

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

**"Watchman, What of the Night?
The Morning Cometh, and a Night also!"** Isa. 21:11-12

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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."—Hab. 2:1

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Upon the earth distress of nations with perplexity: the sea and the waves (the restless, discontented) roaring: men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (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 "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

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

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a Ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 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."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, 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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 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.—Rev. 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."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 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.—Eph. 4:12; Matt. 24:14; Rev. 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; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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NOTICE TO ALL TOWER SUBSCRIBERS:—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

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NOTICE OF ANNUAL MEETING OF THE SHAREHOLDERS OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

Notice is hereby given that the annual meeting of the shareholders of the Watch Tower Bible and Tract Society will be held at Carnegie Hall, City of Pittsburgh, Allegheny County, Pennsylvania, on the 3rd day of January, 1920, at 10 o'clock in the forenoon, for the purpose of electing directors and officers for the ensuing year, and for the transaction of such other business as may properly come before said meeting. Forms for proxies will be sent out with the December 1st WATCH TOWER.

W. E. VAN AMBURGH, Secretary.

PRINTERS' DELAY IN SHIPPING TOWER REPRINTS

We are much chagrined in having to apologize for the long and unexpected delays in getting the first three volumes of old WATCH TOWER reprints into the hands of those who have ordered and paid for them. We wish to assure the friends that everything in our power has been done to expedite the matter and to make good our promises of shipment. Urgent wire request as we go to press has brought the promise from our printers that they will begin shipment on November 15th. Strikes and other difficulties in trades involving binders' supplies seem to have been largely responsible for unexpected retarding of the work.

LOCAL CONVENTIONS AT THANKSGIVING SEASON

Quite a number of local conventions will be held this year during the Thanksgiving season. Among the number already arranged for are:

Chicago, Ill., November 27-30. Brother Rutherford and several pilgrim brethren will be present. For further information address Entertainment Committee, 1305 Masonic Temple, Chicago, Ill.

Grand Rapids, Mich., November 27-30. Brother Rutherford hopes to be present on the 28th. For further information address S. C. DeGroot, 550 Lyon Street N. E., Grand Rapids, Mich.

Cincinnati, O., November 29, 30. Address Victor Schmidt, 545 West 7th Street, Cincinnati, O., for information concerning this convention.

Boston, Mass., November 27-30. Swedish. For further information address Seth W. Blom, 135 P St., South Boston, Mass.

Toledo, O., November 27-30. For further information address C. W. Smith, 1021 Varland Ave., Toledo, Ohio.

Evansville, Ind., November 27-30. For further information address Mrs. Helen Forstmeier, 210 Read St., Evansville, Ind.

St. Louis, Mo., November 27-30. J. B. Bernoudy, 7033 Lindell Ave., can be addressed for further information regarding this convention.

San Antonio, Texas, November 27-30. All meetings will be held in the I. B. S. A. Hall, 117 N. Floris. Friends wishing to attend notify Brother J. C. Cox, 124 Water Street.

Brother Rutherford will address the following local conventions. Paterson, N. J., November 9th; Reading, Pa., November 16th; Brooklyn, N. Y., November 23rd; Grand Rapids, Mich., November 28th; and Chicago, Ill., on November 30th.

NATIONAL LABOR TRIBUNE

Readers of The Watch Tower are familiar with the fearlessness of which the National Labor Tribune has put forth the message of Truth. Being an independent paper, many read the message in it who would not read it otherwise. It carries each week an article concerning the Divine Plan. We earnestly recommend that the friends everywhere show their appreciation by getting the Labor Tribune into the hands of as many readers as possible. This paper has served as a good medium for the volunteer message.

BETHEL HYMNS FOR DECEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the Manna text is considered. Hymns for November follow: (1) 95; (2) 14; (3) 125; (4) 91; (5) 180; (6) 119; (7) 267; (8) 328; (9) 218; (10) 219; (11) 130; (12) 198; (13) 145; (14) 296; (15) 288; (16) 114; (17) 315; (18) 293; (19) 44; (20) 205; (21) 326; (22) 256; (23) 255; (24) 139; (25) 140; (26) 120; (27) 87; (28) 107; (29) 275; (30) 186; (31) 8.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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GREEN LEAVES AND BUDDING HOPE

*"Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."
Matthew 24:32.*



IN THIS parable our Lord was speaking, evidently, of the Jewish nation and its revivescence after a long period of disfavor. This new life in matters Jewish was to be looked upon by the Lord's followers as one of the signs of the oncoming establishment of Messiah's kingdom for the blessing of all the families of the earth. Sometime before Jesus gave this little parable he had cursed the fig tree because it was barren, and it had withered so quickly as to astound the disciples who watched it. The Master identified his little tableau with the Jewish nation when, using another figure of speech well known by all the Old Testament prophets, he said: "Verily I say unto you if ye have faith, and doubt not, ye shall not only do this to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done".—Matthew 21:21.

Speaking under the direction of the holy Spirit, those disciples or their successors did subsequently "declare the whole counsel of God" (Acts 20:27), in which was included pronouncements of the utter overthrow of the Jewish polity. If they did nothing else in this connection some of them at least recorded the strong words of our Master respecting the destruction of the temple, the misery which would come upon the populace, and other like utterances. In thus doing they were announcing to the mountain, or kingdom, of Israel its removal and its dissolution in the distressing times which did actually come upon Jerusalem and Judea, terminating, respectively, in the years 70 and 73 A.D. Furthermore, the preaching of the disciples to the effect that the church "must through much tribulation enter into the kingdom of God" (Acts 14:22), thus become members of the Isaac class, and heirs according to the promise, had the effect of withering the natural hopes of Israel (the fig tree upon which our Lord found leaves of profession and expectation but no fruit worthy of their continuance in divine favor), for they had hoped that the Messiah would bring them worldly glory and material prosperity.

THE LAND TO ABRAHAM

They were not without basis for these expectations; for Jehovah had promised the "land" to Abraham and to his seed after him, and the prophets had held before them the picture of a refreshed and happy earth. Being weak in faith, and hence slow of heart to believe all that the prophets had spoken, they could not see the period of waiting during which the spiritual seed of Abraham was to be gathered out, first from the Jews and then from the Gentiles, which spiritual seed was to be "as the stars of heaven" in brilliancy and height of glory.

Since, then, the preaching of sacrifice dampened the

earthly hopes of the Jews, as did also the destruction of its capital and national government, it follows logically that the proclamation of the earthly blessing and splendor, together with the restoration of its national capital, would cause the hopes of the fig-tree nation, Jewry, for centuries withered and barren, to spring up anew. The curse which our Lord denounced against the fig tree is rather too strongly stated in our King James version. The Greek text says: "Let no fruit grow on thee to the [termination of the] age". Now, at the termination of the age, we can see Jewish hopes springing forth like green foliage, and taking the shape of Zionist activities. Only twenty-five years ago the Zionist movement was practically unknown. When it first made its appearance it appealed only to the poor Jews. The rich and prosperous very generally sneered at the movement as impractical, foolish, visionary. Rabbis, editors, and other prominent Hebrews decried the thing, fearing that the burden of disesteem and blame for the actions of their poorer brethren would fall upon them.

But gradually Jewish sentiment has veered more and more toward Zionism, until today there are few even of the rich and prominent Jews who find it judicious to speak slightly of it. The Annual Convention of Zionist Organizations of America was recently held in Chicago and was attended by prominent Jews from all over the country. The *Chicago Daily Tribune*, of September 13, carried an advance contribution by Judge Hugo Pam, outlining the general situation among the Jews:

"The world war has brought to light one after another the great latent social and national problems of the world. Among these is the establishment of Palestine as a homeland for the Jewish people.

"After eighteen centuries and a half since Titus took Jerusalem, house by house, and rendered its soil barren and sterile, the Jews and Palestine had been strangers to each other. Since that time they have lived in dispersion, but in the hearts of all Jews, save a few who desired to be known as assimilationists, there has been a longing for the return of the Jews to Palestine, not merely from either a religious or sentimental standpoint, but from a consciousness of national life which could best be expressed in the land of their fathers. Throughout these centuries the pious Jew has prayed morning and night for the day to come when once more the land of Palestine shall be restored to the Jewish people.

FORCED BY POGROMS TO MOVE

"The year 1882 marked the beginning of serious pogroms in the pale, namely, in Russia, Poland, Galicia, and Roumania. As a consequence, the Jews were compelled to leave the pale. The main stream of emigrants turned to the west, attracted by the small, but wealthy and powerful Jewish communities in western Europe, who had enjoyed comparative emancipation.

"Thousands settled in England, hundreds of thousands crossed the Atlantic and came to our shores, finding here two sadly needed requirements, a friendly government and a growing land.

"While this emigration to western Europe and to our

country was of a momentous consequence for those countries and for the Jews, yet it was not destined to be so important a factor in the development of the national life of the Jews as the tiny stream of pioneers which began at the same period to flow southeast from the pale to Palestine. This return to Palestine can be compared favorably in pioneering to the emigration of the Pilgrim Fathers to America.

"The struggle has been a hard one; the difficulties great, the odds tremendous, at times the outlook disheartening, but courage never forsook them, despair never enveloped them.

"In the great war just over, one of the great principles fought for was the right of self-determination. It was this same principle, living eternally in the heart of the Jew, which led to the beginning of the Zionist movement. The Zionists took up the cause of the colonists in Palestine who had made these great sacrifices; but the Zionist organization not only has for its purpose the restoration of Palestine as a homeland for the Jewish people, but the establishment of a government therein, which shall take its place side by side with those governments which for the last few years have been fighting for the cause of humanity and justice."

Two days afterward the Chicago *Evening American* published a first report of the convention sessions, parts of which we quote as follows:

"Who will go to Palestine?"

"Dr. Stephen S. Wise, head of the Zionists, who are now in convention at the Auditorium Theater, today answered this important question by saying:

"The question of who is to go to Palestine is one for the individual to decide. Palestine cannot now and never will be able to house all the Jews in the world. Maybe in a generation or two one-third of the world's Jewry may be able to dwell there. We now are endeavoring to retard immigration to Palestine until such time as the land can be made ready for those who desire to move there."

"The opening session yesterday was marked for its fervor and feeling in anticipation of the realization of years of longing and hope for the rebuilding of their homeland. There were cheers and tears, weeping and laughter as the great crowd was moved by the words of an array of powerful speakers."

BEYOND THE MIST OF DREAMS

On the same day, September 15, the Chicago *Daily Tribune* added the following items touching on the actual physical needs and development of Palestine:

"Palestine is now a nation, ready for its people. It has grown beyond the mist of dreams. It has the needs of a new nation—schools, bridges, railroads, house building, development of the soil, water power, and sanitation.

"Palestine needs the kind of men who will go there to make Palestine better—not the kind who will go to make themselves greater. We want men who will make sacrifices, not for profit, but for spiritual longing.

"The work will take time. And remember that we are not building for the present, not for a century, but for all time. We must build slowly and we must build well."

"He [Judge Mack] closed his address with the statement that the enrollment of 150,000 Jews in the movement in the last year had proved that nine-tenths of the Jews in America are Zionists."

"In a report of the activities of the organization for the last year Jacob de Haas, executive secretary, gave a detailed account of the complete reorganization of the movement in this country."

"The report carried the information that through the Palestine bureau under Israel Goldberg, 4,961 prospective Palestine immigrants were registered with a joint capital of \$3,994,385.

"According to the report, the Society of Zionist Engineers and Agriculturists acquired a membership of 354 persons who are devoting their scientific knowledge to the development of Palestine through the planning of railroads, harbors, hydraulic plants, and highroads."

It seems that there was the most marked enthusiasm among all the delegates attending. An interesting item was mentioned by Professor Felix Frankfurter, confidential secretary to Secretary of War Baker during the war, and an attaché at the peace conference:

"Among the members of the peace conference [in Paris] there was no dissent to the Zionist cause."

The Scriptural aspect of the government which the Zionists hope to establish in Palestine was made very plain in this convention as reported by the Chicago *Daily News*, of September 16:

"There will be no profiteering in Palestine. The land is to be owned by the state. All its public utilities are to be owned by the people. As many as possible of its private industries are to be nationally operated.

"There will be no 'loan sharks' in Palestine. Banking will be in the hands of the people as a state. It will be impossible for individuals to speculate in land or commodities. In fact, it will be impossible in Palestine for any individual to acquire a large fortune.

"This sounds on the surface as if the new Jewish state of Palestine has had its government system specially arranged by Messrs. Lenin and Trotzky. To the contrary, the social democracy on which Palestine as a nation will begin its existence is something like 3,000 years old. It incorporates the Biblical communist laws of the Jewish tribes, and adds to them the experience in practical democracy given the world by the United States."

"Certain reforms we will introduce are radical in appearance, but they are no more than ordinary democratic reforms—the elimination of trusts, huge private fortunes and the like. All these things will be possible under a British rule.

"The Jews in Palestine, instead of working to pile up individual fortunes for a small percent of their people, will work to pile up the state's fortune, which in turn will be used for improvement of national conditions and the people's welfare."

"Supreme Court Justice Louis Brandeis spoke today in a private committee hearing at the Auditorium.

"Palestine is capable of accomodating a million more Jews than it has; of being developed into a prosperous state in which the Jews may live, work and develop their nationalism to a point where it will contribute vitally to the world's progress and their own," he said."

ANCIENT HEBREW BEING REVIVED

The Hebrew language is expected to be used very generally in Palestine, as is shown by remarks in the Chicago *Daily News*, of September 17, reporting on another day of the Zionist Convention:

"Can Hebrew come back? Entombed for centuries among the rabbinical books of the race, almost as dead as the language the Babylonians and the Medes once talked, Hebrew is to be restored to the tongues of the Jews. At least the Zionists, assembled in their convention at the Auditorium theater, have made up their minds that it will.

"This restoration of the ancient Jewish language was voted today by the delegates as part of the program to renationalize Palestine. Every reference to Hebrew was cheered and applauded by delegates, a good half of whom are themselves unable to speak it. A motion to devote 25 percent of all funds raised for Palestine work to the Hebrew and Zionist education of American Jewish children and adults was passed enthusiastically."

"Hebrew is one of the most passionate and resonant of languages. It is a speech fit for intense expression. Oscar Wilde's *Salome* reads better in its Hebrew translation than in the original. So do countless English, French and German literary works.

"It is a language which in itself elevates its speaker. Its idioms almost make wisdom easy. There is no reason why Jews should allow a language so rich in attainment to die. When Palestine becomes established as the Jewish homeland, Hebrew must become established as the talk of the Jews."

In confirmation of this is the fact reported by *The Maccabean*, for September, that a Hebrew daily is just being started in Jerusalem, the first number appearing on June 18, 1919. *The Maccabean* adds:

"This day should become a red-letter day in the annals of Jewish journalism."

From other similar items we choose the following one at random from the Philadelphia *Record*, of September 7, which speaks of the interest manifested

by Jews in Pottsville, Pennsylvania, in the re-establishment of Palestine. Parts of that news item we quote as follows:

"Foreseeing pilgrimages to Palestine which will rival in numbers and enthusiasm the Crusades of the Middle Ages, prominent Jews of this region, working in connection with others in Philadelphia, New York, and Chicago, are literally 'selling all they have' and are preparing to make their future home, for some years at least, in Jerusalem.

"Clinton B. Reed, a local real estate dealer, was astonished this week when a prominent Jew ordered all his houses in Pottsville placed on the market, so that he can have a free hand in going to Jerusalem. 'I expect to return to America, and will not give up my citizenship,' said this man, 'but I will be more or less out of touch with this country for several years and wish to have a mind free from investment worries.'"

TESTS OF FAITH FOR ZIONISTS

Of course we must expect that all will not be sunshine with the Zionist movement. Already prominent international politicians are beginning to realize the drift of the rehabilitation of Palestine. They begin to realize that with Palestine as a separate state, and especially with the Biblical principles of theocratic democracy in operation, their own sordid schemes for dominion and often unholy commercial aggrandizement will not show up in an advantageous light. Some have gone so far as to say that the greatest peril to the peace of Palestine is Zionism. They fear that that little war-ridden country will see another war unless Zionism is arrested. The following paragraph taken from the *Buffalo Illustrated Express*, and written by one of the many pro-British journalists, shows how Zionism's possibilities are viewed by some politicians:

"Given peaceful development under British direction, it will develop into the peak of the British Empire, the keystone of the Cape-Cairo-Calcutta arch. But given the continued menace of Jewish immigration, its population will break out into an anti-Zionist war, which quite conceivably may bring down Egypt, Mesopotamia, Persia, Afghanistan and India and involve the world in a new chaos."

It should not be expected by either Christians or Zionists that so stupendous a matter as the fulfillment of the earthly phases of God's promise to Abraham would come unnoticed or unchallenged by the god of this world and by his collaborators in high worldly places. Jehovah intends that the return of Israel to Palestine shall be accomplished in such a way as to develop the faith of his fleshly people. If all went swimmingly along, with no great obstacles to be overcome, the Jews might think that it was their own astuteness and sagacity, coupled with inborn energy and industry, which accomplished the restoration of their ancient homeland.

But it is not likely that room will be left for any flesh to glory in Jehovah's presence. All the glory will belong to him. Zionists need not be discouraged or fear even though all the powers of the world should combine against them. The Scriptures intimate that some such difficulty as pointed out in the last foregoing quotation may be encountered a few years hence and that in the midst of this, "Jacob's trouble", God will appear and lend them assistance, fighting their battles as in the days of old. Probably this help will be rendered by the reappearance of such eminent worthies as Abraham, Isaac, and Jacob, who as princes in all the earth will be empowered to take hold of Israel and re-establish peace and order and gradually, with the assistance of others of the same class, spread the knowledge of the change of rulership from Satan, the god of this present order, to Messiah, the Anointed of God, who shall usher in the kingdom of righteousness and fulfill the desire of all nations.

All the prophets have spoken glowingly of that time. Isaiah points out that "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

THE LIVERY OF THE KING

"Be ye clothed with humility."—1 Peter 5:5.



HE mighty ones of earth invest their servant class with such raiment as they choose; and livery thus chosen is intended to comport with the respective stations, powers, and honors of the masters whom those servants serve. Not less so has Jehovah, the Mighty of all mighty ones, decreed the habiliments of those who are his voluntary slaves. (Titus 1:1; Philipians 1:1) That vesture is humility. As the attendant of an earthly potentate could not hope to do the duties of his office clothed in raiment of his own choice, so the servant of the King of kings cannot expect to render service to his Master without the garments which his Lord has prescribed for him.

Since the inspired Apostle uses the figure of clothing there must be some points of favorable comparison or analogy between clothing and its relationship to human experiences on the one hand and humility and its uses in the Christian life on the other. There may be others, but there are at least three proper uses which clothing serves in the economy of the human race:

First, it serves as a *covering*;

Second, as a *protection*;

And thirdly, as an *ornament*.

Attire which serves the first of these three purposes without the latter two is inadequate, as well as crude; clothing which serves as a covering and as a protection and yet is in no degree ornamental seems inappropriate to the finer structure of the human frame; and trappings, however gorgeous or ornate, which cover and adorn, but which do not protect, are lacking in practicality. All three uses seem to be legitimate.

So too with those who are in Christ; humility makes up the vestment which (1) *covers* us, or hides from view our selfish selves; (2) which *protects* us as new creatures from many a brunt and hurt felt by the proud and over-sensitive; and (3) serves the whole being as *adornment*, enhancing every other Christian grace—"the *ornament* of a meek and quiet spirit, which in God's sight is of great price". (1 Peter 3:4) The one who has humility will not be expecting so much in the way of deference to his position or ability and is, therefore, not disappointed when it is not forthcoming. But if he be hurt, he will be able to mollify the pain greatly by thinking that the affront was not intended, or, being intended in a measure, the offender did not realize how *much* the offense hurt.

Clothes do not necessarily hamper one in his liberty of body; nor does the wearing of clothing narrow the sphere of usefulness. Quite to the contrary, clothing broadens the sphere of usefulness; and while it may hide the person, it does not hide the personality. And so it is with humility; it works nothing but advantage in the Christian life. Without it we could not be used at all by our heavenly Lord and King.

The best dressed man is the one whose clothing is so fitting to his general self that, after he is gone, one does not remember what he wore, but merely retains an impression of his general personality. And certain it is that *humility* can be no conscious grace. The mantle of our humbleness must be, though noted by all other eyes, "unworthy in our own".

A DEFINITION

For purposes of Christian practice we may define humility as being a willingness to occupy one's appropriate position in respect to the Lord, his people, his providences and his work. Or, in other words, it is the disposition, or preference, to do God's will and to follow his judgment rather than one's own.

No more notable example of this spirit can be found than that of our Lord himself, who was "meek and lowly of heart", and who prayed in the hour of his greatest grief: "Not my will but thine be done". He had a will, a decided natural preference, not to suffer unnecessarily, or, possibly, as a blasphemer, but he had another and still higher desire and that was to follow the supreme will and wisdom of his Father.

Another instance may be cited in the conduct of the Apostle Peter at the time of the conversion of Cornelius. Peter's previous experience, everything that he had been taught throughout his life, inclined away from the thought of preaching to the Gentiles. Yet when a special vision was given him indicating that God's will was different from his own judgment, he humbly laid aside his own thoughts, and gladly followed the vision, went to Cornelius' home and delivered the message. That he had not fully seen through the whys and wherefores of the situation is manifest by his uncertainty on the selfsame subject years afterward.

Thus it will be seen that humility lies at the very root of obedience. The haughty spirit that went before the fall of Satan now "ruleth in the hearts of the children of disobedience". But we who would "follow the Lamb whithersoever he goeth" are invited to "learn of him, for he is meek and lowly of heart".

HOW ATTAINED

As far as humility relates to imperfect creatures, it carries with it the thought of conscious inferiority—perhaps in comparison with fellow creatures, but certainly in comparison with God. Usually the inclination of mind favorable to humility is produced by a long chain of circumstances, the effect of which is to break confidence in one's own ability to plan and carry out his life to his own satisfaction. The individual comes to a point in life where he or she is willing to occupy his appropriate position in respect to the Lord and his providences, divine wisdom, as expressed through God's Word, to be the standard of decision.

There are various circumstances, influences, and experiences which contribute toward bringing this willingness into the hearts of some people. Those who do not possess this disposition at one time in life may

possess it later on, when failure of their ideals or endeavors have led them to see their own situation more nearly in its true light. Those who never have this disposition of humility will not be looking for divine favor because they are still filled with their own feeling of self-importance and self-superiority. "The wicked through pride *will not seek God*." (Psalm 10:4) But with the Lord's people, those who are already in relationship with God through Christ and walking in the narrow way, the question is not so much how humility is originally attained or produced, but how it can be *maintained*. Those who stand in the relationship of sons to God may be sure that their humility was of an acceptable quality at the time of their consecration; otherwise God would have resisted them, as he does all the proud. The great question, then, with the Lord's people is how to maintain the same attitude which they bore toward God's will at the time of their consecration, and maintain this throughout all the changes of their Christian way.

HOW MAINTAINED

There are a number of influences which help to maintain humility in the Christian heart. Among these we mention the influence of *sentiment*, the force of *reason*, and the encouragement of *divine instructive providences*.

Some of the Lord's people might be inclined to exclude sentiment from this field. But the trouble with sentiment is not that it is wrong in itself but that it is sometimes allowed to be the deciding factor in our lives. The whole realm of sentiment and emotion is one which furnishes excellent motive power, but it will never do to take the place of justice and to direct our conduct. The trouble with father Adam, and the trouble with hundreds of millions of his progeny, is that they allow sentiment to rule. Fire is an excellent thing and is indispensable as God has constituted human affairs; but it must always be kept within proper bounds. So also with sentiment.

Under the heading of sentiment we have (a) *appreciation*, (b) *gratitude*, and (c) *thanksgiving*. Appreciation might be termed an intellectual sentiment. We get a view of God's greatness and of some of the beauties of his character as revealed in his Word; our minds reach out for these desirable conceptions and we appreciate the qualities of Jehovah which have prompted his wisdom to devise a plan whereby his justice can remain inviolate and still allow his power to effect the salvation of a sin-cursed and imperfect race. Many people see thus far, but do not allow their appreciation to sink deeper than their intellect.

When appreciation percolates more deeply into the life and consciousness of the individual, when it goes as far as the heart, we call it gratitude. Gratitude is nothing more nor less than heart appreciation. We not only appreciate God's great plan as our minds might appreciate the design and workings of an intricate piece of machinery, but we realize that his beneficent designs will work blessing for us and for those we hold dear. We therefore become grateful to God. Both of these degrees of appreciation are powerful influences to the maintenance of humility on our part. They assist us in keeping our proper relationship to Jehovah in mind; which means that we will be very, very small and he very, very great. It would almost seem that, if our appreciation were suffi-

ciently keen and our gratitude to God sufficiently genuine, there would be no room for pride.

But "out of the abundance of the heart the mouth speaketh". If the heart is full of gratitude, some of it will find expression in thanksgiving. Thanksgiving is the expressing by word, act, or general conduct the gratitude which dwells within our hearts. The expressing of this gratitude tends to clarify in our own minds our vision of the causes for gratitude. This increases our original appreciation, the appreciation increases our gratitude, and so the whole cycle of sentiments is more or less self-perpetuating, if fed on the right kind of knowledge. The difficulty is that very small and comparatively insignificant influences in the earth tend to displace and to render obscure our understanding of God's plans and purposes. It is for this reason that we are admonished to meet together with those of like precious faith that we may be refreshed and invigorated, fed and strengthened by a knowledge of God's will, and brought into conformity with the image of him that hath created us as new creatures.—Colossians 3:10.

REASON DOES THE DECIDING

The faculty with which the Lord has endowed us and which enables us to decide or to determine the right or wrong course, the advantageous or disadvantageous way of life, is *reason*. Reason is a process of comparing. By it we compare the things which we have with the things which we do not have but need, in order to perfect our happiness and to make us acceptable in the sight of God. Reason looks at the matter of humility purely from the standpoint of advantage and disadvantage. Reason says that no matter how strongly sentiment might incline toward humility, that quality must not be exercised unless the proposition is worth while. Reason looks with cool calculation, first, at the present advantages, and second, at the future advantages.

Under the present advantages reason finds, first, divine *favor*. This in a sense includes all the other advantages. He "giveth grace to the humble". (2 Peter 5:5) Divine grace, or favor, cannot be purchased with gifts of worldly value, but the sacrifice of a humble and contrite heart is ever acceptable to him. Men have waded through fire and blood over half a world to attain or maintain their favor with some very fallible earthly potentate. How much more willing ought we not be to secure the favor of the King of kings and Lord of lords!

But this is more than a matter of sentiment; it is a matter in which our vital interests are bound up. In Psalm 30:5 we read that in God's "favor is life". If his favor is withheld from the proud, then the proud have no prospect of life—in his disfavor is death, as is shown by the experience of the world for six thousand years. Our very eternal existence is bound up with our possession of divine favor. This is to be had and is had by the humble, now.

The necessity for humility explains many of the divine providences which would otherwise be quite inexplicable. When the Lord spoke to Moses of old he intimated to him that the experiences which would be his portion would be to "humble [him] and to prove [him]". (Deuteronomy 8:2) If we are unable to locate the cause of some particularly trying experience, we may at least be sure that it will serve the purpose of either humbling us or proving us, and possibly

both purposes at the same time. It may produce in us a greater degree or finer quality of humility than we possessed before, or it may merely put to the test the humility which we did actually possess. We may have been previously willing to occupy our appropriate position in respect to the Lord and his providences, and this given experience merely *demonstrated* that fact to the Lord, to the brethren, and to us. Thus we have *peace* as a second present advantage from humility in heart and life.

JOY FOR THE HUMBLE

A third present advantage which we have from humility is *joy*. "The humble shall hear thereof [of God's message] and be *glad*." (Psalm 34:2) The whole world is seeking joy, gladness, happiness, but very few of them find it. Those who find it in some measure are soon confronted by the fact that the causes which gave it birth are subject to change and decay. Only those whose joy has its source in the glories set before us in God's Word can have assurance of its continuance. The proud are not glad to hear of God's arrangement for the future because it suggests a change from their present selfish practices and institutions.

Another present advantage of humility in the heart is the assurance of divine assistance and encouragement. He dwells "in the high and holy place . . . to revive the spirit of the humble and . . . the heart of the contrite ones". (Isaiah 57:15) Jehovah, he who is from everlasting to everlasting, has taken upon himself the responsibility of furnishing refreshing and reviving influences to those who are humble and contrite of spirit. Nothing we could do would ever give us the right thus to call upon Omnipotence for our own blessing and refreshment. But he stands willing to give it without money and without price to those who have such a sense of the fitness of things that they are willing to stay where they belong, be what they should be, do what they should do, or go where they should go, as indicated by God's Word.

"The meek will he guide in judgment: the meek will he teach his way." (Psalm 25:9) Whether the word judgment here be taken as referring to our individual power of judgment and discernment of things or whether it be taken as referring to our judgment or trial period as new creatures makes no great difference, because we will be guided in both respects if we are meek and humble before him. Meekness is merely the manner of conduct inspired by humility—humility being the inward disposition.

Surely all of us need guidance. People in the world who have legal difficulties are very glad to secure the advice and counsel of a competent advocate before the law. Here is Jehovah, the very Author of wisdom and judgment, standing ready to guide us and to direct us in our efforts to decide and to pursue a right-ful course. One of the ways he uses in guiding our judgment is to call our attention to the instructions of his Word. He shows us the advantages of his way and the disadvantages of a selfish course. We would have very poor judgment indeed to refuse or to decline to enter the way which is fraught with so much of advantage, even in the present time.

Favor, peace, joy, refreshment, guidance: these are some of the present advantages deriving from the possession of humility. There are doubtless many others, but if there were not it seems apparent that the

present advantages alone of a humble walk with the Lord are much greater than any loss which we could possibly encounter. Indeed, the disadvantages are very few: a willingness to occupy our appropriate position in respect to God and his providences may cut us off from intimate association with the great ones of the earth. But that loss is only a seeming one, since "the whole world lieth in the wicked one", (1 John 5:19) and friendship or intimate companionship with the world means nothing to the child of God.

FUTURE ADVANTAGES

The Master informs us that "he that humbleth himself [now] shall be exalted"—then. (Luke 14:11; 18:14) He shall exalt us "in due time". There is a great system of compensation which the Lord inaugurates to the advantage of his people whereby the small inconveniences, discomforts, and privations of the present time which they encounter because of faithfulness to him and his Word shall be much more than paid for in the glories and beauties of the future. If faithful, we shall be exalted *from* conditions of sorrow, sickness, suffering, death; exalted *to* happiness, health, peace and life.

The Wise Man informs us: "By humility and the fear of the Lord are *riches*, and *honor*, and *life*". (Proverbs 22:4) There will be riches of divine favor, even beyond anything which we are now able to ask or think. There will be perfectness of mind. The Apostle assures us that "in him [in Christ] are hidden all the treasures of wisdom and knowledge". (Colossians 2:3) So that if we but win Christ and be found in him we shall have the key to this storehouse of unsearchable wealth. It will mean perfection of memory, of judgment, power to reason abstractly or concretely on any subject without the possibility of error in the process of reasoning. It will mean the power to balance things in our own minds, to see and to maintain their proper relationship and to understand the differences of things. Those riches will also include our bodily perfection on the most glorious of all planes, the divine plane. It will mean a body so wonderfully constructed that it will not be dependent upon sustenance from any outside source. Then too there will be perfection of environment, of life, and of dominion. Those riches will also include riches of fellowship with Jehovah, with Christ Jesus, and with all the faithful saints of the Gospel Age. It will mean riches of opportunity, as well as capacity for blessing "the residue of men".—Acts 15:13-17.

THE BRIDE'S CHIEF HONOR

By humility and the fear of the Lord we are to have not only riches, but also honor. All of God's perfect creatures have the honor of divine favor, and all of them have glory in the sense of having perfect balance of character, even as God has. The bride has the honor of sharing the throne with her Lord and King; but this promised honor, we may assume, is something special. Surely it would, at least, include the honor of being where our Lord and Master desires us to be. There is a statement that implies such an honor for the church, and it is one of the most encouraging statements made by Jesus when he said, near the close of his earthly career, praying to the Father concerning the church: "Father, I *will* that they also, whom thou hast given me, be with me where I am". (John 17:24)

From this we gather the thought that we are not to be merely tolerated by our glorious King; he is not merely conforming himself to the Father's wishes in the matter without the inspiration of his own desire. He really *wants* the church to be with him in glory; and to be desired by that heavenly Bridegroom is a great, a special honor coming to the bridal class.

Another future advantage of present humility is *life*. Life, not in the small, flickering measure in which we now possess it, not even life as perfect human beings; nor is it life on the angelic, seraphic, cherubic, or archangelic planes. Our Lord informed us at his first advent that he went away to prepare a new, a unique and distinct place for the church. Theirs is to be life in such inexhaustible supply that they can use it for the benefit of the nations of earth and still have more than enough for all eternity. It will be immortality, incorruptibility.

Life in any measure is a blessing. Life is included in the "blessings" given to the animate creation of Jehovah. (Genesis 1:28) This animate creation includes some small forms of organism which live only a few hours under the bark of a tree. If life in that small and constricted sphere is a blessing, how much more of a blessing is it on the highest of all planes, with no limitations, save those imposed by wisdom and justice? Surely there is no comparison. It is no wonder the prophet said that "the meek shall eat [of God's Word] and be satisfied". (Psalm 22:26) They are satisfied now to the extent that that is possible: they are filled *full*, but their capacity is very limited. Then they shall be filled with all the fulness of him that filleth all in all.

DIVINE INSTRUCTIVE PROVIDENCES

The means or agencies for the maintainance of humility in our hearts thus far considered have been means which we ourselves can apply. It would seem that they should be sufficient. There is all the advantage of sentiment on the one hand and of reason on the other. The coldest calculation with which it is possible for us to approach the subject of humility shows us that it is worth infinitely more than it can ever cost—worth more in the present life, to say nothing of eternity. But apparently these means are not always sufficient; otherwise it would not be necessary for the Lord to give us humiliating experiences. We may be following all the dictates of the Lord's Word as best we are able to discern them, when suddenly some particularly difficult and quite unforeseen experience comes our way. It is humiliating. But if we are willing to occupy the awkward position which the Lord's providence has indicated for us under those circumstances we will have demonstrated the presence of true humility in our hearts. We will not fume or fret because of the painful thing—the thing painful to our pride or sense of self-respect.

These divine instructive providences may properly fall under the heading of chastisements. And the Scriptures assure us that chastisements are not necessarily marks of divine disfavor but are intended to be for our blessing and for the purification of our motives and conduct. The humble heart will rejoice that the great Emperor of the Universe has had sufficient interest in that heart's welfare to give it instruction though the process of that instruction may sorely grieve the flesh of the new creature.—Hebrews 12:11.

THE FOES OF HUMILITY

The enemies of humility are two: pride and vanity. In the minds of many people these qualities are the same, but in reality they are alike only in that they are both detrimental to the exercise of humility. Pride is a condition of heart found in those who are possessed of a disproportionate amount of self-esteem. The person who is proud may not be particularly interested in other people's conception of him; his own estimate of himself is a very good one, and that is sufficient for him. Vanity is more likely to be found in those of small self-esteem but of correspondingly large approbateness. Approbateness is not the quality which satisfies one with self-approval; but it is that attribute which reaches out and desires the approval of others, pre-eminently. Pride relates more to our own opinion of ourselves, vanity to what we would have others think of us. Pride is a feeling of elation or exaltation on account of what one is or has or is connected with. It is an inordinate self-esteem or unreasonable estimate of one's own superiority, which manifests itself in lofty airs, reserve, and often in contempt of others. It is doubtless for these latter reasons that the Wise Man said: "Pride goeth before destruction and a haughty spirit before a fall".—Proverbs 16:18.

The person in whom vanity resides may actually feel in his or her private thinking that he is no one, has nothing worthy of special approval, and can do nothing extraordinary; but at the same time the effort of such a person may be to create the impression in the minds of others that he is someone, has something, and can do many wonderful things. It is difficult to say whether the one whose natural inclinations are toward pride or the one whose troubles are with vanity has the more difficult time in the narrow way. One may be very much given to contempt of his fellow man and appear very self-sufficient in dealing with them, but at the same time have a deep reverential feeling toward God. Of such would likely be those who claim to love the Lord and yet who do not love them whom the Lord has begotten. (1 John 4:20) Such a disposition would have to be overcome if progress in the Master's footsteps be made, for he was both "meek and lowly of heart" and "he is not ashamed to call them [his followers] brethren".—Matthew 11:29; Hebrews 2:11.

IMITATIONS OF HUMILITY

On the other hand, the person who finds himself endowed with large approbateness is much the more pleasant of the two individuals to be associated with. But he might not be truer or more faithful to the Lord. He might incline to "run well for a time" (Galatians 5:7), when such running would not incur a strong disapproval of anyone standing highly in his esteem. The one with large approbateness instinctively feels what will meet with the approval of those about him and will bend to meet their wishes, not altogether out of desire to bless them, but with some measure of consideration for his own comfort. Of the two diseases vanity is much the harder to detect, even in one's own self, because it inspires a course of conduct filled with consideration for other people and approaching very closely in outward appearance to the conduct prompted by love.

Some people naturally desire to be in the limelight of prominence. They consider themselves well qualified to occupy such a position. They may have either

a disproportionate idea of their own importance, or their judgment may be in some measure correct—they may actually be possessed of superior endowments and may be merely recognizing the facts in the case, to this extent. To be humble does not necessarily mean to falsify to one's self about what one can do or cannot do. Humility means a willingness to occupy the position which the Lord points out for us, whether we think it commensurate with our powers and dignities on the one hand, or much too great for what we consider our very limited capacities on the other.

Some people naturally prefer to remain in the shadow, and their desire is often inspired by a fear lest they might not appear to sufficiently good advantage if brought into prominence or special activity. What might seem to be a very meek, retiring disposition under such circumstances would be nothing more nor less than vanity. On the other hand, a person who finds satisfaction in self-approval feels that a serious mistake is being made if he is not given a prominent position of some kind. If the person who prefers the limelight stays willingly in the shadow because God's providence puts him there, then he is developing and manifesting the grace of humility; and most admirable it is. On the other hand, if a person naturally prefers the shadow and the Lord's providence leads him out into the limelight and he is willing to endure the humiliating consciousness of his own deficiencies and shortcomings because the Lord placed him there and has not seen fit to remove him, if this be his attitude toward God's will irrespective of and in spite of his natural choice and predilections, that is humility. This retirement of self-will has been well exemplified by a prisoner of Christ Jesus, who, after years of incarceration, was able to write:

"Well pleased a prisoner to be
Because, my Lord, it pleaseth thee."

FEAR OF FAILURE DECEPTIVE

Here is a circumstance which came to our attention some years ago: A brother in a fairly large class had for several years declined a nomination as deacon, always stating as a cause for his withdrawal the fact that he believed himself incapable of rendering acceptable service. Granted that this was his real, genuine conception of his capacity for service as a deacon, would it not have been the more humble way to let the Lord's providence be indicated by a vote of the class, rather than to trust to his own judgment in the matter? Looking behind his cause given there may have been a fear that he could not discharge his duties in such a manner as to call forth the approval of all, and to spare himself the humiliation he would sidestep the responsibility. If he had said to himself, as he subsequently did: It is my honest judgment that I am not endowed in such a way as to perform the services of deacon in a proper manner; but if the Lord's providence through the vote of this ecclesia indicates that I shall try, then I will not withhold my hand, but do the best that is within my power. If the class votes me down, I will have every assurance that my original judgment was good and no one will be injured in any manner by the vote. If the class votes me in, it will not necessarily change my conception of my powers but it will be an indication to me that the Lord wishes me to attempt the duties, and if I am not able to discharge them as creditably as I would like, the very humiliation connected with my failures may work

a greater blessing for me than I would be able to choose for myself. Furthermore, it may work a blessing for the class in that they will have learned how to choose better the next time. Such a course, finally pursued by the brother, did, we believe, retrieve for him the blessing which his former course of conduct would have lost him. The only means for ascertaining the Lord's will under the circumstances was not to consult his own choice, but to submit to a vote.

Suppose an experience of this kind: Some good but tactless brother in a testimony meeting says to himself: There are few here who are capable of giving a testimony as good as mine. I therefore feel justified in taking more than my share of the time; for while I am talking the time is at least not being wasted by someone incapable of expressing himself. The brother gets up in the meeting and consumes an entirely disproportionate amount of the time. Of course, the leader should not usually permit such a transgression upon the rights of others but, assuming that he did, the brother who disregarded the Golden Rule in this respect might be perfectly honest in his own heart about the value of his usage of the time. He might be conceited, it is true; but he might be honest.

While he is thus expatiating some other brother might sit in the group and say to himself: I am sure I would never do any such thing as that as long as I live. He might be speaking the truth; perhaps he would not thus encroach upon the rights of others. But his motive for avoiding such conduct might not be either pure love for the brethren or a keen sense of justice and right toward them. It might simply be due to a sharp discernment of the fact that such conduct would bring upon him such criticism as he was even then leveling at the less considerate brother. While the *conduct* of such an one would be much more admirable and much more conducive to happiness on the part of the other friends present, his *motive* might not be any better in God's sight than that of the other brother. The motive of the one in that instance would be pride; the motive of the other would be vanity. Neither would be humility.

DISCERNING THOUGHTS AND INTENTS

No one can surely discern for another his motives

in these matters; nor is it necessary to do so. The responsibility lies with each one; and it is for each one to get behind the scenes in his own heart, find out what is going on, and why. It is not a hopeless task, though it would be hopeless if we depended upon our natural qualifications to accomplish it. In the book of Hebrews we read that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner of the thoughts and intents of the heart*". (Hebrews 4:12) The standards set before us in the Scriptures are so clear that if the spirit-illuminated mind honestly considers them it will be possible to discern whether our conduct emanates from the soul (the natural being and its inclinations) or from the spirit—the new will, and the new mind which it has been gathering about it. The same thought is expressed in other language by the Psalmist: "Wherewithal shall a young man cleanse his way? By taking heed thereto *according to thy word*". (Psalm 119:9) It is by a rigid examination of our conduct in comparison with the standards for conduct set up in God's Word that we are able to discern and, discerning, to cleanse ourselves of those things which do not conform to his will.

"I will clothe her priests with salvation", is the promise of reward for such as wear the garment of humility with faithfulness throughout their present life. But "His [Christ's] enemies will I clothe with shame".—Psalm 132:16, 18.

"To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own.
To yield with such a happy art
That no one thinks you care;
Yet say to your poor, bleeding heart,
How little you can bear.

"Ah, 'tis a pathway rough to choose,
A struggle hard to share;
For human pride would still refuse
The nameless trials there.
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this?"

ON BROTHER RUSSELL'S WILL

DEAR BROTHER RUTHERFORD:

In view of the stress placed by certain brethren upon the importance of Brother Russell's will, I have had it in mind for some time to write you regarding a conversation between Brother Russell and myself in 1900. I have naturally hesitated to make mention of this matter, because my statement must rest upon my unsupported word. However, certain brethren will recall that I made mention of this incident before Brother Russell's death and before his will came into controversy.

During the General Convention at Seattle in 1900 Brother Russell and I, with several other brethren, made a side trip to Everett, Washington. Brother Russell has on several occasions discussed with me the various sittings at headquarters. On this trip the conversation turned upon the Henningses and McPhail trouble, then before the church. In the discussion Brother Russell said: "I have made three wills and everyone whom I have named turned against me and went out of the truth". This circumstance is deeply impressed on my mind, for I replied: "Brother Russell, if this is the effect your wills have, please don't ever name me". He cited several examples, mentioning the names of those involved in the 1907 and 1908 sittings.

He explained that he made these wills not knowing just what the Lord's will might be concerning him and he desired to leave matters in the best condition possible to avoid confusion. He then said: "I have made my last will," and explained that after his previous experiences he would now let the Lord work out these matters as he saw best, plainly implying he would make no changes.

Hence, when his will was published, I was not surprised to find it practically as first written, notwithstanding that changed conditions would seemingly have warranted changes or modifications in some of its items. When the controversy was raised over the application of its terms by these brethren their arguments had little weight in making my judgment as to the merit of same. While no doubt conscientious, in my opinion they did not have Brother Russell's mind upon the issues involved.

While the cares and responsibilities of the harvest no doubt rest heavily upon your heart, the Lord is in the yoke with you and he makes the burden light. Then, too, the sympathy and prayers of all the Israel of God are yours, so "be strong and very courageous".

With sincere love toward all at Bethel and everywhere, I am
Your fellow servant, W. A. BAKER.—*Pilg.*

THE GOLDEN AGE



THE second number of THE GOLDEN AGE has been issued and like the first is full of matter interesting to Christians and non-Christians. Its appearance is not all that might be wished, but it has been found very difficult to get it issued at all, due to the strike among the printers. Doubtless the god of this world will put all the obstacles in the way possible; but so long as the Lord wishes the message to go forth in the printed page we may be sure it will get out in some shape.

Some have been disappointed with the cover appearance, expecting a more elaborate or gaudy cover. We note, however, that there is a great contrast between THE GOLDEN AGE and other magazines, and this contrast alone would attract the attention of many. A colored cover would increase the cost almost double, and would preclude the issuing of the magazine for the subscription price now charged for it. It is deemed therefore more important to get the reading matter before the people than to attract them merely by the cover. We believe when the people observe the table of contents and read some of the articles, particularly those pertaining to the times in which we are now living, that their interest will be increased and they will wish to subscribe. The purpose for which the magazine is issued will appeal to the public, and those soliciting for it do well to study carefully the salutatory appearing in the first issue and emphasize the purpose for which the magazine is published.

From every part of the country the classes report the completion of their organization and the fact that they are awaiting supplies in order to begin the work. The printer's strike has greatly interfered with getting out the necessary subscription blanks, receipt cards, etc. Hence the friends have not been supplied with these that they might proceed with the work. However, the subscription list to THE GOLDEN AGE now is about 20,000; and we may well imagine that, after the workers begin in every part of the country, the subscription list will rapidly climb. In almost every instance where someone has read a sample copy and has then been solicited a subscription has been obtained. Up to date, however, very few sample copies could be issued. For the present friends will have to content themselves with canvassing with their own copy which they receive through the mail. As soon as possible sample copies will be issued and sent out to be used as suggested. Almost all subscriptions up to this time, however, have been taken without a sample copy, and the interest that the public manifests in THE GOLDEN AGE magazine is indicated by some excerpts from letters following.

ENCOURAGING EXPERIENCES REPORTED

"I have already taken twelve subscriptions," writes a brother, "from my acquaintances where I work. I

feel sure that the Lord is going to bless the work. I took eight subscriptions in eight hours and did my other work besides. When I explained what THE GOLDEN AGE is, they stated, That is just the kind of a magazine I want. One old man said he would stop all of his other magazines and take THE GOLDEN AGE."

Another writes: "A Brother at Cedar Point Convention remarked to me that he believed the work of THE GOLDEN AGE was of the Lord and that the Lord would go ahead and prepare the people for it, and I have found it so. I canvassed ten of my fellow workmen and received nine subscriptions, and an additional one later which came through one of the nine, and all of this before either one of them even saw a copy of THE GOLDEN AGE. In my two years experience in colportage I have never found anything to sell as readily as THE GOLDEN AGE, and it is just what the awakened people of today want, and they eagerly subscribe for it. We find that, while there is a great cry and noise about no money, it is almost as easy to sell the Volumes with the GA for one year. The people seem to feel that the price for the GA is phenomenally cheap."

Another says: "Our experience of late shows a marked tendency to make study take the place of the church and lyceum, since no real food is to be had in them. Likewise, nearly every thinking person is looking for a Biblical climax in human affairs, but know not which way is right."

Subscription blanks and receipt cards are now being mailed out to the various classes and work generally will begin immediately. We advise all the friends to take the copy which they receive through the mail and exhibit it to those whom they canvass. Read carefully the sample canvass given in the booklet mailed to the class secretary, and if you have not a copy of this booklet apply to the class secretary and ask him to let you have his, or take a copy of the canvass. Study well the contents of the magazine so as to be able readily to call attention to the important points.

We strongly recommend that the pilgrim brethren at every public meeting mention the fact that THE GOLDEN AGE magazine now published in the city of New York, and issued every other week, is the only magazine on earth that attempts to explain the present-day events in the light of divine prophecy and that enables the student to determine the importance of the time in which we are living, and to foreshadow the immediate future; that this magazine is published for the benefit of the people, that they might have a clearer vision and understanding of the times in which we now are, and hence it is issued at a very low cost in order that everyone may have an opportunity to avail himself of it. Then recommend that anyone who desires to subscribe, or even see the magazine, might leave his name and address with the ushers.

THE BRIGHTER, BETTER DAY

I am waiting, ever waiting,
For the brighter, better day,
Just beyond the clouds and shadows,
That surround my lonely way;

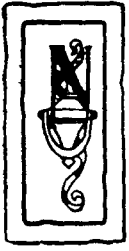
For a day of light and gladness
Such as earth has never known,
When in equity and justice,
Christ shall reign on David's throne.

GETHSEMANE—WATCHING AND PRAYING

— DECEMBER 7.—MARK 14:32-42. —

EIGHT APOSTLES LEFT, THEN THREE MORE—OUR LORD SORE AMAZED AT THE REALIZATION OF WHAT WAS BEFORE HIM—HIS POWER TO SUFFER MUCH GREATER THAN OURS—JESUS DEPENDENT ON HIS OWN RIGHTEOUSNESS—"COULD YE NOT WATCH ONE HOUR?"—FACING THE CHARGE OF BLASPHEMY.

"Watch and pray, that ye enter not into temptation."—Mark 14:38.



ONE can thoughtfully read this lesson of our Lord's dark hour in Gethsemane, and his "strong cryings and tears unto him [the Father], who was able to save him out of death" (Hebrews 5:7), without feeling that there is something thoroughly incorrect in the idea so prevalent among Christian people that our Lord Jesus was his own heavenly Father, Jehovah. It would surely have been a pretense, a mockery of prayer, for him to supplicate as here represented, unless it were true also that instead of being in any sense the Father, he was simply what he claimed to be, the Son, the sent of God, the only begotten of the Father, the firstborn of all creation, the beginning of the creation of God. (John 10:29; 1:14; Colossians 1:15; Revelation 3:14) There is absolutely no other standpoint from which the language of our Lord and the apostles and his course of conduct are reasonably interpretable.

After leaving the upper room, where the Passover Memorial was instituted, our Lord and his disciples went to the Mount of Olives, to an orchard there, known as Gethsemane—the name signifying "oil-press place", probably because olives were there pressed and the oil extracted used both for light and for food. One of the Evangelists speaks of it as the "garden of Gethsemane", but the word garden, as used in olden times, corresponds more nearly to our word orchard; it was not a flower-garden. There is a small enclosure now on the side of Mount Olivet, about 150 feet square, which is reputed to be the place of our Lord's agonizing prayer. It contains eight very old and very gnarled olive trees, and whether the exact spot or not, it represents it sufficiently well.

SPECIAL LOVE, SPECIAL RESPONSIBILITY

Our Lord probably had two reasons for going forth as he did that night. First, realizing that he would be arrested by the traitor Judas and the band he would bring, our Lord probably did not wish to bring commotion or trouble upon the friend who had so kindly permitted him the use of the upper room. Secondly, he desired the still quiet of midnight, out upon the hillside where he could be alone with God, to pour out his soul in prayer and obtain the strength necessary for the ordeal at hand. In harmony with this last thought, we find when our Lord reached the entrance to the orchard he left eight of the disciples there, as an outer guard, so to speak, or as pickets, to give notice; and took with him the same three disciples whom he had specially honored on other occasions, Peter, James, and John: Peter, the bold and impulsive, James and John, the so-called "sons of thunder"—the three most courageous, most zealous, most earnest, of his disciples. These he wished to have nearest to himself in this time of anxiety. And yet, on this occasion, he desired to be still more alone in his prayer, for even these truest friends could not appreciate the situation: "of the people there was none with him". Hence he left these and went a stone's throw further, where he prostrated himself upon his knees, with his face to the earth, as the various accounts show, and thus, alone, he communed with the Father.

The different accounts of our Lord's experience on this occasion, grouped together, show us that mental anguish seemed to come upon him here with a force and poignancy he had never before experienced, and that the load became increasingly heavy—"sorrowful even unto death," a sorrow which almost crushed out his very life, says Matthew. Mark says (14:33) that he was "sore amazed", as though the sorrow had come upon him unexpectedly, as though he were bewildered. Luke, who was a physician, says that he was "in an agony", a contest, a struggle, the language used in the Greek implying a struggle of increasing force and severity, so that "his sweat became as it were great drops of blood"; and this bloody sweat is not unknown to physicians today, although very rare. It marks an extreme tension of feeling—sorrow nigh unto death. Prof. Tischendorf shows that this account of our Lord's bloody sweat is not found in the Vatican MS. No. 1209 and that although it appeared in the original Sinaitic MS. it was crossed out by a later critic. The passage is therefore doubtful, or at least questionable.

DELICATELY STRUNG BUT MIGHTY

Infidelity has suggested that this account of our Redeemer's sorrow, tears and prayers, attests his weakness. They argue that there have been many martyrs of various religions who have faced death with boldness, stoical firmness, sometimes with smiles, and that this account shows Jesus to have been cowardly, and inferior instead of superior to others. But there is a philosophy connected with the matter which they seem not to grasp. There is a dullness and numbness connected with fallen, degraded, coarse manhood that can regard pain and death with indifference,—which permits them either to undergo it themselves without great emotion, or to inflict it mercilessly upon others without compassion. We are glad that Jesus was not one of those cold, stoical icebergs, but that he was full of warm, loving, tender feelings and sensibilities; and that we can realize consequently that he is able to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than any other human being. He must have felt keenly the conditions under which he had placed himself, in laying down his life on our behalf; because the more perfect the organism the more sensitive and high-strung the feelings, the greater the capacity for joy and the greater the capacity for sorrow; and our Lord being absolutely perfect must have been immeasurably more susceptible to the influences of pain than others.

Besides this he had a perfect life, unforfeited, and knew it, and realized that he was about to part with it; while others of the human family possess only a forfeited or condemned existence and realize that they *must* part with this sometime anyway. It would therefore be a very different matter for our Lord to lay down his life than for any of his followers to lay down their lives. Supposing 100 to represent perfect life, our Lord had the full one hundred units to lay down, while we, being more than ninety-nine-hundredths dead, could at most have only the one-hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer anyway, would therefore be a very different thing from the clear knowledge which our Lord had, based upon his experiences with the Father "before the world was", and the realization that the life he was now about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

SELF-EXAMINATION AND PRAYER

There can be no doubt that this thought of the extinguishment of life was an important factor in our Lord's sorrow. The Apostle clearly intimates it in the words (Hebrews 5:7), "Who in the days of his flesh... offered up prayers and supplications, with strong cryings and tears, unto him who was able to save him from death, and was heard in that he feared"—on account of his fear. Intent continually upon doing the Father's will, day by day had passed in self-sacrifice, until now, in a few hours, the whole would be complete; and the thought of this brought with it another thought, viz.: Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him, a resurrection from the dead?

Had he failed in any particular to come up to the exact standard of perfection his death would have meant extinction; and although nearly all men fear extinction, none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had knowledge of his previous glory with the Father before the world was. For him the very thought of an extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force before this hour. It was this, therefore, that bore down upon him now so heavily as an astonishing sorrow unto death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the heavenly Judge thoroughly acquit him whom so many were disposed to condemn?

After praying awhile he went to the three disciples in whom he had greatest confidence, and who, more than any others, were his tried and trusted companions, but he found them asleep. Luke explains that their sleep was the result of

sorrow. The night and its lessons had been impressive; the memorial supper, which they did not fully understand, nevertheless left a weight of sorrow upon them, as the Master had intimated that it represented his death, and had further intimated that one of their number would betray him. The reaction from the sorrow brought a measure of stupor. Very gently our Lord upbraided them: "Could ye not watch with me one hour? Watch and pray lest ye enter into temptation." It is not merely that you need to watch on my account; you need to be in a watching attitude on your own account. An hour of severe trial is upon us all; watch and pray lest ye fall in this evil time.

THIRD PRAYER AND COMFORT

Then our Lord went to pray again. We are told that his prayers were in the same words; that is to say, that the same sentiments were expressed; and again a third time similarly: the one matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, that having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection? In answer to his petition a heavenly messenger was sent to comfort him, to assure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace; and that he brought assurances that our Lord's course had the Father's approval, and that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band he was the most calm and self-possessed of all; when before the chief priest, Caiaphas, it was the same way; when before Pilate the same; when crucified, the same; he had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor, and immortality were his, and now he could pass through any ordeal.

The Scriptures assure us that our Lord was tempted in all points like as we (his brethren) are, and we see in this his experience in Gethsemane an illustration of one of the most severe trials which come to the Lord's people. It would seem as though the adversary at times attempted to discourage us by making us think that the trials and difficulties of the "narrow way" of sacrifice will be all unavailing anyhow, and that we might as well give up. When such thoughts come to those who are earnestly and faithfully seeking to fulfill the conditions of their consecration vows they constitute one of the severest trials that could overtake them; if they have given up this world and its affections, hopes, aims, desires, exchanging all these for the heavenly, then anything which seems to becloud the heavenly hopes, leaves them in a darkness more utter, more dense, than they could have known had they never seen and appreciated the glorious promises. And what course should we pursue at such a time? We should follow the example of our Lord, and seek the Father's face, anxious to know whether or not everything is right with him; anxious for some assurances that while the world may hate us, and say all manner of evil against us falsely, we still have his approval; anxious for some fresh assurance that it will be well with us, that the Lord will grant us a part in the better resurrection to life eternal.

But while we draw this correspondence between our experiences and those of our Lord we should not forget that there is an immeasurable difference; that we are of the dying and ninety-nine-hundredths dead already, and that therefore we cannot so fully appreciate the meaning of death nor the meaning of life eternal; and besides all this we have the example of our Lord, and the further assurance that our share in the first resurrection is not to be attained through perfection of our own, but through his perfection, provided we shall have attested to the Lord our full loyalty of heart, of intention, of will, however imperfect the results of our efforts to glorify him in our bodies and spirits.

The Evangelist records that our Lord prayed: "Father, if it be possible, let this cup pass from me".

HIS THE BITTER CUP

Here, then seems to have been the center of his thought: I shall be esteemed of all my countrymen as forsaken of God, and as accursed of him; I shall die as a blasphemer, as a malefactor; whereas my every sentiment is, and has always

been, fealty, loyalty to the Father. This, we believe, was the special feature of our Lord's anxiety, called the "cup" of sorrow, which he wished, if possible, might be removed. We believe that he knew his death to be necessary, unavoidable, as he had many times informed his disciples; but that it was this ignominious form of death, "even the death of the cross," that staggered him; for it not only bespoke shame and misrepresentation before the people, and those whom he loved and to whom he sought to do good, but it carried with it also the thought that he was accursed of God; and if he were really accursed of God he could have no hope for a realization of the glorious promise of a resurrection. But when assured through the angel that he would not be actually accursed of God, even though he would for a time take the place of the accursed Adam and be "made a curse for us", his race, then even the cross and its shame could be endured with fortitude.

In the case of our Lord and the apostles we see illustrated the value of watchfulness and prayer in the dark hour of trouble. Our Lord followed the direction he gave to the disciples: he watched, he prayed, he got a blessing, he was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered, bewildered;—and one of them, the very strongest of them all, who boastfully had said a little while before, "Though all men forsake thee yet will not I," was so overpowered by his surroundings, and so weak through lack of the very strength he should have obtained through watching and prayer, that he denied the Lord with profanity.

Whenever we find the Lord's people attempting to live a life of holiness and consecration, yet ignoring the injunction of our Lord to watch and pray, we know that they are unwise; and that however much they may be virgins, pure ones, they are foolish; they cannot hope to gain the victory over self and sin and the adversary, single-handed, alone. If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications with strong cryings and tears, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith which is able to strengthen us as good soldiers to endure any and everything in his name and service. Those who seek the Lord earnestly and in prayer are as sure to receive a blessing as was the Lord Jesus himself; and although there will not come to them the same kind of heavenly messenger to comfort and encourage them, nevertheless a heavenly messenger of another kind will surely be sent. It may be in the person of a fellow-disciple, able to enter into and sympathize with us in our trials and difficulties, as none of the apostles could sympathize with our Lord or assist him. Or it may be that the messenger sent will be one of the apostles themselves, through the many gracious words of inspiration which God has communicated to us through them in his Word. But however the strength may come, it must be the assurance, not of men nor of angels, but of God, that we are pleasing and acceptable to him,—and that we may claim and expect the exceeding great and precious things which he has in reservation for them that love him.

LEST YE ENTER INTO TEMPTATION

So to speak, we are now in the hour of trial which cometh upon the whole world to try them. The present is represented in the Scriptures to be "the hour of temptation" or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord's true people, fully consecrated to him. It is the hour, therefore, in which we, like our Lord, should be seeking the Father's face to receive the full assurance that we are his, and that he is ours; and that we may rely confidently on his strength to carry us through this time. It is the time in which we are to make sure, as we sometimes sing:

"Oh, let no earth-born cloud arise
To hide thee from thy servant's eyes."

It is a time in which those who neglect the Master's words, "Watch and pray, lest ye enter into temptation," will be sure to enter into temptation, and be tolerably sure to fall therein. And the fall will be severe,—and even though, like Peter, they should afterward be recovered out of it, it will be with weeping.

Shall we not, then, more and more remember and put into practice, in every home in which **THE WATCH TOWER** is a visitor, these words of our Lord, "Watch and pray, lest ye enter into temptation".

DELIVERED UNTO SINFUL MEN

— DECEMBER 14.—JOHN 18:15-27; 19:25-27. —

PETER AND JOHN FOLLOW JESUS TO THE HIGH PRIEST'S HOUSE—SOME ASHAMED OF JESUS—PETER IN DANGER—HE IS SIFTED, BUT NOT OUT—THE STRANGE EXPERIENCES OF THE NIGHT—MIXED MOTIVES—THE MASTER'S LOOK—PETER'S FAILURE ALONG THE LINE OF HIS STRENGTH—THE SEVERAL MOCK TRIALS—JESUS CRUCIFIED, PROVIDES FOR HIS MOTHER.

"God so loved the world, that he gave his only begotten Son."—John 3:16.



ALTHOUGH most of the disciples fled when Jesus was apprehended in the garden, John's account tells us that John and Peter followed at a distance. Their deep interest in the Master would not permit them to go to their lodging places; they must keep him in sight and know how things would go with him to the very last. They were powerless to assist him against such great odds, and in the face of his own refusal to be assisted; but they were not powerless to love him still. John, it seems, was somewhat acquainted at the high priest's palace (indeed tradition has it that he was a relative), and he readily gained entrance, not only for himself but also for Peter.

But these favors and privileges became tests to Peter, and led to his denial of the Lord; and so it is with some of the Lord's people of today. When they are by themselves, or with others of like precious faith, they are bold and courageous to confess the Lord and to serve him, but if perchance they get into palaces or among the servants and officers and high priests of churchianity they are ashamed of the Master and fear to confess him, lest they should be cast out of the privileges enjoyed in the society of those who have not yet recognized the truth. Far better would it have been for poor Peter had he openly declared: "Yes, I am one of his disciples; and since I presume that none such are wanted here I will go away". Such a course would have kept the road clear for him. John was known to be one of Jesus' disciples but apparently when he recommended the admission of Peter he did not explain who he was; quite possibly John had in mind the protection of Peter from any identity with the impetuous ear-cutting in the garden.

EARTH'S HONORS A SNARE

Peter's failure to take the proper course brought him later to a still more trying situation, when a kinsman of the man whose ear he had cut off asked him point blank the question: "Did I not see thee in the garden with him?" The situation was getting very embarrassing for Peter. It was now more than a question of leaving the fire and the privileges of the high priest's court; it was now a question of his identity as the one who had defended Jesus with a sword, and hence a question of his own possible arrest and trial at the same tribunal with his Master. One false step leads naturally to another; to declare now for Jesus would have been a public testimony that he was a liar. This would have been the truth, but a very embarrassing truth to admit. It might have led to his apprehension, so Peter concluded that in self defense he must not only repeat the lie already told, and again deny his Master, but must make the matter stronger before his accusers by cursing and swearing. Perhaps he thought that this lapse into the uncouth language of the fishing smack would tend to divert the attention of his audience from the real issue.

Poor Peter! Truly, as our Lord had told him, Satan had desired to have him, to sift him, and surely he was being severely sifted at this time. It seems almost a miracle that he recovered his balance and repented and found forgiveness for his sins. It would seem that our Lord's prayer on his behalf operated through his previous announcement to Peter of this denial; for after he had thus denied, and after he had noticed the cock crow, Peter remembered the Lord's words: "The cock shall not crow, till thou hast denied me thrice". With feelings better imagined than they can be described, Peter hastily left the high priest's courtyard, now of his own accord, going out into the shadows of early morning, that he might weep bitterly and, doubtless, entreat the Lord's forgiveness.

The last hour or two had been very strange to Peter. Earlier in the night the Lord had asked the disciples how many swords they had among them; the answer was, Two. One of these was in Peter's possession. What could the Lord mean but for them to use those swords at the proper time? Peter could not then see that those swords were merely to emphasize the fact that our Lord's submission to arrest was voluntary. When the time came for the use of force in the defense of his Master Peter was very prompt with the sword.

Doubtless he thought he was doing just what would please his Master. But no: he was rebuked and humiliated before the whole company. What could it all mean? But, at all events, he would keep as close to his Lord as he could. There were probably mixed motives in his denial of Jesus, first, the desire for personal safety and, second, a desire to be near Jesus. Quite possibly he figured that hiding his identity would keep for him the privilege of being near the Lord and of being of some possible service. Fear for his personal safety could hardly have been the sole motive, because he could have gone elsewhere in the first place and been in safety.

THE LOOK OF LOVE

Luke's account of this same night, after telling of Peter's three denials, says: "And the Lord turned and looked upon Peter" (Luke 22:61). What may we suppose was in that look of the Master? Was it a look of disappointment? That would hardly be the proper word, for our Lord had known of the deflection beforehand. Was it a look of contempt or bitterness? No: the perfect balance of Jesus as a perfect man, to say nothing of his vantage ground as a new creature, would preclude such an exhibition of weakness. Was it a look of reproach, or even reproof? We are inclined to think not. Most likely it was simply a look of ineffable love, tinged with pain. That look may be safely termed the turning point in Peter's life. What had he done! Shown himself ashamed of the Lord whom he had sworn to defend and not forsake? The next few days must have been freighted with scrupulous self searching, with a minute review of the last three years and a half of his extraordinary experiences.

There is a lesson for us in the fact that Peter's failure was along the line of his strength. He was naturally courageous, and had boasted of it, and yet failed for lack of courage. The words of the Apostle Paul, "When I am weak, then am I strong," imply that he who feels himself strong is really weak, as in Peter's case. Would it not be wise for us all to learn to guard our supposedly strong points of character, remembering that we have a wily foe? We are to realize our weakness, our vulnerability at any point, except as we keep watch on every side and rely upon the great Captain of our salvation to assist us.

John does not tell the whole of the story; he omits reference to Peter's cursing and swearing. His love for Peter evidently influenced him to omit that portion of the narrative not absolutely necessary to confirm the Lord's prediction. The account of the cursing and swearing is given by Mark, whose Gospel record is supposed to have been indited by Peter himself. Mark being in a large measure Peter's amanuensis—Mark 14:66-72.

DENIED JUSTICE AND JUDGMENT

Without wishing to bear unduly upon Peter's shortcomings in this connection, we cannot pass without calling attention to the strong contrast which our Lord's course of extreme faithfulness exemplifies. Had our Lord possessed the slightest inclination to turn aside from his course of sacrifice, he could have found human justification in this failure of Peter's. He might have said to himself: Here is Peter, the oldest of the apostles, the one among the three specially favored ones from whom might reasonably be expected the greatest fidelity. Furthermore, these three were the most favored of the twelve; the twelve had the most advantages of the whole Jewish nation; the Jewish nation was the most favored of all the nations of earth—if Peter would do a thing like that, what would the rest do under stress? But our Lord had made his contract not with Peter, not with the twelve apostles, not with the Jewish nation, but with Jehovah. And he purposed to carry out his covenant whether anyone got the benefit or not; that had no bearing on his own faithfulness.

Jesus was examined by the high priest. That functionary, however evil and murderously disposed at heart, felt bound to preserve at least the forms of justice, although from other parts of the record we know he and his associates among the priests and Pharisees had already determined that Jesus must be put to death, because his influence among the people was inimical to their own—because his teachings cast theirs into the shade and exposed their hollowness, bigotry, and hypocrisy. Our Lord answered the high priest's question

with these facts in view; refusing to make any specific explanations, he merely referred to his teachings, appealing thus to his rights as a Jew. His answer was a perfectly proper and legal one; he had been arrested without just cause and the judge was now seeking to find a cause. Our Lord merely pointed out that the cause for the arrest must be shown to have been something which preceded the arrest. It is not legal to arrest a man and then get him to say something to be used as a basis for his prosecution.

PLEASED THE LORD TO BRUISE HIM

There are some who, we fear, would find fault with our Lord for his answer. They seem to think that he should have shown more deference to the officers of the law, etc. He should have been ingratiating in his efforts to explain everything and, if necessary, tell even more than he knew. But our Lord did not do this. Yet, even though he knew it was a conspiracy against his life, Jesus was not discourteous to the Court but merely reminded him that it was part of the duties of the legal machinery to provide the indictment ahead of the arrest; the responsibility in no wise rested upon our Lord to furnish them with an indictment. When Jesus replied, an officer struck him with the flat of his hand.

It is not necessary for us to suppose that the officer who struck Jesus with the palm of his hand, and reproved him for supposedly improper language toward the chief priest, was intentionally unjust in the matter. Rather we may suppose that, influenced by his desire to appear zealous in support of the high priest's position and judgment, the occurrence accentuated his mental unbalance as a fallen man and led him to imagine evil where none existed. This circumstance, however, gives us the opportunity for discerning just what our Lord meant by his expression in the sermon on the mount: "Whosoever shall smite thee on thy right cheek turn to him the other also". (Matthew 5:39) Our Lord did not literally turn the other cheek to the man and ask him to smite that also; nor did he even receive the smiting in silence. He was not willing that his good conduct and proper language be evil spoken of without at least a proper endeavor to correct the matter. Hence, he asked his smiter to point out wherein he had spoken evil, and suggested to him that if he could not point out the evil he should acknowledge his wrong in having improperly smitten for an evil which could not be pointed out.

In the light of this illustration the Lord's people are to understand the command, to turn the other cheek, to mean simply that they are not to resist evil with evil; rather, they are to receive more evil than to return it in kind. On the contrary, however, they are to resist evil with good; they are to expostulate with evildoers as the Master did, endeavoring with kindness and gentleness to have them see the right and the wrong of the questions in dispute.

"HE PUT HIM TO GRIEF"

It would appear that our Lord's trial by the Jews was rather formalistic. First, there was the initial hearing before Annas, the real high priest, but who was too old to fulfill all the duties of the office. He sent Jesus, bound, to Caiaphas, the acting high priest and the one having the Roman appointment. This preliminary trial was probably between two and three o'clock in the morning, after the members of the Sanhedrin had been summoned from their homes. It was more in the nature of a sitting of the grand jury. It was illegal to try a person at night; but at this session they merely determined what charges they would prefer against Jesus at the formal sitting at daybreak. Then came the trial before Caiaphas as the day broke, in mockery of their own darkness of heart and mind to the real principles of justice. Jesus was accused of blasphemy—the charge of all charges furthest removed from the facts—and condemned to die, or rather, to be worthy of death, for the Jews had evidently very limited powers of carrying out the death sentence, without the consent of the Roman government.

This Caiaphas before whom our Lord had his second preliminary hearing and also his ecclesiastical trial, was the same Caiaphas who a short time before had declared: "It is expedient for us that one man should die for the people and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only,

but that also he should gather together in one the children of God that were scattered abroad."—John 11:50-53.

Here is an illustration of how a great truth may be seen from two opposite standpoints. The prophecy of Caiaphas was strictly true, in strict accord with all the declarations of the Lord's Word, and was sent through one of the channels which the Lord had been in the habit of using (the high priest's office); yet the person occupying that office, being out of heart harmony with the Lord, was out of harmony also with the various features of God's plan, and he became an instigator and coöperator in an illegal work which, nevertheless, was working out in harmony with the divine foreknowledge and program.

There is a lesson in this also for all the Lord's people in respect to every feature of God's truth. It is not sufficient that we see certain facts; it is necessary also that we be in heart harmony with the Lord, else we might, like Caiaphas, aid in fulfilling the Lord's plan, but, taking the wrong position, may be bringing ourselves, with others, under a curse while still cooperating in the fulfillment of the divine plan. Let all who are of the light and who have received the truth, seek more and more to walk in the light and in the Master's footsteps, carefully avoiding the faults which we see illustrated in this lesson.

OPPRESSED AND AFFLICTED

It was necessary or desirable for the ecclesiastical court to have the sanction of the civil power in the matter of Jesus' death, and now for the ratification by the Roman governor. What would they tell Pilate, the Roman appointee for Judea? They realized that the charge of blasphemy would seem like child's prattle in his ears. Suppose someone did speak slightly of Jehovah; were there not many other gods besides? This would have probably been his thought on such a question. So they conjured up a charge of treason against Jesus. Pilate knew that this charge was false and he parried with the infuriated mob for some time. Wishing to be rid of the unpleasant piece of business, he took advantage of a technicality when he heard that Jesus was a Galilean, and sent him and his case over to Herod, tetrarch or ruler over Galilee, who happened to be in the city at that time. Herod had heard much of Jesus' power to work miracles and wished to see him perform, but Jesus would not do anything, or even answer King Herod's questions. To do so would have been to use a powerful weapon in self defense and he knew that his hour had come. Failing to have his curiosity satisfied, Herod caused Jesus to be mocked and arrayed in a gorgeous robe and returned to Pilate, doubtless with his compliments. However, the deference thus shown to him by Pilate pleased Herod greatly and the two were political comrades from that day. Finally Pilate acceded to the clamorous demands of the multitude and gave the execution orders.

It was nearly nine o'clock on Friday morning, the hour of the usual morning sacrifice, when a little procession filed through the *Via Dolorosa* (way of tears) northward through the gate that led to a knoll called in Latin, Calvary. There they crucified our Lord, even as the prophets had long ago foretold. But it is elsewhere explained that Jesus' life was not taken from him without his consent—"No man taketh it from me; I lay it down of myself". There on the cross he gave himself "a ransom for all, to be testified in due time".

Around him were the scoffing and self-righteous church functionaries rejoicing in his approaching death. There were the Roman soldiers intent upon finishing the task; some were doubtless there simply in gaping wonderment; but there was one warm spot in that field of human chilliness. A tiny group of loved and loving ones was there: John, the three Marys, and Salome, probably the mother of John. Even the excruciating pain of crucifixion did not obscure in our Lord's mind the needs of others. He spoke to John in such a way that that youthful disciple understood it to be his Master's wish for him to take care of Jesus' mother. Mary was in all probability a widowed woman at this time, and Jesus being her eldest son, had been naturally her support. Jesus, the tender, the faithful, though engaged in the most prodigious and far-reaching activity ever undertaken, did not overlook his smaller opportunities and obligations. While sacrificing himself he was careful not to sacrifice others. That they must do for themselves, if they saw it to be a privilege.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Athol, Ida. Nov.	14	Colfax, Wash. Nov.	22, 23
Spokane, Wash.	15, 16	Dayton, Wash.	24, 25
Orient, Wash.	17, 18	Mesa, Wash.	27
Revere, Wash.	19	Yakima, Wash.	28
Palouse, Wash.	20	Ellensburg, Wash.	29
Latah, Wash.	21	Puyallup, Wash.	30

ADDRESSES BY BROTHER E. H. BARBER

Floral, Ala. Nov.	10	Arredondo, Fla. Nov.	17, 18
Ponce de Leon, Fla.	11	Williston, Fla.	19, 20
Marianna, Fla.	12	Lakeland, Fla.	21, 22
Altha, Fla.	13	Tampa, Fla.	23, 24
Monticello, Fla.	14	Zephyrhills, Fla.	25, 26
Jacksonville, Fla.	16	St. Petersburg, Fla.	27, 28

ADDRESSES BY BROTHER T. E. BARKER

David City, Neb. Nov.	17	Kerney, Neb. Nov.	24
Columbus, Neb.	18	Brady Island, Neb.	25
Fremont, Neb.	19	North Platte, Neb.	26, 27
Blair, Neb.	20	Sidney, Neb.	28, 29
Ravenna, Neb.	21	Alliance, Neb.	30
Grand Island, Neb.	23	Arvada, Wyo. Dec.	2, 3

ADDRESSES BY BROTHER J. A. BOHNET

Conde, S. Dak. Nov.	6	Estherville, Ia. Nov.	18, 19
Miller, S. Dak.	8, 9	Mason, City, Ia.	20
White, S. Dak.	10, 11	Waterloo, Ia.	21, 22
Jasper, Minn.	12, 13	Dubuque, Ia.	23
Yankton, S. Dak.	14, 15	Clinton, Ia.	24, 25
Superior, Ia.	16, 17	Chicago, Ill.	27-29

ADDRESSES BY BROTHER A. J. ESHLEMAN

Opp, Ala. Nov.	6, 7	Hampden, Ala. Nov.	18, 19
Andalusia, Ala.	8, 9	Bay Minette, Ala.	20, 21
Clayton, Ala.	10, 11	Mobile, Ala.	22, 23
Pensacola, Fla.	12, 13	Deer Park, Ala.	24, 25
Camden, Ala.	14, 15	Waynesboro, Miss.	27, 28
Selma, Ala.	16, 17	Silas, Miss.	29, 30

ADDRESSES BY BROTHER A. M. GRAHAM

Waukegan, Ill. Nov.	3	Gratiot, Wis. Nov.	11
Zion City, Ill.	4	Freeport, Ill.	12
Eacine, Wis.	5	Rockford, Ill.	13
Madison, Wis.	6	Belvidere, Ill.	14
Boas, Wis.	7	Marengo, Ill.	15
Milwaukee, Wis.	9, 10	Elgin, Ill.	16

ADDRESSES BY BROTHER M. L. HERR

Riverside, N. J. Nov.	10	Camden, N. J. Nov.	18
Bridgeton, N. J.	11	Wilmington, Del.	19
Millville, N. J.	12	Baltimore, Md.	20
Vineland, N. J.	13	Annapolis, Md.	21
Atlantic City, N. J.	14	Galloway, Md.	22, 23
Pomona, N. J.	16	Hagerstown, Md.	25

ADDRESSES BY BROTHER O. MAGNUSON

Medill, Mo. Nov.	12	Olay Center, Kan. Nov.	22, 23
Rutledge, Mo.	13, 14	Topeka, Kan.	24
St. Joseph, Mo.	16	Overbrook, Kan.	25
Atchison, Kan.	17	Pomona, Kan.	26
Marysville, Kan.	18, 19	Ottawa, Kan.	27
Riley, Kan.	20, 21	Lawrence, Kan.	28

ADDRESSES BY BROTHER S. MORTON

Hayne, N. C. Nov.	18, 19	Rocky Mount, N. C. Nov.	26
Fayetteville, N. C.	20	Enfield, N. C.	27
Olivia, N. C.	21	Scotland Neck, N. C.	28
Raleigh, N. C.	22, 23	Vanceboro, N. C.	30
Wendell, N. C.	24	Wilson, N. C. Dec.	1
Selma, N. C.	25	Chapel Hill, N. C.	2, 3

ADDRESSES BY BROTHER W. H. PICKERING

O Chandler, Okla. Nov.	18	Enid, Okla. Nov.	27
Paden, Okla.	19	Watonga, Okla.	28
Edmond, Okla.	20, 21	Lawton, Okla.	29, 30
Oklahoma City, Okla.	22, 23	Comanche, Okla. Dec.	1, 2
Red Rock, Okla.	24	Marlow, Okla.	8
Tonkawa, Okla.	25, 26	Chickasha, Okla.	4

ADDRESSES BY BROTHER V. C. RICE

Ft. Smith, Ark. Nov.	18, 19	Little Rock, Ark. Nov.	26
Dover, Ark.	20	Havana, Ark.	27, 28
Pine Hill, Ark.	21	Ft. Smith, Ark. Dec.	30
Hector, Ark.	22	Fayetteville, Ark.	1, 2
Appleton, Ark.	23	Springdale, Ark.	3, 4
Hattiesville, Ark.	24	Silom Springs, Ark.	5, 6

ADDRESSES BY BROTHER M. E. RIEMER

Pratt, Kan. Oct.	14	Syracuse, Kan. Nov.	22
Wichita, Kan.	16	Healy, Kan.	24
Hutchinson, Kan.	17	Emporia, Kan.	25
Nekoma, Kan.	18	Olpe, Kan.	26
Friend, Kan.	20	Winfield, Kan.	27, 28
Garden City, Kan.	21, 28	Arkansas City, Kan.	29, 30

ADDRESSES BY BROTHER R. L. ROBIE

Epping, N. H. Nov.	10	Lawrence, Mass. Nov.	17
Kittery, Me.	11	Lowell, Mass.	18
Dover, N. H.	12	Beverly, Mass.	19
Kennebunk, Me.	13	Melrose, Mass.	20
Portland, Me.	14	Quincy, Mass.	21
Haverhill, Mass.	15, 16	Boston, Mass.	23

ADDRESSES BY BROTHER W. J. THORN

Shreveport, La. Nov.	17	Winnboro, Tex. Nov.	26
Texarkana, Tex.	18	Paris, Tex.	27, 28
Birthright, Tex.	19	Sherman, Tex.	29, 30
Greenville, Tex.	20	Denison, Tex. Dec.	1
Big Sandy, Tex.	22, 23	McKinney, Tex.	2
Dallas, Tex.	25	Plano, Tex.	3

ADDRESSES BY BROTHER T. H. THORNTON

Blaine, Me. Nov.	8, 9	Harrisburg, Pa. Nov.	16
Portland, Me.	10	Lewistown, Pa.	17
Lynn, Mass.	11	McClure, Pa.	18
Worcester, Mass.	12	Northumberland, Pa.	19
Brooklyn, N. Y.	13	Williamsport, Pa.	20
Lancaster, Pa.	14	Gaines, Pa.	21

ADDRESSES BY BROTHER D. TOOLE

Haxtum, Colo. Nov.	13	Pueblo, Colo. Nov.	22, 23
Holyoke, Colo.	14	Trinidad, Colo.	24, 25
Cheyenne, Wyo.	16	Florence, Colo.	26
Laramie, Wyo.	17, 18	Basalt, Colo.	27
Denver, Colo.	19	Silt, Colo.	29
Colorado, Spgs., Colo.	20, 21	Grand Junction, Colo.	30

ADDRESSES BY BROTHER S. H. TOUTJIAN

Aberdeen, Wash. Nov.	13, 14	Sultan, Wash. Nov.	21
Tacoma, Wash.	15, 16	Pt. Townsend, Wash.	24
Seattle, Wash.	17	Burlington, Wash.	25, 26
Bremerton, Wash.	18	Sedro Woolley, Wash.	27
Puyallup, Wash.	19	Everson, Wash.	28
Everett, Wash.	20, 23	Bellingham, Wash.	29, 30

ADDRESSES BY BROTHER J. A. BAUEUERLEIN

Tamaqua, Pa. Nov.	9	Pottsville, Pa. Nov.	9
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ADDRESSES BY BROTHER E. W. BETLER

Yonkers, N. Y. Nov.	9	Tarrytown, N. Y. Nov.	9
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ADDRESSES BY BROTHER L. T. COHEN

Bangor, Pa. Nov.	9	Pen Argyl, Pa. Nov.	9
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ADDRESSES BY BROTHER E. L. DOCKEY

Newark, N. J. Nov.	9	Bayonne, N. J. Nov.	9
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ADDRESSES BY BROTHER A. DONALD

Reading, Pa. Nov.	2	Waterbury, Conn. Nov.	9
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ADDRESSES BY BROTHER A. D. ESHLEMAN

Watervliet, N. Y. Nov.	9	Schenectady, N. Y. Nov.	9
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ADDRESSES BY BROTHER G. F. FISHER

Washington, D. C. Nov.	2	Baltimore, Md. Nov.	9
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ADDRESSES BY BROTHER A. E. GOUX

New Brunswick, N. J. Nov.	9	Patchogue, N. Y. Nov.	23
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ADDRESSES BY BROTHER A. I. GOUX

Elmsford, N. Y. Nov.	9	Bridgeport, Conn. Nov.	23
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ADDRESSES BY BROTHER H. E. HAZLETT

Brooklyn, N. Y. Nov.	9	Stamford, Conn. Nov.	16
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ADDRESSES BY BROTHER W. F. HUDGINGS

Springfield, Mass. Nov.	9	Brooklyn, N. Y. Nov.	16
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ADDRESSES BY BROTHER J. H. HOEVELER

Glens Falls, N. Y. Nov.	9	Warrensburg, N. Y. Nov.	9
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ADDRESSES BY BROTHER A. H. MACMILLAN

Waltham, Mass. Nov.	23	Cincinnati, O. Nov.	30
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ADDRESSES BY BROTHER R. J. MARTIN

Providence, R. I. Nov.	9	Washington, D. C. Nov.	16
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ADDRESSES BY BROTHER C. E. MYERS

Camden, N. J. Nov.	9	Riverside, N. J. Nov.	9
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ADDRESSES BY BROTHER F. H. ROBISON

Lancaster, Pa. Nov.	9	Paterson, N. J. Nov.	23
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ADDRESSES BY BROTHER W. E. VAN AMBURGH

Washington, D. C. Nov.	9	Baltimore, Md. Nov.	9
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ADDRESSES BY BROTHER R. VAN HYNING

York, Pa. Nov.	16	Harrisburg, Pa. Nov.	16
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ADDRESSES BY BROTHER C. A. WISE

New Britain, Conn. Nov.	16	Cromwell, Conn. Nov.	16
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ADDRESSES BY BROTHER C. H. ZOOK

Fall River, Mass. Nov.	16	Newport, R. I. Nov.	16
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