



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

## "Watchman, What of the Night?" The Morning Cometh, and a Night also" Isa. 21: 1-12

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"I will stand upon my watch and will set my foot  
upon the Tower, and will watch to see what He will  
say unto me, and what answer I shall make to them  
that oppose me."—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 (ecclesiastical) shall be shaken. . . . When we 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. 24:38; 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., *Verbi 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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### BROOKLYN CONVENTION

Arrangements are being made for a four-day convention to be held in Brooklyn May 19-22, inclusive. An auditorium with a capacity of 2,500 will be used for the entire convention. It is expected that many will attend from different parts of the United States, but it will particularly furnish an opportunity for friends in the Eastern and New England States to have a season of fellowship together and of the study of God's Word. We make this brief announcement now so that the friends may be making their plans to attend. A more detailed statement will appear later.

### HYMNS FOR MAY

Sunday .....	1	277	8	118	15	114	22	333	29	137
Monday .....	2	328	9	178	16	256	23	154	30	186
Tuesday .....	3	93	10	299	17	261	24	165	31	244
Wednesday ....	4	208	11	305	18	104	25	164		
Thursday .....	5	184	12	130	19	267	26	224		
Friday .....	6	27	13	177	20	179	27	281		
Saturday .....	7	116	14	109	21	49	28	98		

### STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

MARCH 1, 1921

No. 5

### VIEWS FROM THE WATCH TOWER

**A** RECENT cable dispatch from Geneva, Switzerland, the seat of the League of Nations, says:

"From every part of Europe, from old countries and new, and even from Asia, reports arrive of unrest and disturbance, of commercial crises, unemployment and inability to sell products, together with the greatest need of such products."

We allow ourselves to indulge in the remark that if the League of Nations is "the political expression of Christ's kingdom on earth", this described condition is a very poor recommendation for Christ's kingdom. The Premier of Great Britain, Lloyd George, in a public address recently described some phases of the world situation as follows:

"I got figures from the Board of Trade this afternoon of what we sold to Europe before the war. We sold from this country, most of it our own products, but we got a profit on even what passed through—we sold 246 millions' worth of goods. At present prices, I am told, that would be about 600 millions, probably more.

"Where is that trade now? Our customers are impoverished, bankrupt. I am not sure about borrowing. The printing press may save you for a time, but you cannot always carry a sack of paper on your backs. That is what is happening in Europe. They cannot get on without it, and when they buy they cannot pay. Have you ever seen the spectacle of a man in rags, down at heels, standing in front of a shop window looking at clothes and boots of the latest fashions? And you say: Why does he not buy, he is in rags, he needs them, why does he not go in the shop? He cannot pay.

"Europe is standing in front of our shop windows, stocked with the best goods that any land can turn out. It is in rags and wants to buy. But its pockets are full of paper. It cannot buy. And until a customer is in a condition to trade with you we must admit it. Do not let us work up pretended causes; let us get at realities. Britain has got to work its way back to a full purse, and until it does that, nothing that Governments can do, nothing that federations can do, and nothing that newspaper articles can do can help us."

#### A PROBLEM OF DISTRIBUTION

In another press report in the London *Daily News* it is mentioned that £60,000,000 worth of the finest Australian and New Zealand wool is piled up in Great Britain as a surplus over their normal demands. It is a sad commentary on human incapacity for righteous government to know that these vast stores of clothing material, as well as vast stores of foodstuffs in this land, are lying idle when thousands are actually dying in Europe and Asia from lack of food and clothing. From *Unity and Justice*, of Winston-Salem (N.C.), we take the following:

"Certainly the cause of industrial stagnation is not under-production on the part of the worker. Right now the retailers' shelves are filled with goods that they cannot sell, the wholesalers are heavily stocked with goods that they cannot sell; the manufacturers have filled their storage houses with goods they cannot sell. The American farmer has just harvested a record-breaking crop. There are plenty of goods.

"With the invention of the steam engine, the gas engine, the dynamo, the loom, the linotype, the self-binder and the automatic and semi-automatic machinery that does every operation in every branch of industry, the workers are enabled to produce ten, a hundred and even a thousand fold, more than they could in the old days of hand tools. The problem of production is solved.

"The problem of distribution is not solved and herein lies the cause of 'hard times' that are periodically occurring.

"Trade is inactive not because the people do not wish to buy; there is scarcely a home in all the country that does not need new furniture and furnishings, nor a family that does not desire better clothes, a great variety of food, books, magazines, etc.

"Everything that the manufacturers are making and the dealers are so anxious to sell, the people are just as eager to buy, but they cannot; they haven't the money with which to buy.

"The workers are not only the producers, they are the consumers as well. The amount that is paid them in wages for the goods they produce is much less than the retail price of the goods when they go to buy, consequently, for every dollar's worth of goods they are able to buy on the market they put four or five dollars' worth of goods on the market that they are unable to buy. Naturally the markets are glutted and business becomes stagnated. The manufacturer finds it necessary to 'lay off' his employees; and they walk the streets in idleness while their families go hungry, ill clad and cold because they have produced an abundance of food, clothing and fuel and all the other things that make life worth living."

#### MUCH FABRIC, MORE RAGS

The Manchester (Eng.) *Daily News* sees the situation a little differently, because the British situation is different. But much of what it says is applicable to general world conditions.

"What is the meaning of the heavy fall in prices which has taken place in the last two months? It would be a fact to rejoice in if it meant that the production of the world was beginning to overtake the demand; but it does not mean that. It has a much more sinister meaning than that: it means that production and demand are divorced. It means that the external trade by which we have mainly lived in the past and by which alone this great industrial system can live in the future has ceased; that our manufacturers have piled up vast stocks of commodities for consumption and that having no customers abroad they are compelled to unload them on the home consumer at any price they can get.

"Europe is in rags, but New Zealand is choked with wool it cannot sell. In a very real sense the fall in prices is one of the most ominous signs of the time; it is the reminder that the ruin which the peace has wrought in Europe is beginning to react on ourselves. It has killed the goose that laid our golden egg, and because Europe is in rags and cannot buy, the streets of our industrial towns and of London as well are paraded by processions of unemployed, and the prices of stocks and shares in every kind of undertaking are falling to levels that threaten an unprecedented catastrophe."

"There can be no pause in the drift to catastrophe until we relate cause and effect, until we see that what we are doing in Russia, in Mesopotamia, in Ireland and elsewhere is responsible for the long faces in the City, for the intolerable demands of the tax collector, for the high cost of living and for the gathering cloud of unemployment. The connection is obvious enough, but public opinion, chloroformed by the Press, is blind to it."

The world needs Messiah's kingdom; and it is going to get it just when it needs it most. The Prophet Isaiah says: "Thou hast been a strength . . . to the needy in his distress". (Isaiah 25:14) All the world is needy, but all men do not recognize their needs. Among those who recognize their needs not all are willing to acknowledge them. Only those who recognize their need, acknowledge it, and come to Jehovah in the appointed way through Christ Jesus are helped and strengthened. All in Christendom have not yet been humbled to the point where they are willing to accept the Lord's help in the Lord's way. There is hardly a more notable phenomenon in all human experience than man's stubbornness and unresponsiveness to divine goodness. No one can accuse Jehovah of acting hastily in letting the time of trouble come to a head. He has been long-suffering for more than six thousand years, but he will not keep his anger for ever.

#### PAYING DEBTS WITH DEBTS

The New York *Sun and Herald* makes some illuminating statements concerning one prominent cause for financial straitness in this country. Doubtless similar conditions exist elsewhere.

"Representative Fess says there can't be any chance for a reduction of Federal taxes so long as the Government continues its high operating expenses, an expression which simply means so long as the Government continues to overspend its income by billions of dollars a year.

"But Representative Fess might go further with his plain statement of fact and serve the nation a good turn. He might remind the American people, he might remind the United States Government in general, he might remind in particular the United States Congress, of which he is a member, that so long as the United States Treasury goes on giving the banks its IOU's by the billions of dollars to 'pay debts with debts', there must be a terrific and back-breaking strain on the country's banking credits.

"So long as the United States Treasury forces the banks to print 'money' by the ton so as to supply the Government with funds—IOU inflation funds—to pay daily bills that can't be paid out of the Government's income, there is going to be inordinate and dangerous inflation.

"So long as the United States Government creates such inflation there is going to be a merciless high cost of living, causing the American consumer such copious financial hemorrhages as to make him think he is bleeding to death.

"It is not merely the burden of billions of taxes, huge as

this burden is, which the Government loads upon the public. Greater and worse is the burden of more billions in grossly swollen prices of commodities due to the Government's preponderant share in the money inflation which cuts the purchasing power of the American buyer's dollar to 75 cents in some instances, in others to only 50 cents. This makes it the more difficult for all, well nigh impossible for many, to scrape up the spare pennies with which to pay those very taxes.

"In this country of economic waste, financial squander and living cost excesses the United States Government's waste is the most colossal waste of all; the United States Government's squander is the most costly squander of all; the United States Government's responsibility for the bread and butter burdens of the American people is the most direct and the most insufferable of all."

One cannot read this without being reminded of the statement in Brother Russell's last preface to Volume IV in which he says:

"This spells bankruptcy—as soon as the war shall end and the issuing of bonds shall cease to provide money for the payment of the interest on other bonds. The nations are thus falling into the chasm of bankruptcy."

Public channels of information have several times stated that the current expenses for the United States Government during the past year were about nine billion dollars and the total possible income was six billion dollars. The deficit of three billion dollars had to come from somewhere. It could only come from those who had money or securities to furnish. It goes without explanation that a debtor is obligated to his creditor and it is rarely indeed the case that this obligation stops with financial matters. It nearly always reaches over into other realms and the obligation becomes partly moral. A heavy debtor rarely has the moral courage or even the desire to oppose the wishes of his creditor. Since the obligations of the Government are so enormous, it would not be surprising to find no inconsiderable amount of moral obligation given in return for the financial aid furnished. It is in these ways that a strongly centralized government becomes less and less representative of the people at large and more and more representative of the favored few.

#### FEAR AND ANXIETY

Concerning the mental ills which are attendant upon complex modern life, a medical expert is reported by the *Chicago Daily News* as saying:

"Fear and anxiety, twin demons that make miserable so many lives, have their origin in inward conflict and can only be conquered by tracing the trouble to its sources, says Dr. Frankwood E. Williams, associate medical director of the national committee for mental hygiene, in the current number of *Mental Hygiene*.

"Complex community life brings about innumerable necessities for adjustment in the individual, and failure to make these adjustments with a measurable degree of success is often responsible for so called mental or nervous ills, technically termed psychoses or neuroses, according to Dr. Williams, who uses illustrations from the recent war to make this point clear.

"The measure of a man's success in handling life's problems, according to the article, lies in his skill in adjusting himself to the complicated life of modern society. Some fail completely, developing psychoses of a more or less serious nature, others are partly successful, but the diffi-

culties of adjustment set up nervous disturbances that render them neurotic, while the majority succeed in making their adjustments without too great difficulty."

Without attempting to enter into the technicalities of this question, there are points in it well worthy of observance by the Lord's people. Our Lord promises us that our experiences shall work in such a way as to contribute to our highest welfare. (Romans 8:28) Much of our spiritual lives is spent in experiences calculated to prove the truthfulness of this statement. Much of our spiritual energy, we fear, is needlessly expended on fear and worry. Either the Lord meant what he said or he did not mean it. If he did not mean it, then all of his promises are independable and we have no basis for any confidence whatever—an idea which is entirely untenable. If he did mean what he said in this connection we can depend on it absolutely; for he is omnipotent.

One of the most blessed and productive of lessons in the Christian way is to learn to be happy in spite of conditions and surroundings, rather than merely because of them. If our happiness and peace of mind is dependent upon conditions solely, then we are not living

the life of faith at all. If we have become familiar with certain conditions and have accustomed ourselves to them and the Lord's providence points to the need of a move or a change and our hearts are filled with dread and uncertainty as to the outcome of that change, we are not leaning very strongly upon the everlasting arms. Fear is but another way of telling the Lord that we think our judgment is better than his. We know (?) what we need, but we are not at all convinced whether he is as able to understand us as we ourselves do. Fear is an insult to God's almighty power; anxiety an offense against his boundless love. "Perfect love casteth out fear."—1 John 4:18.

Albert J. Beveridge, sometime Senator from Indiana, was recently quoted by the Indianapolis *News* as asserting in an address that the reason for decline in church attendance all over the country was the failure of the ministers to preach the gospel. We quote:

"Let them preach Jesus Christ and him crucified and they will have no trouble in filling their churches. But no, instead, they lecture on hygiene and on every movement that comes before the public, and try to regulate the affairs of the nation instead of preaching the gospel of Jesus Christ."

## THE HARP OF GOD

*"And them that had gotten the victory over the beast, and his image, and over the number of his name, stand on the sea of glass, having the harps of the Lord God and singing the song of Moses, the servant of God, and the song of the Lamb."—Revelation 15:2, 3.*

IT seems quite certain that the harp is used to symbolize the divine plan concerning man, as revealed in God's Word, the Bible. No one can understand the great plan except by divine aid; and no one can appreciate that plan except him who has the spirit of the Lord. When Jehovah favors one with an understanding and an appreciation of his plan necessarily the heart of such an one is filled with joy and singing. Therefore the harp fitly symbolizes the divine arrangement and the joy it brings to those in harmony with it. When all the strings are seen and appreciated by the child of God, and are used in harmony with the divine will, the harp yields a music of surpassing sweetness such as the natural man never heard.

The first mention of the harp in the Bible is in Genesis 4:21, and Jubal is the one named as its inventor. With Israel, the chosen people of God, it was an instrument consecrated to joy and exultation. David, who typified the Messiah, was an expert in the use of the harp and employed it in the praise of Jehovah. According to the records, the Jews were accustomed to use this instrument on occasions of joy, such as jubilees and festivals. Josephus is authority for the statement that the harp usually had ten strings, but that at times it was smaller and had only eight strings, being played then with the fingers. The number *ten* is used in the Scriptures to symbolize that which is perfect or complete as pertaining to man. The use of the harp with eight strings, then, would seem to indicate that, antitypically, for a time two of the strings would be lacking and unappreciated by Israel after the spirit; and we find this thought in harmony with the facts.

The first one to understand the divine plan was Jesus. In the fifth chapter of Revelation Jehovah is pictured as being seated upon his throne, having in his right hand (solely within his power and keeping) his great plan. The picture then shows one asking the question: "Who is worthy to open the book and to loose the seals thereof?" None of the angels of heaven were granted that favor, even though they had much desired to look into God's secret arrangement. No one of earth was granted the great privilege. Jacob on his deathbed had prophesied that this great favor would be granted by Jehovah to his beloved Son. The picture then discloses the Son, the express image of the Father and the very center of his plan, appearing as a lamb slain, now endowed with perfect power and wisdom, as breaking the seals—understanding and making known the beauty and harmony of this plan to the glory of the heavenly Father. Here, then, was the first time that the mystery of God, hid for ages and generations, was made known to any creature.

The harp is used to symbolize the grandeur and beauty, exquisite harmony and majestic sweetness, of the divine arrangement. The Old and the New Testaments contain the revealed purposes of God concerning man, his redemption, deliverance and blessing with life everlasting; hence the great fundamental doctrines or truths therein stated would constitute the strings upon the harp of God. These great fundamental truths were spoken by Jehovah through the law and the prophets and the testimony of Jesus and his apostles. Seeing that David is a type of the church and that he used a harp of ten strings, we are justified in concluding that

the ten fundamental truths testified to in the Scriptures harmoniously disclose the divine purposes concerning man. We, therefore, venture the suggestion that the following is a proper division of these ten truths or doctrines symbolized by the ten strings; viz.,

- (1) creation
- (2) justice manifested
- (3) Abrahamic promise
- (4) birth of Jesus
- (5) ransom
- (6) resurrection
- (7) mystery revealed
- (8) the Lord's presence
- (9) glorification
- (10) restitution;

and understanding and harmonizing these great truths brings joy to the heart and fills the soul with music.

#### CREATION

Before the creation of man God prepared a place for his habitation. "I have made the earth, and created man upon it. . . . For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." (Isaiah 45:12, 18) Jehovah's active agent in the creation of all things was the Logos, later called Jesus. In the Scriptures he is designated as "the bright and morning star". (Revelation 22:16) He was the joy and delight of the heavenly Father, in whose name he created all things. There was in heaven another star, clothed in beauty and glory and endowed with power and authority, whose name was Lucifer. With these in heaven was a host of angelic sons of God. When God began the creation as pertaining to man by laying the foundation of the earth, these great stars of heaven sang together the song of gladness, and the angelic sons of God shouted for joy. (Job 38:7) All of the heavenly host watched the development of creation step by step, in an orderly and progressive manner, culminating with the creation of man in the image and likeness of Jehovah.

This was the first string hung upon the harp of God and afterward made manifest to his creature, man. Up to that time, so far as revealed, there had been nothing to mar the beauty, glory, and sweetness of all this creation.

#### JUSTICE MANIFESTED

One of the primary divine attributes is justice. (Psalm 89:14) It was the attribute of wisdom that originated and developed the divine plan. Justice must perform its part in harmony with the other divine attributes. God's law as made and declared was and is unchangeable. The prerogative of justice is to see that the law is enforced. The violation of the law of God was the occasion for justice being made manifest. Without its manifestation the great ransom sacrifice would have been an impossibility. Good and evil were set before man, who as a free moral agent was granted the liberty of choosing one or the other. He deliber-

ately chose the evil course. God pronounced his judgment against man in these words: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return". (Genesis 3:19) But how could it be said that justice manifested is one of the strings of the harp of God? In all music there is to be found a minor key or tone, which seems to be necessary to produce perfect harmony. At any rate, in all the music of man there exists the minor key. The manifestation of strict justice was essential to sustain the dignity of the great Jehovah and to make it possible for other parts of his plan to be made manifest. It seems to be the string producing the minor key in all of man's music.

Job seems to be a picture of the world of mankind under condemnation; and thus he speaks: "My harp also is turned to mourning". (Job 30:31) The joy which fills the heart of the perfect man was turned into mourning when he realized his loss. Divine justice took away from man the right to Eden and all of its incident blessings, as well as life, and the world has been in a state of mourning from then until now. But it is the new creature that sees and appreciates the harp of God, not man that is under condemnation. The anointed of the Lord are not to mourn when they see divine justice made manifest. This is clearly shown in God's dealings with the two sons of Aaron who offered strange fire and who were stricken dead. "And as Aaron and the two remaining sons were forbidden to make lamentation for their brethren who were thus cut off, this signifies that all the faithful of the priests will recognize the justice of the divine decisions, and will bow to them in humble submission, saying, 'Just and true are thy ways, thou King of saints'."—T. 40.

The world cannot appreciate that man is justly under condemnation. Indeed none but those who have been regenerated by the merit of Christ, made right or justified by Jehovah, can appreciate this divine attribute; and these appreciating it can truly sing the song as described in our text, declaring the justice and majesty of Jehovah and his works.

#### ABRAHAMIC COVENANT

The word *covenant* is the solemn term expressing a contract or promise to do a certain thing. With Jehovah a covenant or a contract is sacred and inviolate because he changes not. (Malachi 3:6) There can be no change in his justice or judgment. Once entered, that judgment must be enforced. He could, however, consistently make and did make provision for the satisfaction of justice and the granting to every one of the human race a trial or opportunity for life. In the exercise of his loving-kindness and to carry out his purposes, he chose the man Abram, whose name was afterward changed by him to Abraham, and to him he made the unconditional promise that "in thy seed shall all the families of the earth be blessed". In addition to his unchangeable word, it pleased Jehovah to bind this promise later with his oath, and by these two immutable things,

to-wit, his word and his oath, the new creation would be doubly assured of his carrying out all of his promises, and restored man will ultimately come to the same conclusion.

Jehovah did not put any conditions or any limitations to the promise. There was no need for him so to do. It announces his benevolent purpose toward mankind. The promise or covenant does not even say that the blessing of the people will be upon condition that they will all seek him, nor does the blessing promised mean that every one will be given life everlasting whether or not he wants it; but it does mean that provision is made that every one shall have an opportunity, and that knowledge shall be brought to all, in order that all may enjoy the opportunity of conforming to the divine arrangement and thereby live. It means that assistance will be given to every one to this end; and after a full and fair opportunity and test and proof of loyalty, the Lord will grant to all such life everlasting.

This unconditional and oathbound covenant made by Jehovah is one of the great truths which constitutes a string upon the harp of God and which sounds in harmony with the other strings, bringing joy to the heart of those who learn to appreciate his arrangement. The Psalmist, in one of the songs of degrees, referring to this universal opportunity coming to the people of all nations for salvation, was moved to sing with gladness: "Our mouth [was] filled with laughter, and our tongue with singing [for the nations]. The Lord hath done great things for them."—Psalm 126:2.

#### BIRTH OF JESUS

Two thousand years had elapsed since God had given his oathbound covenant to Abraham, during which time his holy prophets frequently prophesied to Israel that he who would be born according to the promise would be the blessing of the world, the Messiah. Every good mother of Israel regarded it as the greatest honor to give birth to the promised one; and for this reason a barren woman was a reproach among the Israelites. When the announcement was made to Mary that she was to give birth to a son and that his name should be called Jesus, the Son of the Highest, who would be a King without end, Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."—Luke 1:46-48.

The day for the birth of the babe arrived and all the host of heaven was awake to the importance of the hour. On earth the place selected for this momentous event was Bethlehem, where the boy David had been anointed to be king over Israel, and had foreshadowed the coming of the King now to be born. The earthly witnesses chosen were the meek and lowly shepherds, who were watching their flocks in the field where the beautiful Ruth had gleaned. At the appointed time, "the angel of the Lord came upon them, and the glory of the Lord shone around them; . . . and the angel said unto them, Fear not: for, behold, I bring you good tidings of great

joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:9-11.

And then it was as if attendant angels, awaiting a given signal, when the heavenly messenger had finished his speech to the astonished shepherds, stood forth as a great heavenly host and sang the good tidings of great joy. Their song was but the reflex of what had been announced. These sweet singers told in words of praise what had taken place and what would be the blessed sequel. It was the song of glory from heaven, and earth echoed the message of peace and good will toward men; and down through the age the sweet anthem has resounded: "Glory to God in the highest, and on earth peace, good will toward men".

Nearly two thousand years more have passed and through the corridors of the age the sweet anthem has resounded, and ever and anon it has brought gladness to some heart that has joyfully turned away from the world upon learning of the birth of the Redeemer and the work he subsequently did and is doing; and this message has grown in sweetness to the one who has learned to recognize this and other strings upon the great harp of God.

Now we are entering the age of restitution, the time when the peoples of earth will learn that the birth of Jesus is one of the mighty and important events in the plan of Jehovah, and that there is no other name given among men whereby they can be saved and granted life everlasting except the name of Jesus of Nazareth, the Babe of Bethlehem, the Savior of the world.

#### RANSOM

The great ransom sacrifice must take its place as one of the important strings upon the harp of God. In due time its benefits shall result to the whole human family.

A perfect man had sinned and lost life, liberty, and happiness for himself; and the sequel to his act was that all of his offspring were born in sin and shapen in iniquity. Justice must take its course. The judgment of God could not be set aside. Justice demanded the life of a perfect man and received that in the death of Adam. Therefore nothing short of the life of a perfect man could operate as a redemptive price which would be accepted for the release of Adam and his offspring. The knowledge of the ransom sacrifice has brought joy to every person who up to this time has understood and appreciated it. A knowledge of this ransom must ultimately be brought to all. The appreciative one cannot keep back the singing when he learns that here is a guarantee that he shall live. Gladly does he exclaim: "Thanks be unto God for his unspeakable gift!" It was Jehovah's love that prompted this great gift: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life".—John 3:16.

With delight to do the Father's will, the rich Logos laid aside his heavenly glory and majesty and was made flesh, in the likeness of sinful men. He dwelt among men and was subjected to the sorrows incident to humankind. He became poor, that fallen humanity



might through his poverty enjoy the great riches of life, liberty, and happiness. The opportunity to possess these riches must in God's due time come to all men, because Jesus "by the grace of God [tasted] death for every man". (Hebrews 2:9) The ransom price was provided at the cross. The cross of Christ is the great pivotal truth of the divine arrangement, from which radiate the hopes of humankind. The poet has beautifully expressed it thus:

"In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime."

The inspired writer in the divine Word tells that it was the will of God that all men shall be saved from death by this ransom price and brought to an accurate knowledge of the truth, and that in due time this testimony will be given to every one of Adam's race. When the grand finale is sung and all the harpers of heaven and earth unite in beautiful harmony, blending with the voices of all the creatures perfected and happy, the great ransom sacrifice will be one of the strings of the harp of God that will yield sweet music to every ear.

#### RESURRECTION

The sabbath day immediately following the crucifixion of the Lord was indeed a sad one to those who devotedly loved and followed him. Rudely had he been snatched from them, unjustly tried, brutally condemned and then subjected to the most ignominious death known to man. How terrible was this shock to those who loved the Master! The Scripture merely records the fact that they saw where he was laid and then rested on the sabbath day. The rest must have been one merely of cessation from labor, with the great sorrow bearing down upon them; they could have had little rest or peace of mind.

The sabbath day was ended, and before the sun lighting the first day of the week had dispelled the darkness of the early morning, Mary Magdalene and other faithful women hastened to the Savior's tomb. Jesus was not there. A messenger of the Lord appeared unto them and said: "Ye seek Jesus, which was crucified. . . . He is risen." The news sounded too good to be true. They were dazed and bewildered. Hurriedly these faithful women ran away to tell others of their company. What unspeakable joy filled their hearts when they learned that the beloved One lived! Yea, what joy must have filled the courts of heaven when the watching angels beheld that Jesus had triumphed over death and the grave!

The resurrection of Jesus was vitally essential, that he might ascend on high, bearing the merit of his perfect human sacrifice and there present it to divine justice that man might receive the benefit of that sacrifice. For nineteen centuries the benefits of the merit of this sacrifice thus presented by him at his resurrection have been ministered unto those who have made a full consecration to do the will of God; and to such there

has resulted at the hands of Jehovah justification and spirit-begetting; and these consecrated ones have been made acceptable in the beloved One, anointed to the high position of joint-heirship with Christ Jesus and membership in the royal family of heaven. Throughout the age these faithful followers have sung the praises of the risen Lord.

St. Paul declares that the resurrection of Jesus is a guarantee that every man in due time shall have one fair and impartial opportunity for life, and that God has appointed a day in which this opportunity shall be given to all. (Acts 17:31) That day is at hand, and the Lord is present, preparing to judge the quick and then the dead; and men of the world are beginning to learn something of the importance of the death and resurrection of Christ Jesus. When all mankind know of God's great plan, when they learn that the resurrection of Jesus is a complete guarantee that every man shall have an opportunity to live and enjoy liberty and happiness, then they will sing his praises, and in their mouth his name shall be blessed forever; and this great truth will take its place in their minds as one of the beautiful strings upon the great harp of God.

#### MYSTERY REVEALED

Not all of the divine plan has been revealed at one time. In fact, the seed of promise through which the blessing must come to all the families of earth was a great mystery hidden from all ages and generations and made known to man for the first time at the giving of the holy spirit at Pentecost; and as yet none can understand this mystery except those who have entered into the favor of God through consecration, justification, and spirit-begetting. The hiding of this mystery was illustrated by Jehovah in the construction of the Tabernacle in the wilderness and its furnishings. Its gold-covered walls, the golden candlestick, the beautifully engraved furniture, its veil of curious work, its incense altar, the ark of the covenant, were so completely covered and hidden from view that none of the people could see them.

As God thus hid these things which were typical of greater things, so he has hid the glories and beauties of spiritual things, seen only by those who have become members of the priestly class. As the high priest alone was in the holy and the most holy on the day of atonement, even so none but the priestly order occupy this position during the antitypical day of atonement. Of these beauties and glories of God's arrangement and the sweet music that comes to them from his harp by reason of this relationship the world knows not and cannot know until the due time of Jehovah to permit them to know something about it. To the world those of the priestly order seem mean and are despised because the world knows them not.

"Why do they, then, appear so mean?  
And why so much despised?  
Because of their rich robes, unseen,  
The world is not apprized."



The holy prophets foretold of the Christ as the seed of promise, but they did not understand. In the language of one of the prophets, they "heard, but understood not". The holy angels of heaven were not admitted to the secrets of this great mystery, because it pleased God to conceal the same and in his due time to reveal it to those who are begotten and anointed of the holy spirit. This is why Jesus said to his disciples: "When he, the spirit of truth, is come, he will guide you into all truth; . . . he will show you things to come". (John 16: 13) It was impossible for the disciples to understand the mystery until the Pentecostal blessing, and not even then did they immediately understand and appreciate it; but gradually this great mystery began to be revealed to them and was understood and appreciated by them. This is clearly in line with God's promise: "The path of the just is as the shining light that shineth more and more unto the perfect day".

So it has been with Christians through the age, and particularly in the harvest period of the age. More and more the light has revealed to the saints the beauty of God's arrangements, especially a clearer understanding of the mystery class, the royal family of heaven. Clear and clearer has the vision grown to the faithful followers, in striking contrast to the darkness that has come to those who have yielded to the influence of the anti-christ. As the saints have appreciated and yet appreciate more and more the beauty revealed in the mystery, their mouths have been filled with singing and they have exclaimed: "The Lord hath done great things for us; whereof we are glad". (Psalm 126: 3) These feed upon the precious promises and with joyful anticipation look forward to the time when the Bridegroom shall be fully revealed in all his glory and beauty, and when the bride, the church, shall appear with him in glory.

The mystery of God involves an understanding and appreciation of the great fundamental truths of consecration, justification, spirit-begetting, and sanctification. As the saints mark the contrast between the Christ, the mystery of God, and the antichrist, the mystery of iniquity, more hideous to them appears the mystery of iniquity and more glorious the mystery of God. And with their clearer vision, consecration, justification, and sanctification shine forth in their respective places with greater brightness than ever before. It was of these things the Apostle said: "The natural man receiveth not the things of the spirit of God: . . . neither can he know them, because they are spiritually discerned; but God hath revealed them unto us [members of the mystery class] by his spirit; for the spirit searcheth all things, yea, the deep things of God". (1 Corinthians 2: 10, 14) When these great truths were made known to the Apostle Paul and he was telling others about them, in ecstasy he exclaimed: "O the depth of the riches both of the wisdom and knowledge of God!"—Romans 11: 33.

#### HIS PRESENCE

Christ Jesus is the Bridegroom and the church is the bride. (John 3: 29; Revelation 21: 9) For more than

nineteen centuries she has been waiting for his return because he promised to come again and receive her unto himself. (John 14: 3) In faith and patience she has looked forward to that time with great expectation. He has kept his promise faithfully and now has returned and is gathering unto himself those who have made a covenant with the Lord by sacrifice and have kept that covenant. The bride loves the Bridegroom and therefore loves his appearing, and for such he has a crown of righteousness. (2 Timothy 4: 8) Anticipating this happy time, St. Paul wrote: "Rejoice in the Lord alway: and again I say, Rejoice. . . . The Lord is at hand."—Philippians 4: 4, 5.

The second coming of the Lord Jesus is one of the great fundamental doctrines of the holy Scriptures, but the time, manner, and purpose of his coming have been little understood by those who have professed Christianity. Those ignorant of the true meaning of his coming have looked forward with dread to that time. But those truly illuminated by the holy spirit have appreciated the light and its increasing brilliancy, and in that proportion their joy has increased. Such see that the time of his coming is at the time of the end; i. e., the end of the present evil order. The evidence now is cumulative and overwhelming that he is here and that the old order is rapidly passing away. The members of the bride class see that his coming is not in the flesh, marked by the nailprints received at Calvary, but that he appears in a glorious body, invisible to human eyes. These appreciate the fact, according to his promise, that as the sun rises quietly in the east and gradually sheds its illuminating rays upon the earth, so is the appearance of our Lord, and his appearance gradually becomes more marked to the watchers. As a thief comes in the night time, when all except the faithful watchers are asleep, so the Lord has come in the great night time of this present evil world, when all except his faithful watchers are asleep and no others observe his presence.

The faithful watchers see that the purpose of his coming is, according to his promise, to take unto himself his bride, to make up his jewels, to assume his great position of power and to reign, to destroy the wicked works of Satan, to enthrone truth and righteousness for ever, and to bless for ever all those who love righteousness and hate iniquity. These greatly appreciate the privilege of declaring his presence, and God's holy prophet pictures them as standing aloof from the kingdoms of earth, publishing the glad tidings and lifting up their voices together with singing. (Isaiah 52: 7, 8) These faithful watchers, pure of heart and wise by the grace of God, are now going forth joyfully crying: "Behold the bridegroom! Go ye out to meet him." And this string of the harp of God yields to the hearts of the bride class a music of ever increasing sweetness and to this accompaniment they sing to each other:

"Behold, behold the Bridegroom,  
And all may enter in,  
Whose lamps are trimmed and burning,  
Whose robes are white and clean."

## GLORIFICATION

The Bridegroom is the fairest of ten thousand and altogether lovely. To be glorified means to be made in the likeness of his character and with a similar beautiful organism. The prospect of poor, imperfect creatures being transformed and made into the image and likeness of this blessed One is too stupendous for the mind to fully grasp and appreciate; but we know it is true because the Master said: "I will come again, and receive you unto myself; that where I am, there ye may be also". (John 14:3) No one could be with him and not be like him. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

It is written of the King of glory: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." (Psalm 45:7, 8) The church, which is the bride of Christ, is described as standing at the right hand of the wonderful Bridegroom, and because she has joyfully submitted to the transforming work and proven herself faithful unto her Lord, her beauty is greatly desired by him. A little glimpse of her beauty is given in the phrase of the Psalmist: "The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework."—Psalm 45: 13, 14.

This wonderful Savior and Bridegroom will present the church, his bride, faultless before the presence of Jehovah's glory with exceeding joy. (Jude 24) Her beauty will be that of holiness, like unto her glorious Bridegroom. This abundant entrance of the church into heavenly glory will be the occasion of great rejoicing. It will mark the hour of her triumph in the works of Jehovah's hands. In heaven the cherubim and seraphim and hosts of holy angels will rejoice and give praise to Jehovah and his beloved Son; and in this glory the church will share because she is the bride of Christ. By faith the church now has some foregleams of that hour of triumph; and even now with joy she is singing. This great truth of the divine arrangement for the glorification of the church is one of the strings of the harp of God making glad the hearts of the faithful before participating in the general assembly of the church of the firstborn.

## RESTORATION

The tenth string of the harp of God may be designated as restoration or restitution. It was the theme of all the holy prophets. This great truth and that of the oathbound promise to Abraham seem to have been lost sight of by many Christians during the gospel age, and to such the harp was minus two of its strings. But when the Lord returned and found watching a faithful servant, he enlightened him upon these great truths; and by the Lord's grace that servant has been greatly blessed by being used of the Lord to bring forth meat in due season for the household of faith—things new

and old from the great storehouse. As the light of the Lord's presence increased, a clearer vision of the divine plan was had by that faithful and wise servant. He, by the grace of the Lord, brought clearly to the minds of the consecrated the scope and meaning of the Abrahamic promise, the philosophy of the great ransom sacrifice, and showed how the presentation in the heavenly courts of the merit of this sacrifice is a guarantee that in God's due time every man shall have a fair and full opportunity for life, and that God has appointed a day certain for that trial, and that while the trial is in progress the earth itself will be gradually made like unto the garden of Eden, as a fit habitation for perfected man.

As the vision of this faithful and wise servant grew brighter, he swept the harp of God with his consecrated life and from the string of restoration resounded these beautiful words of song and praise which have made glad thousands of hearts:

"The first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the gospel church, will in the resurrection still be earthy, human, adapted to the earth. (1 Corinthians 15:38, 44) David declares that man was made only a little lower than the angels, and crowned with glory, honor, dominion, etc. (Psalm 8:4-8) And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.—Acts 3:19-21.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Revelation 21:4."

Soon the peoples of earth will see this day; and as they see these things actually taking place in the earth, the appreciative ones will begin to say: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation". "O sing unto the Lord a new song: sing unto the Lord, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved." "Sing unto the Lord with the harp; with the harp, and the voice of a psalm." (Psalm 95:1; 96:1, 10; 98:5) And as one nation after another comes up to worship the Lord, they will learn to say to the others: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing."—Psalm 100:1, 2.

By faith the feet members of Christ, yet standing on earth, see this blessed time approaching to the peoples of earth. This string of the harp of God yields sweet

music to their hearts and they are anxious to tell forth the glad news of great joy to others; and so they are saying: "The old world has ended, the Lord is here! His kingdom is at hand; millions now living will never die."

How are these happy and faithful ones to be identified? The Revelator answers: "Them that had gotten the victory over the beast, and his image, and over the number of his name, . . . having the harps of God". (Revelation 15:2) Would it not be reasonable to expect that such would have a clearer vision of what constitutes the beast, his image, his mark, his number, and his name, to enable them to take their stand firmly and resolutely under the banner of the King of glory and render all their allegiance and powers, feeble though they be, unto him? These see that the day of deliverance is at hand; and this is why they sing. They will sing the glad song of deliverance henceforth for a thousand years; and when the work of restoration is

complete and the earth is filled with a happy, restored and perfect race of men, then the grand finale will be sung to the glory of God and his beloved One. This grand finale seems to be foreshadowed by the Psalmist, and in it will join all the creatures of heaven and earth, and everything that has breath will be praising the Lord.

"PRAISE YE THE LORD,

Praise God in his sanctuary:

Praise him in the firmament of his power.

Praise him for his mighty acts:

Praise him according to his excellent greatness.

Praise him with the sound of the trumpet:

Praise him with the psaltery and harp.

Praise him with the timbrel and dance:

Praise him with stringed instruments and organs.

Praise him upon the loud cymbals:

Praise him upon the high sounding cymbals.

Let everything that hath breath praise the Lord.

PRAISE YE THE LORD."—Psalm 150.

## NOT CONFORMED, BUT TRANSFORMED

— APRIL 3 — ROMANS 12:1, 2, 9-21 —

MARKS OF A TRUE CHRISTIAN — A TRANSFORMED LIFE — STONES IN THE ARCH OF CHRISTIAN CHARACTER — HONESTY, HOLINESS, LOVE, ENTHUSIASM, PATIENCE, GENEROSITY, SYMPATHY, HUMILITY, MEKNESS.

*"As ye would that men should do to you, do ye also to them likewise."*—Luke 6:31.

ABRAHAM'S natural seed, the Jews, had long been the peculiar recipients of God's favor, at the time the Apostle Paul was writing this letter to the Roman Christians. God had dealt with the Jews very compassionately; he had encouraged them to righteousness, and chastised them for unfaithfulness. Israel's kings were considered unworthy to wear the crown of the Lord after centuries of opportunity had demonstrated their constant tendency to spurn Jehovah's laws and guidance. At the time this epistle was written, the Jews had been without a divinely appointed king for more than six hundred years. Notwithstanding this mark of God's measurable disfavor, and notwithstanding the dearth of prophets for some four hundred years prior to John the Baptist, the nation of Israel prided itself on being worthy of every good thing which God had to bestow, saying, "We be Abraham's seed".—John 8:33.

But the burden of the Apostle's presentation in the eleventh chapter of Romans is that the natural branches in the olive tree were broken off because of unbelief and that the gentile believers were grafted into the places thus left vacant. It was because of this fact that there were many saints of gentile origin to be addressed. And the mercy of God in thus giving the gentiles the opportunity to be fellow heirs of the great Abrahamic promise is mentioned as a ground for beseeching them to be energetic in entering into all the privileges of their position. Besides this mercy to the gentiles, God's plan shows mercy in store for the Jews. And these tender compassions on God's part are the most powerful arguments to spur one on to faithfulness. As Jehovah had long before expressed it to Moses: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion". (Romans 9:15; Exodus 33:19) The Master also reminds us of God's tender mercy when he says: "Your Father is compassionate".—Luke 6:36, *Diaglott*; James 5:11.

The Roman Christians were born Pagans; and while human sacrifices were not so common among the Romans as they were among the Near Eastern people, they were not unknown. Aside from other significances of these first words in the twelfth chapter of Romans it may be that the

Apostle was turning the minds of the Roman brethren away from any possible thought of fanaticism in the matter of sacrifice when he says "living sacrifices". New Testament writers speak of the "living God", in contrast to gods of silver, gold, and stone, and as the God of heaven is higher than other gods, so his sacrifices are higher and more honorable.

The Apostle is his own best interpreter in this matter when he says in another place: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as *alive from the dead*, and your members as instruments of righteousness unto God".—Romans 6:13, 14.

### EXHORTATION TO APPRECIATIVENESS

This twelfth chapter is an exhortation. After having labored with painstaking faithfulness to show what relation the gentile believers bore to the divine purposes, and after having explained the difficult doctrines of God's grace and of his justification through faith and through the blood of Christ, the Apostle devotes the remainder of his letter to exhortations to appreciation, faithfulness, and growth in grace. He beseeches the brethren. He does not use his high office of apostle to the gentiles and messenger to the early church to issue apostolic commands. He uses just such a word as might properly have been used by any other member of the body of Christ. The word *present*, here, as addressed to those who are already "beloved of God" and "called saints" (Romans 1:3), evidently means to yield, to give one's self over to, to place completely at the disposal of. The usage is practically the same as that in Romans 6:13, 16, 19, and Luke 2:22 and similar to that in Matthew 26:53 and Acts 9:41.

These sacrifices have been made holy and continue to be kept holy (i.e., ceremonially clean) by the blood of Christ, the merit of his sacrifice, previously made and now made available for those who believe. These sacrifices, being ceremonially clean and offered in the acceptable time, were acceptable to God. And such presentation, such continu-

ous placing of one's self at the disposal of the great High Priest for purposes of sacrifices is only a rational (Greek, logical) religious service. It is not fanatical, although it seems so to those whose eyes have not been opened to see things from the standpoint of faith.

Gentile believers, on seeing to what great trouble Jehovah had gone in establishing the typical sacrifices of Israel, and on seeing how some Israelites had been removed from their places of favor and how they, gentiles, had been brought into those places, would naturally be slow to assume that they had *all* of the privileges which might have belonged to Jews. If they were humble enough to come to God through Christ they might be inclined to think: God's smile is more than we had reason to expect, it cannot be that he wishes us to push forward and participate in the antitypes of these wonderful sacrifices which he preserved with such care. We can realize how the Jewish brethren might be accorded such a privilege of joint sacrifice with Christ; but surely such honor cannot be intended for us who were by birth aliens and strangers from the commonwealth of Israel. And to such lowly and diffident ones these words would come as an encouragement to step right up into the full privileges of the place into which they had been brought by divine providence and grace.

#### THE SCHEME OF THIS AGE

The Apostle admonishes: "Be not fashioned according to this age". The Greek word from which the word fashioned in the Revised Version, or conformed in the Common Version, is taken is the same as our word scheme. We are not, therefore, to be fitted to the scheme or pattern of this age. The scheme, the groundwork, on which this age is built is one which Satan has devised. His is the spirit which rules in the hearts of the children of disobedience. And all are *disobedient* who have not become obedient unto the gospel of Christ.

No effort is required to be fashioned or conformed to the world as it now is. All one needs to do is to abandon himself to the influences which constantly flow into his mind through the channels of his senses. The Lord's people see, hear, touch, taste, and smell about the same things which those of the world see, hear, touch, taste, and smell. The impressions gained through these avenues of sense are the ones which go to make up character. How then can we, set in the midst of the world, avoid being conformed to it? There is just one answer: We cannot only avoid conformity to the world (that is a negative work) but we can at the same time have a wonderful constructive work done in us if we have a more powerful agency active in our minds than all of the powers and influences of the world put together. That power is the holy spirit of God. So, we are to be not only not conformed to the world, but to be transformed by the renewing, the invigorating of our minds by heavenly truth. The word for transform is metamorphosis, the name for the change of form and, to a certain extent, of nature which tadpoles undergo in becoming frogs and which larvæ undergo in becoming butterflies. The Apostle in another letter said: "He saved us through the laver of regeneration and through renewing of the holy spirit".—Titus 3:5.

#### HONESTY THE FOUNDATION

After some very helpful words admonishing the brethren to soundness of judgment in respect to their own natural abilities and endowments of faith and after reminding them that each member of the body of Christ has something to contribute and that none can be despised or omitted, the Apostle proceeds to mention some of the specific points of character in which the Lord's people should exercise themselves. He helps them to see the will of God, even the thing which is good and acceptable and perfect. First he mentions *honesty*: "Let love be without hypocrisy".

(Romans 12:9) Honesty, frankness, or truth in the inward parts, is mentioned first because it is necessary as a foundation for any kind of worthy character on any plane. All the sin that has darkened human life and that has saddened human history began in believing a lie; all the power to make us holy, lies in believing the truth. The hypocrite nearly always deceives himself into thinking that his course of action is a necessary one and the only proper thing to do under the circumstances. Many bold, bad men are not hypocrites. They are frank and do not deceive themselves regarding the moral value of their acts or position.

The value of truth in the everyday life is shown by the Apostle Peter, as quoted from the Thirty-fourth Psalm: "He that would love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile". (1 Peter 3:10) Truth, like a straight line, is the shortest distance between two points. A lie is crooked and leads to hopeless entanglements. One of the sublimest and most attractive things in the world is simple truth, sincerity. It has far more force for good than argument or any amount of controversy.

#### PURITY OF HEART

The Apostle next refers to *holiness*: "Abhor that which is evil; cleave to that which is good". (Romans 12:9) We have recently seen in an article in these columns how that holiness does not mean perfection of the flesh, nor is it the same as supreme virtue or excellence of character. Virtue is always implied by holiness, but holiness itself is the abhorrence of vice or wickedness which virtue engenders. It will be noted that no one can be holy who does not have a basic honesty in his heart. Holiness is not the making of an outward show, but is the genuine heart attitude of the individual toward evil and toward good. Very nearly the same thought is expressed by our Master in one of the beatitudes: "Blessed are the *pure in heart*; for they shall see God". (Matthew 5:8) There are two sides to this quality, hatred of evil and love of good. No one is holy, no one is pure in heart who hankers after sin and who goes as near the edge as he dares. No one is holy who has a cold heart attachment for goodness, merely as a matter of calculation and policy. A beautiful little example of heart holiness is given us in the microscopic plants, the diatoms, which are found in mud, but which maintain even there all their remarkable purity and beauty.

#### TENDER AFFECTION FOR EACH OTHER

In Colossians 3:14 the Apostle tells us that "*love . . . is the bond of perfectness*". It is like a girdle on top of other garments to help hold them in place and to give a general finish to the whole. In this exhortation the Apostle encourages us to tenderness and considerateness for each other. "In love of the brethren be tenderly affectioned one to another; in honor preferring one another". (Romans 12:10) We who have the most exalted hopes of any creatures in the universe, we who had the least basis for expecting such honors, ought to be the most remarkable in our love for each other. Evidently the Lord's true people have been remarkable in this respect, for of some it has been borne witness: "Behold how they love one another". Our Master encourages us to develop in this direction when he says: "By this shall all men know that ye are my disciples, if ye have love one to another".—John 13:35.

We are given an example of loving considerateness and devotion to the interests and needs of others in the person of Dorcas, whom the Apostle Peter raised from the dead. She gave her life and, most of all, her loving heart devotion to those with whom she came in contact. Love is a sentiment, and sentiment is an element of love which cannot properly be dispensed with. But love is much more than a sentiment; it is both a science and an art. If it is ever to be successful it must be worked at with no less planning and

with no less industry than hoeing corn, or sweeping the floor, or keeping books. Those who sit on a rock and wait for love to come along and hit them will wait a long, long time. Not that love does not wait. Much of its testing is in having to wait—having to wait for some response. Love longs for love responsive. While its very nature is in giving and not gaining, it desires to kindle a kindred flame from its own light. But love can afford to wait, for it always has something worth while waiting for.

Love engenders modesty, so that where there are honors to be had where divine providence has not especially associated those honors with his work, but where they have to do with personal matters only, love will gladly extend those opportunities of honor to another. This will not lead one to constant backing down from duty; for faithfulness must be rendered as well as love.

#### "ALIVE INDEED UNTO GOD"

The Apostle next speaks of *enthusiasm*: "In [the matter of] diligence not slothful; fervent in spirit; serving the Lord". (Romans 12:11) A real aliveness is suggested here, closely akin to that mentioned by Jesus when he said: "Blessed are they which do *hunger and thirst* after righteousness; for they shall be filled". (Matthew 5:6) Hunger and thirst are not mere languorous and indifferent wishes that somebody might come along sometime and leave us some food. Real hunger and real thirst move the individual to put forth every effort within his power to obtain satisfaction. The word in this passage from which fervent is translated means, literally, boiling. But this fervency is not mere effervescence, not mere useless bubbling over, it is immediately linked with service. The boiling of water produces steam and steam when properly harnessed is a power for good. Our proper fervor of spirit is like the boiling of water in a locomotive. It helps to accomplish something. We need to be on guard to avoid useless and purposeless boiling like the water in a teakettle, or dangerous boiling like that in a volcano. The Christian is a servant under orders. His fervency must be applied under divine direction if it is to accomplish anything worth while.

Next the Apostle urges upon us patience: "Rejoicing in hope; patient in tribulation; continuing steadfastly in prayer". (Romans 12:12) Here we are given a clue to the Scriptural meaning of the word patience. Hope, tribulation, and prayer all enter into the thing. "Blessed are they that mourn; for they shall be comforted". (Matthew 5:4, 10-12) Patience is the product of enduring trust—"the trying of your faith *worketh* patience". (James 1:3) Steadfastness in prayer is what enables one to be patient in tribulation. And, on the other hand, one can neither be steadfast in prayer nor patient in tribulation without hope—a cheerful prospect of happy relief from the tribulation. If there were nothing ahead but tribulation throughout all eternity there would be nothing to enable the mind to bear up. We could not be patient. We could not be cheerfully enduring of something which had no cheerful aspect at all.

#### GENEROSITY AND LIBERALITY

*Generositu* is next mentioned by the Apostle as being one of the elements calculated to transform us and, at the same time, to keep us from being conformed unto this world: "Communicating to the necessities of the saints; given to hospitality". (Romans 12:13) Literally, the expression concerning hospitality is "pursuing hospitality", implying a certain amount of activity and eagerness. The spirit of the Lord is one which prompts its possessor to share what he may have with others who need it—his money, his home, his time, his education, his mental and physical endowments and capacity for using them. The necessities of the saints are to be matters of deep interest to all the Lord's

people. The thing which they need primarily and finally is encouragement in the narrow way. The body is held together "by that which every joint supplieth". If any joint fails to supply his or her portion of the spiritual activities of the body that joint tends to interfere with the blessings which the others should have. And if there is no improvement, the inactive joint will be removed and another put into its place.

Even a homely object if used is more to be admired than an elaborately expensive one unused. We are not to have the thought, however, that because a thing is not necessary to our own immediate requirements it is useless. The beautiful, in its sphere, is as useful as the useful. God has taken time to make flowers and birds; while these cannot toil or spin for us, they fulfill a highly useful mission in reminding us of the grace and charm of God's wisdom and of his character generally. But there are some things capable of use which are unused. For instance, an expensive piano entirely unused is not so valuable as a kitchen poker that serves a useful purpose.

All of this stands related to generosity in the sense that each one must realize that he has something to contribute. Generosity is an attitude of heart; while liberality is an outward act, a spreading abroad of good things, whether from motives of generosity or of approbation. Generosity is even more proven by thought and speech than by tangible gifts. The generous heart will not bring railing accusation even when the evidence seems strongly against an accused person. Its native generosity will suggest extenuating circumstances, and possibilities of inadequate testimony, and above all it will remember the universal human inability to read the motive with accuracy. Let the worldly wise wag their heads in superior (?) knowledge and insight; those with generous hearts have no desire to condemn.

#### SYMPATHY, COMPASSION, CONDOLENCE

"Rejoice with them that rejoice; weep with them that weep." (Romans 12:15) Sympathy is one of the most delightful blossoms which the sunshine of Christ's love causes to blow. Jesus both rejoiced and wept, at Cana and at Bethany. Sympathy means a fellow feeling, a kindred or like feeling, or feeling in company with another. Sympathy means to *feel* with; compassion means to *suffer* with; while condolence means to *grieve* with. All of these fall under the general heading of sympathy, although sympathy includes joys as well as sorrows. Intellectual keenness may help to make other people bright, but nothing but sympathy will inspire love in them. The Apostle Peter adds: "Be ye all like minded, compassionate, loving as brethren, tender-hearted, humble minded". (1 Peter 3:8) If the Lord's people all have the mind of Christ they are bound to be like minded. And if they have the mind of Christ they will have capacity for entering tenderly into the joys and sorrows of others, and that without being obtrusive, or unwelcomely forward. Curiosity is no part of sympathy. Curiosity might prompt even the evil-minded to inquire into the affairs of others. But sympathy does not do this. Sympathy enables the individual to enter into the life problems of others when they are actually encountered, when the Lord's providence has led him to a knowledge of them without undue or improper inquiry. It is true that sympathy may be unwisely applied. In all relations heavenly wisdom is needful. But it is doubtless much better to have sympathy and small wisdom than great wisdom and no sympathy.

The Apostle further encourages us to *humility*: "Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are low." (Romans 12:16) The very first of our Master's beatitudes was: "Blessed are the poor in spirit" (Matthew 5:3), those who

feel poor because they have seen something better than themselves. One might be poor in spirit and not be pure of heart; but this realization of one's spiritual or character poverty is necessary before the individual has any desire to seek the heavenly riches. Self-satisfaction, self-conceit, is a sure barrier to progress. "Be ye . . . humble minded." (I Peter 3:8) Humility signifies a willingness to occupy one's appropriate position in respect to the Lord, his people, and his providences. The appropriateness, of course, is to be determined by divine wisdom, not by our own. The general presence and mutual recognition of this mind which was also in Christ Jesus would effectually remove 99.44 percent of all troubles in all classes of consecrated Christians. While the common possession of the mind of Christ in this respect fulfills the words, "Be of the same mind one toward another," this does not mean that the Lord's people will all have the same opinions; neither would that be desirable. But they will have mutual kindness and good will. They will not be minding or be carried away with the high things of this world—the vain, proud, and ambitious ideas and ideals of men. Instead of this they will be "casting down . . . every high thing that exalteth itself against the knowledge of God" and will be "bringing into captivity every thought to the obedience of Christ". (II Corinthians 10:5) If we are doing this, we shall have humility; for we will be gladly adjusting ourselves to the divine providences for us; we will be keeping our hearts in heaven but our feet on the ground. Humility, like all other Christian graces, is built on the foundation of faith. If we have faith enough in the Lord, in his superior wisdom and power, we shall be willing to stand in either a small or a large place as the Lord wills, and not as we will.

The closing verses of this chapter the Apostle uses to impress some lessons of meekness, submissiveness. Jesus

said: "Blessed are the meek; for they shall inherit the earth". He does not say that the meek will be glorified and honored in the present life; but that, when the time comes for the apportioning of inheritances, the meek will have those things which the proud felt sure belonged to them. "Put on . . . lowliness, meekness." (Colossians 3:12) This suggests to us that however lowly our birth and station in life we may not be very meek by nature. Meekness is one of the things which we shall have to put on. Meekness implies suffering for doing right, a suffering without long-faced or loud-mouthed complaint. "It is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing." (I Peter 3:13-17) The world thinks this advice is unmanly; but the Lord's people are not to be wranglers, no matter what the world thinks. Neither should they usurp the Father's prerogative of punishment (Deuteronomy 32:35); they should step aside, as Michael, the guardian Prince of Israel, did, and leave that work to the heavenly court. They may take all the vengeance they like in blessing their enemies. (Proverbs 25:21, 22) That is a kind of constructive revenge. Such coals of fire are likely to burn into the consciousness of the enemy and make him think much more helpfully than would either literal coals, or coals of stinging imprecations, or superheated words of hate.

We may overcome evil with good. That is, we have the privilege of filling our hands and our lives with the holy things of the kingdom to such an extent that the evil is not given standing room. Two things cannot be in the same place at the same time. In a standing, rough-and-tussle fight with evil we shall lose out every time. But by the process of displacement the Lord's mind will develop in us, will take root, and fix itself firmly.

## LETTERS FROM AFIELD

### "HAS THE STAMP OF TRUTH"

DEAR BROTHER RUTHERFORD:

Have just received January First Tower, which I have been eagerly awaiting, and have read a number of times with much enjoyment and appreciation the article on European Tour, containing a further exposition of the Beasts of Revelation 13 and 17, Jerusalem encompassed with armies, etc., which to my mind is surely right to the point and has the stamp of truth. Surely the Lord overruled in the European Tour, that this further fulfillment of his Word might be recognized and sent forth as "meat in due season" for "the household of faith".

May the Lord enable us all to be faithful in maintaining the war on the side of the Lamb and his armies, against the Beast and armies arrayed on the side of error.

With Christian love and requesting an interest in your prayers,

Yours in fellowship and service, A. E. BURGESS, *Ohio*.

### "FAIRNESS TO THOSE WHO DIFFER"

MESSRS:

Many thanks for literature recently forwarded to me, and upon perusal of same I find many truths and emphatic contradictions of circulations denouncing your fair opinions. If thousands of our men of today who are disgusted with Church doctrines—dogmas—would but read and think for themselves they must admit that the writings of Pastor Russell required time, thought, and the finest of consideration. What I admire about his writings is his fairness to those who differ from him in a true spirit.

Yours truly, JOHN UNDERHILL, *Man., Can.*

### NINETY-TWO YEARS OF LIFE

DEAR WATCH TOWER:

It is with pleasure I think of the visits of THE WATCH TOWER. How much I rejoice and how much I have learned from the perusal of its pages! I rejoice that I am able to appreciate its instruction in Bible study, when I look back over my ninety-two years of life spent here without the knowledge got from the Tower the last part of life. How miserable life would be now without this knowledge gained from it and what pleasure it gives me to know what God gives his children for their future lives. . . . You have my good wishes and God's blessing.

C. H. TOWSLEY, *Okl.*

### SCALES FELL FROM EYES

DEARLY BELOVED IN CHRIST:

Brother Rutherford gave a discourse here a year ago last July on "Millions Now Living Will Never Die". I thank God that I heard him that day, and that the scales fell from my eyes. Now I worship the living God with his loving plan of redemption and not the heathen god of torture. I love the I. B. students. Such fellowship and love is a revelation after coming out of the nominal church with its worldliness and unconcern for the gospel of Jesus Christ.

God bless you, is my earnest prayer each day, and all the saints everywhere. I am in fullest harmony with the Watch Tower Bible & Tract Society and have read the Seventh Volume several times with great enjoyment. It is a feast for the child of God. I am

Your brother and servant in Christ Jesus,

H. W. SMITH, *Wash.*

## GLAD TO ACKNOWLEDGE WATCH TOWER

KIND SIRs:

We enclose herewith \$1.00 as payment for your semi-monthly journal, THE WATCH TOWER. We are certainly glad to acknowledge it as being the finest publication on earth. It has stopped us completely from going to churches, for we learn more from it about God and the Bible in twenty minutes than we learned in the so-called churches all our lives.

Always wishing you much success, we are

Yours very truly, Mr. and Mrs. F. R. SUTTOR, *Mich.*

## ESTRANGEMENT PAST

DEAR BRETHREN:

Greetings in the name of our Lord Jesus Christ.

After a time of estrangement, during which I have continued to seek the throne of grace "not vainly", our dear heavenly Father has brought me to see that my views concerning matters which estranged me from you were somewhat overdrawn. Further, he has, by his guidance and blessing of you, evidenced his stamp of approval on your activities. Therefore, I have before this intended to write you, seeking your forgiveness for any and all hurtful things said or done by me.... I am doubly assured that the Lord of the church is directing your efforts as officials of the Society and as members of his church.

Believe me, I am your brother in any service I may render, though small that service be, A. W. BAILEY, *Colo.*

## A CHURCHMAN ON HELL

[The following communication, while not written for us, is a matter of deep interest, surely, to all of the Lord's people.—Ed's.]

Finding that great misconception prevails with regard to the views propounded in a course of sermons lately preached at Eaton Chapel, I think it well to give the following summary of them:

1. Scripture declares, that the 'everlasting punishment' of the wicked will consist of 'everlasting destruction', after, or by means of, the infliction of 'many' or 'few stripes', according to their several deserts. The popular theory teaches, that it will consist of everlasting pain.
2. Scripture declares, that God will 'destroy both body and soul in hell'. The popular theory teaches that he will destroy neither one nor the other; but preserve both of them alive for ever, in unmitigated agony.
3. Scripture declares, that 'our God is a consuming fire'. The popular theory teaches, that he is only a scorching fire.
4. Scripture declares, that the 'fiery indignation' will 'devour the adversaries'. The popular theory teaches, that it will do no such thing, but only torture them.
5. Scripture declares, that the wicked will perish 'like natural brute beasts'. The popular theory teaches, that there will be no analogy whatever between the two cases.
6. Scripture declares, that whosoever 'will save his life' by unfaithfulness to Christ, shall ultimately 'lose it' in a far more terrible manner. The popular theory teaches, that no man can lose his life more than once, and that 'the second death' is no death at all, but eternal life in sin and misery.
7. Scripture declares, that whosoever 'doeth the will of God abideth for ever'. The popular theory teaches, that every man will abide for ever, whether he does the will of God or not.
8. Scripture declares, that if we desire 'immortality' we must seek it 'by patient continuance in well doing'. The popular theory teaches, that every man possesses inherent indefeasible immortality, and what we have to seek for is,

that it may prove a blessing and not a curse to us.

9. Scripture declares, that 'the wages of sin is death'. The popular theory teaches, that it is eternal life in misery; in other words that God will inflict upon impenitent sinners a punishment infinitely greater than what he has pronounced to be their due.

10. Scripture declares, that 'the gift of God is eternal life through Jesus Christ our Lord'. The popular theory teaches, that eternal life is the common possession of all men, and that the gift of God through Christ is the privilege of spending it in holiness and happiness.

11. Scripture declares, that 'the Son of God was manifested that he might destroy the works of the devil'. The popular theory teaches, that they will never be destroyed at all, but that a portion of the universe will be specially set apart for the eternal exhibition of them in their fullest maturity.

12. Scripture declares, that Christ is to 'reconcile all things to God'. The popular theory teaches, that all things will never be reconciled to God; that discord and disorder will never cease, but only be confined to one particular locality.

13. Scripture declares, that in Christ 'all things consist'. The popular theory teaches, that a whole kingdom will 'consist' for ever, although not 'in him'.

SAMUEL MINTON,

*Incumbent of Eaton Chapel, London.*

## COLPORTEUR WORK IMPROVING

DEAR BRETHREN:

We are rejoicing in the privileges of services in the South. Although it has thus far been very backward financially, it is beginning now to pick up. Some of the cotton mills are starting up on half time and some departments are working full time this last week. They are just now beginning to recover from a two weeks' shutdown over Christmas. Rent and grocery bills went in arrears, and one can hardly expect people to buy books under these conditions. However, we endeavor to point out that a little of the temporal things can be sacrificed to profit to gain the comfort and cheer which the Lord's Word brings, and this seems to have much weight.

Surely there has never been a time since I entered the colporteur service in 1915 that people were so eager to hear the truth as now. They would keep you talking all day if you would stay. I am only beginning to learn now after five or six years to be brief and pointed with canvass and press the sale early and avoid waste of valuable time. Surely at this time the King's business requires haste.—2 Peter 3:12.

This week has been a bad one—twelve inches of snow and everything crippled for about three days. On the Sundays and Wednesdays that we are here the friends have meetings and we hope to arrange soon for a public witness here also.

We are impressed with the demand for G's. Heretofore in the South the Scenario seemed to be preferred, but now the people seem to want "The Finished Mystery". This is indeed encouraging, and the more we cry aloud and spare not the shepherds the better the people like it.

We have had little time to call where we have sold, but one lady to whom I sold a G last week told me she had found out two things from that book, namely, that there was no torment and that it was possible now to keep on living. She is already passing it around to her neighbors. One man has offered to get the auditorium for me, but I'm going to wait a little, as the friends here want a brother from Bethel to speak.

Love to all at Bethel.

Yours by His grace, H. L. HERTENBAUGH, *Colpt.*



# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER R. H. BARBER

St. James, Mo.	Mar. 15	Frankfort, Ky.	Mar. 22
St. Louis, Mo.	" 16	Lexington, Ky.	" 23
Flora, Ill.	" 17	Ashland, Ky.	" 24
Lawrenceville, Ill.	" 18	Huntington, W. Va.	" 25
Mitchell, Ind.	" 19	Parkersburg, W. Va.	" 26
Louisville, Ky.	" 20	Clarksburg, W. Va.	" 27

## BROTHER T. E. BARKER

Orlando, Fla.	Mar. 15	Athens, Ga.	Mar. 22
Sanford, Fla.	" 16	Spartanburg, S. C.	" 23
Jacksonville, Fla.	" 17	Shelby, N. C.	" 24
McTae, Ga.	" 18	Lincolnton, N. C.	" 25
Eastman, Ga.	" 20	Charlotte, N. C.	" 27
Macon, Ga.	" 21	Gastonia, N. C.	" 28

## BROTHER W. W. BLACK

Minnedosa, Man.	Mar. 16	Kamsack, Sask.	Mar. 25, 27
Kelwood, Man.	Mar. 17, 18	Clair, Sask.	" 28, 29
Dauphin, Man.	Mar. 20	Quill Lake, Sask.	" 30, 31
Grandview, Man.	Mar. 21, 22	Humboldt, Sask.	Apr. 1, 3
Gilbert Plains, Man.	Mar. 23	Star City, Sask.	Apr. 4
Deepdale, Man.	" 24	Prince Albert, Sask.	Apr. 5, 6

## BROTHER J. A. BOHNET

Niagara Falls, Ont.	Mar. 14	Bradford, Pa.	Mar. 22
Lockport, N. Y.	" 15	Salamunca, N. Y.	" 23
Buffalo, N. Y.	" 16	Onoville, N. Y.	" 24
Perry, N. Y.	" 17	Warren, Pa.	" 25
Olean, N. Y.	Mar. 19, 20	Jamestown, N. Y.	" 27
Bolivar, N. Y.	Mar. 21	Westfield, N. Y.	" 28

## BROTHER J. W. COPE

Crosby, Tex.	Mar. 16	Helmie, Tex.	Mar. 25
Orange, Tex.	" 17	Rusk, Tex.	" 26
Beaumont, Tex.	Mar. 19, 20	Big Sandy, Tex.	Mar. 27, 28
Center, Tex.	Mar. 21	Grand Saline, Tex.	Mar. 29
Joaquin, Tex.	" 23	Gladewater, Tex.	" 30
Clawson, Tex.	" 24	Shreveport, La.	" 31

## BROTHER E. F. CRIST

Haynes, Ark.	Mar. 14	Ward, Ark.	Mar. 23, 24
Paragould, Ark.	" 15	Little Rock, Ark.	" 25, 27
Rector, Ark.	" 16	Havana, Ark.	" 28, 29
Jonesboro, Ark.	" 18	Hot Springs, Ark.	Mar. 31, Apr. 3
Judsonia, Ark.	" 20	Pearcy, Ark.	Apr. 1
Batesville, Ark.	Mar. 21, 22	Donaldson, Ark.	" 4

## BROTHER A. J. ESHLEMAN

Nebraska City, Neb.	Mar. 15	Wheeling, Mo.	Mar. 22
Auburn, Neb.	" 16	Chula, Mo.	" 23
Falls City, Neb.	" 17	Macon, Mo.	" 24
St. Joseph, Mo.	" 18	Medill, Mo.	" 25
Hale, Mo.	" 20	Rutledge, Mo.	" 27
Carrollton, Mo.	" 21	Quincy, Ill.	" 28

## BROTHER A. M. GRAHAM

Belleville, Ont.	Mar. 11	Carleton Place, Ont.	Mar. 21, 22
Kingston, Ont.	" 13	Smiths Falls, Ont.	" 23, 24
Brockville, Ont.	" 14	Flower Station, Ont.	Mar. 25
Prescott, Ont.	" 15	Bellefonte, Ont.	" 27
Montreal, Que.	Mar. 16, 17	Trenton, Ont.	" 28
Ottawa, Ont.	" 18, 20	Orono, Ont.	" 29

## BROTHER M. L. HERR

Zion City, Ill.	Mar. 16	Blue Island, Ill.	Mar. 23
Elgin, Ill.	" 17	Kankakee, Ill.	Mar. 24, 25
Geneva, Ill.	" 18	Champaign, Ill.	Mar. 27
Joliet, Ill.	" 20	Mattoon, Ill.	Mar. 28, 29
Roseland, Ill.	" 21	Elmhurst, Ill.	Mar. 30
Hegewisch, Ill.	" 22	Vandalia, Ill.	" 31

## BROTHER S. MORTON

St. Paul, Minn.	Mar. 15	Two Harbors, Minn.	Mar. 23
Cambridge, Minn.	" 16	Proctor, Minn.	" 24
Ogduve, Minn.	" 17	Barnum, Minn.	" 25
Pease, Minn.	" 18	Artka, Minn.	Mar. 27, 30
Duluth, Minn.	Mar. 20, 22	Wealthwood, Minn.	Mar. 29
Superior, Wis.	Mar. 21	Thor, Minn.	Mar. 31

## BROTHER W. H. PICKERING

Okolona, Miss.	Mar. 15	Rock Springs, Ga.	Mar. 23
Memphis, Tenn.	" 16	Rome, Ga.	" 24
Big Sandy, Tenn.	" 17	Rockmart, Ga.	" 25
Guthrie, Ky.	" 18	Atlanta, Ga.	Mar. 27, 28
Nashville, Tenn.	" 20	Dallas, Ga.	Mar. 29
Chattanooga, Tenn.	Mar. 21, 22	Cedartown, Ga.	" 30

## BROTHER G. R. POLLOCK

La Grande, Ore.	Mar. 13	Mesa, Wash.	Mar. 23, 24
Pendleton, Ore.	" 14	Spokane, Wash.	" 26, 27
Weston, Ore.	" 15	Davenport, Wash.	" 28, 29
Walla Walla, Wash.	Mar. 16, 22	Rosalie, Wash.	Mar. 30
Pomeroy, Wash.	" 17, 18	Colfax, Wash.	Mar. 31, Apr. 1
Dayton, Wash.	" 20, 21	Latah, Wash.	" 3

## BROTHER V. C. RICE

Pensacola, Fla.	Mar. 14, 15	Opp, Ala.	Mar. 23, 24
De Funiak Spgs., Fla.	Mar. 16	Audalusia, Ala.	" 25, 27
Marianna, Fla.	" 17	Florala, Ala.	Mar. 28
Dothan, Ala.	Mar. 19, 20	Geneva, Ala.	Mar. 29, 30
Enterprise, Ala.	Mar. 21	Monticello, Fla.	Apr. 1
Elba, Ala.	" 22	Jacksonville, Fla.	" 3

## BROTHER C. ROBERTS

Bridgewater, N. S.	Mar. 14, 15	Cambridge, N. S.	Mar. 23, 24
Middleton, N. S.	Mar. 16	Kentville, N. S.	" 25, 27
Bridgetown, N. S.	" 17	Port Williams, N. S.	Mar. 28
Deep Brook, N. S.	" 18	East Halls Hb'r, N. S.	Mar. 29, 30
Centerville, N. S.	Mar. 20, 21	Springhill Mines, N. S.	" 31
Berwick, N. S.	Mar. 22	Truro, N. S.	Apr. 1

## BROTHER R. L. ROBIE

Hooker, Okla.	Mar. 14	Bowie, Tex.	Mar. 24
Vega, Tex.	" 16	Stoneburg, Tex.	" 25
Childress, Tex.	" 18	Alvord, Tex.	" 27
Electra, Tex.	" 19	Fort Worth, Tex.	Mar. 28, 29
Wichita Falls, Tex.	" 20	Weatherford, Tex.	Mar. 30
Archer City, Tex.	Mar. 22, 23	Merkel, Tex.	" 31

## BROTHER O. L. SULLIVAN

De Panw, Ind.	Mar. 15	Mitchell, Ind.	Mar. 22
Thompsons Chapel, Ind.	" 16	Bloomington, Ind.	" 23
Palmyra, Ind.	" 17	Bedford, Ind.	" 27
New Albany, Ind.	" 18	Sparksville, Ind.	" 28
Louisville, Ky.	" 20	Columbus, Ind.	" 29
Salem, Ind.	" 21	Madison, Ind.	" 30

## BROTHER W. J. THORN

Coles Summit, Pa.	Mar. 17	Tamaqua, Pa.	Mar. 25
Lewistown, Pa.	Mar. 18, 20	Pottsville, Pa.	" 27
McClure, Pa.	Mar. 21	Cressona, Pa.	" 28
Northumberland, Pa.	" 22	Reading, Pa.	" 29
Shamokin, Pa.	" 23	Annaville, Pa.	" 30
Mahanoy City, Pa.	" 24	Harrisburg, Pa.	" 31

## BROTHER T. H. THORNTON

San Diego, Cal.	Mar. 13	Pasadena, Cal.	Mar. 20
Oceanside, Cal.	" 14	Alhambra, Cal.	" 21
Santa Ana, Cal.	" 15	Ocean Park, Cal.	" 22
Long Beach, Cal.	" 16	Shafter, Cal.	Mar. 24, 25
Lawndale, Cal.	" 17	Bakersfield, Cal.	" 25, 26
Redondo Beach, Cal.	" 18	Fresno, Cal.	" 27, 28

## BROTHER W. A. THRUTCHLEY

New Richmond, Ind.	Mar. 15	Marion, Ind.	Mar. 22, 23
Kokomo, Ind.	" 16	Wabash, Ind.	Mar. 24
Elwood, Ind.	" 17	Logansport, Ind.	" 25
Alexandria, Ind.	" 18	Peru, Ind.	" 27
Anderson, Ind.	" 20	Plymouth, Ind.	" 28
Sulphur Springs, Ind.	" 21	Warsaw, Ind.	" 29

## BROTHER S. H. TOUTJIAN

Parmela, Tex.	Mar. 14, 15	Plano, Tex.	Mar. 22
Waco, Tex.	" 16	McKinney, Tex.	" 23
Hillsboro, Tex.	" 17	Sherman, Tex.	" 24
Alvarado, Tex.	" 18	Denison, Tex.	" 25
Weatherford, Tex.	" 20	Durant, Okla.	" 27
Ennis, Tex.	" 21	Ada, Okla.	" 28

## BROTHER G. YOUNG

Warren, Ont.	Mar. 15, 24	Brampton, Ont.	Mar. 30
Sault Ste. Marie, Ont.	" 17, 20	Palmerston, Ont.	" 31
Seahamont, Ont.	Mar. 18	Harriston, Ont.	Apr. 1
MacLennan, Ont.	" 22	Mount Forest, Ont.	" 3
Orillia, Ont.	Mar. 25, 27	Fordwich, Ont.	" 4
Toronto, Ont.	Mar. 29	Wingham, Ont.	" 5

## BROTHER L. F. ZINK

Vermillion, S. Dak.	Mar. 13	Conde, S. Dak.	Mar. 26, 27
Irene, S. Dak.	Mar. 14, 15	Mellette, S. Dak.	" 28, 29
Mitchell, S. Dak.	" 17, 18	Ipswich, S. Dak.	Mar. 31
Huron, S. Dak.	" 19, 22	Berlin, N. Dak.	Apr. 2, 3
Miller, S. Dak.	" 20, 21	Fargo, N. Dak.	Apr. 5
White, S. Dak.	" 23, 24	Wyndmere, N. Dak.	Apr. 6, 7

## Conventions to be Addressed by Brother J. F. Rutherford

TAMPA, FLA., Mar. 10-13	R. Jones, 411 North F St.
WASHINGTON, D. C., Mar. 26, 27	A. L. Smith, 126 Tenth St., N. W.