meant death. He was merely to forego something that was not his own; forego one good thing which he never possessed. Could that be called a temptation, a trial, a testing?

Ah! to forego that which we do not have and still desire is the hardest thing of all. The hardest struggle and the bitterest toil wherein we strain our every power of mind and body to the utmost is easy compared with quiet, selfless resignation. Things possessed are not half so happifying to the natural man as that which is denied him. Yea, more willingly would he give of that in his hands than that he demurely fold his hands and say: I forego, my God, because it is thy will.

By the road of harmless self-denial Adam was to be led to the full stature of a perfect man. *Self-will* and *self-denial*; on those two things hung the happiness and woe of twenty billion souls.

"SIN ENTERED INTO THE WORLD"

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."—Genesis 3:6.

So it happened, the dreadful thing, sin. It was not merely the eating of an apple, but much more. Man flagrantly sundered the bond of love and confidence which held him to Jehovah; it was a blow in the face of his Father and his God—because he, in Eve, listened to the voice of the serpent, because he believed God to be a liar, because he believed that the Father of every good envied him his blessings and wished to set bounds thereto.

In man reposed a longing to make a mighty plunge forward, to mount higher, to look deeper into the cause of things. God himself had planted this trait in his bosom. God himself was also doubtless ready to lead him to this goal by holy paths. His eyes were doubtless intended to open wider and more widely to the truth of what was good and evil. After sin man became "like God" in one thing, namely, that he acted independently,

like God; but on that very account he became unlike him in all other things. Then his eyes were opened to know what holiness and sin, life and death, liberty and bondage, are.

Eve first sank slowly into sin, like one who contested and struggled with herself. She sinned, but tremblingly. She stood and listened until her conscience grew confused. She started out by parleying with the wicked one; she entered into discussion and argument.—All gentleness, all courtesy and leniency toward sin leads to defeat.—We can imagine the scene:

She stands there. She not only answers the tempter, but lends her ear to his flattering voice. Ever sweeter sounds that voice, and ever sharper and more strident clangs the voice of God. His lovely and most gracious countenance transforms itself before her mind into the face of a cold and envious tyrant. She looks at the fruit, the forbidden fruit; and lovelier and more fragrant and more to be desired and ever more to be desired and more indispensable becomes that fruit—every drop of blood within her seethes and glows. Impossible, she can not refrain—there, it is done! And angels hide their faces.

BEFORE AND AFTER SIN

Before and after sin, what a difference in the human heart. Before, sin seemed so sweet; it would surely bring pleasure and repose; it would surely enrich the perceptions and faculties. Then afterwards, ah afterwards. Unrest seized on the heart; fevered, downcast, man would doubtless have given all to undo what he had done of his own free choice.

Man, the sinner, despised himself because he had sinned. He hunted for fig leaves to hide himself from himself. He who by one fell swoop of sin sought to mount so high, lost respect for himself after the sin.

How sin mars and shatters every social tie on earth! Witness that, too, in this first transgression. The man should have been the lord and head of the woman, and instead he subjects himself to her rebellious will and sins at her behest. The woman should have been the serving helpmeet of the man, and she becomes the temptress who draws him away into death. Everything is upside down. She gave, he took, he ate, just as though it could not have been otherwise.

SACRIFICE WITHOUT PRINCIPLE

Adam relinquished the eternal for the sake of the temporal, the divine fellowship for the human. He thought to make a kind of sacrifice of God's companionship to retain that of his wife, but like any sacrifice which disregards principle it was not fruitful of even that unity which he selfishly sought to retain at any cost. Sin breaks every noble band, because it makes its victims cold and self-seeking. No matter how they struggled to retain their harmony, as soon as it became a question of who should bear the blame, then each sought to clear himself at the expense of the other. Note the chilly tone of Adam: "The woman that thou gavest me to be with me gave me of the tree and I did eat".

Here is the germ of the first marital spat. How different does this utterance sound from the joyful greeting

with which he first received her. Coldly he trundles the blame onto the woman. She could look out for herself; he would do his best to shift the responsibility. The same sin by which they sought to maintain their unity, that sin throttled the gentle breath of love. Sin distorts and tears asunder every human tie, the tenderest and the strongest. Cain, the first son, murdered his brother, and soon the whole world was filled with hate, with strife and bloodshed. The blissful dreams of Paradise were soon drowned in human blood.

SHIFTING AND LIFTING BLAME

The beginning of strife among the sinner race lay in this effort to shift the blame. The end of all dissension will be found in the Prince of Peace, who, though holy and blameless, willingly takes the blame of the unholy upon his shoulders.

"And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat." In this entrance of the spirit of selfishness into the world the thing which we notice most is the stubbornness of Adam who, though he was ashamed, still would not admit the responsibility for his sin. God's dealings with them were doubtless with a view to bringing them face to face with the real situation. Therefore he asked them: Where are you? Why did you do as you have done?

But, like so many of their posterity, they seemed to be willing to do anything else than humbly confess: I, it was I; I did it; I alone. Relationships, circumstances, companions, natural impulses, the devil, ignorance, temperament, these all have to suffer, if only one's darling self can go free. Adam said he hid himself because he heard God's voice. But that same voice had been the sound of all most dear to him. What had caused the change? Oh, it was not pleasant to talk on that point.

Furthermore, since he could not deny the fact that he had eaten, he put the blame on Eve, yes, on God himself. Thou gavest me the woman. The woman gave me the fruit. And I? I, he should have said, I should have flung it from me and trodden it under foot. I, the man, the lord, the head, am the sinner, have mercy on me, O Father. But no, he had no such feeling; he had learned so much of wisdom from the serpent that he knew how to make excuses. His eyes were now opened. "And I did eat." Quite as a matter of course. How could you expect anything else under the circumstances?

LIKE FATHER LIKE CHILD

We need not look further for the spirit of the world; it all showed itself in Eden. There has been nothing original since that time. But it is noteworthy that while no book in the world contains so thorough an exposure of human faults and vices as the Bible, no book ever speaks of them with less bitterness and contempt.

The essence of the spirit of the world then, is to love self supremely, to seek self and self-will above the Lord's will, and to make self in one shape or another the center to which all one's thoughts, cares, and pursuits constantly tend.

The admonition of our text is addressed, as all of the New Testament writings are addressed, to the church,

to that assembly of believers in Christ Jesus, the members of which have given their hearts, and all, to serve no longer self, but the Lord God. They are following in the course of him who said: "I came not to do mine own will, but the will of him that sent me".

Every honest member of the church of Christ can bear testimony to the truthfulness of the Apostle Peter's words: "The time past of our lives hath sufficed us to have wrought the will of the flesh". Only those who see the situation from this standpoint can properly be admonished not to conform themselves to the world. It would be futile to admonish the worldly not to conform themselves to the world, for they cannot avoid it. Their five senses are constantly open and consciously or unconsciously they are absorbing the influences which come to them from the world, from the general social order of things. Some of those influences are noble and admirable, and some of them are very bad, but none of them can be called spiritual.

All of these same influences are flooding in upon the minds of the Lord's people; how then can they avoid conformity to the world? Not by going out of the world, for that was not the Master's wish. (John 17:15) It can be done only by a mightier power than all the combined influences of all the elements of the world. Such a power does not naturally belong to the Lord's people. They are not the wise, but the reputedly foolish, and those who pretend to no extraordinary strength, and the ignoble, those most commonly and scornfully set at naught by men and who are overlooked as if they had no being. Such are chosen by the Lord in order that no flesh might be able to boast of any advantage or distinction in his presence.

THE PRIDE OF LIFE

The world seeks to build up self, socially, financially, or politically. It strives to build big houses, family names, business blocks, dynasties and lines. But all those whose hearts are set on things of this kind, whether they attain all that they had hoped for or not, are bound to be disappointed, because the present social system, according to the Word of the Lord, is to be changed and thoroughly made over at the beginning of Messiah's reign. "Seeing then that all these things shall be dissolved, what manner of persons ought [we] to be in all holy conversation and godliness!"—2 Peter 3:11.

Conformity to the world is the easiest thing a Christian can do. All he needs to do is to abandon himself to the waves that are continually beating upon the rocks of his new resolve; influences which come to him from his fellow-workers in the office, shop, or street, and, what is more powerful yet, the long-cultivated habits, methods, and ideas which he finds within his own body.

"LUST OF FLESH AND EYES"

As the Apostle James describes the situation: "When a man is tempted he is drawn away of his own lusts," or strong desires. There are desires for position, for society, for knowledge, for liberty and independence, for power and superiority. Of the bodily desires most likely to lead in the direction of conformity with the world there are hunger, thirst, and the sexual instinct.

Now all of these desires are God-given to man and it is neither wise nor just to look upon them as being wrong in themselves. The very power of their attractiveness lies in the fact that they are usually not wrong. The difficulty is that our bodies are imperfect and our mental balance deficient. These strong desires, therefore, demand an over-important part of the attention and, without scrupulous regulation in harmony with the divine instructions, they will determine the conduct. It is because these influences are too powerful for us to vanquish singlehanded that we are given what the Scriptures call the holy spirit, or power, which may be drawn upon by faith to quicken our desires and inspire our determination toward those "things which are above", the heavenly things, things of the other world.

EMOTIONS AS MEANS AND ENDS

One mighty difference between the world and the church is that with the one class the emotions, sensations, and faculties of the body are often employed as ends or occasions of immediate enjoyment, overlooking the will and purpose of the Creator; whereas with the other class the emotions, sensations, and faculties of the body are used as means, and made subservient to the will of the Lord, as it is more and more clearly discerned, either to minister to or at least to be kept from interfering with the development of a character in harmony with the church's Lord and Head.

Though all people who live in the world are on either one side of the division line or the other, i. e., they are either of the church or of the world, still there are varying gradations, some being nearer the line on one side and some nearer the line on the other. In the world some are seeking after God, if haply they might find him and in the church some are drifting back toward the world, for self-will above God's will is the spirit of the world, and the thing to which conformity must be avoided.

THE WILL'S PART IN TRANSFORMATION

The fact that the admonition of our text is addressed to new creatures plainly implies that they have much responsibility both as to watching themselves and as to actual performance in repelling the spirit of the world in themselves. How can it be done? We answer that the will is the determinate factor in this as in all matters intelligent. Not that the will itself has much power, but that the Lord has arranged to coöperate with us rather than to operate upon us. The Master said: "If any man will to do his [Jehovah's] will, he shall know the doctrine"—he shall have all the information and instruction necessary to the accomplishment of his holy determination and purpose.

This willing to do God's will is merely another statement of full consecration to the Lord; for to will means more than merely to desire. In giving ourselves to the Lord we will to take God's will as the only standard for our decisions and conduct. It is not that the Lord's people give up willing, or resign any property of their beings when their wills are made conformable to that of the Father; it is not that they become either the unwill-

ing victims or the mere passive tools of another will, but that the whole strength and force of their wills are now turned in the direction of Jehovah instead of self.

SMALL ANNOYANCES AND TESTS

The contract is made when we give ourselves to the Lord. But the carrying of it out requires constant vigilance, because the Lord's will is so divergent from our natural inclinations. So firmly are the selfish penchants entrenched in our beings that self-love is a most elusive thing. It seems to be a matter of general experience that the large questions of life do not cause us so much trouble as the smaller things, in which our immediate comfort, or preference, or happiness seems likely to be disturbed, or overlooked, or marred.

Our flesh, which is the world at close range, has various specious arguments to justify its desires. Many of these smaller things are quite capable of trying our faith and, if faith fails, of souring our temper. Not to get what we had expected would be the Lord's providence for us, to see others obtain what we had secretly hoped for ourselves, to find others more highly appreciated, to see others more successful, to have more or less conscious longings, perhaps for more affection than we get, perhaps for more praise, or more distinction, or more consideration for our years or experience, etc., etc.; these things are so small and so prevalent that we may not at once recognize them as being tentacles from the world, drawing us away from the sweet spirit of "Thy will be done".

OBEDIENCE AND HAPPINESS

But just as the sorrows of earth sprang from self-will and disobedience in our first parents, and do still spring from these sources, so will the happiness of heaven, and finally the happiness of the restored earth, arise from *perfect obedience to God*. Submission and conformity of the will of the creature to the will of the Creator is the groundwork of the happiness of both heaven and earth.

The whole human race has sought happiness for six thousand years by the way of self-will; and with the examples of such colossal failure before our eyes it would be nothing short of conceit for us to think that *we* could gain happiness that way. But the herculean task of mortifying the deeds of the body, while not attained without the determination of the individual will, has at the same time the coöperation of all the divine power necessary to guarantee success, not to mention the moral encouragement of the Lord's interest and love and the legitimate hope of a noble reward.

"YE" AND "THE SPIRIT"

The Apostle says: "If *ye* through the *spirit* do mortify the deeds of the body, *ye* shall live". (Romans 8:13) Both "ye" and "the spirit" are indispensable items to victory. The railway engineer would properly feel discouraged if he had to draw the train or stop it by his own personal strength. He could not do it. But he does have the power, by exerting his will and by using a measure of his own strength, to call upon the invisible

forces of steam and compressed air to start and to stop the great train at will.

So with us, there is the restraining of the one thing and the pushing forward of the other. We are to be positively *transformed* as well as to be *not conformed* to the world. When we feel ourselves slipping and sliding in the direction of the world, if we have but faith to apply the mechanism, throwing into action not only the restrictive forces of our own being, but also those of the holy spirit or power, a wreck can be surely averted. Likewise, what is still more difficult, if we are at a standstill we can again start off toward the transformation of our minds and toward preparation for the inheritance of the saints in light, which was the goal for which we first set out.

But suppose that when the engineer of the train wished to make a fresh start, or to put on more speed, he would merely look at his own arms and say: I can never do it; yes, I know there is a mechanism right in my hand which is said to make it possible for me to turn on an invisible force, and I know of plenty of instances in which it has succeeded, but I am doubtful, my superior endowment tells me that it can't be done. Or, if the train were hurtling at a dangerous rate down a steep grade and the engineer knew there was a curve at the bottom and he would say to himself: I can't stop this train; I am not responsible for the law of gravitation; if we go to pieces we shall just have to go to pieces. I know there is the air-brake within my reach, but I doubt if it will work—such a man would be insane.

THE TEXT'S POSITIVE SIDE

Thus far we have considered mostly the negative side of the text. Let us now look at the positive: "Be ye transformed by the renewing of your mind". The new ideal of life implanted in the spirit-begotten Christian by God's Word is in striking contrast to the world of self in which we live. The renewing of our minds is to effect the transformation; and our minds are susceptible to good or evil influences from other minds. If our minds are in contact with the mind of the Lord our characters will be marked by sweetness and light; if we are more intimate with the mind of the world our characters will be marked by self-will and self-righteousness. The constancy and intimacy of our mental association determines the way in which we are developing. There is no mystery about this whatever; it is as plain as that east is east and west is west.

The Bible, as God's Word, is the meeting place of our minds with the Father's. We have the privilege of coming into close contact with his mind through the aid and guidance of Jesus and the apostles. And this spirit or mind of the Lord, in contrast with the spirit of the world, is perhaps nowhere more clearly set forth than in the thirteenth chapter of First Corinthians.

Honest and persistent contemplation of the exalted standards herein set forth cannot have other than a renewing effect upon the new mind. It will renew, refresh, invigorate, and feed the new mind, and at the same time lead the character further and further away from the seductive influences of the world.

WITHOUT LOVE IS EMPTINESS

The Apostle tells us that he who treads the most brilliant road of worldly accomplishment is less to be admired than he who treads the path of love. "There is emptiness in eloquence, nothingness in knowledge and even in faith, uselessness in liberality and sacrifice where love is not."

In all probability no quality of character would be so variously described by people at large as love. But the Apostle says that it is essentially unselfish and that it could not seek gratification at the expense of another's weal. Unholy men and women cannot possess true love. Natural affection is not necessarily love. Thousands of both men and women, from Adam's time to this, have parted with honor, with character, and with self-respect to gratify undisciplined and unrestrained natural affection. Human love, like human nature, is fallen; so that even its most wonderful manifestations among men reveal selfishness, jealousy, and inconsiderate exaction. But love, true love, "worketh no ill to his neighbor" (Romans 13: 10) and is, as the Apostle expresses it, "of God". "God is love" and "he that loveth not, knoweth not God, . . . for love is of God. . . . And he that dwelleth in love dwelleth in God, and God in him."—1 John 4: 8, 7, 16.

THE MANY-SIDED GRACE

"Love glows with social tenderness and is full of good will to all mankind. To the needy it is beneficent; to the wretched it is pitiful; with the bad it is patient; of the penitent it is hopeful. It envies not the great; is not jealous of the prosperous; to superiors is respectful and to inferiors ever courteous. It is no boaster, no lover of praise, nor self-seeker. It is not imperious nor petulant, patronizing nor servile; neither cringes to the strong nor seeks to crush the weak. It is no swift-footed tale-bearer, no ill-natured gossip; no busybody intermeddling with other men's concerns, is love. It likes right well to praise openly; but it does not go to the housetop to proclaim offenses. Its hand is slow to smite, loath to deal a blow, and, if it must, wounds tenderly, never barbing its arrow heads, nor dipping their points in poison. It grudges no toil; is fatigued, yet wearies not; wills to part with its best-prized possessions, and counts it no expense, be the outlay ever so great, if it only succeed in making one sad heart glad or one happy heart still more happy."

All that love will be on the divine plane, or even on the perfect human plane we surely have no accurate conception. But it must be something far grander than anything which we can now know or experience.

LOVE'S TENSION AND LOVE'S MELODY

"Love suffereth long," the Apostle tells us. We must understand that statement to indicate not merely the fact of suffering, but also a certain willingness to suffer extensively for the benefit of the loved object or objects. "Love beareth all things." Like the violin string, love is subjected to tension, not merely for the tension itself, but that it may yield the sweeter music of *kindness*. The Greek word here employed for *kind* comes from a root

which means to *furnish what is needful*, i. e., tact, and hence, by association, goodness of heart. Experience shows that kindness, as distinguished from personal affection, does not generally come by spontaneous growth so much as by reflection and the cultivation of a larger sympathy. One might have kindness and have a minimum of personal affection. On the other hand one might have strong personal affection and be so tactless, coarse, crude, or uncouth in conduct as to make one's self obnoxious.

"These hard, well meaning hands we thrust
Among the heart-strings of a friend.
The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?"

We are admonished: "Be *kindly* affectioned one to another with brotherly love" (Romans 12: 10), and "be ye *kind* one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you". (Ephesians 4: 32) The Lord has given us all the talent of personal influence by which we have partially in our power the happiness or unhappiness of those about us. Strange indeed that we are not more kind. Every one needs it. How wonderfully it acts; how it rewards the doer with warmth and breadth of heart; how it banishes the bitter memory of mistakes which seek to haunt us!

GENEROSITY AND HUMILITY

"Love envieth not." Why should love envy when she has the wealth of the other world in her own heart? Christian work of itself is no guard against un-Christian feeling; and it is often found necessary to be even more generous in Christian work than elsewhere. The love which envieth not comes from the consciousness of union with the Giver of every good and perfect gift. We know our interests are his interests, and that, since we are owned as his, we cannot wish for more.

"Love vaunteth not itself, is not puffed up." Secret kindnesses done are as admirable as secret injuries are detestable. Jehovah is invisibly good; the devil is invisibly evil. It often requires a purer love to do what is undignified than to do what is painful. There is a certain heroism about great sufferings or great sacrifices which may gender pride in the sufferer. But if we can do some small service which calls forth no applause because it is beset with mean circumstances; if we can do those little things in a simple and unpretending way, love shines in her purest and loveliest radiance. True love does not care to be talked about.

After we have suffered long and done many kindnesses and been generous, then the flesh manifests a tendency to "spout" about it. But the larger the heart the less will it talk about its own virtues and attainments. It does not have to talk. It thwarts the very purpose selfishly desired to the extent that it does talk; for few will ever believe a boaster.

"Love doth not behave itself unseemly." Some one has said: "Virtue itself offends when coupled with forbidding manners". Courteous love is not always emphasizing the thought of its own independence. Many

people think themselves independent who are really only slaves to self—whose happiness and comfort depend upon their having their own way. Love does not prompt one to act boorishly or inappropriately in the presence of others, because its very essence is unselfishness.

"Love seeketh not her own." This statement has puzzled the world and even many Christians. In the Vatican MS. No. 1209 this passage reads: "Seeketh not what is not her own"; but the wording in the Alexandrian and Sinaitic MSS. reads just as it does in our Common Version Bible. To seek not what is not one's own is not love at all but plain honesty.

The emphasis must be on the word *seeketh* not. Right here is the germ of the difference between this world, dominated by Satan, and the other world, dominated by the God of love. To *seek* one's rights is just, provided one is sure what right is; to *give up* one's rights is magnanimous, after they have been sought and secured; but *not to seek* the object of one's desire, whether it be person or right, until the Lord motions us to do so is the noblest flower of the holy spirit.

The world detests this spirit because the devil detests it. The world says: I like a man with some stamina and backbone; who knows what he wants and goes for it at any cost. But remember Satan; remember Eve; remember Adam; remember King Saul; look at the whole world; look at our own failures in this respect; and see whether it pays.

THE WAY OF THE CROSS

Like the swell of some grand anthem reads the story of our Lord's submission and obedience. (Philippians 2: 5-9) Exactly opposite to the spirit of Satan, he did not consider by usurpation to be like the Most High. (Isaiah 14: 14) As he contemplated the glory and power of Jehovah it must have seemed a desirable thing to him. But instead of complaining and haggling for promotion he willingly went backward in the scale of nature and became a man. Even there, though perfect and having a right to all the blessings of earth, he did not boast or seek to lord it over mankind, but served them, even to the giving up of his life for them, and that misunderstood.

But God so appreciated that course of his most-prized Son that, as we read, he set him at the very pinnacle of glory in all the universe, next to himself.

NOT ACQUISITIVE BUT DISPENSARY

Love is, therefore, not acquisitive but dispensary in its nature. Love is not an aimless thing that has no preferences. There are things that are its own—objects of its best and noblest affections. But divine love is not to *seek* these. If they come her way she does not spurn them, but is happy and grateful, feeling her own unworthiness. On the other hand, if the object of her attachment be removed or denied she can sing

"Father, whate'er of earthly bliss
Thy sovereign will denies,"

without complaining but with gratitude that the Lord is so interested in her welfare that he denies what might not be for her best. *Seek* and lose; *give* and live. This

is the divine arrangement for the church, for she must learn that "a man's life consisteth not in the abundance of things which he possesseth".

"Love is not easily provoked." It "shows tenderness toward the hard; forbearance toward the unforbearing; warmth of heart toward the cold; philanthropy toward the misanthropic".

GUILELESSNESS AND FAIRNESS

"Love thinketh no evil." How different from those who know no love! "He that hath a froward heart findeth no good." (Proverbs 17: 20) Thinking evil, like speaking evil, if persisted in, brings not only loss of self-respect but loss of respect for others, and, gradually, of the divine standards themselves. But the flesh says: Do you think I am going to fool myself into thinking that there can be a good motive behind that brother's action when I, with my superior insight, can see very well that it is not so? What a wealth of conceit! Rather ask, Am I going to fool myself into thinking that his motive was surely evil on insufficient and at best circumstantial evidence?

So many things have a bad appearance at first sight which look totally different on more accurate knowledge that in simple justice—not to mention love—we should not make even so much as an unfavorable mental decision until we know the whole facts and the reasons for them. We are often blamed most for the acts which we did for the best reasons and from the purest of motives. Why not, then, remember these things in connection with others and say to ourselves: Must not that brother or sister have an explanation of their conduct that would be satisfactory if I knew it, or an explanation that is at least allowing of a good motive?

SINCERITY OF TRUE LOVE

Love "rejoiceth not in iniquity, but rejoiceth in the truth". Love is here shown in its relationship to justice. Sincerity is the basis of all worthy character; and nothing, no matter how loving, can succeed that is not founded on truth, justice. To the extent that we rejoice in the truth of the principles laid down by the Lord and his apostles and vividly portrayed in this chapter of the first Corinthian letter, to that extent have we been already transformed by the renewing of our minds, by bringing them into contact with the revivifying agency of truth.

"All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—1 John 2: 16, 17.

"Let worldly minds the world pursue;
It hath no charms for me;
Once I admired its trifles too,
But grace hath set me free.

"Creatures no more divide my choice;
I bid them all depart;
His name, his love, his gracious voice,
Have fixed my roving heart."

THE BOY SAMUEL

— MAY 2 — 1 SAMUEL 3:1-13, 19, 20 —

GRAND LESSON OF DEVOTION TO THE LORD — OBEDIENCE AND PERSEVERANCE IN WELL-DOING — SAMUEL'S EARLY TRAINING — FORMALLY PRESENTED TO THE LORD'S SERVICE — AT TWELVE YEARS OLD MADE GOD'S MOUTHPIECE TO ELI.

"My son, give me thy heart; and let thine eyes delight in my ways."—Proverbs 23:26.

SAMUEL the prophet is one of the grand, strong characters of Old Testament times. The story of his early devotion to the Lord and of his obedience and perseverance in well-doing constitutes a wonderful lesson, not only for young Christians, but also for those more advanced in years, including parents. As the story of Ruth gives us glimpses of a time of life of the Israelites such as is generally obscured by the records of wars and troubles, so also does the story of Samuel. He was of the tribe of Levi, already consecrated to the Lord, and accepted. An insight into the deep piety of Samuel's parents is given in the first chapter of the book which bears his name. A child born under such circumstances of prayer and devotion to the Lord could not, under natural laws, fail to be noble-minded and religiously inclined.

Born in response to prayer and consecration, Samuel doubtless was a remarkable boy; and his parents showed the sincerity of their prayer in the fact that he was early brought to the high priest at Shiloh and formally presented to the Lord's service. We read that this event occurred when he was "weaned", but are not to suppose that it was when as an infant he was weaned from the breast; but rather, interpreting the word on a larger scale, we should understand it to mean the time when he was able to get along without his mother's care. This was probably when he was ten or twelve years old.

We are often surprised that Christian parents, begotten of the holy spirit, do not manifest more of the spirit which actuated Samuel's parents. Many seemingly consecrated people hold back their most precious possessions, their children, from the Lord, and incline to devote them to some worldly calling in life, to medicine, law or industry. Whether this course is prompted by too great humility or by too great selfishness it is not our province to determine; but seemingly either they have not the faith to believe that the Lord would accept their offering, or else they cherish, perhaps only half consciously, a desire to see their children prosper after the manner of the world, and fear that their consecration to the Lord might in some manner blight their earthly prospects. What a great mistake! Do not such parents know that it is their privilege to present themselves to the Lord and all their possessions, including their children? Do they not also know that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it"? (Proverbs 10:22) Can they not realize that it is better to be a door-keeper in the house of the Lord than to dwell in the tents of wickedness? (Psalm 84:10) and that greater happiness would accompany a devoted life, even though spent in poverty, than could come through any other course, even though surrounded with every luxury? Have they not learned these lessons from their experiences? Can they not apply these lessons likewise to their children?

GOD'S MOUTHPIECE TWELVE YEARS OLD

Samuel ministered to Eli in the Tabernacle; that is, he served the high priest, who was specially the Lord's servant and representative, in his dwelling apartments, which were possibly just adjacent to the sacred structure of the sanctuary proper close by the Tabernacle; for the Temple was not yet built. In thus subjecting Samuel early in life to the duties of a servant, his parents were really putting him into a most excellent school.

The story of the Lord's first message to Samuel is beautiful in its simplicity. Evidently the boy was accustomed to obey Eli's calls for various services at various times, and to this end had his sleeping apartments near by. Eli being about seventy-eight years old. Three times the Lord called Samuel; and the boy answered; "Here am I," and went to Eli. It was after the third call that Eli instructed him to say: "Speak, Lord; for thy servant heareth".

The record is that for a long time such a message from

the Lord had been "precious", that is, scarce. Although a good man, and sincere and faithful and kind in his dealings with Samuel, Eli had been too lax in his dealings with his own sons, who were priests and had much to do with the services of the Tabernacle, and who therefore should have been pious and exemplary men in every sense of the word. The Lord had already sent a warning message to Eli respecting his sons, who were profligate and open transgressors, not only in financial matters, but also in morals. Eli should have realized his responsibilities, should have checked their wrong course and, if necessary, should have dismissed them from the service of the Tabernacle, even though they were his own sons. But in proportion as he had grown weak in mind and in body, they had grown strong, self-willed and impious; and the old man seems not to have had the necessary strength of character to deal with them. The Lord's message delivered to Samuel was in respect to Eli's family and the punishment that should come upon them for their sins, which were much more grievous in view of the fact that they were the exemplars and instructors of the people.

THE VOICE OF THE LORD

In the morning Samuel hesitated to tell his kind master, Eli, the unfavorable message he had received of the Lord in the night. But Eli was anxious to know whatever the Lord had to say, and importuned until Samuel told him all. There is a good lesson here for the Lord's people, a lesson of humility and kindness. The lad might have felt puffed up to think that the Lord, who so seldom spoke to any, had now spoken to him. He might have felt himself honored and as above Eli, in that the message spoke of the discomfiture of the latter. Pride might have made Samuel so boastful and so inconsiderate of his master's feelings that he would have taken delight in telling him of the calamities to come and of the great honor conferred upon himself by the Lord. On the contrary Samuel exhibited the spirit of meekness, apparently not even considering the honor that had come to him; but, rather, sympathizing with his master, he would have preferred not to burden Eli's heart with the message of calamity.

DIVINE DISAPPROVAL OF WEAK CHARACTER

When Eli heard what the Lord had declared respecting his family, he answered most loyally: "It is the Lord; let him do what seemeth him good". But however faithful and submissive he may thus appear to be, we know that his character was not satisfactory to God. There are many like Eli, willing to take without murmuring the punishments which God metes out; but the Lord prefers characters that are stronger. Had Eli possessed more firmness of character, a clearer appreciation of his duty to God, as his servant, and to his children as their father, he would have been more pleasing to the Lord. We may be sure that strong characters are more pleasing to everybody. They may in some respects be more difficult to deal with; but nevertheless firmness of character is something that is a jewel, highly esteemed by all wise men and women, as well as by the Lord.

Samuel grew in favor with God and with Eli and with all the people of Israel, as they came to know him. They perceived that the spirit of the Lord was with Samuel, and that he would be a representative of God among them. Not all in Samuel's time could be priests, but only those of the priestly tribe. Not all then could be prophets, but merely such as God was pleased to use as his mouthpieces. As the Apostle Peter tells us: "Holy men of old spake as they were moved by the holy spirit". But, as the Apostle proceeds to declare, the prophecies were not generally understood by those who uttered them, but were meant to be understood by the gospel church, in due time, as the holy spirit would make the matter known, "meat in due season".—2 Peter 1:20, 21; Matthew 24:45.

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Shafter, Cal.	" 15	Fresno, Cal.	" 26	BROTHER C. H. ZOOK	
Bakersfield, Cal.	" 16	Turlock, Cal.	" 27	Tarrytown, N. Y.	Apr. 11
Porterville, Cal.	" 18	Modesto, Cal.	" 28	BETHEL HYMNS FOR JUNE	
Tulare, Cal.	" 20	Stockton, Cal.	" 29	After the close of the hymn the Bethel family listens	
Oroqui, Cal.	" 22	Oakdale, Cal.	" 30	to the reading of "My Vow Unto the Lord", then joins in	
BROTHER G. S. KENDALL			prayer. At the breakfast table the Manna text is considered.		
Stoneburg, Tex.	Apr. 15	Dalhart, Tex.	Apr. 23	(1) 114; (2) 116; (3) 45; (4) 197; (5) 120; (6) 130;	
Graham, Tex.	" 16	Hooker, Okla.	" 25	(7) 326; (8) 44; (9) 13; (10) 306; (11) 229; (12)	
Wichita Falls, Tex.	" 18	Cullison, Kan.	" 27	275; (13) 193; (14) 136; (15) 78; (16) 233; (17) 333;	
Archer City, Tex.	" 19	Pratt, Kan.	" 28	(18) 241; (19) 260; (20) 150; (21) 139; (22) 78;	
Electra, Tex.	" 20	Arlington, Kan.	" 29	(23) 35; (24) 87; (25) 162; (26) 60; (27) 62; (28)	
Childress, Tex.	" 21	Halstead, Kan.	" 30		
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Jasper, Tex.	" 16	Galveston, Tex.	" 24		
Beaumont, Tex.	" 18	Houston, Tex.	" 25		
Crosby, Tex.	" 19	Piedger, Tex.	" 26		
Rosharon, Tex.	" 21	Sealy, Tex.	" 28		
Manvel, Tex.	" 22	Hallettsville, Tex.	" 29		
BROTHER W. H. PICKERING			BROTHER R. L. ROBIE		
Blairsville, Pa.	Apr. 15	Brownsville, Pa.	Apr. 22	Apopka, Fla.	Apr. 15
Greensburg, Pa.	" 16	Monessen, Pa.	" 23	Orlando, Fla.	" 16
Scottsdale, Pa.	" 18	Elizabeth, Pa.	" 24	St. Petersburg, Fla.	" 18
Point Marion, Pa.	" 19	McKeesport, Pa.	" 25	Largo, Fla.	" 19
Morgantown, W. Va.	" 20	Buena Vista, Pa.	" 26	Tarpon Springs, Fla.	" 20
Rices Landing, Pa.	" 21	Canonsburg, Pa.	" 27	Lakeland, Fla.	" 21
BROTHER T. H. THORNTON			BROTHER C. H. ZOOK		
Crooksville, Ohio	Apr. 15	Coshocton, Ohio	Apr. 22		
White Cottage, Ohio	" 16	Port Washington, Ohio	" 23		
Zanesville, Ohio	" 18	New Philadelphia, Ohio	" 25		
Cambridge, Ohio	" 19	Dover, Ohio	" 26		
Newark, Ohio	" 20	Uhrichsville, Ohio	" 27		
Dresden, Ohio	" 21	Dennison, Ohio	" 28		