



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

VOL. XLI SEMI-MONTHLY No. 24

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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 (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1854, "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 35.

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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLI.

DECEMBER 15, 1920

No. 24

ANNUAL REPORT FOR 1920

"The God of Israel is he that giveth strength and power unto his people. Blessed be God."—Psalm 68:35.

IT IS with much gratitude and thankfulness of heart that we acknowledge the blessings of the Lord bestowed upon his people and the work of spreading the gospel during the fiscal year which ended October 31st. As each arduous task has been met, we have realized how utterly impossible it is for earthly beings to accomplish the Lord's work without the strength and power given unto his people by Jehovah through our Lord and Master, Christ Jesus. The experiences of the church are so ordered and the Lord so graciously overrules them as to make all work together for good, because his people have been called according to his purpose and love him supremely.

The year 1920 must be noted as one of the most active years of the Society during the period of the harvest—a year in which many difficulties confronted the people of God, and which by the Lord's grace were met and his will concerning them accomplished. In almost every part of the field the brethren have worked in exact harmony, realizing the fact that the Lord himself is directing the work and that he has set the members in the body as it has pleased him, and that all things should be done decently and in order. Here and there some who have taken themselves too seriously and have been impressed too much with their own importance have hesitated and again have hindered; but their hindrance amounted to little or nothing. The Lord had his work performed in due time just as it should be expected. We are grateful in our hearts for all these experiences, accepting them as further evidences of the Lord's guiding hand and protecting care over his people. Then, again, the disturbed condition of the world, due to the fact that the old order is passing away and the fact that there is general discontent, distress and perplexity, has made the task of spreading the truth somewhat more difficult.

Early in the year we found ourselves confronted with a paper market at high tide and still rising, with strikes among printers; and it seemed that it would be almost impossible to publish the Society's journals. After taking the matter to the Lord and watching earnestly for his leadings, in a short while found ourselves in possession of a well-equipped printing plant with several first-class presses; and in due time the Lord brought forth fully consecrated brethren to man those presses and to do the work, so that during the greater portion of the year all the work on THE WATCH TOWER, THE

GOLDEN AGE, and many of the booklets, has been done by consecrated hands, but one motive directing their actions, and that motive being love for the Lord and his cause of righteousness. It has been sweet experience to work with such consecrated brethren, knowing that each one had an equal interest in all that was being done; and above all, to know that the Lord was overseeing, directing, and protecting. When other journals and publications were required to suspend because of paper shortage or labor troubles, our publications went smoothly on. It is true that the cost of materials has been much higher, but the Lord has graciously provided the means; and with the close of the fiscal year there is every reason to rejoice. We count all the trials joy, because these experiences constitute proof certain that the spirit of God that leads unto glory has been resting upon those who have been humbly trying to glorify his name by spreading the glad tidings.

When THE GOLDEN AGE was launched, it will be recalled by many readers of THE WATCH TOWER that the Office Manager announced at a public convention that the President of the Society had inquired of him if he thought it were possible to get the circulation of THE GOLDEN AGE to four millions within one year. Of course such a statement was thought to be a joke by many who heard it. Such a thing was thought to be impossible. But with the issue of September 29th—before the end of the first year—the circulation of THE GOLDEN AGE reached a mark considerably above four millions, carrying a message which we believe is now due to be given to mankind. Some appreciation can be gained of the volume of work required when we state that more than 38 carloads of paper were used in issuing THE GOLDEN AGE during the year. The subscription list has gradually increased and the reports coming from people throughout the country show how much this part of the work is appreciated by those who care to know something about the meaning of these distressing times.

Notwithstanding the vicissitudes and tribulation through which the church has passed since 1916, the number reported as partaking of the Memorial in 1920 exceeded that of any celebration of that event within forty years. There has been a gradual and healthy increase in the numbers of those coming to a knowledge of God's great plan, and these have manifested a keen desire to make it known to their fellow creatures.

THE PUBLIC SERVICE

The attendance at public meetings during the year and the interest manifested by those who have attended is positive proof of an increasing hunger among the order-loving people of the world for more of the consoling things that come from the Lord. The total number of public meetings held during the year by American brethren alone who have been engaged in the service under the supervision of the Society is 3,429; and the attendance at these meetings aggregates 582,427. The interest at public meetings has been specially marked in European countries. Brother Rutherford has made a tour of a goodly portion of Europe; and Brother Macmillan another portion; and the interest at all places visited has been greater than ever before manifested.

During the year there have been 104 American brethren engaged in the Pilgrim service. These have made a total of 6,853 visits, and have held 10,641 class meetings, with a total attendance of 498,128. The total number of miles they traveled is 627,949.

By comparison it will be observed that the attendance at the public meetings during the year 1920 was more than five times as much as during the preceding year. The friends generally have taken hold of the public meetings with an earnest zeal befitting those who are members of the house of the Lord, and have procured good halls and advertised well; and where this has been done the attendance has been unusually good, with a manifestation of interest which has never before been so great.

THE MESSAGE OF THE HOUR

The church is awake to the fact that the evidence is overwhelming that the old world began to end in 1914 and is rapidly passing away, and that the Scriptures prove conclusively that with the passing of the old and the beginning of the new order restitution blessings will begin to flow to the people, and that the complete passing of the old order and the inauguration of the new will be seen by the present generation, and that there are millions of people now living on the earth who will witness this change, many of whom will have the opportunity of rendering themselves in obedience to the new order and of being blessed with restitution to life, liberty, and happiness. The Scriptural proof of these points is so clear, so cogent, and so forceful that it is entirely unanswerable, and the opponents of the truth do not attempt to answer.

It was thought well to print the lecture of the President of the Society on this subject in book form, which has been done; and at meetings held during the last month of the year these booklets were ready for sale and were sold. The demand for them has been very great. In the United States the first edition of 100,000 has been nearly disposed of and another edition of 100,000 is being put on the press.

This book has been translated into seventeen languages and is being printed as rapidly as possible, and translation into other languages is progressing. During the recent visit of the President of the Society to Euro-

pean countries printing plants at various places were started and there are now off the press or in course of preparation in various European languages a total of more than 500,000 volumes; and these are being sold to the people at an unprecedented rate.

There is no explanation for this except that this message is the one the Lord desires now to go to the people as a witness before the final and complete end; and that he will have it thus carried to all nations as a witness before the end comes. Everywhere the friends are realizing the privilege of giving out this message. All the public speakers are using the same subject: "Millions Now Living Will Never Die"; and other means are being used to call the people's attention to this message of consolation at this time. The Lord is affording a wonderful opportunity for all the consecrated now to devote their talents of time, energy, money, etc., in the publication and proclamation of this message. It is impossible for any of us to appreciate fully the fact that Satan's empire which has dominated and oppressed the human race for six thousand years is now rapidly disintegrating, and that another greater power, the kingdom of the Lord, is now being established, which kingdom will never have a successor, but which shall stand forever, and which shall be the means for blessing with life, liberty and happiness all the peoples of earth who desire thus to be blessed.

COLPORTEUR WORK

At the beginning of the fiscal year there were only 225 active colporteurs in the field. The number has now increased to 350, all of whom are devoting their entire time to the service. The colporteurs have made a splendid record this year. Besides selling a number of books, they have taken many subscriptions for **THE GOLDEN AGE** and **THE WATCH TOWER**.

In addition to the colporteurs there are reported to this office 8,052 class workers. While we are pleased indeed with the work done by the local workers in the classes, it is the colporteurs who have made the best record. Colporteurs and class workers together have sold during the year Scenarios, miscellaneous books, seven volumes of **STUDIES IN THE SCRIPTURES** (including the Zg), to the number of over 600,000 volumes. Adding to this the books furnished by the home office to those speaking foreign tongues who reside in the United States, the total output for the year has been 641,022 volumes. Further, the class workers and colporteurs have obtained 139,514 subscriptions to **THE GOLDEN AGE**; and in addition to this, distributed a large number of sample copies of that magazine. This part of the work makes a very gratifying showing for the year.

While we are indeed thankful to the Lord and glad for such a showing, we hope that the year now beginning will show a much greater record. Some of the dear ones cannot give all their time to the colporteur service, but only a few days. We urge all who can devote their entire time to do so. There is no better means of spreading the glad tidings than through the colporteur work;

and those who engage in it give testimony of great personal blessings. We strongly urge the class workers and the colporteurs everywhere that when they make a sale of only the "Millions" booklet, the name and address of the purchaser be kept, and after allowing them time to read it, call again and canvass them for "The Finished Mystery", and then for all the volumes. We hope to see a great increase in the output of "The Finished Mystery" in the next few months; and the indications are that this will be the result.

CORRESPONDENCE

During the year the correspondence has been unusually heavy and the office force has worked industriously to handle this in conjunction with the other work. Letters to the number of 183,125 were received during the fiscal year; and 145,452 were dispatched.

CONVENTIONS

The Society has held thirty-six general conventions during the year, to say nothing about the many local conventions the friends have arranged. These gatherings have been not only seasons of uplift and encouragement to the brethren generally, but have greatly stimulated the friends everywhere to an increased zeal and earnestness in the proclamation of the Lord's message and in the preparation of themselves for his kingdom, which is now being established.

ANNUAL MEETING

Agreeable to the provision heretofore made by the shareholders of the Society, the annual meeting for 1920 was held at Pittsburgh, Pennsylvania, on the 31st day of October last. This meeting was held in conjunction with a three-day convention at that place. About 900 friends attended the convention, and 2,500 of the public a Sunday afternoon meeting addressed by Brother Van Amburgh. The 31st coming on Sunday, the annual meeting was formally held on Monday, November 1.

The meeting was called to order by the Vice-President, Brother Wise, who presided in the absence of the President. At that time Brother Rutherford was in Europe, carrying out certain work that had been outlined for him there. A report from him was read to the convention, briefly reviewing the year's work. A report was made also by the Secretary and Treasurer to the convention. The scope of the work generally was discussed by other members of the office staff.

Brother Van Amburgh, as Secretary and Treasurer, has been connected with the work at headquarters longer than any other person in the service, and in his report to the convention he stated that the work at the Bethel during the past year has been the most efficient ever known. During the year 130 persons have been employed at the Bethel headquarters and each one has done with his might what his (or her) hands found to do. There being no officers to elect this year, after the reports were heard and discussed and a season of sweet fellowship enjoyed, the annual meeting adjourned.

During the convention many of the friends visited the burial place of Brother Russell; and on October 31—the anniversary of his change—a large number assembled at the cemetery and there held a memorial service in honor of the memory of our beloved Pastor, who has gone to his reward in the kingdom.

FINANCIAL

Members of the Society supporting the work with their "Good Hopes" are always glad to know, of course, of the financial condition. It is with pleasure that we give the report this year and with gratitude to the Lord for his supply of the funds with which to carry on the work. The policy long ago established by Brother Russell is still carefully followed, viz., to lay out the work for the year and carry it on to the extent that the Lord indicates by the amount of money contributed, it being the practice never to contract any debts but to pay the bills as we go. We append a brief summary of the state of the finances:

Balance on hand, November 1, 1919.....	\$ 15,706.60
"Good Hopes" receipts, 1920.....	201,100.00
	<hr/>
	\$216,806.60
Expended in foreign work through foreign branches	\$ 68,887.63
Special free literature.....	82,231.98
Pilgrim service.....	28,388.98
Public meetings—publicity.....	17,273.63
Conventions	1,357.18
Office, household and current expenses.....	16,384.85
Balance on hand, November 1, 1920.....	2,282.35
	<hr/>
	\$216,806.60

FOREIGN WORK

When the World War came on the coöperation in the work between the home office at Brooklyn and the branch offices throughout the world was very much hindered; and when in 1918 the persecution became so great in America, the relationship between the home and the foreign offices was practically severed. We are pleased to report, however, that since then the former relationship of union in activity, as well as in spirit, has been fully revived, and the work in foreign fields is progressing to the Lord's glory and to the edification of his people. No representative from the home office had been able to visit the European offices since 1914 until the present year, when the President of the Society, upon the urgent request of the foreign brethren and upon the advice of the Board of Directors at the home office, made a visit to Europe.

GREAT BRITAIN

As heretofore stated in these columns, the President of the Society visited Great Britain in the month of September and found the classes in a healthy spiritual condition and rejoicing in their privileges of service. From the British Branch we have the following summary of facts relative to the work:

During the year there has been an average of 46 engaged in the colporteur service; and 24 others have given a portion of their time to that work. The Seventh

Volume has not been sold extensively for the reason that the supply was very limited. Now a goodly supply is on hand and this portion of the work will be pushed rapidly. During 1920 there have been put out STUDIES IN THE SCRIPTURES to the number of 83,722 volumes, which is a large increase over the previous year. In addition to this, Mannas, Scenarios, Sermons, booklets, etc., to the number of 40,129 have been distributed. The volunteer work shows an increase in the last year, about three times as much free literature having been distributed as during the year 1919, the total amount distributed being 4,300,000 copies of THE BIBLE STUDENTS MONTHLY.

The Pilgrim service shows a good result, 1433 visits having been made to classes; and 727 public meetings held, with a total attendance for the latter of 107,536. During the year fifteen conventions were held, which have proven a great spiritual uplift to the brethren and an encouragement to them to push forward with greater zeal in the Lord's work.

In addition to the regular public work the British Branch has inaugurated a country extension work, two brethren traveling together on a motorcycle with a side car, visiting the smaller towns and holding public meetings, and being followed by a colporteur. During the year 461 such meetings have been held, with a total attendance of 13,000, and with the result that 6,169 volumes were sold. The work has proven very profitable and helpful to those engaged in it. We quote from a letter from the Manager of the British Branch:

"Your recent letter respecting the financial aspect of the British work has urged some brethren to give closer attention to the home needs; and on the other hand, it has had the effect of making some think that the British office is extravagant with the money given to its care. You know that the work here is conducted on the most economical lines possible to us. While your letter does not make any profession of covering the whole situation, it does reveal the fact that the British work has always had to depend upon the head office for support. In recent years this has taken the form of our using money due the home office for goods, etc. No doubt your letter will help the British friends to realize something more of the care of the home work, and probably awaken them to the fact that there are large areas of the world which are waiting for the Lord's message—"this gospel of the kingdom"—this gospel of its imminence which must be proclaimed before the full revelation of the Lord. I am sure the British friends will want to have their share in sending the message afield as well as giving the witness at home.

"As we stand in the opening days of a new year, we look forward with pleasure and joyful anticipation to service for our dear Master during the days that are awaiting us. With the joy of the truth in our hearts, compassed by the love of God, and filled with the spirit of holiness and service, we want to be ready to do whatever our divine Master shows us is our work, and to go wherever he may lead. The immediate work which is shown to be at our hand is the distribution of the special

number of THE GOLDEN AGE. I am glad to be able to report that very many of the classes are taking up this work quite readily. Some small classes have intimated that they do not see their way to engage in the work, and there are some members of the classes who hesitate to join with their brethren in giving out the message which this number contains. I have no doubt that very soon there will be unanimity of thought and purpose among the brethren and that the church of God in this part of the harvest field will give this witness, telling all Babylon not only that it has taught untruth, but that its whole position is wrong in the sight of God and is positively injurious to men. Some of those who know of the work hesitate to go forward to it because they say they fear they are not paying enough attention to their own spiritual needs. These seem to be like those in Gideon's army who, taken down to the water, were tested of the Lord as to their fitness to be his agents, and who, instead of showing their activity and readiness for service, bent down or lay down by the water that they might get such a draught as would satisfy them. Evidently the Lord wants his people to be ready to use the truth that he has given, and we seek for ourselves (and would urge others to the same mind) to be ready for the Lord whenever he might call. It is evident that the Lord has not given us the water of truth merely to enjoy it, but that we might get enough for our purification and for his service."

CANADA

The Canadian Branch was removed from Winnipeg to Toronto because the latter city is more conveniently located for the service of the friends and the public. The office is located at 270 Dundas Street West, Toronto, Ontario. The work accomplished by this branch during the year has been very gratifying. The persecution which came upon the Canadian brethren because of their faithfulness to the truth has served only to stir them to greater zeal and earnestness for the Lord, rejoicing in this evidence that the Lord is directing them.

During the year there have been ten Pilgrims engaged in the service. The total attendance at the public meetings held by these brethren has aggregated 102,394. They also visited the classes throughout Canada and held many private or parlor meetings, which have been uplifting and helpful to the friends. Additionally, there have been twelve general conventions held in the Dominion during the year.

Because of the scarcity of paper, the volunteer work has not been so great, yet the friends in Canada have distributed approximately one million copies of free literature, and besides have used the newspapers largely in advertising the publications.

During the year thirty colporteurs have entered the field of service and have made a splendid record; and others have signified their intention of entering soon.

THE PHOTO-DRAMA OF CREATION has been well received everywhere in Canada. Halls have been overtaxed. As is well known, the PHOTO-DRAMA is not now in good condition and the means are not at hand to

renew it; but with such equipment as is available it has been shown to good advantage in a number of places. In Canada alone the attendance at exhibitions has been approximately 70,000.

Since the lifting of the ban on the literature in Canada there has been a wide sale of "The Finished Mystery", total sales of the cloth-bound and paper-cover editions exceeding 65,000.

Although this office has been established only a short while, the correspondence has been quite large. Letters received during the fiscal year numbered 12,093; and letters dispatched, 23,787. Opening the office at Toronto has proved a great blessing to the friends, as it is much more conveniently located for the carrying on of the work.

The work during the year has cost the outlay of considerable money, but although Canada is one of the new branches of the Society, we are pleased to say that it has been practically able to take care of all its expenses up to this time. The dear friends have responded nobly, giving evidence of their full consecration and devotion to the Lord.

Persecution has been heaped upon the Canadian brethren by some politicians, aided by the clergy. Instead of hampering the work, this has had a tendency to advertise the truth and call attention of the people generally to the fact that the Bible Students are being unjustly persecuted, and, desiring to know the reason, they have been led to read much of the literature. So again we find, as St. Paul stated concerning his experience: "Some indeed preach Christ even of envy and strife". Because of the envy and strife manifested toward the Bible Students of Canada, the truth has been more widely advertised and there is an ever-increasing interest in the message of Messiah's kingdom. Everywhere the public meetings are better attended than ever before, halls being packed and the attendants eagerly listening to the message. We feel very grateful to the Lord for his manifest blessings upon his work in Canada.

CENTRAL EUROPE

The World War greatly disorganized the work in Central Europe; but we are happy to report that now the work is progressing rapidly. On the occasion of the visit of the President of the Society to Central Europe, opportunity was taken to organize the work on a more efficient basis. After consultation with brethren from several of the countries it was deemed for the best interests of the work that a Central European office be opened, which was accordingly done. This office will be known as the Watch Tower Bible & Tract Society's Central European Office, and for the present will be located at Zurich, Switzerland; but it is expected that it will be moved shortly to Berne, Switzerland. The countries under the supervision of this office are Switzerland, France, Belgium, Holland, Germany, Austria, and Italy. Brother C. C. Binkele has been appointed manager of this office, and under the direction of the Society will have general supervision over the work in the countries named. All orders intended for the home

office and remittances to the home office from any of the seven countries above mentioned will be made through the Central European Office. This will be more convenient for the friends and will save loss on exchange of currency. A supply of literature will be kept at this office for the purpose of supplying the needs of the friends in those countries.

Certain of the brethren, fully consecrated to the truth, organized a printing establishment in Switzerland and fully equipped it with good presses and fonts of type in many languages; and the Society has an unusually favorable arrangement with this printing concern for the publication of its European literature. This office is now preparing a quantity of literature for use in these countries; and during the recent visit of the President to Europe, printing orders were put on the presses in Great Britain, the Scandinavian countries, and Switzerland, and there are now completed or in course of preparation 550,000 volumes of the book, "Millions Now Living Will Never Die," which, besides the English edition, is being translated and published in Dano-Norwegian, Finnish, Swedish, French, German, and Hollandish. At four public meetings addressed by Brother Rutherford in a small portion of Europe 5,050 of these volumes were sold. This is a sample of the earnestness with which the people are grasping for the truth. There never has been manifested such interest in Germany as at this time. Great crowds are coming; and while the opposition is rising, the truth is also rising.

OTHER LANDS

In addition to the languages above mentioned, the "Millions" booklet is being translated in the Malayalam and Burmese dialects for use in India, in addition to a large shipment of the English edition that is being forwarded there. The work in India is progressing in a very gratifying way.

We are pleased to report that the work in South Africa is also showing gratifying results.

The condition of the people and their desire for the truth makes it manifest from recent experience that there is a wide field of operation for the spreading of the glad tidings in the Near East. In Syria there are many Christians among the Syrians. Among the Arabs there are also a number of Christians; and even some of the Mohammedans have a hearing ear. After looking over the field it was deemed to be in harmony with the Lord's will that an effort should be made to give a wide witness of the truth from Damascus on the north to Egypt on the south, and along the Nile, among the Christian people. Almost every one in this territory speaks and reads the Arabic language; therefore arrangements have been made for the translation of the "Millions" book and other literature into the Arabic for use among these people; and by the Lord's grace we will push the work as he seems to indicate his desire by the supply of the necessary funds with which to do it.

PALESTINE BRANCH

It seemed proper and necessary that a branch office of the Society be established within this territory where a

supply of the literature could be kept and from which it might be distributed. Accordingly a branch office has been established at Ramallah, Palestine, which is within sight of the city of Jerusalem. It will be known as the Palestine Branch, the address being: Watch Tower Bible and Tract Society, Ramallah, Palestine.

The Scandinavian countries of Sweden, Norway, Denmark and Finland have made a splendid record during the year past. A great many books have been published and distributed. Brother Macmillan is now making a tour of those countries and reports indicate that the meetings are well attended, houses being crowded everywhere and large numbers availing themselves of the opportunity to purchase after the lectures the book "Millions Now Living Will Never Die".

While we have no detailed report as yet from Australia, the general reports indicate that the work in that part of the field is in splendid condition. Brother MacPherson is now making a tour of Australia and New Zealand, holding public meetings with splendid results.

The new branch established at Cluj, Roumania, from which the work in Roumania and Hungary is directed, is making splendid progress also.

The Jugo-Slavs are an orderly people, many of whom are Christians; and we hope to give the witness to them as soon as the Lord opens the way for the publication of literature.

The "Millions" booklet is being prepared in the Greek language, and together with other literature of the

Society in Greek will be used in further promulgating the truth in Greece and the Isle of Crete.

The work in Poland is more particularly under the supervision of the Polish Branch of the Society situated at Detroit, Michigan. We note with joy the great interest manifested by the Poles, both in America and in foreign countries. Practically all of the seven volumes are now translated into Polish and some of them into Russian, and the "Millions" book is being translated into both of these languages also.

Additionally, the work among the Hungarian, Lithuanian, Croatian, Servian and Ukrainian population in this country is progressing well, many manifesting a deep interest in the study of God's wonderful plan.

There is a great incentive for the Lord's consecrated little ones now to bend their efforts in giving this worldwide witness before the final end and before the complete establishment of Messiah's kingdom. As we look back over the year past, we can truly say in the language of our text: "The God of Israel is he that giveth strength and power unto his people. Blessed be God." We give praise to him and to our Lord and Savior Christ Jesus for all their mercies and loving-kindness bestowed so bountifully upon his children during the year just ended. We believe that the year opening will be one of, unprecedented opportunity for spreading the message of the kingdom. How much longer thereafter we may be permitted to make known the message, the Lord himself knows. Let us be up and doing and be vigilant while it is yet called day!

EUROPEAN TOUR

[CONTINUED]

ON SUNDAY morning, October 3, the vessel on which we were travelling dropped anchor near the little town situated on the island of Kaxo, one of Italy's Mediterranean possessions. When boarding this vessel at Athens we had been informed that no more passengers would be taken on but that many would be discharged on the Isle of Crete and we would have more comfortable quarters. Exactly the contrary was the case. At each port on the Isle of Crete many passengers boarded the vessel and few left; but the little Italian settlement above mentioned, being the last port of call on the journey, marked the climax of loading the ship. During the war a great number of Italians were removed from Egypt and put on this island, and now they were taking advantage of the opportunity to return with all their effects to Egypt to work. The sight that greeted our eyes cannot be appreciated by verbal description. A fleet of small vessels put out from the shore and a great crowd of people came, bringing all of their earthly possessions. They had their household goods, blooming flowers in pots, birds in cages, chickens tied together, geese and ducks. They brought pigs and goats, sheep, dogs, and cats; and all these live animals (and probably many more that were not as readily discerned by the naked eye) were brought aboard. Every available quarter of the vessel was occupied—the hold, the

few cabins, the dining room, the kitchen, the decks—and it was impossible to walk about with any degree of ease. Men, women and children, together with pigs, goats and other animals, slept on the open deck amid filth that words could scarcely describe.

DIFFICULTIES, DANGERS, DELAYS

The three members of our party who had chosen the deck as their place of habitation were pleased that they were not compelled to stay down in the cabin, but at least could have the fresh air, if nothing else. The vessel upon which we traveled could hardly be dignified with the name ship as that term is used in modern times. As we left the Kaxo port there were 572 human beings aboard, as well as many other living creatures. We now began to realize the great peril to which all aboard were subjected. The decks were literally lined with combustible materials, and in many places poor people were preparing their food with the aid of oil lamp fires, while the men and some of the women constantly smoked cigarettes and cast burning matches about the deck. Had a fire started aboard it would have been impossible to save scarcely any one. No wireless apparatus was carried and therefore no distress signal could have been given to any other vessel. There were only two available life boats, which would hold but fifty people at the outside;

and from the subsequent action of the officers of the ship doubtless they would have seized these and let the passengers perish.

Seeing the peril to which all this company was subjected, the members of our party drew together and asked that the Lord would protect us and that he would take us safely to shore. Without a doubt we can say that we were miracles of his grace, because the sea was kept calm and the vessel finally plied safely into the harbor at Alexandria; and we gave thanks to the Lord for his loving provision for all of us. Once in the harbor, we thought we would land quickly; but such was not the case. Medical officers came aboard and ordered the ship fumigated before any one should land. It stood all day (Tuesday, October 5) in the harbor; and late in the afternoon weighed anchor and pulled up to a pier. Then there was a long wait for personal examination, inspection of passports, etc.; and about 7.30 p. m. the captain and other officers, dressed in citizens' clothes, abandoned the vessels and left the passengers to look after themselves. There was no drinking water aboard; there was an insufficiency of food. Some of our party had not partaken of a meal for more than three days. We waited and darkness came on, but still there was no opportunity of landing. We called to a medical officer, who came aboard, and after we talked with him a moment he manifested indignation that the Captain had taken aboard a crowd of people under such circumstances, and furthermore, that he had left them in the condition they were. He remarked: "If you have to stay on this boat tonight, I will stay with you; but I will do everything in my power to get you off".

FINALLY TO LAND IN EGYPT

He then sent for the chief of police and after another long wait this official came aboard, and seeing the situation, he immediately ordered that all passengers whose passports had been examined be permitted to land. It was only through the courtesy of the officers of Alexandria that we were permitted to land that night. When we reached the hotel and sat down to a well-prepared supper, we were indeed grateful for the manifestation of all the Lord's favor to us and gave him thanks.

We deemed it a duty to enter a protest against such treatment of human beings; consequently a formal document was drafted, addressed to His Excellency, E. Venizelos, Premier of Greece, a copy of which was sent to the American and the British consuls at Alexandria. We hope this may result in better provision being made for the people of Greece who are compelled to travel on the high seas. We are grateful, however, for all these experiences, because through them we were enabled to see how many people are compelled to live, and to sympathize more fully with the groaning creation.

We were now entering the land of Egypt—the land of darkness, which has without doubt been one of the chief operating places of Satan for many centuries past—the land which lies adjacent to the promised land, Palestine, and evidently chosen by Satan as the place of his operation in attempting to thwart the purpose of

Jehovah. God has permitted him to operate, exercising all of his power; but ere long, as the Scriptures clearly indicate, he will be shorn of his power and the land of Egypt will emerge from the darkness into the light.

THE GREAT PYRAMID

On the 6th of October we arrived at Cairo, the modern portion of which is built practically on the site of the home of the Pharaohs. The object in Egypt which holds such great interest for the Christian is the Great Pyramid of Gizeh. Some of our party had not heretofore seen it. All were anxious to view it. We spent a few days in and about the Pyramid, examining the wonders of its construction and the lessons it teaches in symbol.

Readers of THE WATCH TOWER are familiar with the description given of the Great Pyramid in these columns and in the STUDIES IN THE SCRIPTURES. They are aware of the fact that tremendously large stones were used in the construction of this "witness unto the Lord in the midst of the land of Egypt", as it is spoken of by the prophet Isaiah. There is a question, of course, in the minds of Bible students as to how these mighty stones were placed in the structure, seeing that such would be a difficult task even with the aid of the most modern machinery. After carefully viewing the Pyramid and its surroundings, the conclusion reached as to its construction is this: That a course of stones was first laid level with the ground; then the sand was drawn up even with the top of that course and the next course of stones was pulled up on skids resting on this sand. Thereafter, as each course of stones was placed, the sand was pulled up further, thus furnishing a means of raising the stones. The great quantity of sand and debris round about the structure clearly justifies this conclusion.

Our moving-picture brethren made some pictures of the Pyramid and surroundings, the like of which have not heretofore been made so far as we know; but which will bear out the conclusion that the stones were raised and placed in position in the manner above suggested.

WHY BUILT?

There has been much discussion among scholars as to the reason for building the Pyramids. A short distance south and east of the Great Pyramid stands another pyramid, and still another further south. A few miles up the Nile is a number of smaller pyramids. The Sphinx stands to the southeast of the Great Pyramid, and between the Nile and the larger pyramid nearest the Pyramid of Gizeh. Near the Sphinx at one time stood a great temple, and extending from it to the pyramid standing nearest to the Great Pyramid was a subterranean passage. The evidence seems conclusive that this temple, the Sphinx, and the pyramid connected with them by the underground passage, as well as all the other pyramids thereabouts, with the exception of the Great Pyramid, were built under the direction of Satan for the specific purpose of diverting the minds of the people from the lessons taught by the "witness unto the Lord", and to blind them as to God's purposes.

We first examined the construction of the pyramid

standing next to the one around which our interest centered. From a distance it looks very much like the Great Pyramid; but on closer inspection it is seen that the stones are not placed in symmetrical order. The entrance to this pyramid is on the north side, just as in the greater structure. Through it one enters upon a downward passage extending to the center of the building, which was used as a tomb, being connected by an underground passage with the temple above mentioned. Without a doubt this pyramid was used as a place for burial of the dead; and with this indisputable evidence before their minds, men have long concluded that all the pyramids were built for the same purpose, including the Great Pyramid. Hence the majority of men today who have ever thought about the subject believe that all the pyramids of Egypt are tombs of the dead, and thus Satan has accomplished his purpose by building the counterfeit and thereby diverting the attention of mankind from the true significance of the Great Pyramid, which was built under the Lord's supervision. The temple above mentioned was the place for Satanic worship; and the installing of the Sphinx at this point, which was also an object of worship, was another attempt to keep Satan and his power before the minds of the people and to divert their attention from the Lord and his plan.

A close examination of the Sphinx discloses that its body was intended to represent that of a lion. It has the face of a man, with wings appearing back of the head. This same design was followed in the figures made by the ancient Egyptians, some of which, cut out of solid stone, are exhibited in the British Museum in London. In cases where the whole figure has been preserved the feet are seen sometimes to be those of an ox. And thus Satan has again tried to misrepresent the divine attributes.

SATAN'S DEVICES: DECEIT AND PRIDE

Nearly all visitors in Cairo are directed to the museum. We visited it also. Among its exhibits are a great many things of Satanic origin. Much has been said and written about the preservation of dead bodies, called mummies. In this museum may be seen the preserved bodies of men and women who, it is claimed, were of the old royal line of Egypt—Rameses Second and Third, for instance; and others. These mummies are taken from the tombs which are found in the numerous pyramids along the Nile. Here again appears an attempt on the part of Satan to dispute God's purpose concerning sinful man. It was the decree of Jehovah, upon entering his judgment against disobedient Adam, that "dust thou art and unto dust shalt thou return". The preservation of the bodies of these Egyptian rulers who represented Satan was, without a doubt, an attempt on the adversary's part to dispute the decree of Jehovah. By these silent mummies Satan has said: "I will prove that the decree of Jehovah is not true; these shall not return to the dust. Their souls are immortal and will live somewhere else and will not die. Their bodies I preserve and exhibit as visible evidences that the decree of Jehovah is not true." And thus he has deceived many.

There would seem to be no other reasonable purpose in preserving these human bodies.

The museum also contains a large number of statues of rulers of ancient Egypt; and upon the face of each of these figures is an expression of apparent superiority over others and of disdain for others—this doubtless one of Satan's designs to establish the "divine right of kings" to rule over the peoples of earth. Truly, Satan, the God of this world, has blinded the minds of men, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them". But thanks be to God, the day is at hand, the light of Messiah's kingdom is beginning to shine, and soon this fraud and deception will be exposed, the darkness dispelled and the light of truth beam forth upon the faces of men everywhere, until even darkest Egypt shall become a land of light, truth and rejoicing.

WITNESS IN THE LAND OF DARKNESS

The greater number of inhabitants of Lower Egypt are Arabs, most of whom are in total darkness concerning the plan of Jehovah. Many are Mohammedans; some few claim to be Christians, but even those have perverted views of God's purposes. They seem, however, to be a kind-hearted people, willing to be taught; and when we talked to them privately concerning God's wonderful arrangement for the blessing of mankind they listened with a keen interest. It seems that the time has come for this dark land to have a witness to the truth. As we looked over the situation our conclusion was that it would be pleasing to the Lord that an effort be made to give them the truth, and we are watching his leadings towards providing the ways and means for giving a wide witness throughout Egypt concerning the incoming of Messiah's kingdom of righteousness. The fact that in Egypt there are many Catholics and Protestants, who have made a pretext of teaching Christianity, puts this land into the class mentioned by the Lord when he said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come".

The people of Egypt, like those of many other places, are priest-ridden. They must have an opportunity to know the truth. The truly consecrated children of God who have been favored with a knowledge of the divine plan now have before them the opportunity of giving this witness in fulfillment of the Lord's command, and to his glory; and we believe those throughout the whole world who enjoy present truth will respond to the extent of their ability and talent in spreading the glad tidings of the kingdom to the peoples of Egypt, as well as those in other parts of the earth. One's heart goes out to these people in pity; and when mingling with them, he becomes more and more convinced that now is the time to tell them about the kingdom before it is fully established.

This valley of the Nile, famed for its fertility, produces wonderful crops. It is tilled almost exclusively by a poor, ignorant class of people, the land being owned by lords who seldom see it, but who draw great revenue

from it. Thanks be to God for the approaching day of deliverance for the human race, when even these poor people shall build houses and live in them, and each one shall sit under his own vine and fig tree and none shall make them afraid. These Arabs live in very poor homes; in fact, many so-called civilized people would not call them homes at all. They need the light and the Lord will see to it that they get it. The time seems to be opportune for the beginning of the work.

NEW AID IN THE GRAND GALLERY

Bible Students understand the significance of the various passages in the Great Pyramid, and these they have studied with the keenest interest, corroborating the Lord's plan as revealed through the words of the prophets and the teachings of Jesus and the Apostles. They have understood, and yet understand, that the Grand Gallery symbolizes the period of the Gospel Age, during which men have been called to the heavenly calling and have journeyed, figuratively speaking, up that passageway, looking forward to the completion of the church, and its glorification, pictured by the journey's end in the King's Chamber. Since the Grand Gallery represents the call to the heavenly position of divine glory, it must have an end. As constructed, the Grand Gallery is narrow and steep, and its ascent must be made cautiously and circumspectly. The ascent has always been difficult, until recently. On entering it this time, we discovered that steps have been built the full length of the passage, with an iron hand-railing on either side, so that now one walks up it as he would up a staircase in a building, with supports on either side. The writer was interested to know when this was installed. There are men about the Pyramid who have acted as guides for years. Several of these were sent for and closely questioned. They all agreed that the material was brought there and the construction of this stairway and iron supports began early in July, 1919, and the work was completed about the first of October, 1919. Immediately the writer recalled that it was about the first of July, 1919, that the idea was conceived of publishing *THE GOLDEN AGE*, the first issue of which appeared October 1, 1919. *THE GOLDEN AGE* announced, and continues to announce, that the establishment of Messiah's kingdom is at hand, that the time of restitution is here, that the old world has ended and the new is beginning, and that millions now living will never die.

Why, we might ask, did the Lord not permit the

building of this stairway long ago? For many years pilgrims have visited the Great Pyramid and inspected its passages. The government has kept guides there to look after those who came. Why should the building of the stairway to make the Grand Gallery easy of ascent be deferred until the time indicated? Let each one draw such conclusions as he desires.

ENTERTAINED BY SHEIKHS

From the Pyramid our party journeyed some distance on camels to a settlement of Egyptians which is situated among the date groves. The sheikh of the settlement, with a great tribe, came out to meet us and showed much hospitality. The trees were laden with ripe dates. Some of the natives climbed up and brought down a quantity. A mat was brought and spread upon the ground. The sheikh seated himself upon it and invited Brother Rutherford to sit with him, and then native coffee and dates were served. The occasion was used as an opportunity to tell the sheikh and others who sat about something of the Great Pyramid, which was visible in the distance. These poor people are greatly in need of restitution blessings; and when the eyes of their understanding are opened to see the Lord's kingdom, happy will they be. Simple-minded and easily led, without a doubt they will readily walk over the "highway of holiness" and many hearts will rejoice to see them being brought back to the image of the perfect man.

Another day our party was entertained at dinner by the sheikh of Mena Village, located a short distance from the Great Pyramid. We were served with an elaborate repast and many kindnesses were bestowed upon us. It was known to these people that we were Christians and that we had come there to examine the Great Pyramid; and we told them in the simplest way we could something about its meaning, and how that the Lord's kingdom, which is silently testified of, was at hand. They listened eagerly.

It was in this vicinity that Moses was hidden in the bulrushes; but rescued and reared in the royal family, he became a mighty man in the land of Egypt and afterward led the people of God out of the midst of their oppressors. It was in this land that Joseph gathered the corn and conserved it for the feeding of the people during the long time of drouth. Happy will be the day when Moses and Joseph shall return to Egypt and, as representatives of the Christ, bless the people by feeding them with the bread that will sustain their lives forever.

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.

Our life, as a dream, our time, as a stream
Glide swiftly away,
And the fugitive moments we would not delay.
Haste, haste ye along, dark moments be gone,
For the Jubilee year
Rushes on to our view, and its dawn is now here.

O! at close of our day may each of us say,
I have fought my way through;
I have finished the work thou didst give me to do!
O! that each from his Lord may receive the glad word,
Well and faithfully done!
Enter into my joy, and sit down on my throne!

OUR ALL FOR THE KINGDOM

— JANUARY 16 — MATTHEW 19:16-30 —

INQUIRY ABOUT EVERLASTING LIFE — JESUS ANSWERS WITH ANOTHER QUESTION — GOD'S INHERENT GOODNESS — THE GOODNESS OF HIS MESSAGE — A YOUNG MAN LACKING IN FAITH — RICHES AND THEIR DETERMINING EFFECT — REWARD FOR SACRIFICE.

"Thou shalt love thy neighbor as thyself."—Matthew 19:19.

EARTHLY riches do not assure their possessor of continuity of life. The rich young ruler, whose name is not given, although possessed of an abundance of the things of this life, longed for an assurance of everlasting life. As a Jew he knew the law; he understood that God had made with this nation, and with no other, through Moses the mediator, a covenant, under which everlasting life might be attained. He perceived, however, that even the best men of his nation had failed to gain eternal life under this covenant, and that all had died. He had heard of Jesus, and how that "never man spake like this man", and he knew that in many respects his teachings were of a very positive character, and that his manner and instruction were not like those of the scribes and Pharisees, uncertain and equivocal, that he taught as one having authority, and knowing what he taught to be true. So when occasion presented itself he put the question: "Good Master, what good thing shall I do that I may have eternal [everlasting] life?"

Instead of answering his question directly our Lord inquired why he thus addressed him as "good". Jesus' words do not imply, as some have surmised, a denial of being good. Rather, he would impress upon the young ruler the import of his own language, that when he got his answer he might appreciate it the more. Our Lord's words might be paraphrased thus: Are you addressing me as Good Master from the heart, or only as a complimentary salutation? If you really believe me to be good, you must believe in me as a teacher sent of God, the All-Good. More than this, you must believe my testimony, that I proceeded forth and came from God, that I am the Son of God. If my testimony is untrue in any particular I am not good at all, but a falsifier, a hypocrite, a blasphemer. If, then, you call me Good Master from the heart, and believe that I am the "Sent of God", the Messiah, you will be the better prepared to receive my reply as the divine answer to your question.

Without waiting to require that the young man should commit himself definitely on the point involved, but content with merely raising the issue in his mind, our Lord proceeded to answer the question.

LIFE AND THE LAW

We are not to understand our Lord's answer to this young Jew, at a time when the Law Covenant was still in force, to be the same that he would give, or that we should give in his name, today, in reply to a similar inquiry. The young man was living under a covenant of works, of which the Apostle declares, quoting from the law itself, "The man which doeth those things shall live by them". (Romans 10:5; Leviticus 18:5) Neither the New Covenant nor the grace arrangement was yet in effect; and hence they were not operative toward this young ruler or anybody else. Our Lord could not properly direct the young man's attention to any other procedure than the keeping of the conditions of the Law Covenant, which was still in force. Anyway, this was what the young man inquired: "What good thing shall I do that I may have eternal life?" It was for this reason that our Lord did not say, as we should say today in answer to such a question: Believe on the Lord Jesus Christ; believe that he died for your sins, and arose for your justification, and accepting him as your Savior, present your life in full consecration of all its talents, powers, and opportunities to the Lord's service.

Our Lord did point out to the young man the only way to life everlasting then open—the keeping of the law. He well knew that the young man could not keep this law perfectly, and hence could not obtain everlasting life through it; but he would bring the matter before his attention in the most

favorable form to be comprehended, without preaching grace, or any other feature of the divine plan not yet due to be announced. Hence the form of his reply.

The law was divided into two parts or tables, the first relating to Jehovah and the second to the neighbor. Our Lord ignored the first of these, realizing that the young man, so far from desiring to make or worship idols or another god, was seeking to know and to do the will of the true God. Our Lord would bring the answer down to the simplest possible proposition, and hence referred merely to the commandments respecting duty toward his fellow-creatures, and got the response that so far as the young man had discerned the matter he had kept the law; but although he kept its outward form, he realized that something was still lacking. He had no evidence that he had received any special blessing of eternal life, and wished to know of the Master what hindered, what he lacked of being a perfect man, keeping the law and meriting the reward of that law, life everlasting. No wonder Jesus, looking upon him, loved him! Everybody who loves righteousness loves those who are righteous, or who are striving to the best of their ability to come up to the mark of righteousness, perfection.

LIFE AND LOVE

Then Jesus told him plainly: One thing you lack. You have been endeavoring to keep God's law, and have done well, so far as the outward is concerned; but the spirit of the law you have not apprehended—the spirit of the law is love. The whole law "is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. . . . Love is the fulfilling of the law." (Romans 13:9,10) You have been getting the outside, or shell of the divine command, but have entirely overlooked the precious thing in it, the kernel, the essence—love supreme to God and love toward your fellowmen as toward yourself. Let me prove this to you, by suggesting that you demonstrate your love for your neighbors by disposing of your property for the assistance of poorer ones. Then consecrate your life in loving devotion to God's service, and come with me as my disciple, taking up the cross of ignominy thus involved.

The test was a crucial one, and manifested clearly the distinction between the letter and the spirit of the law. The test was too heavy for the rich young ruler. He had gotten the answer to his question, but oh! it was so different from what he had anticipated. He had felt comparatively well satisfied with himself, although realizing that something must still be lacking. He had rather expected Messiah's commendation, and perhaps some further advice, but nothing so radical. It was too much for him; he went away exceedingly sorrowful, says Luke; his countenance fell, says Mark; it was a sore disappointment. For the time being he could not think of accepting the Master's prescription; the dose was too bitter, and he must at least think the matter over well.

It has been supposed by some that this rich young ruler was Lazarus, the brother of Martha and Mary, whom Jesus awakened from the dead. However that may be and whatever course this young ruler may have subsequently taken, we are not informed; but of one thing we may be sure: he had learned a great lesson respecting the scope and significance of the law. He had ascertained the impossibility of his attaining eternal life under the Law Covenant.

THE DANGER OF RICHES

Our Lord took advantage of this episode to impart a lesson to his disciples, showing them the danger of riches—

any kind of riches: honor of men, political influence, many and large talents or abilities, social standing, fine education, and material wealth; for one may be rich in any of these senses. "It is hard for a rich man to enter into the kingdom of heaven." (Revised Version) Our Lord does not here undertake to explain why there would be greater difficulties for those possessing riches to enter into his kingdom, but from other scriptures we learn the reasons, and why it is that the heirs of the kingdom will be chiefly found among the poorer classes. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty." (1 Corinthians 1:26,27; James 2:5) The rich are "called" in one sense of the word, but not in another; they are equally invited, but they are less likely than others who are poorer to accept the Lord's invitation and to present themselves according to the *terms* of the kingdom call. In this sense of the word called, only those who accept the call are meant; and they then divide themselves into two classes; those who make their calling and election sure and obtain the kingdom, obtain a part in the first resurrection to glory, honor, and immortality, obtain a place with Messiah in his throne, to share with him in his Millennial kingdom; and others who do not make their calling and election *sure*, either by becoming reprobates and subjects of the second death, or by a failure to manifest a sufficiency of zeal in the race for the prize, and on this account being remanded to the class known as the great company, who must come through great tribulation, washing their robes in the blood of the Lamb.

It is well that we note carefully what are the hindrances of these "rich", which prevent them from having as favorable an opportunity as their (in earthly respects) less favored brethren: (1) the possession of earthly good things, "riches," is less favorable to the development of faith, without which it is impossible to be pleasing to God; (2) these earthly advantages are more likely to develop pride, a serious barrier to every grace and an impossible barrier as respects the kingdom, which can be attained only through humility; (3) riches of any kind bring with them friends and associates of the earth, whose hearts being generally out of sympathy with the Lord and the kingdom will constitute them adversaries of the new mind, from whose influence it will be the more difficult to break completely away; (4) and summing up all of the foregoing, those possessed of such earthly riches have proportionately more to sacrifice than those who are poorer in these respects; and the greater the things sacrificed the greater the difficulty in performing the sacrifice.

JESUS THE RICHEST SACRIFICER

However, on the other hand, it may be said that whenever one who is rich in this world's goods (talents, etc.) does present himself a living sacrifice to the Lord and his service it witnesses to a deeper heart-loyalty than if he were poorer. It implies a greater sacrifice, and it implies also the exercise of greater opportunities in the Lord's service. The servant who has five talents and who uses them faithfully, and doubles them, accomplishes a greater work than the servant who, having one talent, uses it faithfully and doubles it; and our Lord's understanding of this matter is shown in the fact that according to the parable the one will have granted to him authority over ten cities, and the other authority over two, although both will be commended: "Well done, thou good and faithful servant". —Matthew 25:14-30.

If we would look for illustration showing wherein the rich in talents, etc., have been faithful, we would find at the head of the list our Lord himself, who "was rich, yet for [our] sakes he became poor". (2 Corinthians 8:9) As

he was richer than all others in every sense of the word, so proportionately his sacrifice was greater than that of all others in every sense of the word, and his honor, glory, and power are greater. "He is lord of all." "God also hath highly exalted him, and given him a name which is above every name." (Acts 10:36; Philippians 2:9) Similarly the Apostle Paul was rich—if not in money and property, he was at least rich in education, in social advantages and privileges, and in life's opportunities; and we may say that since the Apostle so faithfully sacrificed all these earthly riches for the sake of the privilege of preaching the gospel of Christ, his must have been a much larger sacrifice than that of the majority of men; and proportionately we anticipate that his reward in the kingdom will be great because he counted these earthly "riches" but 'loss and dross that he might win Christ and be found in him'—a member of the Anointed One.—Philippians 3:8,9.

So then while we call attention to the fact that few will be in the kingdom who have had great opportunities, privileges, property, or other "riches" of this world, we nevertheless encourage those who possess this world's goods of any kind to consider that they thus hold within their grasp grand opportunities which, rightly used, will yield riches of grace, not only in the life that now is but also in the life that is to come, working out for them a far more exceeding and eternal weight of glory, proportionate to their sacrifices and faithfulness in their stewardship.

ASTONISHED AT HIS WORDS

We cannot wonder that the disciples were astonished to learn that few of the rich would enter the kingdom, for did they not see on every hand that the rich had the more important places in the synagogues and in the offices of the Jewish system? Did they not see that comparatively few of the poor in this world's goods were rated among the saints? No wonder they inquired, Where would the kingdom class be found if the rich were excluded? How, then, could the salvation which God had promised should come through his kingdom ever be attained?

The time for explaining these features of the divine plan having not yet come, our Lord contented himself with merely assuring the disciples that they must leave such a question to the Father; that the truth of his statement did not imply that no kingdom could be formed, but that with God the matter was possible, and that his original promise to Abraham would be fulfilled, a kingdom class be selected, and the blessing of salvation be communicated through it. To have told them of the rejection of the Jewish nation, all except the "remnant" of believers, mainly the poor, and to have explained to them that the **elect church**, the **elect seed** of Abraham, would be completed from among the Gentiles, of a similarly poor class as respects this world's advantages, would have been going beyond what was then due to be explained, beyond what the disciples would have been able to comprehend at that time; and hence our Lord, using the true wisdom from above, refrained from saying more than would be to their advantage to know, leaving such information, as he explained to them subsequently, for unfoldment to them by the Comforter, the holy spirit which would come upon them at Pentecost.—John 14:26.

"LORD, WE HAVE LEFT ALL"

A new idea respecting the exclusiveness of the kingdom offer was reaching the apostles, and Peter, the spokesman for them, called attention to the fact that although they were not wealthy they had forsaken all that they did possess to become the Lord's followers, and therefore he desired an assurance that he and his associates would be in the kingdom. Our Lord's reply was surely amply satisfying to his dear followers: he assured them that no man had left home or brethren or sisters or mother or father or children or

lands for his sake and the gospel's but would receive again an hundred fold now in this time, with persecutions, and ultimately, in the world to come, such would receive also eternal life. (See also Mark 10:29) There was encouragement in this to the apostles, and there is encouragement also to all who are the Lord's people today. Presumably verse 28 indicates the divine intention to apportion the special watch-care and guidance of the twelve tribes of fleshly Israel to the twelve apostles, when the kingdom of heaven is established. It is also true that the twelve apostles head the twelve tribes of mystic Israel. (Revelation 7) They, as special representatives of the Lord Jesus, are used of him in the judging work on the church. In the judgment which already has begun at the house of God, when the church is required to appear before the judgment seat of Christ, the faithful example and writings of the apostles constitute a judgment against any unfaithfulness on the part of the Lord's people, real or nominal.

"Many that are first shall be last; and the last shall be

first," are the concluding words of our Lord in this lesson. What did he mean? His words stand related to the recorded discourse just preceding. The rich young ruler, the priests and scribes and Pharisees and wealthy generally, appeared to the disciples to have much better opportunities for the kingdom than would the less learned, the less noble, the less influential, and the less wealthy fishermen and tax gatherers. Yet the latter, though seemingly less favored of God, seemingly handicapped by lack of influence, etc., were really advantaged. It was easier for them to humble themselves, to sacrifice earthly interests and ambitions, to make a complete consecration of themselves to the Lord than for those who had greater advantages every way. On the contrary, as we have seen, position, honor of men, wealth, and education were all barriers to becoming disciples of Jesus. Thus those who were first or most prominent apparently in opportunity were really less favored, while those who had less opportunity were really first or most favored from the divine standpoint.

PROMOTION IN THE KINGDOM

— JANUARY 23 — MATTHEW 20:17-28 —

NOBLENESSE AND FIDELITY OF JESUS — JESUS' BAPTISM AND HIS CUP — THE CONSTRICTED USAGE OF THE CUP — THE IGNOMINY OF APPARENT BLASPHEMY AGAINST GOD — REQUESTS FOR SPECIAL PLACES IN THE KINGDOM — PLACE AND SERVICE.

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

AT THE time of this lesson our Lord with his twelve apostles was *en route* for Jerusalem. The rich young ruler had just visited him, and gone away sorrowful upon learning the terms of discipleship. Jesus had just said: "A rich man shall hardly enter into the kingdom of God". The apostles had inquired what they should have since they had left all, and Jesus assured them that they should have a hundred fold more in this present time, with persecution, and in the world to come everlasting life. He now explained to them more particularly the ignominy, shame, and death which he would experience, and repeated his assurance of his resurrection. Mark says that Jesus was walking in advance of the twelve, who were discussing matters among themselves, overawed by the stupendous things which the Lord had declared to be imminent. Jesus' courage in the narrow way is surely a thing to be admired. How strong and noble was his character! There was no disposition to stop or to turn back; his sole aim was to accomplish all the Father's purposes in and through him. While the apostles could not yet understand his course, they could see the majesty of his submission, yes more, the grandeur of his cheerful and appreciative coöperation with the Father's plans.

Jesus had promised his apostles that they should sit with him in his throne in his kingdom. So confident were they that this would be as the Lord had said that they were discussing the positions they might occupy. Salome, the mother of the two disciples, James and John, came to Jesus and asked whether her two sons might sit, the one on his right hand and the other on his left, in the kingdom. And Jesus, turning to the two disciples, replied by asking them: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

JESUS' PROGRESSIVE BAPTISM

We know that Jesus' baptism in water took place at the beginning of his ministry. In harmony with the divine plan, he was to die as the Savior of men. And he symbolized this death as soon as he was thirty years of age, as soon as possible under the law. During the three and a half years of his ministry he was accomplishing this baptism, he was pouring out his soul unto death, and this death he finished

at Calvary. Jesus said, "The baptism that I am [being] baptized with" now—not a baptism which was either future or past.

But he spoke differently of the cup: "The cup that I shall drink of". He thus implied that the cup was future—not in the present nor in the past. He had told his disciples that he would go up to Jerusalem, and that there he would be crucified and on the third day he would rise again. And he said on another occasion: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you". (John 6:53) What the Master said about his being crucified the disciples did not understand. But Jesus understood the situation, and he knew that this cup was about to be poured for him. And so he spoke of it again, saying of himself: "The cup which my Father hath given me, shall I not drink it?"—John 18:11.

We might think of the cup as representing various experiences of life: that everybody has his cup of mingled joy and sorrow. But Jesus used the word here in a more constricted sense. When he was in the Garden of Gethsemane he prayed: "O my Father, if it be possible, let this cup pass from me! Nevertheless, not as I will, but as thou wilt." And again the same night he prayed, saying: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done". (Matthew 26:39, 42) In the matter of his baptism into death, there was no hesitation on the Lord's part. On the contrary, from the very beginning he voluntarily participated in it. Certain specially ignominious phases of his death was the thing that he prayed might pass, if it were possible. But this was what he learned was the Father's will for him, and he was content to have it so.

HUMILIATING CHARGE OF BLASPHEMY

There was nothing in the law to indicate that our Lord should be executed as a blasphemer of the divine law. Yet blasphemy was the charge preferred against him. The Sanhedrin decided that he was a blasphemer in that he said: "I will destroy this temple that is made with hands, and within three days I will build another made without hands" (Mark 14:58), also claiming that he was the Son of God. Apparently, then, the thing which was especially weighing on his mind and from which he would have liked to be

relieved was the ignominy and shame of being crucified as a criminal of this kind, as a blasphemer of the Father he loved so well.

Jesus knew that he had come into the world to die, and that he must suffer. But this part of the experience he had not fully understood. Evidently he knew that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14), for comparatively early in his ministry he had stated this in his conversation with Nicodemus. But as he came down nearer and nearer to the time or his humiliation, his degradation, and realized all that it meant, he felt a great shrinking from it and poured out his heart in the cry, "if it were possible, let this cup pass from me!" But immediately—proving that his affirmation at the time of his consecration, "Lo, I come. . . to do thy will, O God," was not empty words—he added, "Nevertheless, not as I will, but as thou wilt!"

And so, to his disciples our Savior said: Are ye able to lay down your lives completely, even though this shall mean to you injustice in the taking away of your lives? Are ye able to drink of the cup that I shall drink of? There will be disgrace and ignominy connected with it all. Are ye willing to share with me in this, my cup? They answered: "We are able". They were willing.

This, we see, is the same cup represented in the communion service. The bread represents the body and the wine the blood of our Lord. The cup especially represented the shame and ignominy connected with his death; and the two disciples said that they were willing to share his cup—they had no hesitancy. At any cost they would be faithful. They would comply with any conditions he would make. They did not, of course, yet know the full import of the word baptism or the word cup. These were things all his disciples were feeling after. When Pentecost should come, these things that Jesus had spoken to them would come to their remembrance, as he had foretold. (John 16:4; 13:19) But they were willing and anxious. And that is all that we can be. Jesus guaranteed that, being willing, they should have these experiences; that, continuing willing, continuing to suffer with him here, they should reign with him in his throne. But as to the particular place for each in the throne, that would not be for him to say, but for the Father.

NEW LAWS OF PREFERMENT

When the ten other disciples learned the special mission of Salome and the request made by and for James and John, they were indignant at them. Possibly some of them, Judas included, were very anxious for the authority and power and dignity of the throne, but without the very special love and longing to be near the Master himself, which seems to have influenced James and John in their request. But Jesus set matters straight with them all, and turned their displeasure into an opportunity for another good lesson, by the assurance that the chief positions in the kingdom would be given along the lines of meritorious service, and that thus each one of them would have his opportunity to strive for the chief position by striving to render service to others.

Among the gentiles the rulers are lords, who do no serving but are served, but among the followers of Jesus the rule is to be reversed; he who would serve most is to be esteemed most highly. What a beauty there is in the divine order of things! How thoroughly all who are right minded can sympathize with the principles here laid down! How reasonable they are and how contrary to the spirit of the world! Truly, the Lord's followers will in this sense of the word be a peculiar people in their zeal for good works, for serving one another and for doing good unto all men as they have opportunity. The Apostle Peter emphasizes this point (1 Peter 5:6): "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time". "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 14:11.

The Lord did not have one standard for his followers and another standard for himself. Consequently when they heard him say, Whosoever of you will be chief shall be servant of all, they could promptly realize that this was the course that he had pursued, that he had been servant to them all; and it was on account of the services that he was continually rendering them that they delighted to serve him, to acknowledge him their Master and to walk in his steps. Indeed, they had seen only a small fragment of the Lord's sacrificing and of its far-reaching influence as a service to others. We can see this as we recognize the fact that our Lord was about to die, not merely for his disciples, not merely for the Jews, but to be a propitiation for the sins of the whole world, that the whole world eventually might have a blessing, a blessed opportunity for coming to life eternal through the merit of his service. Our Lord called this to their attention, saying: "Even as the Son of man came not to be ministered unto [served], but to minister [serve], and to give his life a ransom for many". This is one of the very explicit statements of Scripture respecting the object of our Lord's death: that it was not for his own sins that he died, that on the contrary it was for ours, and that in thus dying he gave himself a ransom price—a corresponding price, a counter- or contra-price for the sins of the whole world.

A MUCH-NEEDED LESSON

No other lesson requires to be so carefully learned by the Lord's people as this lesson of humility. It has to do with the very humblest of the flock, as well as with those who are teachers and elders and pilgrims; but the degree of force that seems to come with the besetment or temptation seems to multiply in proportion to the position and attainments of the individual. Pride and ambition may be in those who have no official position in the church, often asserted in fault-finding and criticism which, to the hearers, is intended to imply superior wisdom or ability on the part of the critic—that his wisdom only waits for opportunity to manifest his greatness above his fellows. We are not objecting to a kindly, brotherly word of criticism given privately and with a view to helpfulness, but merely to the kind which vaunts itself and seeks to do injury to the reputation of another occupying a preferred position.

As the Apostle intimates, however, this besetment bears chiefly upon those who have some talent, some ability, and whom their fellows have to some extent honored as teachers. Little men, like little ships with broad sails, are in great danger of being capsized if too strong a wind of popularity play upon them. Not only so, but we believe that even the most humble, the most faithful, the most zealous to be servants of the cause, have continual need to be on guard lest their good intentions should be used of the adversary as a trap for their ensnarement. Let us remember the Apostle's words: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment"—being exposed to greater trials and temptations as a result. This must not hinder any who have talents from using them, but it should make each one very careful that he does not think more highly of himself than he ought to think, but to think soberly. If the judgment of the majority of the congregation does not recognize his adaptation to the service of a teacher, he should humbly accept its conclusion as correct, no matter how highly he thought of himself previously. And even if the majority should conclude that he is worthy of a position as a teacher in Zion, he should tread very softly before the Lord, very humbly, realizing that those who in any degree attempt to impart instruction in spiritual things are to that extent acting as representatives and mouthpieces of the Lord himself, the Head of the body; and all should keep in mind the Lord's words in this golden text and his own exemplification of the matter: that he who serves most and not he who lords it most should have the chief respect of the Lord's people.

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