



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

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

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

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Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (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.—Matt. 24: 33; Mark 13: 29; Luke 21: 25-31.

## THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

## TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 55.

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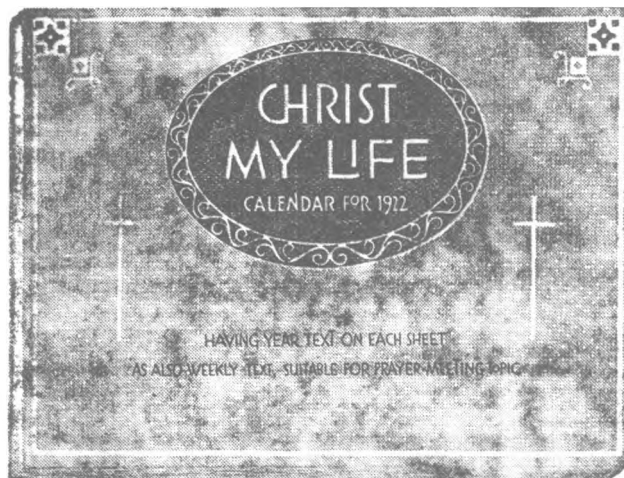
**Terms to the Lord's Poor:** All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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## PRAYER MEETING TEXTS FOR DECEMBER

November 30 JEHOVAH ILLUMINES "Jehovah my God will enlighten my darkness"—Psalm 18:28  
December 7: JEHOVAH FEEDS "Trust in Jehovah, and do good, . . . and verily thou shalt be fed"—Psalm 37:3  
December 14: JEHOVAH STRENGTHENS "Jehovah, even Jehovah, is my strength"—Isaiah 12:2  
December 21 JEHOVAH SATISFIES "He satisfieth the longing soul, and filleth the hungry soul with good"—Psalm 107:9.  
December 28. JEHOVAH GIVES VICTORY "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—1 Corinthians 15:57.



## YEAR- AND WEEKLY-TEXT CALENDAR

The year-text for 1922, "God . . . giveth us . . . victory through . . . Jesus Christ" (1 Corinthians 15:57), appears on every sheet (though not shown on the cover sheet pictured above) together with a suitable week-text which we recommend to be used as a prayer-and-testimony-meeting topic. In addition to these items there is a regular weekly calendar on each sheet, under the dates of which occur the hymn numbers for those days.

The size of the pad is 7½" x 5½" and is so arranged as to stand up on a desk or table, or hang on the wall. Price, 80c each, postpaid; or 25c each, carriage collect, if procured in lots of twenty-five.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### VIEWS FROM THE WATCH TOWER

**F**EW people there are who can correctly state the position of an opponent. It is in recognition of this fact that many have thought our publications generally to be too extreme or radical in their statements about the tenets of modern theologians, college professors, doctors of divinity, and others. It is in recognition of this fact on our own part that, insofar as possible, we have sought to give the actual evidence of unfaithfulness on the part of the shepherds of Christendom, whenever that subject has arisen.

The subject has come up again through a lecture recently delivered by Mr. William Jennings Bryan in Louisville in defense of the Bible. It is to Mr. Bryan's credit that he is one among the few prominent men of the world who still believe in the divine inspiration of the sacred Scriptures, in any valid sense of the term. He is confused along with most of the better-endowed believers, on the point of "Christian citizenship". From his actions and affiliations we are obliged to believe that he still holds to the view that it is appropriate for Christians to meddle with the world's affairs in hope of rectifying them and of making the earth a fit place for Christ Jesus to come to. There is no occasion to question the benevolent intention of such people; but there is occasion to question their faith and humility. To take up with a serious work which is unauthorized by the Church's Lord and Head is the kind of presumption which will not only lead to abject failure but which is also dishonoring to the One called Master.

A copy of Mr. Bryan's remarks in favor of the Bible and against infidelity in the pulpit and professor's chair is not before us; but it drew the fire of more than one prominent pulpiteer, among them the Rev. A. E. Whatham. This gentleman, in a letter addressed to and published in the Louisville *Herald*, so well sums up the present-day views of higher critics and evolutionists that the letter seems to be worth reproducing practically in full. Mr. Whatham asserts that he takes up the defense of higher criticism "for the sake of decency and education", after having called in question Mr. Bryan's qualification for approaching Bible subjects at all by saying that "a cobbler should stick to his last". The article follows:

#### MINISTER'S DEFENSE OF HIGHER CRITICISM

"Mr. Bryan divided his topic into four parts, (1) the atheist, (2) the agnostic, (3) the higher critic, (4) the

evolutionist. These Mr. Bryan specially named as 'the four enemies of the Bible'. There was, however, one enemy, greater than any one of the four named by Mr. Bryan, that he did not name because, evidently, had he done so he would have been naming himself. I mean the literalist, as a professed believer in the entire Bible as it is written, who, in defending this aspect of the Bible, has lighted the fires of the stake, spilled human blood, hindered the progress of education, and turned civilization into a wrong direction more than the other four enemies named by Mr. Bryan. This is, of course, a mere assertion, but its truth is abundantly confirmed by evidence adduced in White's 'Warfare of Science'. I would, then, have my readers bear in mind this point as they peruse my reply to Mr. Bryan, that he himself with all those holding his view of the Bible, is the greatest enemy that the Bible possesses.

"I begin my reply by saying, (1) I am something of an atheist, (2) slightly more of an agnostic, (3) very much a higher critic, and (4) entirely an evolutionist. And yet I am a staunch evangelical in religious thought. When men of my views, who comprise the majority of college professors attacked by Mr. Bryan, are denounced as enemies of the Bible I am surely called upon to defend at least my own position to the contrary. In such defense it will be my effort to show that it is men like Mr. Bryan and not like myself who are the real enemies of the Bible.

"First.—The so-called orthodox God is, with men of thought, a being of the past. The Hebrew deity who is recorded as having by a flood destroyed the whole earth and its inhabitants excepting eight persons and two of each kind of beast, has long since in the minds of scholars, taken his place with the gods of Babylonia, who arranged a similar flood. The deity who sent a foreign people into the homes of other men, directing the invaders to slay every body and every thing except a sufficient number of virgins for the use of the Lord's army, no longer exists in the minds of thoughtful people. In plain English, Yahweh, the War God of the Hebrews, and the sex-deity of the Canaanite-Israelites, is as dead as the Egyptian Osiris, without any possibility of a resurrection such as this divinity had in the minds of his worshipers.

"What god, therefore, is it in whom I believe? Certainly not this god as sketched with these attributes in the Old Testament, so that here I am somewhat of an atheist according to the orthodox view of the Bible. That I do believe in another sort of god altogether different in character from the God of the Hebrews, goes without saying, but of this anon. In the eyes of Mr. Bryan I must be something of an atheist, and of this I am justly proud.

"Second.—I am slightly more an agnostic than an atheist. When Job said, 'Canst thou by searching find out the deep things of God,' he showed himself to be very much of an agnostic, for in plain English what he meant was that as a mathematical certainty we know nothing whatever either about God or his ways, and the same applies to us today, for no man has ever orally heard the voice of God,

which the Bible itself declares even while here contradicting itself. (Exodus 33:11; cf. John 1:18, 5:37) The eminent scholar, Professor Plummer, says that **not even Moses heard the voice of God**, while the equally eminent scholar, Professor Driver, says, "The divine communications made to Moses were presumably internal rather than external; and were imparted through the avenues of reflection and conscience rather than by the outward hearing" (John:Ex. Cam. Bib.) It was to the soul of Moses, as Delitzsch says, that God spoke, an unavoidable conclusion in view of the Biblical statement that no man at any time has either seen God or even heard his voice. It is to the soul of man that God speaks today as clearly as he ever spoke to any one at any time any where. The errors in the Bible, of which there are many, as well as the errors we make in our understanding of divine purposes, notwithstanding that the Bible says that we have the spirit of God within us teaching and guiding us, are the results of the human failure to correctly apprehend the divine promptings. Thus it is that we are all more or less agnostics, for we know not clearly either God or his ways, and have here to work along the road of discovery, for 'discovery' is today admitted by scholars to be the new word for revelation.—Tennant, Barton, etc.

"Third—From the above it will be seen that I am very much of a higher critic, and this I am forced to be if I would adopt Christ as my Teacher, seeing that of the modern school of Old Testament criticism Jesus Christ himself was the original founder. When he denounced the teaching of 'an eye for an eye, and a tooth for a tooth,' including all similar doctrines he was denouncing the barbaric cruelty of the God of the Hebrews, who is recorded as himself commanding all the ancient Israelitish ordinances of this character. (Matthew 5:38; cf. Exodus 21:24; 34:3, 4) If anyone should endeavor to carry out some of these ordinances today, such as the burning of a witch, and the stoning of a man for gathering sticks on the Sabbath (Exodus 22:18; Numbers 15:32-36), the public would lynx him.

"The chief work of the higher critic is to show the errors in history and the mistakes in ethics of both of which the Old Testament is full. The aim, however, in this chief work is neither the destruction nor the belittling of the Bible, as Mr. Bryan seems to think, but the enhancing of its value; especially in the case of those who have a modern scientific training, which Mr. Bryan does not seem to possess.

"Says Canon Driver, one of the most spiritually minded, while eminent scholars of the English Church of today: 'The Bible cannot in every part, especially in its early parts, be read precisely as it was read by our forefathers. We live in a light which they did not possess, but which it has pleased the providences of God to shed around us, and if the Bible is to retain its authority and influence among us, it must be read in this light, and our beliefs about it must be adjusted and accommodated accordingly' (Genesis WC, p. 42) This, then, is the aim of the higher critic, to retain and perpetuate the authority of the Bible among us by showing us in detail how the Bible must be read in the new light to accomplish this end.

"Mr. Bryan admitted that the trend in the thought of the majority of university and seminary students of today is 'away from the faith of their fathers'. Now this is perfectly true, and being true, is, as Mr. Bryan rightly assumes, a tremendous menace to the success of our future civilization. But Mr. Bryan in his tirade of abuse against the higher critic and modern university professor, does not seem to be aware of the true cause of this 'falling away from the faith', or of the only possible method of once more establishing it in the hearts of those who now discard it, whose ranks are

daily widening. There is, we may say, in the air, a feeling that something is wrong with the Bible, and when the thoughtful man, or the student, goes to the shelves of the various libraries for the special works dealing with the Bible, such as the latest published commentaries and encyclopedias, he finds one and all treating the Bible from a very different standpoint from that in which it was treated by our forefathers. This, of course, is necessarily so, owing, as Canon Driver intimates, to the new light which in the providence of God our modern knowledge has thrown upon the Bible. This light makes it impossible for the thoughtful man and student of today to accept the Bible as his forefathers accepted it, and, consequently, unless there is some competent teacher to whom he can go for guidance in this matter the Bible will very soon become to him a closed and discredited book. To prevent this lamentable conclusion is the work of the higher critic.

"Fourth.—Mr. Bryan's greatest hostility was shown toward the evolutionist, and here he began by saying, 'To believe in evolution is to tear the first three chapters of Genesis out of the Old Testament and to discard the first chapter of Matthew and the story of the resurrection'.

"Now this whole statement is as absurd as the later statement that 'higher critics are not evangelists', by which he evidently meant are not evangelicals. But Canon Barnes, D. Sc., who preached a course of sermons in Westminster in the spring of this year defending and explaining the doctrine of evolution, in preaching the sermon at the recent London conference of 'Modern Churchmen', declared himself to be an 'evangelical', and not a 'modernist'. In a recent lecture delivered at Oxford Canon Barnes said, in referring to the narratives recorded in the three opening chapters of Genesis, 'Though the Genesis account has no essential connection with the Bible as a whole, there is no need to be ashamed that it has been accepted so long by the church. It is a fine description, free from the grossness of other stories of creation, a piece of imaginative speculation with a noble theistic conception'.

"Now this is the language of an evolutionist, who yet declares himself an evangelical and a staunch believer in the resurrection of Christ, a man who while a distinguished divine of the English Church is also a distinguished scientist. It only shows what a very absurd lecture Mr. Bryan's address was as a whole and in its parts, the talk of a man unqualified to speak on the subject chosen by him. Such talks as these by men of this character do infinitely greater harm than the talk of a professional infidel. The very fact that Mr. Bryan acknowledged that most university professors and seminary lecturers were teaching evolution and higher criticism should have caused him to treat the subject with the respect due from a thinker and not with the empty jibes of a platform orator. When Mr. Bryan represented certain evolutionists as claiming that 'a water puppy crawled out of the water onto the land, and that we are descendants from that water puppy,' he turned what should have been an address upon an important subject by a man of education into the loquacious harangue of the street lecturer. This is why I said that for the sake of decency and education I would undertake to reply to Mr. Bryan's last Monday evening's address on the Bible."

#### SOME POINTS OF DIVERGENCE

It would be invidious to pick this contribution to small pieces. The reader will have noticed its most important divergence from the Scriptures. According to this gentleman, it is the work of the higher critic to discern and to declare which parts of the Bible are acceptable as good ethics. The higher critic must also

allow the sparkling light of his wonderful intelligence to illuminate the pages of God's Word. That Word itself, according to the Bible, is a lamp for the believer's feet. According to the view above presented evolution is not in accord with the Bible, therefore the Bible is wrong. This reverend teacher also overstepped himself in saying that if one should endeavor to burn a witch or stone a man for Sabbath desecration the public would lynch him. Of course it is ever so much nicer to lynch a man than it is to stone him!

The marvel is not that worldly-wise men disagree entirely with the Bible and fail utterly to discern its beauty; the wonder is that while so doing they claim to defend it and to be followers of the Lord Jesus who, so far from finding fault with the teaching of the law, "an eye for an eye, and a tooth for a tooth," actually fulfilled the major portion of that passage by giving his "life for a life".

Is it any wonder that under the spiritual guidance of such blinded leaders of the blind Christendom has lost nearly all the faith it ever had and is confused and distressed beyond comparison? That Christendom is confused and distressed is clearly shown by an editorial in the *Philadelphia Inquirer*, commenting on certain remarks of former British Ambassador Bryce, made in New York on the eve of his departure home. Parts of the editorial we quote:

"There is ample evidence to support the view which Lord Bryce presented that the origin of the troubles of all kinds from which the Old World is suffering is fundamentally psychological . . . It is in this circumstance that Lord Bryce recognized the most unfortunate and sinister feature of the conditions which he was considering. In view of those conditions, how is it possible, he asks, for business to revive or for prosperity to return? and every one will understand that this question admits only of a negative reply. So long as each country is antagonistic to some other, so long as jealousies and rivalries and animosities prevail, so long as national policies are actuated by fear and ill-will, rather than by a disposition toward mutually beneficial helpfulness, it is too plain for argument that little progress can be made toward the peaceful, friendly and definitive settlement which is so much to be desired, and that such is the existing situation one thing after another has demonstrated with a painfully impressive emphasis.

"Not until a remedy has been found for this basic evil can any great improvement be reasonably expected and only by slow stages is it likely that the indispensable appeasement will be reached through which alone the jarring, warring, jealous nations can work out their salvation. Eventually the ex-belligerents through the education of a painful experience will arrive at an understanding of the direction in which their interests really lie, and having been thus instructed will cease from a sterile and suicidal strife, but there are few indications that they are as yet within sight of that so devoutly to be wished-for consummation, and how far the healing process can be hastened by exterior influence is quite problematical."

#### SIX MILLION MEN IN ARMS

The situation is not clearing one particle, for recently-published statistics as printed in the *New York Herald*

show that active armies of the fourteen most important nations of the world today include approximately six million men:

"While China stands first among the nations in this summary of soldiers actually under arms about September 1, 1921, being credited with 1,370,000 active troops, France is far ahead among the nations not distressed by civil strife in the number of men with the colors. The French army strength is placed at 1,034,000 men, the British Empire standing next with 740,500, and Germany last with 100,000. The United States stands thirteenth with 149,000 men in the Regular Army, exceeding only Germany, while Italy has 350,000 and Japan 300,000 active troops.

"Figures for other Powers include Russia, 538,000; Poland 450,000; Greece, 275,000; Spain, 253,000; Switzerland, 170,000; Turkey 152,000; Czechoslovakia, 150,000."

Some of these armies are engaged in intense military operations in Asia Minor—namely, the armies of Greece and of Turkey. Few facts are allowed to get into the public press about the campaign, as is shown by a contributed article in the London *Foreign Affairs*, a forward-looking British periodical:

"Stage management for the benefit of newspaper correspondents is one of the arts in which the Greeks have no rivals. Few, indeed, are the correspondents whom they fail to deceive, and it was a sad blow for them when a distinguished representative of the *Manchester Guardian*, who was recently in Asia Minor, discovered and reported the truth about the treatment of the Turkish population under Greek rule. But there are other journalists in Anatolia who are more gullible or less honest. By one of them, at least, we have been solemnly informed that the Turks welcome the Hellenic army with delirious joy, and even (among other picturesque details) that many of the Moslem peasants regard the Greek officers with 'religious veneration'."

"It is unnecessary to warn readers of *Foreign Affairs* against absurdities such as these. Whenever the Greeks have annexed new territory, whether in Thessaly, Macedonia, Crete, or Thrace, the result has been the rapid disappearance of the Moslem and other non-Greek elements of the population. If the Greeks succeed in establishing their rule in Western Anatolia, the same result will happen there. For all the arguments of the Greek propagandists and their British supporters are based on a false assumption—i.e., that the Christian Greeks have a higher standard of conduct than the Moslem Turks. This is the Great Illusion about the Near East. Greek Christianity means Greek Nationalism, and has no relation to justice or humanity."

The same number of the same journal issues a warning to the British public, showing that not all Englishmen are blinded to that nation's foreign policy:

"We are spending for the current financial year on public education, £62,518,000; on the army, navy, and air force, £207,794,000; i.e., more than three times more to destroy than to construct. We can only spare £30,000 to patch up slum property in the whole of Scotland, but we can spare £24,960,000 upon the military occupation of Mesopotamia. We have cut down a building programme, recognized as indispensable, by about one-half, but we are presenting a dove of peace to the Washington Conference in the shape of four new dreadnoughts, whose initial cost is to be from eight to ten million pounds apiece.

"The key to these contrasts is to be sought in an autocratic, secretive, nationally uncontrolled FOREIGN POLICY.

"In the ten years before the war we spent £684,000,000 on armaments, which we were told would insure peace. The

result was war, and our national debt stands today at £8,000,000,000

"We won the war. The war was to bring us unexampled advantages. We have added a million square miles to our empire, and added two millions to our unemployed as the result of it. The peace settlement was to be a just and equitable one. It was an unjust and wicked one, drawn up behind closed doors. Today we are spending four times more on armaments than we were in 1913."

#### GERMAN JEWS TO PALESTINE

All has not been pleasant for the Jews in Germany, not even for the richer ones, if a report contained in the *Philadelphia Public Ledger* and dated from Berlin be true. Both of the names mentioned in the following quotations were prominent in helping the German Republic get on its feet financially. Without them the revolution would certainly have fallen through. As soon as the Republic got on its feet both radicals and imperialists turned bitterly against them because they were Jews. They are now actively engaged in the Zionist work, as the following lines show:

"Unobserved by the press and general public, the movement

for emigration to Palestine has assumed very large proportions, so that the world will soon hear of an invasion of the Holy Land by German Jews. The movement is being handled by such astute business men as Sklarz brothers and Parvus Helphand."

"Both the Sklarz brothers and Parvus Helphand, deeply disappointed that the Republican Government was unable to combat the ever-growing anti-Semitism, combined with a number of their wealthy co-religionists, who were equally disgusted, to take the Zionist movement in hand and organize a wholesale emigration from Germany to Palestine.

"Their agitation has been conducted unobtrusively from house to house, and thousands of families already have enlisted for the land of milk and honey, but they will not be allowed to emigrate until the ground has been prepared for them, and for this purpose large sums of money have been collected from wealthy German Jews.

"An exploration expedition is leaving Germany within a few days, headed by one of the Sklarz brothers, to study the Holy Land and make arrangements for the multitudes to follow. Despite the bitterness prevailing between the Jews and the Junkers, the former succeeded in placing a number of young men on the large feudal estates to acquire the methods so successfully practiced here and to introduce them in the 'promised land', which will also be explored regarding its mineral possibilities."

### KEEPING HIS COMMANDMENTS

*"For this is the love of God, that we keep his commandments, and his commandments are not grievous."*—

1 John 5:3

THE writer of these words was the inspired witness of the Lord, addressing himself to those begotten to membership in the new creation. In this epistle he emphasizes the necessity of being perfected in love, without which none can gain the prize.

The gentile times having ended, the harvest period of forty years having passed, some of the fully consecrated ask, Why do we find ourselves yet this side the veil? The correct answer to this question seems to be: (1) To perfect ourselves for the kingdom; and (2) to appear as witnesses to the world *against* Babylon and *for* the kingdom of Messiah. These two reasons are so closely associated that they cannot be separated. To show forth our love for God and the King of glory we must now be witnesses as opportunity is afforded; and indeed blessed is this privilege.

To prove our love for God we must keep his commandments, not because of morbid fear or by restraint; but with a ready mind and a joyful heart. When we were in the Babylonish systems, were taught and believed that eternal torture would be the fate of those who failed to reach heaven, we may have been inclined to serve God, keeping his commandments in a measure in order to escape such a terrible fate. But the true Christian, now enlightened and privileged to serve the Lord, must be moved by a different cause in serving. His inducement for service must be love out of a pure heart, taking a real joy and delight in the service of the Lord.

To love God means to appreciate that he is the great and gracious Jehovah and the rewarder of all those who diligently seek him; to have gratitude to him for what he has done for us; to have a worshipful adoration for

him, trusting him fully, and joyfully submitting to his holy will. Such love cannot be manifested without relegating self to the rear and making some sacrifice. Indeed, it seems that true love is manifest only by and through some sacrifice.

Jehovah, the almighty and eternal One, in manifesting his love toward mankind sacrificed his beloved Son, the treasure dearest to his heart. He did this in order that we might have life and have it more abundantly. Can any intelligent creature understand and appreciate this fact without having gratitude in his heart? Having bought us with the life-blood of his precious Son, he opened the way for us to enter into peaceful relationship with him through the merit of Christ Jesus. We responded to the call, leaving behind the world, coming to Jesus and fully surrendering self. God received and justified us by reason of the imputed merit of Christ. Thereupon he begat us to the divine nature and adopted us into his house of sons, of which Christ Jesus is the Head. Then he illuminated our understanding and broadened our vision of his wonderful plan. He gave us his Word, long ago prepared for our benefit, that we through its study might receive comfort in all the trying experiences that are ours, and that our hope might be increased of reaching our home of glory. (Romans 15:4) He has placed about us his care and protection, that no evil should befall us and that we should be delivered in all times of stress when we look to him.—Psalm 91:10-12; 34:7.

Can any Christian understand and appreciate these provisions made for his benefit and fail to respond in love to the great Giver of all good gifts? The Psalmist



seems to put the appropriate words in the mouths of all Christians who appreciate these loving provisions, when he wrote: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies."—Psalm 18. 1-3.

Christ Jesus, the glorified head of the church, made the supreme sacrifice in order that we might live; thus manifesting his great love for us. His pathway to glory led through sorrow and suffering. He proved his love for Jehovah by delighting to do and by doing God's holy will. It was his joyful submission to the Father's will that resulted in his exaltation to the highest place, next to Jehovah. The other members of the house of sons must reach their goal of glory along a similar pathway of trial and suffering, and in joyful obedience to the Father's will.—1 Peter 2: 21.

#### A NEW COMMANDMENT

As head of the new creation and as spokesman of the heavenly Father to the members of the house of sons, Jesus delivered a new commandment. Directing the attention of those to his own course, he said to them: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34, 35) To this he adds: "If ye love me, keep my commandments".—John 14: 15.

Commandments mean rules of action, directing what must be avoided and what must be done in order to be pleasing to the heavenly Father. These rules we ascertain from the Word of God. They must be kept not in a selfish manner, but with a heart that responds in gladness, a heart that delights to do the will of God. While the church is bound with the other commandments set forth in the Word of God, a specific commandment is here named, and Jesus emphasizes the importance of keeping it.

Love for one another, as here expressed, means love for the brethren. To love our brethren means that we possess an unselfish desire to do good unto them; that we joyfully put that desire into action at a sacrifice of self or self-interest; and that we do this without regard to whether such love is reciprocated or not. If we find ourselves doing good to the brethren in order that we might have their approval and might receive some recognition or commendation at their hands and be reciprocated in kind for such love, then we are not moved by an unselfish desire to do good; hence are not manifesting the true Christlike love. If we expect, because of our supposed learning, our more favorable position, or greater influence, that we should have a little special attention, and in order to call forth this attention from

others we manifest love for them, such is not unselfish love, as described by the Master. If one holds the position of an elder or other servant of the church, or stands prominently amongst the brethren, and in order to maintain such position in the eyes of the brethren he outwardly manifests love for them, such is not the true unselfish love that has the Lord's stamp of approval. If one is given to magnifying his own virtues in the presence of others by speaking of his attainments, in order that he might call forth the admiration and commendation of others, and manifests outwardly love for the brethren in order to encourage such commendation, this is not the manifestation of an unselfish love such as the Lord designates.

The Christlike, unselfish love is such that puts self in the background and delights to render aid and comfort to the brethren regardless of what others may say or think concerning the one in question. If one is moved by an unselfish desire to aid his brother to grow as a new creature in Christ, and puts forth an effort at a sacrifice, that benefit may result to his brother regardless of whether his brother knows it or not, or whether the one acting receives any reciprocity or not, then he is actuated by the pure unselfish motive. So doing, he has learned something of the love of Christ and is growing in the likeness of the Lord; and this causes joy to abide in his own heart. Such unselfish love kills pride and ambition, tends to prevent trouble in the ecclesias, and when manifested by all members of the ecclesia a division or a separation is an absolute impossibility. Such unselfish love establishes and maintains a unity of heart amongst the brethren. Heart unity will lead to unity in action, to the Lord's glory.

Unity of heart and unity of action, in obedience to the Lord's command, proves our love of God. Such condition maintained brings assurance that all those following in the Master's footsteps will have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

#### COMMANDMENTS OF ACTION

The commandments of the Lord concerning the activity of his people are clearly set forth in his Word. Every spirit-begotten and anointed one is given the commission and commandment to put in action his love for God; and this commission and commandment is found in the words of the Prophet: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn". (Isaiah 61: 1, 2) It seems reasonable that any one who loves the Lord could not fail to put in action this commandment insofar as opportunity is offered him.

The manner of **going into action**, in obedience to our Lord's commandments, is set forth in the Scriptures under various symbols. Some of these have particular application to the day in which the church now finds itself on the earth. When Jesus on the sabbath day in the synagogue at Nazareth was handed the book of the prophet Isaiah, he read this commission and commandment; but it will be observed that he omitted in the reading the words: "and the day of vengeance of our God". The fact that he omitted these words would strongly indicate that it was God's purpose to reserve that message of vengeance until some later date; and it is reasonable to suppose that he would reserve such message until the end of the gentile times.

God permitted the gentiles to organize a universal empire, and thereupon Satan seized the dominion and became the god of this world; and thereafter all the nations lay in the wicked one. We believe that the lease of gentile dominion ended in the year 1914, and from that time forward until Satan's empire falls is the 'day of God's vengeance'. Hence during that time such declaration of his vengeance must be given. Following the end of the gentile times, the day of God's vengeance seems to be the time referred to by our Lord when he said: "And the nations were angry, and thy wrath is come, and the time that thou . . . shouldst destroy them which destroy the earth". (Revelation 11: 18) The prophet Isaiah seems to refer to the same day of God's vengeance when he wrote: "Come near, ye nations, to hear; and hearken, ye people: . . . For the indignation of the Lord is upon all nations." (Isaiah 34: 1, 2) And when he said: "The heavens shall vanish away like smoke, and the earth shall wax old like a garment" (Isaiah 51: 6); "for it is the day of the Lord's vengeance". (Isaiah 34: 8) It is not the day of the vengeance of the church, but it is the day of God's vengeance against Satan's empire, visible and invisible, and all the evil elements that go to make up that empire. It means that the time has come for the winding up of the affairs of Satan's realm; and some instrument must be used of the Lord to testify concerning that fact to the nations of earth. The honor of giving this testimony he declares he will give unto those who love him, who will compose the new creation.

In symbol Christ Jesus is pictured as the true vine, and his body members as the branches thereof. (John 15: 5) In symbol, and by way of contrast, the vine of the earth is shown to be the systems of this world operating in the name of Christ, yet in truth and in fact the offspring of Satan. (John 8: 44; Revelation 14: 14-19) Here the Revelator pictures the Lord of glory present, using the troublesome times upon earth to dash to pieces Satan's organized system. He is shown as having a crown of gold upon his head, symbolizing divine authority to act. And in his hand he is shown as having a sickle, which is the message of truth due to be declared; and the commandment is given to thrust

in the sickle and reap, for the fruit of the vine of the earth is fully ripe and the time is come to reap. We behold the reaping of the vine of the earth now in progress.

Practically all the ecclesiastical systems of the world, while divided upon everything else, are a unit in their enmity toward and opposition to the message of the Messianic kingdom, and against those who lovingly proclaim that message. In this they are supported by the various political and financial organizations which together with the ecclesiastical systems form the "beast", the devil's organization in earth. The fruit of this organization has reached its fullness, and the time for its reaping is at hand, which reaping it seems reasonable must begin shortly after the end of the gentile times and continue until Satan's empire falls.

Under another figure the "beast" is shown as making war against the Lamb and against those who follow him and who are with him as messengers. (Revelation 17: 14) Those who love the Lord are on his side and joyfully keep his commandments in participating in the warfare which he is leading. But some have said and yet say that the followers of Christ Jesus must not participate in this war; that it is the "beast" making war against the Lamb and not the Lamb and his followers having anything to do with it. They say it is the duty of all Christ's followers to remain quiet, feed upon his Word, and patiently wait until their change shall come. But we remind all such to remember the words of the Master: "He that hath my commandments, and keepeth them, he it is that loveth me". (John 14: 21) One of the commandments is that we shall declare the day of God's vengeance; and other Scriptures hereinafter mentioned show that the members of the body of Christ, in order to keep the commandments of the Lord, must engage with him in the warfare as opportunity offers. While the weapons of warfare of the church are not carnal, yet they are mighty to the pulling down of the strongholds of error. (2 Corinthians 10: 4) The strongholds of error are the entrenched false doctrines and systems of Satan. How could the saints use their weapons of warfare unless they participate in the proclamation of his message of vengeance against Satan's empire?

As further corroborative proof that the church is to participate in this war, we note the words of the Master given to St. John in Revelation 19: 11-16. Here the King of kings and Lord of lords, the glorified, present head of the new creation, in symbol is shown as seated upon a white horse, representing pure doctrine of truth. He is called Faithful and True, "and in righteousness he doth judge and make war". In symbolic language he is described as far-seeing, his wisdom testifying that the time has come for action against Satan's empire. On his head are many crowns, symbolic of absolute and complete authority, both in heaven and in earth. "And the armies which are in heaven follow him upon white



horses, clothed in fine linen, white and clean." The word *armies* here is used in the plural, suggesting at once the two divisions of the Lord's army; viz., those who have already been caught up to meet the Lord in the air—those saints who have been resurrected and with him form the invisible army; while the saints this side the vail, joyfully and in obedience to the Lord's commands participating in action, form the other division. These are pictured as clothed in fine linen, white and clean, representing that they are of the priestly order, ministering with the great High Priest, Christ Jesus. The picture represents the King of kings "clothed with a vesture sprinkled with blood". The sprinkling of his vesture with blood seems clearly to represent that the body members must participate in this warfare to the full consummation of their own sacrifice. Whithersoever he leads they follow; and as he gives command to declare the day of God's vengeance, with a joyful heart each one responds as the opportunity is offered him, some in one place, some in another, all being engaged in one common cause.

#### A SLAYING WORK

As heretofore suggested in *THE WATCH TOWER* (August, 1919), Elijah pictured the work of the church up to a time certain; and thereafter Elisha pictured the work of the church this side the vail. Elisha was anointed to take the place of the prophet Elijah, and the commission given at his anointing specified that Elisha was to do a certain slaying work. This seems to foreshadow that the church, in giving the witness in the day of God's vengeance, should do a slaying work, the word *slaying* being used, of course, in a symbolic sense.

A similar picture appears in the ninth chapter of Ezekiel. In this chapter we observe that "six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them [among the six, therefore a seventh] was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar". In this picture an office is clearly foreshadowed which, in the fulfillment of God's plan, must be occupied and filled by some faithful servant of his. The one described in this office shows he is of the priestly order and acting with divine authority; and being clothed with linen and with a writer's inkhorn by his side shows that he is commissioned with specific authority to do a specific work. The facts show that the Lord selected Charles Taze Russell as the one to fill this office. He became the pastor of many consecrated ecclesias throughout the world. The commission set forth here is to the effect that "he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done

in the midst thereof". During his ministry Brother Russell did go through the midst of the Christian people of the world, giving them an intelligent understanding of the divine plan, particularly the ransom, consecration, the mystery, and the glorification of the church; and those in various systems who hungered and thirsted for righteousness and sighed for relief truly received a mark upon their foreheads, i. e., an intelligent understanding and appreciation of the divine word. When he had finished his work the Lord called him home; and the Prophet shows in this picture: "The man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me".—Ezekiel 9:11.

As surely as the man clothed in linen with the writer's inkhorn by his side had a commission from the Lord, just so surely the other six men represent those having a commission from the Lord to do a certain work. Since the *one* man represents a particular office in the church, then what do the six men represent? The one pictured the office of the Laodicean messenger to the church, which was filled, as necessarily it had to be, by one man. The number six from the divine viewpoint symbolizes incompleteness. The church this side the vail is incomplete from two standpoints: only a part of the saints are this side, and these are not yet perfected. Our opinion, therefore, is that the six men here mentioned represent all the saints this side the vail engaged harmoniously in the common cause as witnesses for the Lord.

If we believe that the Lord Jesus is present, has been conducting the harvest, and is yet carrying on his work; that he selected Brother Russell to fill the office in the church here described, and that he filled that office faithfully, then we must conclude that Brother Russell was under the supervision of the Lord in the performance of the duties of that office. In the performance of his duties he organized the Watch Tower Bible & Tract Society, and stated that when he was gone the Society would carry on the work he had begun. It is reasonable to conclude that the Lord would have some such arrangement, because everything by him is done decently and in order. We should expect the concluding work of the church to be done in an orderly way by a concerted, organized movement. We believe that the Watch Tower Bible & Tract Society is such an organized arrangement for the carrying on of the Lord's work. While the Society is a body corporate, with required officers and servants, yet these alone do not constitute the Society. In the broader sense the Society is composed of the body of Christians organized in an orderly manner under the Lord's direction for the carrying on of his work; and all the consecrated ones this side the vail harmoniously working together for the proclamation of the message of the kingdom now due to be promulgated constitute the Society. All such working together may not ultimately be of the

royal priesthood, but the kingdom class this side the veil is surely included in the number who are thus laboring together.

Being incomplete, such number is very properly symbolized by the six. These are of the priestly order, as shown by the words of the Prophet. They come from the north; they go in and minister at the altar. After the special servant had finished his work, the words of the Prophet are directed to the others pictured by the six. "And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." (Ezekiel 9:5, 6) God's vengeance is upon the unrighteous systems, in which systems are many tares, claiming to be followers of the Lord. As the message of present truth is proclaimed to them, the tares will become more confirmed in error. Thus the sword of the spirit will smite them and operate as a destroying weapon. And thus we see this work going on. This message of truth will be destructive to ecclesiastical systems young and old, and cause those within their walls who possess not the spirit of the Lord to disclaim the title Christian. The work begins, as it is observed, at the sanctuary class, i. e., those who profess to be Christians, particularly the "ancient men", the clergy, who represent their congregations.

The positive admonition, however, is given the commissioned ones — those who have the Lord's spirit — to "come not near any man upon whom is the mark". The mark here means an understanding and appreciation of the divine plan as explained by the Laodicean messenger. No attempt should be made to slay or destroy their understanding or to interfere with them. Certainly this means that the Christian is not to engage in a controversy with others who have received a knowledge of present truth. No matter how others, who claim to be followers of the Lord, assault **THE WATCH TOWER** and its Editorial Committee, this journal will, by the Lord's grace, continue to treat such with silence and avoid all controversy.

This admonition from the Prophet would also seem to be positive proof that those who have received the knowledge of present truth through the writings of Brother Russell are not authorized to organize another or other movements contrary to the Society and attempt with that movement to interfere with the work of the Society in the proclamation of the Lord's message of the present time. The Lord is able to conduct his own affairs, and it lies not within the power of man or men to interfere with his work. If the Lord directed Brother Russell in the organization of the work, and he did organize the Society for that purpose, would it seem reasonable that the Lord would authorize others who

had received a knowledge of present truth through the teachings of Brother Russell to create another organization and through it attempt to announce the message now due to be announced or carry on a different work?

This statement is not made with any view to curtailing the opportunities of service of others, but with the suggestion that all of the Lord's true followers should be working together in harmony to one end.

Some of our brethren who once walked with us, but who have thought best to withdraw and organize other movements, have conceived it to be their duty not to engage in the proclamation of the message concerning God's vengeance and the message of comfort to the people concerning the incoming kingdom of Messiah, particularly that millions now living will never die. Such have deemed it to be their duty only to meet together and study the Word, without any effort to make known the message to others. Some have gone even so far as to say that those who indulge in a proclamation or wider witness of the message of truth now to the world constitute the great company class. By this sort of reasoning some of the Lord's dear sheep have been deceived and stumbled for a time, and later some of these have been recovered. Our hope is, the Lord willing, that all thus stumbled may be recovered. It is not for us to say who constitutes the great company class, because we are incompetent to judge. It is sufficient for us to do with our might what our hands find to do, that which is directed by the Lord, and to leave the reward to be given by the great Giver of all perfect gifts.

But for the benefit of those who have been stumbled and are yet stumbled, we here call attention to some of these matters. Where in the Scriptures do we find any commission given to the great company class to declare the day of God's vengeance? Wherein do we find a commission to such to comfort those that mourn? Our Lord shows that the great company class was pictured by the foolish virgins who did not have a large measure of the spirit of the Lord and who do not wake up to the importance of the occasion until the work is practically done. The Prophet shows that these do not discover the class to which they are assigned until the harvest is ended. (Jeremiah 8:20) Would it not seem inconsistent that the Lord would delegate to the 'foolish virgin' class the work of giving wise advice in his name to others? Would it not seem rather strange that those who have no oil in their vessels (the great company class) would be the ones to whom the Lord would grant the honor of making proclamation of the day of his vengeance and of his incoming kingdom and thereby comforting the hearts of those that mourn? Would it seem reasonable that the great company class would have that consuming zeal that would impel them fearlessly, boldly, lovingly, to proceed with the proclamation of the Lord's message? These are questions for the prayerful consideration of those who have been holding their hands and doing nothing.

If there were any doubt as to who participates in the Lord's work of proclaiming his message, his prophet settles that doubt beyond question when he wrote the one hundred forty-ninth Psalm, which is now in course of fulfillment.

"Let the saints be joyful in glory." The saints here without doubt refer to the representatives of the Lord on earth, the same as pictured by the six men in Ezekiel 9. Glory means honor in his presence. The Lord is present and he has conferred a great honor upon his followers now to represent him on the earth, and to participate with him in the war.

"Let them sing aloud upon their beds." Beds here picture a condition of ease, comfort, and trust in the Lord, undisturbed by all the turmoil in the earth.

"Let the high praises of God be in their mouth, and a two-edged sword in their hand." These praise Jehovah; they love him; they prove their love for him and show forth his praises by keeping his commandments. The two-edged sword represents the sharp, piercing message of truth, the Lord's message, which he has placed within the power of his people as a "slaughter weapon".

"To execute vengeance upon the heathen [nations], and punishments upon the people." It is God's vengeance upon those who are organized against the Messianic kingdom that is now being executed; and punishment upon the people who make up and who are in sympathy with such organized Satanic power.

"To bind their kings with chains, and their nobles with fetters of iron." The great ruling factor of the present evil order is Satan, and he and his emissaries are now being bound by chains (strong truths). (Revelation 20:1-3) The nobles (the exalted ones amongst the various organizations of earth, particularly ecclesiastical leaders) are being bound by the strong unanswerable truths now due. As an illustration, for centuries these preached Satan's lie, saying, "There is no death". Now, unable to answer the message "Millions Now Living Will Never Die", these preachers in various places are advertising subjects under this title: "Millions Now Living Will Never Die—So Saith Satan". They are repudiating their former statement and are stopped from further using it; and at the same time are trying to use Satan's falsehood to blind the people concerning the message of the Messianic kingdom; and thus they are being bound with these strong truths.

"To execute upon them the judgment written." This judgment written is found particularly in the prophecies of Ezekiel and Revelation.

Who are the ones privileged to engage in this work as the Lord's representatives? And the answer is clear and positive: "*This honor have all his saints. Praise ye the Lord.*" (Psalm 149:9) Let the saints, then, prove their love of God by keeping his commandments, one of which is set forth here by the Psalmist.

The slaying work committed to the church must be done with the instruments or slaughter weapon provided

by the Lord. This slaughter weapon is the sword of the spirit, the message of present truth. "The Finished Mystery" explains the judgment written by the prophet Ezekiel and the Revelator, and is an instrument against Satan's empire, visible and invisible. The message contained in the booklet "Can the Living Talk with the Dead?" exposes the fallacy of the so-called communication with the dead, is a judgment against the demons, and therefore is judging a part of Satan's empire invisible, as well as the visible instruments. The message that "the world has ended, Messiah's kingdom is here, millions now living will never die," is a message binding the false teachers, and at the same time is opening the eyes of the people to the dawn of a new era and bringing comfort to their hearts. These contain the message now due to be proclaimed, otherwise designated the slaughter weapon, which his saints are privileged to use. Speaking prophetically, as though he were uttering his words at this time, Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". (Matthew 24:14) Thanks be to God, he is blessing his people with the opportunity of carrying this message to all Christendom.

The moving cause for such service in the name of the Lord must be just one, viz., love. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (1 John 4:17) We are now in the day of judgment. As Jesus was in this world opposed by Satan and all of his emissaries, so are his followers now—in the world, but not of the world, and opposed by Satan and all of his organized systems in the earth. Boldness means a fearlessness in the proclamation of the message of truth. Shall the Lord's people be frightened and refrain from engaging in this proclamation because of some ill that might befall them from the enemies of the truth? Shall they fear stripes, imprisonment, or death? St. John here answers: "There is no fear in love; but perfect love casteth out fear". If we love the Lord, we shall have full confidence in him; and having full confidence, there will be no occasion for fear. Having shielded and protected his people until now, he will do it to the end. Those, then, who love him will boldly and joyfully keep his commandments by the grace of our elder brother, our beloved Lord and Master.

This is no time for Christians to indulge in controversy, either in classes or otherwise; but it is a time above all times to follow the admonition of the apostle Paul: "Let the lives you live be worthy of the good news of the Christ, . . . that I may know that you are standing fast in one spirit, and with one mind fighting shoulder to shoulder for the faith of the good news. Never for a moment quail before your antagonist."—Philippians 1:27,28, *Weymouth*.

The body of Christ is not divided. The members

stand together. While the world is in turmoil and strife, his people dwell together in peace. While the kingdoms of earth are frantically trying to hold themselves together the feet of Christ, the Christians on earth, are the only ones bringing good tidings and publishing peace. It was this class of faithful ones of whom Isaiah, the prophet of God, wrote: "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) These are they who keep his commandments with a joyful heart; and their joy is so full that they lift up their voice and together sing as they press on to battle. They are singing now the song of Moses and the Lamb, because they love the Lord.

## PAUL IN MELITA AND IN ROME

— — DECEMBER 4 — ACTS 28: 1-31 — —

SAVED FROM THE SERPENT — PUBLIUS, A KINDLY PAGAN — A PROPHET'S REWARD — THE GREAT WAY TO ROME — MET AND ENCOURAGED BY FRIENDS — IN THE NEW ABODE.

*"I am ready to preach the gospel to you also that are at Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth."*—Romans 1: 15, 16.

SEA soaked and wave weary the two hundred seventy-six men from the stranded grain ship soon discovered that the island onto which they had been cast was Melita, or as it is now called, Malta. This fact was doubtless ascertained from the inhabitants who came down to view the sudden accession to their population; or the fact may have been noted by some of the sailors, from previous experience in that harbor.

But the natives did more than gaze on the dripping men. They did not say: "Depart in peace: be ye warmed and filled". No: pagan Malta was kinder than churched Jerusalem. The inhabitants were uncommonly considerate of the unfortunates cast upon their shores, not only building a fire for them to warm and dry by, but when the rain set in afresh they took them into shelter; for it was now drawing close to November, and cold.

These kind-hearted and hospitable Maltese are called "barbarians", but with a far different meaning from that usually attached to the word today. The word then indicated a speech distinction, and had no reference to savagery or cruelty. The Greeks originally referred to every non-Greek-speaking person as a barbarian. But after the Romans gained supremacy the limitation was modified so as to make all to be barbarians who spoke neither Greek nor Latin. This little island of Malta was peopled by Carthaginians, who spoke Phoenician; so that the language at the time of St. Paul's sojourn there was not a generally used tongue. This is still true; for the present-day Maltese language is a corrupt dialect of Arabic with an admixture of Italian.

Malta is only about seventeen miles long and sixty miles around. For many years it has been a British naval base and coaling station, and for this reason is much more populous than at the time of our narrative.

### CO-OPERATION AND A VIPER

The survivors of the storm did not stand idly by and expect their hosts and benefactors to do everything for them, however. The island folk had started the fire; the uninvited guests should keep it up. They did. Nor did the apostle Paul make any exception of himself, falling back on his dignity as God's ambassador, pleading the fact that he was unjustly a prisoner and insisting on the work being done by those who were responsible for him. There was nothing artificial about the Apostle; nor was there any patronizing condescension. There was work to be done and he helped to do it. That was the whole story. Besides, the activity helped to warm him up in a physical sense, just as spiritual activity warms one up as a new creature and

wards off the dread malady, the choking pneumonia of "neglect".—Hebrews 2: 3.

While St. Paul was engaged in gathering sticks from the neighboring brush-wood, a viper, chilled by the cold and about ready to freeze up for the winter, was picked up by him with or among the fagots. When the bundle of sticks was laid on the fire the viper quickly "came to" and struck at the first moving object in sight, which happened to be Paul's hand.

The island natives at once concluded that Paul was a criminal of unusually dark dye, who, although he had escaped from the sea, was pursued by *Diké*, the relentless goddess-daughter of Jupiter, to avenge a crime of murder. The ancients supposed that death, in such a case, would be met by way of that member of the body which had sinned. The viper had fastened on Paul's hand; therefore he was an assassin. The barbarians reasoned from great original principles, written on the hearts of men with more or less clearness, even in their imperfect state. What men need is not so much a sense of sin, as an honest facing of the fact that they cannot by themselves get free from either it or its penalty, death.

The onlookers watched for signs of violent inflammation or for the deadly stupor which follows upon the viper's bite. But nothing happened to correspond with their expectations. So the fickle people changed their minds and determined that Paul must be a super-human being. No man had ever been known to escape that serpent's sting.

It is remarkable that the first miraculous sign in the Bible is recorded about a serpent (Genesis 4:3) and the last is so likewise. The symbols of Revelation were not realities and therefore do not fall into this class. The serpent is surely associated with sin. The Great Serpent is the father of sin. He has struck out fiercely at and fastened himself onto the Hand of God, the Agent of God in all creative and recreative work. A gaping multitude of ignorant humans, knowing not the pure and gracious language of truth, stands by, expecting that God's purposes either have fallen or will fall dead. A handful of believers interspersed among the crowd alone knows better. And when Jehovah shall finally shake off the great and venomous deceiver from his Hand into the fire of lasting destruction, it will be observed that no harm whatever has been taken. The Hand whom Satan stung will go about doing good according to the unlimited opportunities which are his.

So the hand of Paul, unharmed by the serpent's bite, soon found opportunity to bless. Publius, the Roman appointee of the island, serving under the proconsul of Sicily,

neatly had an estate near to the place of the wreck. He lodged the Apostle and his party for three days, until some permanent arrangement could be made. He did kindness to a prophet, and received his reward at the hands of the prophet.

#### GIFTS OF HEALING

Publius' father lay sick of intermittent fever and dysentery. Paul went into the old man's room, prayed, laid his hands upon him and healed him by the miraculous power which was his as a gift from God. Following this others also were healed. Thus Publius was rewarded at the hand of the prophet whom he had befriended, and still more in another way. Roman officials were all hungry for fame—not differing in that respect from other office-holders. So Paul caused Luke to engrave Publius' name on an imperishable monument, which has stood the intervening centuries, and shall stand when heavens and earth have passed away.

The people of the island showed their appreciation for the Apostle's ministrations among them by bringing many gifts or marks of favor—as the word "honors" in this connection signifies.

After three months, toward the end of January, or at the beginning of February, the party left Malta in an Alexandrian bottom which had wintered in the isle and which bore the badge of Castor and Pollux, twin deities supposed to be favorable to mariners. Probably this was a grain ship, also, which had been driven into port by the same heavy gale encountered by the wrecked vessel.

To regale their honored and now doubtless beloved visitors on their voyage, the islanders brought still more gifts and, bestowed them upon Paul, Luke, and Aristarchus.

After traversing ninety of the four hundred sixty odd miles to Rome, the vessel put in for three days at the historic port of Syracuse, in Sicily. Then, sailing out of that beautiful land-locked harbor, the ship which carried St. Paul in the direction of Rome shaped its course northward toward the Straits of Messina. Unfavorable winds necessitated a circuitous track, or else the vessel was obliged to stand out to sea to get enough wind to fill her sails, seeing she was sheltered by the high mountains of the Italian coast.

The Alexandrian boat ran into Rhegium, in the extreme toe of Italy, to wait for a southerly wind with which to make the narrow strait. Here they remained only one day: for the springing-up of the desired south wind bade fair for good sailing to their maritime destination, Puteoli. The distance from Rhegium to Puteoli is about one hundred eighty-two nautical miles; so, if we assume that the vessel sailed at the rate of seven knots (about eight land miles) an hour, the passage would be accomplished in twenty-six hours, which agrees perfectly with St. Luke's statement that, after leaving Rhegium, they came "the next day" to Puteoli.

Before dark on the first day they would see on the left the volcanic cone and smoke of Stromboli, which has only this year been in eruption and from which island the inhabitants were barely rescued by Italian torpedo-boat destroyers. During the course of the night they would have seen that projecting part of the mainland which forms the southern part of the bay or Gulf of Salerno, from which port and Naples embark probably nine-tenths of the Italians who arrive on American shores.

A few hours more would bring our party past the promontory of Minerva into the grand bay of Naples, in the northern part of which was situated the port and city of Puteoli.

#### PUTEOLI AND ON

To the right, as the glorious sun rose over the highlands, would seem to rise in dark and verdant silhouette Vesuvius,

the sleeping mountain. It was not then an angry neighbor of Naples but a peaceful and vine-clad eminence. Who could suspect as St. Paul's ship plowed up the bay under full sail, off the lovely curves of the Campanian coast, that the time was so near when the mighty monster would belch forth molten rock enough to visit the two cities to the Apostle's right with almost as utter destruction as had long ago come upon Sodom and Gomorrah? Could he know that the Jewish princess, Drusilla, who had but lately conversed with him in his Caesarean prison would find her tomb in that ruin, with the child she had borne to Felix, the wronger of Paul?

By this time the vessel would be well in bay and the idlers of Puteoli, or Pozzuoli as it now is, would be gathering to the pier to watch the arrival of the Alexandrian ship, probably the first of the season. Many of such minute details are given by Seneca, philosopher, traveler, and tutor of Nero, then Emperor. To the Apostle's left, off the point of Miseno, rode at anchor half the naval fleet of Rome.

The cream-white beach where quit the sunny expanse of blue waters drew near and nearer until the boat tied up at one of the concrete piers, parts of which are still intact. Puteoli (literally the wells) was the Liverpool, and Baiae, close by, was the Brighton, the New York and Atlantic City, of Roman Italy. If Rome was the heart, then Puteoli was the wrist, where the heart's pulse-beat was clearly discernible.

Now the Apostle was on Italian soil and some of the colorful life of Rome was met with here: senators, ambassadors, distinguished-looking slaves, the idle rich, Oriental, Briton, Gaul. It is possible that at the very time of Paul's arrival Nero was in Baith, just across the inlet, plotting with Poppaea the murder of his mother Agrippina. He did so plot in that place and near that time; for his mother was killed that year.

But the Apostle's mind was hardly on Nero at this time, although he was soon to stand before him. His mind was most likely on the brethren. Probably Luke, as the free member of the party, looked up the believers and brought them to the quay. They had surely heard of Paul, had read his letter to the church at Rome, and had doubtless looked for the day when he might visit them and build them up in faith. Their love was more than equal to the chains with which the Apostle was bound. They besought him to bide with them a while, which, with the consent of Julius, he did. Meanwhile word was dispatched over the hundred thirty miles to Rome that Paul was near.

After seven days with the brethren at Puteoli, Julius moved on with his ward a few miles over a crowded cross-road to the Appian Way, one of the great arteries of traffic from and to Rome. Keeping generally in sight of the sea for some seventy miles the party passed along the most crowded approach to the metropolis of the world, meeting and being passed by pedestrians, horsemen, prætors and proconsuls, embassies, legions, carriages and palanquins. Capua was passed, the river Tiber was crossed by means of the Campanian Bridge, the vine-clad hills of the Falernian district were left to the east, the freshly budding willows along the languid Liris, were left behind, until Anxur or Terracina was reached.

From near this point a canal ran for twenty miles alongside the road, dug to drain the Pomptine marshes but also used to convey freight and passengers by means of mule-drawn barges. Whether the Apostle was kept to the stone flagging of the Appian Way or given a respite from walking by a place among the motley barge riders we do not know. But either way, it was a specially dreary stretch

\*Only Alexandrian grain ships were allowed to come into the bay under full sail. Other vessels were obliged to strike their top canvases on rounding the point.

of the road just before a happy surprise. God's gifts are always so given.

The canal ended at Appii Forum or the Appian Market; which was the place where the mules were unhitched. The town was full of low tavern-keepers and bargemen, only a drab terminus to the sombre stretches of the marsh. But among the moral filth of this barge and small trading place Paul's spiritual vision was soon to discern some sparkling jewels. Peering anxiously over the crowd that awaited the arrival of the barge or that watched the incoming groups of pedestrians in the open square was—no! it could not be—but all the same it was, Aquila\*! with whom Paul had labored with hand and head and heart in both Corinth and Ephesus. And beside him, face aglow with realized anticipation but with tears of tenderness starting at the sight of the chains on Paul's wrist, was Priscilla, not less noted in the service than her husband.

Mediterranean peoples are more demonstrative than we on this side the ocean, and it is reasonably certain that the brethren picked Paul up, chains and all, and embraced and kissed him.

Brother Paul was subject to the same kind of influences which work upon us. He saw outward objects, as we are wont to do, in hues borrowed from the heart. Now, with these dear brethren and fellow soldiers of the cross at hand, there was a lessening of fatigue, a more hopeful outlook for the future, a renewed elasticity of trust in God, a brighter light on all the scenery around him, a more cheerful glint to the foliage which overshadowed the road—all this, and more, is implied in the words: "When Paul saw the brethren, he thanked God and took courage".

Ten miles further on, at Three Taverns, were yet other brethren who were either not able to travel so fast or who had been unable to start so early as the advance group.

Thirty-three miles more, past Apicla, and the centurion led his prisoner under the Porta Capena, dripping with water from the great aquaduct above it; past the Circus Maximus, whose sands were so soon to be sotted with the blood of God's people; over the rise where a few years later was built the Arch of Titus, to commemorate the pagan view of God's judgment on Jerusalem; down the

declivity into the great Forum of Rome, where stood the golden milestone in which all the roads of the empire converged. To the left was the Capitoline hill, on which stood the splendid "house of Caesar". (Philippians 4:22) Somewhere within these royal grounds was the palace prætorium, where Julius gave up his prisoner to Burrus, the Prætorian Prefect, or chief of police, at that time.

#### A LAST EFFORT

Probably by a word from Julius, and helped out by his favorable papers from Cæsarea, Paul was allowed to rent a house of his own, to which he lost no time in inviting the prominent Jews of the city, whose quarters were where they still are—in the Ghetto across the River Tiber. They came, and the Apostle hastened to assure them that his chains were not tokens of misdeeds. Neither was the fact that he had appealed to a pagan ruler to be taken as an indication that he had lost faith in Jehovah. He had merely been forced to this action by the unfair conduct of his countrymen. Yet it was not from motives of revenge that he was now about to appear before Cæsar, but only for his personal safety.

The Jews assured him that they had not received any derogatory communications from Jerusalem and that they, therefore, were not prejudiced against him personally. They only knew that the Christian sect was very unpopular. They left after agreeing on a day when Paul should present his views on the Messiah.

At the appointed time the Jews gathered in numbers in Paul's quarters and listened to his presentations from Moses and the Prophets. The meeting and discussion continued all day with the usual result that some believed, but most of them did not. Their long day of grace was now hastening to its close and the shadows of a gloomy evening were lengthening around their path. Within less than ten years their city was destroyed. No wonder Paul's patience was finally exhausted; for he perceived that Jehovah's was too. The Apostle was guided to the use of the most frequently made quotation in the New Testament. (Isaiah 6:9,10) As far as we know, this was the last effort of St. Paul to preach to the Jews as such. They were chronic resisters of divine grace and would learn nothing more until many centuries should have passed and until they had discovered that the One whom they despised and rejected is indeed Messiah their King.

\* The account names none of the brethren who met the party en route, but some with greater zeal anticipated the others and had special power to encourage the Apostle. It is a safe assumption that if it was physically possible for these two to reach Appii Forum, they were there.

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Lawrence, Mass. ....	Nov 17, 18	Saco, Me. ....	" 25
Haverhill, Mass. ....	Nov 20	Portland, Me. ....	" 27
Byfield, Mass. ....	" 21	Auburn, Me. ....	Nov 28, 29
Kittery, Me. ....	" 22	Wilton, Me. ....	Nov 30

## BROTHER S. MORTON

Duquesne, Pa. ....	Nov 17	Point Marion, Pa. ....	Nov 24
Buena Vista, Pa. ....	" 18	Lackawanna, Pa. ....	" 25
McKeesport, Pa. ....	" 20	Connellsville, Pa. ....	" 27
Monessen, Pa. ....	" 21	Gensburg, Pa. ....	" 28
Brownsville, Pa. ....	" 22	Johnstown, Pa. ....	" 29
Rices Landing, Pa. ....	" 23	Altoona, Pa. ....	" 30

## BROTHER W. H. PICKERING

Joseph, Ore. ....	Nov 15	Puyallup, Wash. ....	Nov 23
Union, Ore. ....	" 16	Tacoma, Wash. ....	Nov 24, 27
Pendleton, Ore. ....	" 17	Lake Bay, Wash. ....	Nov 25
Hermiston, Ore. ....	" 18	Enumclaw, Wash. ....	" 28
Yakima, Wash. ....	" 20	Seattle, Wash. ....	" 29
Ellensburg, Wash. ....	" 21	Bremerton, Wash. ....	" 30

## BROTHER G. R. POLLOCK

Kerrville, Tex. ....	Nov 13	Sealy, Tex. ....	Nov 21, 22
Comfort, Tex. ....	" 14	Hallettsville, Tex. ....	Nov 23
San Marcos, Tex. ....	" 16	Houston, Tex. ....	Nov 24, 27
Austin, Tex. ....	" 17	Waller, Tex. ....	Nov 25
Rockdale, Tex. ....	" 18	Alvin, Tex. ....	" 29
Bastrop, Tex. ....	" 20	Galveston, Tex. ....	Nov 30, Dec 1

## BROTHER V. C. RICE

Magnet, Ind. ....	Nov 18	Guthrie, Ky. ....	Nov 25, 28
Orlolo, Ind. ....	" 19	Big Sandy, Tenn. ....	" 26, 27
Owensboro, Ky. ....	" 20	Beech Creek, Ky. ....	Nov 29
Evansville, Ind. ....	" 21	Sonora, Ky. ....	" 30
Dixon, Ky. ....	" 22	Elizabethtown, Ky. ....	Dec 1
Hopkinsville, Ky. ....	Nov 23, 24	Vine Grove, Ky. ....	Dec 2

## BROTHER C. ROBERTS

Phillips, Alta. ....	Nov 16	Hughton, Sask. ....	Nov 24
Sedgewick, Alta. ....	" 17	Outlook, Sask. ....	" 25
Camrose, Alta. ....	Nov 18, 20	Saskatoon, Sask. ....	" 27
Rosedale, Alta. ....	Nov 21	North Battleford, Sask. ....	" 29
Rumsey, Alta. ....	" 22	Millerton, Sask. ....	" 30
Open, Alta. ....	" 23	Edam, Sask. ....	Dec 2

## BROTHER R. L. ROBIE

Sonora, Ky. ....	Nov 16	McMinnville, Tenn. ....	Nov 25
Guthrie, Ky. ....	" 18	Chattanooga, Tenn. ....	Nov 27, 28
Nashville, Tenn. ....	" 20	Dunlap, Tenn. ....	Nov 29
Lebanon, Tenn. ....	" 21	Dayton, Tenn. ....	" 30
Winchester, Tenn. ....	Nov 22, 23	Knoxville, Tenn. ....	Dec 1, 4
Doyle, Tenn. ....	Nov 24	New Tazewell, Tenn. ....	Dec 2

## BROTHER O. L. SULLIVAN

Port Chester, N. Y. ....	Nov 15	Woodbury, Conn. ....	Nov 22
Stamford, Conn. ....	" 16	New Britain, Conn. ....	" 23
South Norwalk, Conn. ....	" 17	Cromwell, Conn. ....	Nov 24, 25
Bridgeport, Conn. ....	" 18	Hartford, Conn. ....	Nov 27
New Haven, Conn. ....	" 20	South Coventry, Conn. ....	" 28
Waterbury, Conn. ....	" 21	New London, Conn. ....	Nov 29

## BROTHER W. J. THORN

Scotland Neck, N. C. ....	Nov 13	Salma, N. C. ....	Nov 22, 23
Vanceboro, N. C. ....	Nov 14, 15	Raleigh, N. C. ....	Nov 24
Mt. Olive, N. C. ....	Nov 17	Charlotte, N. C. ....	Nov 25, 29
Wilmington, N. C. ....	" 18	Salisbury, N. C. ....	Nov 27
Hayne, N. C. ....	" 19	Kannapolis, N. C. ....	" 28
Fayetteville, N. C. ....	" 20	Gastonia, N. C. ....	" 30

## BROTHER T. H. THORNTON

Savannah, Ga. ....	Nov 13	Wayland, Ga. ....	Nov 22
Davisboro, Ga. ....	" 14	Atlanta, Ga. ....	Nov 24, 27
Irwin, Ga. ....	" 15	Talapoosa, Ga. ....	" 25
Thomson, Ga. ....	Nov 16, 17	Dallas, Ga. ....	" 28
Augusta, Ga. ....	" 19, 20	Rockmart, Ga. ....	" 29
Athens, Ga. ....	Nov 21	Cadotown, Ga. ....	" 30

## BROTHER W. A. THRUTCHLEY

Marion, Ohio. ....	Nov 17	Midland, Ohio. ....	Nov 25
Delaware, Ohio. ....	" 18	Hamilton, Ohio. ....	" 27
Columbus, Ohio. ....	Nov 19, 20	Oxford, Ohio. ....	Nov 28, 29
Chillicothe, Ohio. ....	Nov 21	Dayton, Ohio. ....	Nov 30
Portsmouth, Ohio. ....	" 22	Springfield, Ohio. ....	Dec 1
Cincinnati, Ohio. ....	Nov 23, 24	Tippicanoe City, Ohio. ....	" 2

## BROTHER S. H. TOUTJIAN

Cullison, Kan. ....	Nov 16	Mound City, Kan. ....	Nov 24
Arlington, Kan. ....	" 17	Clinton, Mo. ....	" 25
Newton, Kan. ....	Nov 18	Sedalia, Mo. ....	" 27
Hutchinson, Kan. ....	" 20	Renton, Mo. ....	" 28
Gypsum, Kan. ....	" 21	Wallsville, Mo. ....	" 29
Wiley, Kan. ....	" 22	St. Louis, Mo. ....	" 30

## BROTHER J. B. WILLIAMS

Hepworth, Ont. ....	Nov 15	Wingham, Ont. ....	Nov 23
Allenford, Ont. ....	" 16	Goderich, Ont. ....	" 24
Harrison, Ont. ....	" 17	Seaford, Ont. ....	" 25
Palmerston, Ont. ....	Nov 18, 20	Stratford, Ont. ....	Nov 27, 28
Mount Forest, Ont. ....	Nov 21	Petrolia, Ont. ....	Nov 29
Fordwich, Ont. ....	" 22	Sarnia, Ont. ....	" 30

## BROTHER W. M. WISDOM

Fargo, N. Dak. ....	Nov 14	Millers, S. Dak. ....	Nov 26, 27
Laurel, N. Dak. ....	Nov 15	Huron, S. Dak. ....	Nov 28
Wynndene, N. Dak. ....	" 16, 17	White, S. Dak. ....	Nov 29, 30
Conde, S. Dak. ....	" 19, 20	Lapeer, Minn. ....	" Dec 1
Mellette, S. Dak. ....	" 21, 22	Hartford, S. Dak. ....	Dec 2, 3
Ipswich, S. Dak. ....	Nov 24	Mitchell, S. Dak. ....	Dec 4, 5

## BROTHER L. F. ZINK

Montreal, Que. ....	Nov 18, 20	Portage La Prairie, Man. ....	Nov 28
Ottawa, Ont. ....	Nov 21	Brandon, Man. ....	" 29
North Bay, Ont. ....	" 22	Moosomin, Sask. ....	" 30
New Liskeard, Ont. ....	" 23	Regina, Sask. ....	Dec 1, 2
Kenora, Ont. ....	" 25	Moose Jaw, Sask. ....	Dec 4
Winnipeg, Man. ....	Nov 26, 27	Chaplin, Sask. ....	" 5

## CONVENTIONS TO BE ADDRESSED BY BROTHER RUTHERFORD

LYNN, MASS., Nov. 12, 13 .....	P. E. Dollber, 140 Essex St., Swampscott, Mass.
MONTREAL, QUE., Nov. 20: .....	Society's Canadian Branch, 270 Dundas St. W., Toronto, Ont.
WASHINGTON, D. C., Nov. 27: .....	A. L. Smith, 128 Tenth St. N. E.
CUMBERLAND, MD., Dec. 4: .....	W. B. Hodges, 34 S. Center St.

## HYMNS FOR JANUARY

Sunday .....	1 34	8 130	15 315	22 29	29 202
Monday .....	2 246	9 27	16 239	23 114	30 35
Tuesday .....	3 323	10 289	17 69	24 267	31 145
Wednesday .....	4 283	11 10	18 221	25 75	
Thursday .....	5 134	12 231	19 296	26 332	
Friday .....	6 74	13 26	20 185	27 196	
Saturday .....	7 198	14 44	21 279	28 25	