

WATCH TOWER BIBLE AND TRACT SOCIETY

ANNUAL REPORT FOR FISCAL YEAR—1918

Although we cannot report as great activities in the promulgation of the truth during the past year as in previous years, we are neither dismayed nor discouraged; and we do not feel that any of the Lord's people have reason to be thus cast down. On the contrary, we are happy and are rejoicing in the Lord. We rejoice in the privileges and opportunities which have been ours. We rejoice in the trials and hard experiences which have fallen to our lot. We remember the Apostle's words that a "good soldier will endure hardness." (2 Timothy 2:3) We rejoice yet more because we realize that in all these experiences and trials we are able to recognize the Lord's hand, meting out to his faithful ones needed experiences, to teach them necessary lessons.

We rejoice still further because we have seen fulfilled before our eyes the various things which "many prophets and righteous men" have foretold and have "desired to see" fulfilled, and which the "angels have desired to look into." (Matthew 13:17; 1 Peter 1:12) Again, we rejoice because we are one year's march nearer to "Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant and to the blood of sprinkling, which speaketh better things than that of Abel."—Hebrews 12:18-24.

THE FEET MEMBERS OF CHRIST

It is a grand privilege to be in this army which has been marching upward to Zion for nearly thirteen hundred years; and although we are in the rear guard of this great army, we are not to assume that we are less necessary and our work any less essential than those who have gone before. On the contrary, ours is a glorious part. Hear the prophet of the Lord, in beautiful, poetic language, portray the part which these last faithful marchers have in the service of their King: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7, 8.

Poor, tired feet! Long have they marched! Long have they waited for this home-coming! Long have they watched for the evidences that the kingdom is at hand! And now, as they near their journey's end, the Watchers are rewarded with a vision of the glory of the King and his kingdom. The prophet describes their joy in these words: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord returns to Zion." The burden of the song is: "Thy God reigneth!"

But there is a still further reason for rejoicing; namely, that we continue to love these truths and this work, and that the Lord continues to count us worthy of his favor and to give us a part in the singing of this glad song. How grateful we ought to be for these privileges!

The unparalleled conditions in the world during the past year have greatly curtailed our work, especially for the public; and we suggest that possibly this may be the fulfillment of our Lord's words in John 9:4: "The night cometh when no man can work"; and that this text may have no reference to the work of comforting and encouraging one another, a work which is still possible for all to do.

VARIED EXPERIENCES A BLESSING

We should remember, however, that ours is not the only work which has been curtailed; for many other business and religious enterprises have been thus affected. We believe that this was all of divine arrangement, and therefore we have no complaint to make. We are glad to submit to what our heavenly Father permits; for, while our public activities have been much restricted, we believe that the Lord permitted this restraint in order that we might have more time for study and for learning lessons which we could not otherwise learn. The Lord gives his people a variety of experiences so that they may learn to "stand" in them all. As the eagle stirs up the nest and pushes the young eaglets out so that they may learn to fly, and then lends assistance by swooping beneath them and bearing them aloft again, so the Lord gives his children certain experience until they become accustomed to these conditions, measurably at ease, and then he forces them into other and harder experiences, for their strengthening, for their good. And without these experiences we could never be properly fitted for the kingdom work.—Deuteronomy 32:11-13.

We are sure that the varied experiences of the past year have been a blessing to those rightly exercised thereby. Numerous letters coming in to the correspondence department indi-

cate this; and the reports of the Pilgrim brethren agree with this. It is apparent that those classes which are co-operating most heartily with the Society in its work are in the best spiritual condition, and show a larger degree of spiritual growth.

The evidences of divine favor upon our work are too numerous and too positive to admit of the thought that the Lord is no longer recognizing or using the Watch Tower Bible & Tract Society. A few, taking this view of the matter, are not co-operating with us. It is not our mission to judge or condemn them; but it is our mission to continue our endeavor to strengthen the weak hands and confirm the feeble knees, and to say to them of a fearful heart: "Look up!" Instead of separating ourselves from the Lord's people and from the work, we should heed the Apostle's exhortation not to neglect to assemble ourselves together, but thus to do more and more as we see the day approaching.—Hebrews 10:25.

We remember that the service of the six messengers to the church continued for long periods after they had finished their earthly course. Undoubtedly this is true also of the work of the seventh and last messenger. We are convinced that the Laodicean messenger will finish the Laodicean work, which we are aware is a judgment work upon all who profess the name of Christ. The Apostle assures us that the judgment begins at the house of God (1 Peter 4:17); and it will not end until all the "judgments written" are executed. The Psalmist tells us that the honor of executing these judgments will be given to all the saints. (Psalm 149:5-9) The Seventh Messenger interpreted this to include the living and the resurrected saints.

WHAT THE WATCHES SEE

Surely the most interesting year of the harvest period is the year just past. It is almost exciting to watch the fulfillments of prophecy as they crowd one upon another, and to realize that we are witnessing the setting up of Messiah's kingdom in the earth. Many wonderful events are yet to occur ere this kingdom is fully set up; and so we look forward to other and grander fulfillments of prophecy in the year to come. We are indeed grateful for the share which our heavenly Father has given us in the work of the year just finished; and we gladly hold ourselves ready to do whatever he will permit us to do in the year to come.

Below we append a brief summary of the year's work. For several reasons it is not possible to report accurately on some things; as for instance, the number of letters sent out will exceed the number reported, because the new executive did not realize the necessity of keeping a record of the correspondence. Again, the number of STUDIES IN THE SCRIPTURES sold include only those sold by Colporteurs, and not those sent out to classes and individuals by our Shipping Department. It is also impossible even to approximate the amount of volunteer work done. On the other hand, the friends seem to have appreciated the convention privileges to a wonderful degree. Over forty conventions of a general character have been held during the year, besides probably as many more of a local character. Glowing reports have been received from all these conventions. Formerly all conventions were held during the late summer or the early fall; but now every month in the year has its conventions. Several large conventions are announced for the near future. The annual report follows:

CORRESPONDENCE DEPARTMENT

Letters received	130,754
Letters sent out	100,000

COLPORTEUR DEPARTMENT

Colporteurs in active service	225
Output of SCRIPTURE STUDIES	275,000

PILGRIM DEPARTMENT

Pilgrims in the service	101
Cities and towns visited	7,809
Public meetings held	2,131
Total attendance at public meetings	357,416
Semi-public meetings held	3,110
Total attendance at semi-public meetings	291,341
Parlor meetings held	10,848
Total attendance at parlor meetings	300,687
Miles traveled	784,295
Grand total meetings held	16,089
Grand total attendance	949,444

FINANCIAL REPORT

Cash on hand, Nov. 1, 1917	\$ 28,927.05
Donations to the Tract Fund	203,581.49
Pilgrim Service	\$43,586.00
Foreign Branches	36,470.19
Free Literature	49,782.19
Literature in storage	65,578.93

Legal Expenses	31,343.90	
Comfort Fund	10,000.00	
Deficit		4,252.57
	\$236,761.11	\$236,761.11

The above deficit has more than been made up by donations since the end of the fiscal year.

In conclusion: Let us press with vigor on, undaunted by the efforts of the adversary to hinder our work or to intimidate us to the end that we cease our efforts. Nothing can stop the Lord's work until it is completed. Therefore let us do with our might what our hands find to do as long as opportunities of service remain. "If God be for us, who can be against us?" The Father himself loveth you.

"A SOFT ANSWER TURNETH AWAY WRATH"

How many have suffered themselves and brought suffering upon others through neglect of the Lord's counsel which says: "A soft answer turneth away wrath, but grievous words stir up anger!" (Proverbs 15:1) Who cannot see that the whole world would be blest by obedience to this counsel, and that a very large proportion of the domestic infelicity of the whole world arises from a total or a partial neglect of the course here pointed out by the divine Counsellor? This familiar proverb contains excellent advice for all sorts and conditions of men. Let us meditate upon it for a few minutes.

(1) It is good policy for any one, Christian or worldly, to learn to give a soft answer, even under anger-provoking conditions. Business people study this as a matter of policy: for to them it means custom, sales, profits, wealth. In business life whoever ignores this rule is to be considered foolish.

(2) But that which is merely an outward form, policy, and often hypocritical in worldly people, is to abound much more in the child of God, begotten of a new mind. In him

it is not to be put on for policy's sake, but to be the outgrowth or fruitage of the holy spirit or disposition which rules him as a "new creature in Christ Jesus."

Any other reply than "a soft answer" is incompatible with the holy spirit of love—with meekness, gentleness, patience and brotherly kindness. If the truth must needs be spoken and if under the circumstances the truth be severe, hard, nevertheless and indeed all the more the hard thing needs to be stated as softly as possible. This evidently is the Apostle's thought when he recommends "speaking the truth in love."

Nowhere is this advice more needed than in the home circle. Each unkind, ungenerous, hard word or deed is a testimony in opposition to our professions that we are the Lord's people, begotten of his spirit. Therefore the Christian should give earnest heed to the admonition: "Put away all these, anger, malice, hatred, strife"; and in their stead put on the fruits and graces of the holy spirit of love.

THE GOLDEN RULE THE FULL MEASURE OF A PERFECT MAN'S ABILITY

"Whatsoever ye would that men should do to you, do ye even so to them."—Matthew 7:12.

No part of God's instructions to his church is more important than the Golden Rule. Through the Psalmist God declares that justice is the very foundation of his throne. Everything that he does is based upon this principle; and he has invited his people to be like himself. He desires that we should develop in our character the four cardinal attributes which he himself possesses and has illustrated to us. Many people have the thought that justice is a very ordinary quality, one which practically every one recognizes and practises; but this is not the case. On the contrary all need to learn this lesson, Christians as well as others.

No one has a right to do less than justice to any one. Therefore we should exercise ourselves continually to give others their just dues. Failure to recognize this principle is the main cause of the great time of trouble now upon the world. Justice is the very foundation principle upon which God would have his people build character, the basis upon which he is dealing with both the church and mankind in general. There is much in the fallen race of Adam that one cannot really love. In many people there is very little that would call for any response of the heart. But every human being calls for justice; and we, as the followers of Christ, are to be the foremost in extending justice to all. We are to stand up to give mankind their rights.

IMPORTANCE OF THE GOLDEN RULE

What a different world this would be if every human being would resolve to carry out the instructions of the Golden Rule! There would be no taking advantage of another, no disregard of another's interest, no endeavor to better self at another's expense. But selfishness is deeply ingrained in our natural body, and by reason of this fact even God's people fail to render absolute justice. They cannot be absolutely just in thought, word and deed. No one is perfect, and therefore no one can keep the law of God perfectly. But Jehovah has made an arrangement through Christ whereby he can deal with the church according to their minds, their intentions. If, therefore, in the spirit of our minds we are doing to others as we would have them do to us, then the blood of Jesus Christ is cleansing us from all imperfection. But this fact does not excuse us from always doing our very best.

Whoever recognizes the Golden Rule from his heart will be seeking to conform all his thoughts to that standard. He will think and speak as generously of his neighbor as he would wish that neighbor to think and speak of him. He will act as generously toward his neighbor as he would wish that neighbor to act toward him. As the days go by, this principle of doing good to others will go out from him to all with whom he comes into contact.

No matter how imperfect any of God's people may be by nature, the work of grace in his heart should continually increase. More and more the transforming work should progress, in order that he may be more and more like our Lord Jesus Christ. Whoever would make his calling and election sure to a

permanent place in the body of Christ must, as far as his heart is concerned, become an exact copy of God's dear Son, although he will not be able to attain to this glorious standard in his doings. Continually he will find it necessary to ask forgiveness for his shortcomings. But God, who knows our hearts, is pleased to see that his children are endeavoring to do the best they can, that they are seeking to grow in grace, in knowledge and in all the requirements of the divine standards. To such our Lord's statement applies: "The Father himself loveth you." He loves all who are thus trying to live up to the great standard set forth in the Golden Rule. This is the spirit, the disposition, of our Lord Jesus Christ; and the heavenly Father loves us because in us the same spirit dwells which was also in Christ Jesus.

PROGRESS IN RIGHTEOUSNESS EXPECTED

It is not enough, however, that we have started out to walk in God's ways, and that we recognize the downward tendencies of sin. The Father wishes us to watch our daily doings and to become more and more of his mind. Whoever has the spirit of God will strive to do well at all times. He will meditate on the divine character and will try to copy the attributes which make that character. Whoever is seeking to do good unto all men will surely never wish to do less than justice; on the contrary he will prefer to do more. Therefore the Apostle Paul, in speaking of the divine attribute of love, says: "Love is the fulfilling of the law."—Rom. 13:10.

What did St. Paul mean by this statement? The basic principle of the Mosaic law is justice rather than love. Justice represents the divine law at all times, past, present and future. All of God's intelligent creatures will be required to render justice; for whoever will not love righteousness will not be permitted to live everlastingly. Because our Lord Jesus loved righteousness and hated iniquity, inequity, injustice, therefore the Father highly exalted him to be the Head over the church; and because the church is learning to love righteousness and to hate iniquity, in due time God will exalt them to joint-heirship with our Lord in the Messianic Kingdom.

There is something beyond this, however; for "Love is the fulfilling of the law." The Apostle's meaning is this: When our Lord gave the church this new commandment of love (John 13:34, 35), it included everything pertaining to the Mosaic law. Whoever loves his neighbor as himself will surely wish to do that neighbor the good which he would wish that neighbor to do to him. Whoever has this love for his neighbor, and who desires to be a follower of our Lord Jesus Christ, to walk in the Master's footsteps, will appreciate the fact that it was not justice which prompted the Logos to leave the heavenly glory and to sacrifice his life on behalf of the fallen race of Adam. It was love which prompted his course, love for the Father, love to do the will of God. The Father did not command our Lord to sacrifice his life; nor does he command any one else to sacrifice personal interests for the sake of others.

THE MAINSPRING OF OUR LORD'S CHARACTER

The heavenly Father had a plan to be carried out; and if the Logos wished to fulfil the conditions attached thereto, he would receive the high reward which the Father purposed to give to the one who would accomplish the divine purpose. The fact that our Lord willingly became a propitiation for the sin of the world is evidenced in the Apostle's statement that Jesus "for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the Majesty on high." (Hebrews 12:2) Our Lord was quite willing to endure death itself, even the shameful death of the cross, not because of justice, but because of love of the Father. He had love for mankind also. Having his Father's disposition he sympathized with poor, fallen humanity; and therefore the Father wished to have human redemption come through the Son whom he loved. Thus our Lord's first reason for enduring the cross was his great love for his heavenly Father, his desire to do the will of the Father, who had sent him into the world.

God had purposed from the very beginning to roll away the curse of death which his foreknowledge had known would enter the world through Adam's disobedience. The divine plan was that after death had been in operation upon the earth for six thousand years, it should pass away during the seventh thousand, the Millennium, the foreordained time when whosoever will of mankind may return to divine favor and blessing. Knowing the divine plan for human salvation, our Lord longed to see it accomplished. His motive for doing the Father's will was more than justice; it was love. The Apostle's argument, therefore, is that if we desire to do the heavenly Father's will, as did our Lord Jesus, and thus to share with him both in the sufferings of the present time and in the glories to follow, then we must covenant to make the law of love the dominant principle of life; and love works no ill to its neighbor.

The Father does not say to the church: "You must keep both the Mosaic law and the law of love." The Apostle, however, points out the fact that the law of love includes everything along the line of justice. Love goes beyond justice in that it would lead one to sacrifice for his friends, for his neighbor and for his family. This is more than justice would require. Therefore throughout the New Testament this latter attribute is left in the background.

JUSTICE IN THE FAMILY

Many of the people of God seem to be in danger of forgetting that behind love is this greater quality of justice, not greater in the sense of being higher, but of reaching further. God requires justice. (Micah 6:8) But his consecrated children volunteer to render more than justice; they are to love even their enemies. The fact that they have given their lives in obedience to the promptings of love does not excuse them from rendering justice to all, however. Yet many Christian people do not seem to see this point. As a result we find injustice everywhere, even in the family. Christian people who have undertaken to live the life of love sometimes fail to practise justice to their own children. Is this not strange? One would think that even if there were no special covenant between themselves and God Christian parents ought to have a proper love for their offspring.

This injustice is manifested in various ways. A parent owes it to his children to do more for them than merely to bring them into the world and to put them to work for the interests of the family. He owes it to each child to provide it with an education which will give it a reasonable start in the world. He owes it to his child to see that it has a home training, a religious training, a training as to the rights of every other member of the home and as to those of others outside of the family circle. Very seldom indeed will a rightly trained child run away from home. Often it is the case that among themselves the children are not treated according to the principles of justice; and often the parents themselves fail to recognize the rights of those children who are approaching maturity, but continue to treat them merely as children.

There is another side to the proposition, also. Children are under certain obligations to their parents. The Golden Rule would say: "As ye would that your children should do unto you, do ye even so unto your parents." If every child were taught to take this viewpoint, no parent would have cause to worry as to how his child would in after years manifest gratitude for the parental love and care bestowed upon it during its infancy. Having been taught the principles of righteousness from childhood, such children would have correct ideas of justice so deeply ingrained that they would be dissatisfied with any other course than the right one.

JUSTICE IN THE CHURCH

Since justice is the foundation of God's throne, so his church is build upon the same principle. The individual members may yield their own rights, but they cannot transgress upon the rights of others. They should be as just as they can, and as loving and as attentive to the rights of others as to their own rights. They are under the new commandment: "Love one another." Love ignores many of its own rights. Our Lord's entire earthly life was a sacrifice of his rights as a human being.

While we are to deal justly with others to the best of our ability, yet we are not necessarily to look for justice from others. We should be very glad to see others act justly toward us, but we are not to insist upon having our rights. Rather we are to use good judgment in the doing of the will of God, rather than in the doing of evil or of seeking to take advantage of others. As we follow this course, we shall be cultivating the spirit of justice in ourselves. Love gains the victory over our sense of justice, not by violating this fundamental principle, but by inducing us to sacrifice or give up our just rights. So it is for every consecrated child of God to sacrifice himself in the interests of the Lord, the truth and the brethren. By so doing we are really conserving our own best interests; and thus we shall grow in grace, in knowledge and in character likeness to our heavenly Father, and be fitted for the inheritance of the saints in light, the kingdom which he has for his elect church.

If we do not learn how to appreciate justice now, we could not be fit to be associated with our Lord Jesus Christ and with the God of justice, power, love and wisdom. We must cultivate both justice and love, in order to be qualified to occupy the positions of power and influence in which we shall be able to bless all the families of the earth.

OUR LORD'S STANDARD OF LIVING

The Golden Rule was the rod by which our dear Redeemer measured his every act, the law which governed his conduct toward others while he was laying down his life on behalf of the world of mankind. Therefore it is the standard incumbent upon all who would be his disciples. All who hope to become his joint-heirs in the Messianic Kingdom are required to walk in his steps as he set us an example. (1 Peter 2:21) God has foreordained to have an elect church to be joint-heirs with his Son in the kingdom which he is to set up on this earth, and for which all Christian people pray: "Thy kingdom come; thy will be done on earth, even as it is done in heaven." But he has equally foreordained that no one shall be ultimately acceptable as members of that glorified church except such as shall during the present life become exact copies of his dear Son, our Lord Jesus Christ.

To copy our Lord's example means to follow the Golden Rule; for it was his standard of living. It follows, therefore, that whoever expects to share with our Lord in his kingdom must give all diligence to the formation of character, and that in the formation of the proper character the Golden Rule is necessary in order to develop in us not only the principles of justice, but also the spirit of love, of unselfishly doing good to others.

Since we are not all alike fallen, not all selfish in the same way, it follows that some walk much nearer to the spirit of the divine law, attain much closer to the measurement required by the Golden Rule, than do others. Yet no member of the fallen race can walk fully up to the requirements of that divine standard as long as he is handicapped by the various weaknesses of the flesh. Here it is, however, that the grace of God makes up for our deficiencies. Those who are able to follow the pattern more closely are still far from following it perfectly, and consequently need to have the merit of the precious blood imputed to them to make up for their shortcomings. Those who are still more injured by the Adamic fall, and who despite their best efforts are still further from measuring up to the grand standard of the Golden Rule, need thus much more of the grace of God to compensate for their deficiencies.

Hence the Apostle Paul declares that where sin and imperfection abound the most, there the grace of God correspondingly abounds. Consequently those who are in Christ, and who in their hearts are measuring themselves with the Golden Rule, seeking to the best of their ability to live up to its requirements, may be succeeding variously in their endeavors, from the worldly viewpoint. But from the divine viewpoint all such are reckoned as having their blemishes fully covered with the merit of our dear Redeemer's sacrifice; and therefore the righteousness of the law—its true meaning, its spirit, and the true measure of the Golden Rule—is reckoned as fulfilled in them to divine acceptance, perfectly.—Romans 8:1-4.

But it is not merely the reckoned fulfillment of this Golden

Rule in us for a day or a week or a year that constitutes us overcomers. We must walk closely in the Master's footsteps as we may be able, faithfully continuing to use his Golden Rule to the best of our ability, day by day, year by year, with continued and increasing zeal, until the Master, who is watching the progress of our development in character, shall say:

"It is enough; the character is fixed, the love for righteousness is permanently and thoroughly developed; the spirit of love is indelibly marked; and although there still remains in the flesh some traces of selfishness, yet they are faint in comparison with the original mark, and give good evidence of victory won, not in the flesh, but in the heart, the will."

GOING OUTSIDE THE CAMP

[This article was a reprint of that published in issue of May 1, 1910, which please see.]

HOW A LIVING FAITH IS DEMONSTRATED

"I will show thee my faith by my works."—James 2:18.

In the beginning of the church's history the believers were principally Jews, who had been under the Mosaic law, the law of works. Under that arrangement nothing could be a substitute for works. "He that doeth these things"—"not he that believeth"—"shall live by them," was the declaration of God.—Romans 10:5; Leviticus 18:5.

With the preaching of Christ and the conditions of acceptance as his disciples came a new line of procedure. According to this new teaching, God would not judge the church according to their works. His people had found that no human being could do perfectly; that no human being could gain the divine favor and everlasting life through any kind of works or through obedience to any law which Jehovah God might give. They had learned that because of the fall of man all humanity had come short of the glory of God. They saw that works were not sufficient to salvation, because no fallen being could do perfectly.

The teaching of the Gospel was that Jesus had accomplished the great works mentioned in the Law Covenant; that he had kept the law of God perfectly, and thus had gained as his right the reward offered by the law; and that though perfect, he had permitted his life to be taken from him; that he had laid down his life in sacrifice; and that this sacrifice of his life was to be made applicable for Adam and his race. Thus through the works of Jesus all might be exonerated from the penalty of the broken law, be justified and brought into a condition acceptable to God, notwithstanding the fact that all were unable to perform the works which the law had commanded.

In our text and its context, however, the Apostle James is making clear that the Christian's salvation by faith does not mean that no works are to be required, but that works will not be the standard or basis upon which we shall be acceptable to God. The Apostle Paul says that "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit." (Romans 8:4) "The righteousness of the law" is the real merit, the real meaning, the spirit of the law. This spirit is fulfilled in the hearts of the new creatures in Christ. These new creatures can keep this law because they have no bodies. The bodies they are using belong to the flesh; that is, they are fleshly in their nature, though they are controlled by the new creature. The flesh, being imperfect, cannot keep the law of God; but the new creature, represented now merely by the new will, mind and heart can keep that law; for it is perfect, having been begotten of God, and hence is required to keep it. Then this new creature brings the flesh into subjection, and as far as possible into harmony with the law of God.

With such a change of doctrine from that of keeping the law, where works were the ground for justification, to this new line of teaching which the apostles set forth, there would necessarily at first be some conflict in the thoughts of Christians. Some still clung, naturally, to the thought that they must be justified by works, by keeping the law, having a measure of faith in Jesus, yet thinking that they must do everything which the law requires.

The apostles seem to have had considerable difficulty in getting the matter so clearly stated that all might understand that in God's sight faith was to be the standard for judgment; that what we believe, what we determine in our hearts, is the basis of God's consideration of us, not what we succeed in doing in the flesh; and yet that this faith was not to be a dead faith, a fruitless faith, but must be accompanied by works to the extent of ability, in order that thus the genuineness of our faith might be demonstrated.

No doubt at that time there were some who would fly to the opposite extreme and say: "According to our new line of thought, all that we are to do is to believe; and we shall have everlasting life." Hence their inclination would be to think: "Oh, it makes no difference now about our works! It is what we believe, not what we do, that counts." It would appear that this realization was in the mind of the Apostle James when he wrote these words: "Show me thy faith without thy works, and I will show thee my faith by my works."—James 2:18.

Evidently the Apostle was setting forth the right principle. We are not to think of having a faith, but of not permitting it to bring forth any works in our lives. True faith will operate to the measure of ability. It is a "faith which worketh by love." (Galatians 5:6) We recognize that we have limited ability, and that of ourselves we could never do perfect works, such as God would accept; and yet if our faith in Christ is supplemented by the best works we can do, our Father will accept these as if they were perfect; for our Lord Jesus makes up our deficiency.

Some claim to have great faith. But although they talk about what they believe, yet they show no works to correspond. The Apostle James says: "You may know about my faith by the way you see me live. My works will be a demonstration of the faith I have." To make professions before the world far beyond what we are doing in their sight would be rather disadvantageous to both our influence and our usefulness. The world is not willing to credit us with anything more than they can see. If they see that we have received a new faith, a different view of God, that we profess to have come into a new relationship with him, and if they can note some effect in our life, they will probably credit us accordingly, even if they do not find us perfect. Often they will say: "We can see a great change in him since he has taken up with this belief."

Such Christians are attesting their faith by their works, as the Apostle indicated was the proper way. They are thus witnessing to their faith in the Lord, in his Word, in his promises. We quite agree with the thought which the Apostle gives, that if any one boasts about how much faith he has, but manifests no change in his daily life, his profession of religion does not amount to much. If it were true that he had such a faith, but had no works to corroborate his profession, he had better keep silent on the subject; for his statements would be discounted by those who hear his claims, and would do harm rather than good to the cause of Christ.

The proper thought for us, then, is that we should have the faith and then manifest works to correspond, that as far as possible we are to bring our lives into accord with this faith which we have and profess. Perhaps we would be safer not to profess more faith than we can demonstrate to others by our daily living. No matter how much faith we may declare that we possess, people will neither understand nor appreciate it unless we believe it. However charitable our brethren might try to be in their judgment of us, it would be better for us to say nothing about our faith unless we can demonstrate to others to some extent its genuineness. Boastfulness is not especially a characteristic of mature Christians. Surely, then, it should not be manifest in the immature. Rather we all should exhibit a humility of mind and an earnest endeavor to do the things pleasing in the sight of God, as a result of our faith in him and in the exceeding great and precious promises of his Word.

YEAR TEXT FOR 1919

The Editorial Committee has chosen for the year text for 1919 the beautiful and inspiring promise contained in Isaiah 54:17: "No weapon that is formed against thee shall prosper;

and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

THE LOVE TO BE DESIRED

"Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Pet. 1:22.

The word "Souls" in this text stands, as usual, for the being, and not merely for the physical being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives), as the effect of such purifications will be manifest in the outward life and conduct.

We purify our souls—that is, our souls are purified (have been purified if we are saints)—by obedience to the truth through the spirit; that is, to imply that it is necessary for us to know the truth; not necessarily that we know all truth, but necessary for us to know the great truth on this subject—the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in his footsteps. When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we

were accepted as new creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the truth, we have learned to love the brethren with an "unfeigned love," a love that is genuine, without pretense—not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow his leadings, are "brethren," regardless of race or color or education or poverty or homeliness. We have reached the point where our hearts are so full of the spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned. We must not only regard them as brethren and give them "unfeigned love," but this should give us great sympathy and a desire to do everything we can to encourage them, to help them.

PHARAOH OPPRESSES ISRAEL

[Paragraphs 1, 2, 4, 5, 6 of this article were reprinted from an article entitled, "Behind a Frowning Providence," published in issue of April 15, 1907. Paragraph 13 was reprinted from article entitled, "A Lesson on Divine Providence," published in issue of May 1, 1907. Paragraphs 14 to end were reprinted from article entitled, "God's Instruction in Preparation," published in issue of June 1, 1913. The balance, except the paragraph below, was reprinted from article entitled, "The Goodly Child," published in issue of June 1, 1913. Please see articles named.]

The statement that there arose in Egypt a new king, who knew not Joseph, doubtless applies to a period some time after the death of Joseph. Since he ruled Egypt for eighty years it is quite probable that during that period there had been more than one Pharaoh on the throne. The general supposition among scholars is that the new king belonged to a new dynasty—a change in the royal family through insurrection or otherwise. Possibly the very fact of the general peace

and prosperity of Egypt during Joseph's term of office led to an abandonment of the affairs of state on the part of the royal family, and thus paved the way to rebellion and a change of dynasty, some ambitious family grasping the reins of power after Joseph's death, when probably matters were not running so smoothly in the affairs of state, by reason of the loss of the divinely guided prime minister.

FAITH'S PRICELESS DOWER

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world of strife,
And know that out of death and might shall rise
The dawn of ampler life,
Rejoice, whatever anguish rend the heart,
That God has given you a priceless dower.

To live in these great times and have a part
In Freedom's crowning hour.
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
'I saw the powers of Darkness put to flight,
I saw the Morning break.'

MOSES THE LEADER OF ISRAEL

[The first 19 paragraphs of this article were reprinted from article entitled, "Assuredly God Was With Him," published in issue of May 1, 1907. The balance was reprinted from article entitled, "The Childhood of Moses," published in issue of May 15, 1894. Please see articles named.]

INTERESTING QUESTIONS

WHOM DOES PHARAOH TYPE?

Question: On page 230, Z '18, Pharaoh is said to be a type of God. Have we not hitherto understood that he typed Satan? Kindly explain.

Answer: The word Pharaoh is not a name, but a title by which the Scriptures designate the ancient kings of Egypt. The word is said to mean "The Great House," and corresponds to our "The Sublime Porte," or to "The Holy See." Bible scholars seem to agree that the Pharaoh of Joseph's day belonged to an altogether different dynasty from the Pharaoh of the oppression and the Pharaoh of the exodus. Speaking of Joseph as the type of Christ, THE WATCH TOWER of April 15, 1894, says: "During the Millennial age Christ will give the bread of everlasting life (himself, his merit) to all who desire it; but all must give their all in exchange to Jehovah whom Pharaoh typified in this affair." The same thought is expressed in the Bible comments on Genesis 41:41; 45:16; and 47:28. But the Pharaoh of the exodus was an altogether different character, and thus formed a type of Satan. On this type see Vol. 6, page 458.

THE MERIT OF CHRIST

Question: What is meant by the expression, "Christ's imputed merit"?

Answer: When speaking of the imputed merit of Christ we should keep distinctly in mind the fact that our Lord has a personal merit, a righteousness of his own, which he has never given away. He needs his own righteousness. In this sense of the word he could not give us his righteousness without being bereft of righteousness himself. The same would be true of his right to life. He has a right to life; but it is

not that right to life which he imputes to us; for he needs it himself. He needs his own personal merit.

Yet we believe that our Redeemer will give to mankind during the Millennial age, and impute to the church during the Gospel age, a right to life and a righteousness respectively. What we mean is this: Our Lord will give to mankind his right to life on the human plane, the merit that was his as the reward for his obedience as the Man Christ Jesus; namely, the privilege or right to live as a human being. That right was secured to our Lord by his obedience to the Law. (Romans 10:5; Galatians 3:12) Since his resurrection our Lord is highly exalted, a partaker of the divine nature, and no longer has need for his right to life on the human plane and for the righteousness which goes with that right. He is quite well satisfied and complete in his present condition. He has, therefore, at his disposal the right to perfect life on the human plane, and the righteousness which goes with that right, the merit of his earthly sacrifice. This he purposes to give to the world by and by. But during the Gospel age he has imputed this merit to the church, to make good for their imperfection and thus to enable them to offer an acceptable sacrifice unto Jehovah.

MEANING OF THE EAST GATES OF THE TEMPLE

Question: What is represented by the east gates in the Temple of Ezekiel's vision?

Answer: From the viewpoint of the Patriarchal and Jewish ages the outer east gate, as far in as the porch, represents the tentative justification of the ancient worthies. But from the viewpoint of the Gospel age the east gate, including the

porch, symbolizes both the tentative and the vitalized justification of the little flock and the great company; and this same gate, up to the porch, represents the tentative justification of the remainder of the household of faith. The porch of the outer east gate represents the vitalization of tentative justification. For the little flock and the great company this takes place at the instant of begetting to the divine nature in the Holy. The ancient worthies will receive the vitalization of their tentative justification at the beginning of the earthly phase of the kingdom of heaven, in 1925 we believe; for during their first earthly lives they met all the conditions required of them. It is well to keep in mind that a porch represents vitalization, resurrection, raising to the condition of the plane indicated by the court to which the porch belongs.

The inner court represents the spirit plane. The Temple building thereon represents the divine plane, which is the highest phase of spirit nature. The spirit-begetting of all those who are consecrated unto death during this Gospel age takes place in the porch of the Temple building. Those begotten to divinity find themselves in the Holy, having by the act of consecration unto death passed over the threshold, if the consecration was accepted of the Father. The faithful 144,000 remain in the Holy until the death of the human

organism in which the new creature has developed. Those who prove more or less unfaithful have been put out of the Holy by the millions, and have been put into the inner east gate, there to meet all the conditions necessary for their birth on the spirit plane. This birth is represented by their passing out of the inner east gate into the inner court. While originally begotten to the divine nature, in the Temple porch, the great company have either nourished themselves poorly or have failed to assimilate properly their spiritual food, the Word of God. Therefore their begetting not having resulted in divinity, birth to the divine plane, they must count themselves as having been in the porch of the inner east gate; for it results in birth to the spirit plane, but not to the divine stage of that plane.

So clarify our clouded vision, Lord,
So lift our thoughts and hearts to things above,
That earthly woes shall have no power to vex,
Nor separate us from thy grace and love.
While still we toss on life's tempestuous sea,
Shield from the rocks our tiny barques so frail;
Stand at the helm and guide us safely till
We, too, are anchored safe "within the veil!"

YOUR "GOOD HOPES" FOR 1919

[The plan here proposed, according to a custom of years, we designate "GOOD HOPES," because nothing is actually promised—only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of truth but also so blessed to the hopes, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

WATCH TOWER B. & T. SOC'Y.,
PITTSBURGH, PA.,

DEAR FRIENDS:—I have read with interest of the great work contemplated by the SOCIETY during the year beginning, in connection with the output of the STUDIES and TRACTS in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great plan of the ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our SOCIETY. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form

estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work, to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the BIBLE STUDENTS HELPS in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as lecturers to preach the divine plan, and in general to be expended as the officers of the SOCIETY may deem best, the amount of..... per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER sent to the Lord's poor or others, as the SOCIETY'S officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter, by bank draft, express order or postal money order as may be convenient, and will address it to

WATCH TOWER BIBLE & TRACT SOCIETY,

310 MARTIN BLDG., N. S., PITTSBURGH, PA.

Name

Post Office.....State.....

Street and No.....

"HOW LONG, OH LORD, HOW LONG?"

How long, oh Lord, how long
Shall weakness serve the strong?
How long shall Might make right,
And darkness hate the light?

How long, oh Lord, how long,
Till Truth shall crush the wrong,
Till darkness turn to day,
And sorrow flee away?

How long till wars shall cease,
This turmoil end in peace?
How long the sin-cursed Earth
Await her second birth?

How long, Lord, must I feel
The proud oppressor's heel?

I'm weary of the night.
I long for morning light!

I long to see Thy face,
I long for Thine embrace—
How long, Lord, till I come
To my long-promised home?

Not long, my child, not long;
Be brave, be true, be strong!
The Day-star doth appear,
The Kingdom draweth near!

Look up, my child, look up,
The last drop's in thy Cup!
Trust where thou canst not see—
I soon will call for thee!

GERTRUDE W. SEIBERT.