

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

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

VOL. XL SEPTEMBER 15 No. 18
SEMI-MONTHLY
A. D. 1919—A.M. 6047

CONTENTS

Views from the Watch Tower	275
Triumphantly Distressed	275
Pulpiters' Great Responsibility	276
Wisdom of Their Wise Men	277
League of all Religions	278
Announcing the Kingdom	279
The Golden Age Nigh	279
Future Service	280
How to Proceed	281
Questions of Interest and Import	282
Bethel to Be Restored	283
Jesus in Peter's Home	284
The Devil a Church-goer	284
A Lesson in Trust	285
Stormy Night on the Lake	286
From the Open Field	287

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

©W.T.B.T.S.

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 pas-
then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25.

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

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

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a Ransom [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

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

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

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

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

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

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace, to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isa. 35.

PUBLISHED BY

WATCH TOWER BIBLE AND TRACT SOCIETY

119 FEDERAL ST., PITTSBURGH, PA., U. S. A.

The Watch Tower Editorial Committee:

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

ANNUAL SUBSCRIPTION PRICE \$1.00 IN ADVANCE.

SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED

Terms to the Lord's Poor as follows—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 its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

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

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

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

YOUR REMITTANCES FROM ABROAD

All of our correspondents outside of the United States will kindly take notice that exchange on foreign remittances to this country has increased to such an extent as to cause serious loss, and amounts, in some instances, to twelve percent or about one-eighth of the value of the remittance. Do not send London exchange, local checks, postal notes, local currency, or postage stamps. Foreign postage stamps have no more value here than would United States stamps have in foreign territory—which is none at all. When at all possible remit by government money orders, or New York exchange.

NAME AND DATE ON CLIPPINGS

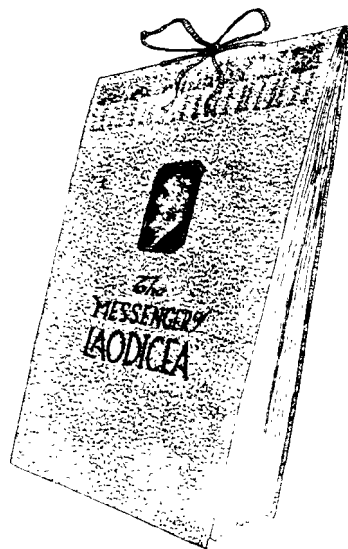
We appreciate very much the clippings and newspapers which the friends send us, containing items of special interest in view of the general unfolding of the Lord's purposes. Some of those who thus favor us supply the name and date of the paper from which the clippings are taken; others overlook this important feature. If you do send us items of interest please write on the margin of the clipping the name of the paper and the date of issue.

PASTOR RUSSELL SOUVENIRS

In view of the approaching anniversary of Brother Russell's death, we have prepared a souvenir folder which contains, besides seven portraits showing Brother Russell's likeness, three pages of information dealing with (1) his relationship to the seven stages of the church at large, (2) his life and works, and (3) his teachings. The portraits picture Brother Russell at ages varying from 2 to 64 and are on fine, dull finish, tinted stock each portrait 6 3/4 x 6 3/4 inches in size. The whole interior matter of the souvenir is well suited not only for a private memento of the Seventh Messenger to the church, but is also appropriate for giving or lending to neighbors and friends who may have had erroneous conceptions of Brother Russell's life and works impressed upon them from unfriendly quarters.

The cover is of stiff greenish brown paper, very fine in quality and specially prepared for this edition. It is tastefully adorned with a border of conventionalized representations of the seven lampstands, with hand-lettered and embossed title ("The Messenger of Laodicea") and a small but strong profile drawing of Brother Russell at the time of his physical prime. The cover colors are in green and Indian red and the whole, besides being securely stapled with wire, is also tied with a green gros grain and satin finish silk ribbon.

The inside pages are 8 1/2 x 12 inches, but the cover has 1/2 inch overhang all around. It is a very durably constructed and attractive souvenir and is procurable for 35c a single copy, \$4 per dozen, or \$16 for fifty. They are now in stock.



The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XI.

SEPTEMBER 15, 1919

No. 18

VIEWS FROM THE WATCH TOWER

ONE of the Lord's people can be even in distant touch with the situation in the world and not be forcibly reminded of the words of the Master: "Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking to the things coming upon the earth". It would be hard to find a responsible person who is not perplexed, as it would be hard to find a nation that is not distressed.

From Paris comes the word that the following trades are (or were at the time of the correspondence) on strike: Metal Workers, Tailors, Milliners, Boot-makers, Sugar Refiners, Luxury Trades, Nickel Polishers, Painters, Mechanical Modellers, Saw-mill Workers, Printers, Plumbers, Butchers, Carpenters, Glove Makers, Builders, Newspaper Employees, Subway Men, Transport Workers, Bronze Workers, Taxi-Drivers, Electrical Workers at Bourget Company, Employees of Maison Brassert, Maison Breguet, Maison Dufagel, and Aeroplane Workers at Courtevoie. In France outside of Paris Builders are on strike at Valenciennes, Timber Workers at Sainte-Tulle, Tramway Workers at Caen, Gas Workers at Nevers, Metal Workers at Grenoble, Electrical Workers in Lorraine, Miners in Pas-de-Calais.

TRIUMPHANTLY DISTRESSED

From the London *Daily Herald* we clip the following significant lines touching on the strike of underground railway men and allied businesses, in Paris:

"The reactionary papers like the *Action Francaise* and the *Democratique Nouvelle*, are, of course, in a condition of hysteria, crying that it is all a Bolshevik plot, a German plot, a plot to ruin victorious France. Léon Daudet, in the *Action Francaise*, says he cannot express his disgust and horror. In point of fact, the movement is not organized at all. But this makes it perhaps only the more significant, for it is a spontaneous manifestation of the deep discontent among the whole mass of the workers.

"The main immediate cause is of course 'la vie chere', the high cost of living, which people in England cannot possibly appreciate. But apart from that there is a general sense of disillusionment and disappointment. Victory has turned into dust and ashes, and the workers of France are realizing that for them four years struggle have brought nothing."

To this the Philadelphia *Public Ledger*, of July 12th, adds some comments on the then conditions in Italy, and Europe generally:

"What have the people of Italy been rioting about? High prices. To read the recent cablegrams from that land of long history and magic beauty one would have expected the rioting to be over Fiume or the Adriatic islands or the exclusion of Italy from the French alliance. But the source of the trouble was more commonplace and unsentimental. It was simply that the grocer charged too much for 'eats' and the tailor for clothes.

"Europe is thinking of its stomach and its back, not its political rights or its national boundaries.

"And Europe has no monopoly on this line of thought. The plain people of America are more interested today in the

steadily mounting prices of most of the necessities of life and the constant warnings that things will be worse before they are better than they are in 'Article X' or the true story of Shantung or the status of the Monroe Doctrine in relation to the league covenant. This is not selfishness or insularity, but the same mental process which causes a cinder in a man's eye to engross more of his attention than a new moon discovered in the neighborhood of Jupiter."

Up to three or four months ago there were a few who still basked in fancied security on the slopes of the social Vesuvius; but if there are any such left, they do not seem to have much space in the newspapers. A few editorial paragraphs from the *Portland Oregon Journal*, of August 6th, sums up the question which is in the minds of many, many people:

"When has there been such tumult?

"A hundred thousand strikers in the building trades in Chicago!

"A hundred and fifty thousand railroad shopmen on strike in America!

"A Los Angeles lawyer's house dynamited and burned because he assisted in prosecuting radicals!

"Whites and colored in near civil war in Chicago!

"Strikes in full swing or incubating in many American cities; labor unrest all over the world!

"A night of riot in Liverpool described by a newspaper 'as the most distressing night ever passed in a civilized city'.

"Strikes of policemen, street car workers, railway operatives and mine workers in various parts of England!

"Where are we headed for?"

CAPITALISTS READY FOR FIGHT

The financial column of the Chicago *Herald-Examiner*, under date of July 19th, believes itself to be correctly informed when it expresses the attitude of heads of big business:

"If, declare corporation heads and their bankers, walkouts in the Crane and in the Harvester works are rehearsed for more serious and extensive industrial interruptions; if the building workers prove to take their responsibility as lightly as their fellows in the Crane and Harvester shops; if street railways employees are uncompromisingly insistent upon a 77 per cent increase in the wage scale—then, say employers and their financial backers, let it come to an extreme issue.

"Financial men do not mince words: they state pointedly they will back employers to the limit; will permit every important industry in Chicago and in the Middle West territory to be strike-stricken rather than submit to an unreasonable wage or unjust conditions. If it must come to a drastic issue between employer and employe, well and good; they, the representatives of capital declare, will not evade the contest; let the thing be settled now and definitely; they are ready to meet and combat it to a final conclusion, is the assertion."

There is a familiar ring to these words. Let us see. Yes. Back in 1886 an obscure young man named Russell, Charles T. we believe, living in the city of Allegheny, Pa., wrote a book treating something on God's plan of the ages. On page 332 we find these words:

"Capitalists will become convinced that the more they yield the more will be demanded, and will soon determine to resist all demands. Insurrection will result; and in the general alarm and distrust capital will be withdrawn from public and private enterprises, and business depression and financial panic will follow. Thousands of men thrown out of employment in this way will finally become desperate."

Some publicists see farther than others into the causes of things. An editorial observer in the *Los Angeles Times*, of August 7th, is one in this group. A column of comment is headed: "Is the Human Race Going on the Rocks?" We quote a few paragraphs:

"One half of the world is ablaze, the other half smoldering. The half capable of saving the property already on fire is just now overoccupied checking the spread of the conflagration to its own home buildings. A *saute qui peut* spirit is at present the dominant incentive to most human action.

"For humanity is only just emerging, somewhat fearfully, somewhat recklessly, from the shadow of a great crime. The dawn of peace is obscured in the cloud rack that follows the wake of the war tempest.

"For the time being the tendency of social forces is toward discord and disintegration. Almost every newspaper dispatch, foreign and domestic, affords evidence of this dangerous trend. England, France, Germany Redivivus, the three balance wheels of Europe, are running out of true.

"Our people at home are fretting under new laws and new obligations; restless and irritated, they are turning away from the wisdom of the ages. These psychological causes are manifested in violent disturbances. The whole world is mottous.

"In such sporadic outbreaks as the Winnipeg revolt, the Chicago riots, the promiscuous bomb-throwing at leading citizens in the United States, the Saturnalia of the dregs of the human race in unpoliced Liverpool, the general strike situation that threatens to paralyze England we see the economic peril that springs from this general world spirit of unrest, dissatisfaction and dislike for all former restraints. As the cost of living goes up the price of human life goes down. The same spirit permeates not only popular tastes, but even popular decencies and morals.

"The horrors of the vilest war ever inflicted on suffering humanity have tried the world's soul to the limit of endurance. The reaction has been violent. Human nature is passing through a spasm of protest. Hence riots and extravagance and immodesty and jazz music and shimie dances are a seething wash of unrest.

"Is humanity going on the rocks? It seems to be—the margin of safety at times appears to be cut down to a recklessly fine line. The ship is passing through stormy seas, steering closer than caution warrants to the reefs. And malcontents in the fo'c'sle are trying to unsteady the hand of the pilot."

SUPERHUMAN QUALIFICATIONS NEEDED

There is real comfort in the thought that all the trouble will but prepare the world to realize that though men may plan and arrange things ever so wisely and well, none of their plans can prove successful as long as ignorance and selfishness hold sway in the hearts of men. All these experiences are part of the divine method of instructing mankind that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, having superhuman wisdom and superhuman power, which will effect stupendous changes in human society, raising the submerged valley classes of earth to a fair and reasonable level of happiness and opportunity, subduing the disproportionately exalted classes and bringing them, not to their injury but to their blessing, down to a reasonable and fair average opportunity for life, liberty and happiness.—Isaiah 40:4.

Here and there the voice of a clergyman is raised in warning. The Rev. Dr. W. R. Graham, Army Chaplain at Newport News, Virginia, speaking in the Presbyterian Evangelistic Conference at Philadelphia, is reported in the *Evening Bulletin* of that city, in its issue of July 22nd, as having said:

"World-rocking social upheavals, threatening to destroy all religion, are due to come in the next few years.

"America, in the meantime, is in peril of becoming drunk with a sense of its power and of being destroyed therefore, as have other nations in the past."

A little more explicit are the remarks of the Right Rev. F. F. Reese, Bishop of the Episcopal Diocese of Georgia. The facts related remind one strongly of the words of the Lord's apostle, written nearly 1900 years ago, telling us that "evil men and seducers shall wax worse and worse" in the last days. We will listen to the Reverend Doctor as his words are published in the *Nashville Banner* of August 3rd. After having spoken of the capacity of human nature for sacrifice he says:

"But it is equally true that human nature is capable of great inconsistencies. And even among the soldiers and civilians who have manifested such splendid unselfishness there exist tragic evidences of moral evil. The prevalence of physical deterioration, of illiteracy, of sexual vice, of irreverence and profanity is appalling. From what I learn from the comments made by business men, there is prevalent, I fear, wide-spread lack of moral integrity. And it is lamentably true that shameful corruption in politics has not disappeared from our cities and other political units."

The progress that humanity has made has been of the merry-go-round variety. It has progressed at a dizzy rate for six thousand years only to fetch up at the very place from which it started—self-will, discarding of restraints, and ingratitude for God's provision for man. There is nothing original in these: they were all exhibited in Eden.

Bishop Tihen (Roman Catholic) thinks there are wrongs which need righting. The *Denver Times*, of August 4th, reports a part of his Sunday morning sermon in this strain:

"When angry waves begin to appear on the surface of the ocean we know that there has been an agitation and that a storm is impending. So on the sea of human destiny, when waves of Bolshevism and unrest begin to toss and spread, we know there is somewhere a great wrong that needs to be righted."

PULPITEERS' GREAT RESPONSIBILITY

Some writers are blessed with sufficient perspicuity to see that part of the wrong which needs righting is attributable to none other than the clergy class itself. The *Detroit Free Press*, of August 6th, has some pungent remarks by one such personage. He is speaking of the responsibility of the clerical gentry, the pulpiteers of the country, for getting us into the war:

"They joined the most rampageous of our jingoist and war-at-any-price patriots in arousing the belligerent passions of the people. Almost from the very moment the hellish melee broke loose in Europe they seemed to dwell in an atmosphere of chronic mental inflammation, and they easily became our foremost prophets and trumpeters of a frenzied and unlimited militarism. Nearly all of them could be brevetted for distinguished service in boosting the human slaughtering game.

"Over one hundred and seventy years ago Voltaire declared that the leading prelates and ministers of his time were as much responsible as the autocratic rulers for the elevation of war from the lowest to the highest place in men's regard. In our own day we have seen the love of God and the love of humanity invoked by them in order to make men hate and slay their comrades of another nation who also had been taught by their own spiritual and militarist guides that it was their duty to hate and slay in a similar fashion.

"Indeed the ministers in all the belligerent countries engendered so much passion and violence that it might be called their war. It may well be deplored that their conduct did not take the fair shape prescribed by the apostle to the servant of the Lord, of gentleness, patience, and the instruction of a sweet and firm example; for in that event we might have been spared some of the war's most revolting features. It was the emotional ferocity that was aroused at home that excused, if it did not actually incite, some of the worst practices at the front."

Again we quote from *STUDIES IN THE SCRIPTURES*, Volume I, page 333, which words seem to be remark-

ably accurate, especially when it is remembered that they were written thirty-three years ago:

"The Scriptures show us that in this general rupture the nominal church (including all denominations) will be gradually drawn more and more to the side of the governments and the wealthy, and will lose much of its influence over the people."

That the church nominal is leaning more and more to bureaucracy seems evident from some of the following quotations. Some of her bureaucratic efforts are extended in the direction of the humanitarian relief of the food and labor situation; some of them in directions not so commendable. First there is the declaration of the Canadian Methodist Conference, which expresses itself through its highest ruling body as being "in favor of the nationalization of our natural resources, such as mines, water-power, fisheries, forests, the means of communication and transportation and public utilities". Then there are four authorized bishops of the Catholic church who have come out with smashing pronouncements in favor of co-operative production and distribution, state competition with private industry, and the proposition that the workers must become owners of the machinery of production and distribution.

Then there is a similar *pronunciamento* by the Board of Bishops of the Methodist Episcopal Church of America, made public May 22nd. Among other things they say:

"We favor an equitable wage for laborers, which shall have the right-of-way over rent, interest and profits."

"We favor collective bargaining, as an instrument for the attainment of industrial justice and for training in democratic procedure."

EPISCOPAL DECLARATION

Not to be outdone by their more volatile Wesleyan offspring, the staid, ultrarespectable, and usually reactionary Episcopal Church has formed a new league (of which there are legion these days) called the Church League for Social and Industrial Democracy. This league has formulated a very readable statement of principles, parts of which follow:

"We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to deduce from it our social programme; with no equivocation or evasion."

"We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and of no honor to God, and we therefore are convinced that in terms of the new day of industrial democracy the Gospel of Salvation by sacrifice, service, and fraternity must be preached with no uncertain voice."

"We deplore the contemporary suppression of freedom in America and shall work for the immediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press and a free pulpit. Without these any minority seeking to express itself is encouraged to the use of force."

"In making this statement we are convinced that we endorse no things irrelevant to the Church's abiding mission, but that we reaffirm the convictions of the great company of the prophets, saints and martyrs of days past, and of the Lord of the Kingdom, Our Savior and Redeemer, Jesus Christ, to the fulfillment of whose Holy Will we hereby dedicate ourselves anew."

Our own position is an ungracious one at best, and we can never appear to good advantage in the eyes of the world, because we seem to have the spirit of cant and faultfinding. Surely it is much better for the Episcopal Church of America to be interested in the welfare of the people than it is for them to be in-

different; but they are appearing on the scene with a program which is about four centuries too late. Had this powerful organization been awake to her privileges during the last forty years of espousing the message of Christ's parousia, of his epiphany, and of his apocalypse, it would have been a different world. But God's purposes will be fulfilled, only through different channels.

Next comes the Federal Council of the Churches of Christ in America with a long list of findings, partly political, partly ethical, considerably economic, and very slightly religious. An extensive statement on the subject in the *Erie Daily Times* gives a resumé of ecclesiastical statistics in the United States which is nothing if not sanguine. It says:

"There are in the United States 135,000 ministers, priests and rabbis in charge of congregations who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 28,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies such as hospitals and child-caring foundations."

Just what they mean by communicants is not made plain, and perhaps this is the loophole. The statement approaches perilously near to the precipice of inexactitude, if, indeed, it does not tumble over. Certainly no one thinks that there are 42,000,000 regular church attendants, or even anywhere near that many names of living members on the church books in this country. Part of the conclusion of the statement follows:

"It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually."

WISDOM OF THEIR WISE MEN

This whole statement displays considerable astuteness in the wisdom of the world, but reveals very little understanding of the church's work in the Gospel age. So far from pushing himself forward in an effort to adjust the delicate political questions between Jerusalem and Rome, so far from attempting to right all the moral wrongs with which Israel and all the surrounding nations were doubtless infested, our Lord would not even respond when "they would come and take him by force, to make him a king". (John 6:15) How disgusting and tame his course must have seemed to the "wise" ones of that day when the stage was all set for action and he failed to perform. How seemingly ungrateful he was for the "honor" which they wished to thrust upon him. But he had a mission: "My meat is to do the will of him that sent me and to finish his work". (John 4:36) Instead of satisfying the popular demand, "he departed into a mountain to pray". (Mark 6:46) There, sad and alone with the Father, beneath the cold and compassionless light of the stars, we can imagine him sinking upon the ground in the anguish of unutterable sorrow. Such unspeakable lack of understanding on the part of the people, who, instead of trying to find out Jehovah's purposes for them, were feverishly seeking to forward their own schemes for national glory. If their course was right, our Lord's course was wrong. If our Lord's course

was right, the people were wrong, for the courses are certainly not alike.

But let us read on. From the *New York Tribune*, of June 14th, we quote the following:

"Officials of the Church Peace Union gave out yesterday the text of a resolution signed by Cardinal Gibbons, former President Taft, Dr. John R. Mott, of the Y. M. C. A., Bishop Luther B. Wilson and others, urging the United States Senate to ratify the league of nations covenant. The resolution, which also asks all clergymen and religious bodies in the United States to exert influence upon Senators, recites that the league covenant embodies the first earnest effort to establish the Kingdom of Christ on earth and constitutes the only means of conserving the fruits of victory and preventing another world war."

The proposed League of Nations has been called "the league with God left out". It is said the name of God does not appear in this lengthy, complex, carefully thought-out document. Such extracts as have appeared in the press give evidence of its being the work of the best minds of the world. But there is no earnest seeking after God's will; no devout and reverent reliance on God's help; no simple and sincere faith in God's blessing on the endeavor. These are conspicuous by their absence.

LEAGUE OF ALL RELIGIONS

Spurred on by the hoped-for success of the League of Nations, it appears that we are now to have a league of all religions. The *Detroit News*, of August 2nd, has an article which contains the plan in detail, taken largely from the *London Chronicle*:

"Dr. John Clifford, of London, Eng., the veteran pioneer of many forward religious movements, comes forward with a still more ambitious and comprehensive world religious project, no less than the uniting of the religious sense of the world, whether it be Christian, Mohammedan, or Jewish, in a World League of Religions which shall be a spiritual counterpart of the League of Nations: not to establish uniformity of creed or ritual but to encourage unity of spirit and brotherliness of action—to be in fact, the soul and conscience of the League of Nations. Its definite aim would be the peace of the world."

We append a part of Dr. Clifford's statement of the aims of the movement:

"It is the aim of this new League that through it religion shall breathe a soul into the political machine, to give it driving power, to grant spiritual sanction for executive righteousness and peace. As the League of Nations intends to include all nations, so the League is designated to embrace all religions. A soul is to be breathed into the political machine. The League of Religions stands in relation to the League of Nations as its conscience; it must keep the compass steadily pointing towards the pole-star of international justice, breathing throughout all the peoples a new spirit of international good will and creating a new heart of international amity, expressing the peace of God in political relationships and parliaments and treaties, instead of merely getting it preached in ecclesiastical assemblages.

"Notice, that the first and always the principal object of the League would be the keeping of international peace by insistence on international brotherhood. No doubt it would extend its influence to other matters of prime importance. But its first and supreme duty would be to act as peacekeeper to the world.

"To act as peacemaker would be only its second duty, if it had failed in the first. It would foster the growing protest of the human conscience against war, and concentrate all its learning and piety on the exploitation and laudation of the peace ideal.

"As the League of Nations proposed to substitute coöperation for competition, so would the League of Religions substitute spiritual association for decisive sectarianism. The League of Nations proposes cooperation on a vast world-wide scale, so the second League hopes to diffuse enlightenment on a world-wide scale, and organize the moral sense of man to the highest limits of human existence."

If Dr. Clifford fancies that he has had an original idea he is sadly mistaken and several centuries behind the times. For about the year 175 A. D. one learned gentleman by the name of Ammonius Saccus foisted upon mankind the same kind of a scheme.

Ammonius Saccus, says Maclaine, was a Christian who adopted with such dexterity the doctrines of the pagan philosophers as to appear a Christian to the Christians and a Pagan to the Pagans, and, says Mosheim, "as his genius was vast and comprehensive, so were his projects bold and singular, for he attempted a reconciliation or coalition of sects, whether philosophical or religious, and taught a doctrine which he looked upon as proper to unite them all, the Christian not excepted, in the most perfect harmony.

"How this project was affected by Ammonius the writings of his disciples and followers that yet remain abundantly testify. All the Gentile religions, and even the Christian, were to be explained by the principles of this universal philosophy. But that in order to this the fables of the priests were to be removed from Paganism and the comments and interpretations of the disciples of Jesus from Christianity."—*Ec. Hist.* I, 163.

Evidently that deep laid scheme of Antichrist struck at the very foundation of the Gospel in excluding most of the New Testament from Christian doctrines. There was left only a formalistic, humanitarian, sermon-on-the-mount religion of which our modern rationalistic clergy are so fond.

Does not this present-day coalition movement call clearly to mind the words of the Lord through the Prophet Isaiah? (Ch. 30:1)

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt."

SOME DISSENTING VOICES

But in fairness it must be said that all individuals allied with ecclesiasticism do not look with equal approval upon the present day trend in church affairs. Dr. J. M. Gray, Dean of the Moody Bible Institute in Chicago, thinks that the church is getting out of her proper sphere when she gets into politics or even into industrial and civic reform. The August number of *The Evangelical Christian*, of Toronto, is responsible for the following excerpts of Dr. Gray's address to his graduating class:

"The reported object of the World Church union was to give expression on questions of Civic reform, law enforcement, international morality, and world peace."

"No sane man", he said, "will question the desirability or necessity of these objects, and no well-balanced Christian will think it well-pleasing to God to neglect to promote them as an individual; but they are not the calling of the church considered either as an organization or an organism, and for the church throughout the world to become absorbed in them to the extent named is for the Bride of Christ to become a harlot. These things are by-products of Christianity, and when Christianity itself is promoted by the evangelization of the masses, these by-products are as certain to follow as the grass is certain to spring up after rain."

"As men and neighbors, as those of one blood and of one kin," said Dr. Gray, "Let us do all that we can legitimately do to reform the city and the state and to promote international morality and world peace, but when it comes to the formation of a World Church union to promote such things, important as they are, let us beware that we are not found fighting against God, betraying the Lord for thirty pieces of silver and selling our birthright for a mess of pottage."

The Detroit *News*, of August 2nd, devotes considerable space to a sermon delivered in that city by a Rev. Hertwig which, commenting upon our Lord's separateness from the world, says:

"He was not an enemy of civil law and order, but its greatest friend. He preached obedience to the civil laws, but he did not want his church to use force in enforcing its tenets. Jesus knew that when the pulpit goes into lawmaking, instead of leaving this matter to the citizens of the state, then the pulpit can possibly make some very good and possibly very bad laws, but it will inevitably make hypocrites out of a great number of people who otherwise might have become good Christians, heart-Christians. The Pharisees and scribes longed for the time when they could be the lawmakers of the country.

"They were the enemies of Jesus, because he would not join them in their propagandas. Jesus was loyal to the Roman government. They were disloyal, and accused Jesus of disloyalty before Pilate. Hypocrites!

"We have lately heard exponents of 'righteousness' eulogize love of country and in the same breath preach hatred, suspicion—and curse their enemies into hell. In some instances ministers of 'righteousness' have lent their pulpits to inciting mob-rule under guise of patriotism. The Pharisees and scribes of old did the same thing and mob-lawed Jesus of Nazareth to death."

FOR RANSOM AND LORD'S RETURN

The World Conference on Fundamentals, held in Philadelphia during the latter part of May and mentioned in our issue of July 15th, formulated a doctrinal

statement of nine articles which, aside from containing most of the hoary errors of the dark ages, embraces two very interesting items in the fifth and seventh articles. The middle article is evidently so placed by design. It reads:

"We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all who believe in him are justified on the ground of his shed blood".

Any adherence to the ransom sacrifice is gratifying in the face of such statements as one finds in "A Guide to the Study of the Christian Religion", a recent book by Professor Gerald Birney Smith, Professor of Christian Theology in the University of Chicago. Professor Smith comments on the Apostle's argument: "The statement in the Scriptures that 'without the shedding of blood there is no remission of sins', is both foolish and futile".

The seventh article of the doctrinal statement of the World Conference avers:

"We believe in 'that blessed hope', the personal, premillennial and imminent return of our Lord and Savior Jesus Christ."

Considering the fact that the distinction between our Lord's parousia, his epiphania and his apokalupsis is very seldom recognized, that article is particularly encouraging.

ANNOUNCING THE KINGDOM

"And I saw as it were a sea of glass, mingled with fire, 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." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Revelation 15:2; Isaiah 52:7.



WHEN the children of Israel were delivered from the Egyptian hordes, Moses, their leader, composed a song of praise, and standing upon the shores of the Red Sea all the people of Israel joined together in singing praises to Jehovah, their great Deliverer. In symbolic phrase the Scriptures refer to this song, showing that it represented the followers of the Lord who, at the end of the Gospel age, would sing the song of Moses and the Lamb—the song of deliverance.

St. John, the faithful servant of the Lord, because of his unswerving devotion to his Master was convicted for the alleged crime of sedition and was sentenced to exile on the Isle of Patmos. He was put to work in a rock quarry, and while there the Lord visited him and comforted his heart and gave to him a marvelous message. Before his mental vision was caused to pass a wonderful panorama of the coming experiences of the church, whom he represented. Describing this vision he says: "And I saw as it were a sea of glass mingled with fire," meaning that the followers of Christ Jesus at the end of the Gospel age would have a clear vision of the great time of trouble and its right meaning, that they could see the distress of nations, the sea and the waves roaring, on every side men's hearts being troubled; they would see and understand the meaning of wars, strikes, revolutions, and anarchy; and have an appreciation of such meaning.

The sunlight striking the waves of the Red Sea made it appear as fire; and so now, when the Sun of Righteousness is rising with healing in his beams, the rays of light proceeding therefrom, falling upon the restless elements of humanity, cause the waves thereof to

reflect a true interpretation of coming events. Not every one can see and understand these. Only those who have been delivered from the bondage of sin and death by a full and unreserved consecration to do the Father's will; those who have proven their love and devotion to the Lord and have fully and completely divorced themselves from the beast and his image;—only such are permitted to see and understand. These faithful followers of the Master are not participating in the disturbances of earth; they are not engaging in wars; they are not advocating strikes nor participating in them; they are not fomenting revolutions, nor are they advising them; they are not taking part in the activities of either the radical or the conservative elements; but they stand aloof, stand as it were, on the sea of glass. They have but one purpose and take but one course.

The great Master, in this same vision to St. John, furthermore said, referring to the elements composing the beast: "These shall make war with the Lamb [and with the followers of the Lord Jesus on earth], and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [faithfully follow and stand with him to the end] are the called, and the chosen, and faithful".—Revelation 17:14.

THE GOLDEN AGE NIGH

These faithful followers of the Master standing on the sea of glass mingled with fire and beholding the enemy upon every side know that the conflict will soon end in what to worldly minds will seem the triumph of the evil one; they know that soon they must finish their course and pass off the earthly stage of action; and yet they know there is something, by God's grace,

that they will be privileged to do, and, if faithful to him, will do, before they pass over.

Beyond the time of trouble by the eye of faith they see the Golden Age of the glorious reign of the Messiah, which will bring peace and the blessings of life, liberty and happiness to the groaning creation of earth. They count it as their chief duty and privilege to announce to the world the coming of the Golden Age. It is part of their God-given commission.

From time to time the great God of the universe has brought forth upon the stage of action his representative players to play their respective parts. How marvelously harmonious are their parts! Long before the days of St. John Jehovah gave to his faithful Prophet, Isaiah, a mental vision of the same time referred to by the Revelator, and this Prophet, beholding the faithful followers of the Lamb of God announcing the incoming of the Golden Age, with ecstasy and joy exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Truly the world is in distress and needs a message that will still the troubled waters and comfort the sad hearts. The whole creation is groaning and travailing in pain, waiting for the coming in of the Golden Age. Who has the privilege, then, of bearing to them this message of glad tidings? The answer is, The class whom St. John represented—the feet members of Christ—the last saints upon the earth. To the world of mankind these loyal followers of the Master look like other human beings, and hence their course is wholly misunderstood by the world. Truly the world of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine into their hearts and they should see and be converted. While standing on this sea of glass, let us now view ourselves, as well as the vision before us, and ascertain from the Lord's Word and his dealings with us what is his will concerning us.

The year 1918 was fraught with many fiery experiences. A veritable whirlwind of war was raging, and the public mind in a high state of excitement, and everyone not openly advocating or participating in the war was looked upon with suspicion. Such a condition is to be expected in time of war. Having consecrated our all to the Lord to do his will, we could not participate in the human warfare to the extent of taking human life; hence we were wholly misunderstood and were privileged to suffer persecution as a result thereof.

IN DERISION DAILY

Obedient to the command of our Master, and recognizing our privilege and duty to make war against the strongholds of error which have so long held the people in bondage, our vocation was and is to announce the incoming glorious kingdom of Messiah. While striving faithfully to perform our covenant thus, there suddenly broke over our heads a terrific storm, and like sheep the Lord's people were either scattered or driven to cover. So pitiless was the onslaught of the enemy that many of the Lord's dear flock were stunned and stood still in amazement, praying and waiting for the Lord to indicate his will. On every hand Bible students, because of their faithfulness to their Lord, were reproached, and these re-

proaches became so severe that their heart sentiments found expression for a time in the words of the Prophet Jeremiah: "I am in derision daily, every one mocketh me. * * * For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name." But notwithstanding the momentary discouragement, there was a burning desire to proclaim the message of the kingdom, and like Jeremiah the faithful followers of the Master said: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay; for I heard the defaming of many, fear on every side".

In sober moments a Christian naturally asks himself, Why am I on the earth? And the answer of necessity must be, The Lord has graciously made me his ambassador to bear the divine message of reconciliation to the world, and my privilege and duty is to announce that message.

Since the Revelator announces war between the beast and the Lamb, we may be sure that the beast will put forth every possible effort to hinder and destroy the promulgation of the message of truth. Such has been the case up till this time. When the storm somewhat abated we began to look about to see what could be done for further volunteer service, and to our amazement we found that all the original plates from which had heretofore been printed the PEOPLES PULPIT and BIBLE STUDENTS MONTHLY, together with the official files, had been destroyed. We wondered why the Lord permitted this, but concluded that it must have been for some good purpose; else he would not have permitted it.

FUTURE SERVICE

From every part of the field has come the cry from those who have the harps of God and who stand upon the sea of glass, saying: "What more is there that we can do?" We have observed throughout the country many towns and cities are passing ordinances which forbid the distribution of any papers except to subscribers and those who have them sent through the mails. Seeking diligently and prayerfully to know the Lord's will, the thought came to us that we should arrange for some publication to carry the message now due, and to put it in such form that it will be sought after and read by the people. We were reminded that Brother Russell once contemplated a publication of this kind, and we reasoned that probably the time was due for such a publication. The result is that under the Lord's providence we have arranged for the publication of a new magazine under the name and title THE GOLDEN AGE.

Three brethren, strong, young, and vigorous and wholly devoted to the Lord and his cause, will have the active charge of the publication of this magazine and conduct the mechanical part thereof, but it will be published by the advice, aid and consent of the Society and will especially feature the message of truth now due to be announced.

Many wonderful events are transpiring today, all of which have a Scriptural meaning. The magazine will carry these current events, together with the Scriptural explanation of the same. In addition thereto, there will be a regular religious department; also departments relating to agriculture, labor, science in the light

of the Scriptures, and the relation of these things to the Lord's kingdom. The purpose of the magazine is to make announcement to the world that the Golden Age is at hand and the hope is by this means to bind up the broken hearted and to comfort those that mourn and turn the minds of the people to the Lord. Never before in the world's history has there been such a propitious time and opportunity for doing good to the people. All mankind is in distress; all are in perplexity. The panacea for these human ills can be found only in the message of the kingdom, and the Lord's ambassadors are granted the privilege and opportunity of delivering this message of consolation. The Lord's representatives, therefore, will have the opportunity of carrying this message of glad tidings into the homes of the land, and that in such a form that the people will read and appreciate it.

Looking back again to the picture made by Moses leading the children of Israel out from Egypt, we note that Israel was commanded to borrow of the Egyptians: "And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required."—Exodus 12:35, 36.

Each part of the work seems to fill a certain requirement. The OLD THEOLOGY tracts were used for a time and to a good purpose, and then the wise and faithful servant of the Lord chose another way; and we know that it was his purpose, shortly before his death, to inaugurate another method of carrying the message to the people. Past experience has demonstrated that one who buys a book, paper, or magazine, is more likely to read it than if he receives it freely, as a gift. It seems worse than useless to distribute something unless it be read. The time seems opportune to pass on to the people such food as they will consider of value, and which is of great value, and which they will appreciate. For this opportunity the Lord's consecrated saints throughout the land have been waiting now for some time. We believe the new magazine, THE GOLDEN AGE, is the very thing that the people will desire, and let us pray that if it be the Lord's will he will favor it with his great blessing. Every reader of THE WATCH TOWER has wanted to pass on the message of glad tidings. Now will you avail yourself of this opportunity?

HOW TO PROCEED

The organization that handled the Seventh Volume work proved a wonderful success. Seven thousand of the friends were engaged in that special work. We are asking the classes everywhere to revive that organization and put it in proper form. Let us remember that in unity, in the spirit of Christ, is there strength; that if we have our hearts in a right condition, closely united together in love, God will manifest his strength in our behalf. In the present work we desire that every one of the consecrated who has a great love and burning zeal for the Lord and his cause shall participate.

The first issue of THE GOLDEN AGE we hope to have in your hands on or before the first of October next. We hope that every reader of THE WATCH TOWER will subscribe for it, and that you will immediately send in your subscription that we may have a proper list with which to begin work. The subscription price

for THE GOLDEN AGE is \$1.50 a year, or 75 cents for six months. We then advise that as soon as you receive a sample copy, together with subscription blanks, you begin canvassing for the magazine. That this may be done systematically the class organizers should properly district the territory and assign to each one so much to do, and each one that is willing should be given a part in the work. Ones more particularly adapted for certain districts should be selected to work those districts. Every home should be canvassed and subscriptions solicited for THE GOLDEN AGE. Detailed instructions are sent to the class organizers as to the manner of doing this work.

The possibilities in connection with this branch of the work seem more stupendous than any one thing we have yet engaged in. With thousands of solicitors in the field soliciting the people for a magazine which they really want and which will bring to them a great comfort, it necessarily will result in a wide spread of the message of truth. The magazine will be issued twice each month; possibly, later, once each week.

PRESENT PRIVILEGES

St. Paul said: "Woe is me if I preach not the Gospel". We are sure that he here expressed the heart sentiment of every child of God who has the opportunity of proclaiming the message. The door of opportunity is opening before you. Enter it quickly. Remember as you go forth in this work you are not soliciting merely as the agent of a magazine, but you are an ambassador of the King of kings and Lord of lords, announcing to the people in this dignified manner the incoming of the Golden Age, the glorious kingdom of our Lord and Master, for which true Christians have hoped and prayed for many centuries. You are an angel of peace, bearing to a war-torn, sin sick, sorrowing and broken-hearted world the glad message of salvation. How wonderful is our privilege!

To do good unto others is Christlike. To bear them a message of peace and comfort is to do them great good. The angels of heaven have not enjoyed the sweet privilege that is now the portion of the saints of the living God this side the veil. As these messengers go forth telling of the Golden Age and its blessings coming they may be tired and worn and weary, and feel their own weaknesses, but to the Lord they are beautiful in proportion to their zeal and loving devotion to him in making announcement of his kingdom. For their encouragement he says to them: "How beautiful upon the mountains [the kingdoms] are the feet of him [the last members on earth] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation".

Those who are wholly devoted to the Lord; those who are fearless, whose hearts are pure, who love God and the Lord Jesus with all their mind, strength, soul and being, will, as opportunity is afforded, rejoice to participate in this work. Ask the Lord for his guidance and direction that he may make you a true, faithful, and an efficient ambassador. Then, with a song of joy in your heart, go forth to serve him. As you sing the song of Moses and the Lamb in your heart, may the blessing you receive expand and overflow unto others, that they too may rejoice that the Golden Age is at hand.

QUESTIONS OF INTEREST AND IMPORT

IN CORRECTION

Question.—Does not the statement on page 248 of the August 15, 1918, WATCH TOWER in effect deny the ransom when it says concerning John 2:19, 21: "The temple which Christ spoke of, 'Destroy this temple [the body of Christ] and in three [one thousand year] days I will raise it up [resurrect it to the divine plane],' was first his literal, perfect body of flesh and also his mystical body, the church"?

Answer.—The statement is evidently in error. This is the first time that it has been called to our attention. Either it has gone unnoticed by the most of our readers, or else our readers have been heeding the Apostle's injunction to 'prove all things and to hold fast that which is good'—discarding that which is erroneous. It would, academically speaking, constitute a denial of the ransom, in that it implies a taking back of the ransom price after three thousand years. But it is certain that no such thought was intended by the writer.

HOW READEST THOU?

Question.—In the July 1 WATCH TOWER, page 196, the assertion is made that consecration must precede justification. Is this not contrary to Scripture and to what Brother Russell taught?

Answer.—You have evidently failed to read Brother Russell's observations on this point with sufficient care. We cite you to Z '14-67, col. 2, par. 1; Z '15-292, 293; Z '16-281. These are among his latest and clearest expressions on the subject, and we believe you will find them quite in harmony with every Scripture. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."—Romans 8:1.

"MODEL BIBLE STUDIES"

Question.—A brother writes: Is it proper for an elder to conduct what he calls a model Bible study, by giving out in advance to the members of the class texts of Scripture, and then have the members appear at the next meeting and give a sermonette on these texts?

Answer.—Such a course of study was long ago adopted by the nominal systems and has never proven profitable. We would strongly advise against such a course for that reason, and for the further following reasons: The messenger to the Laodicean church, evidently directed of the Lord, outlined a proper course for Berean Bible study. To this end Question Booklets were prepared and printed and furnished the classes, and a systematic method of studying the Bible in connection with the STUDIES IN THE SCRIPTURES outlined. The Scriptures speak of "that messenger" as the wise and faithful servant of the Lord. We would therefore think that he possessed much more wisdom for directing class study than any elder of any class. Our conclusion, therefore, would be that where an elder or leader of the class adopts his own methods, ignoring the STUDIES IN THE SCRIPTURES, sooner or later difficulties will ensue. This has always been the history of such attempts to substitute some individual's theory for that which has been outlined by Brother Russell. In this connection we are reminded of the admonition of the Apostle Paul in writing to Timothy.—1 Timothy 6:3-5.

We realize that we are in perilous times in which the adversary takes advantage of every opportunity to confuse the Lord's sheep. We know that we have the

truth in the STUDIES IN THE SCRIPTURES, the helps divinely provided. Why then deviate from them and take any chances by opening the way for the adversary to cause trouble and disruption in the classes? Let us remember again the words of St. Paul in Acts 20: 28-30, and particularly the solemn warning and admonition written in commenting on this Scripture as appears in THE WATCH TOWER, November 1, 1916.

FOR THE CLASS TO SAY

Question.—A meeting is being held at the home of Brother A. Would it be proper for an elder to persuade Brother A to discontinue such meeting at his home and then to have it announced that such meeting is discontinued at his request?

Answer.—The duty always devolves upon the ecclesia to determine when and where meetings shall be held. It is often customary for an ecclesia that is of some size to delegate this authority to the elders, or to an executive committee selected from among the elders. Whichever has the authority to fix the time and place of meetings would be the only one to determine when and for what causes such meetings should be suspended. It would therefore be manifestly improper for any brother, whether elder or not, to attempt to persuade or to persuade the brother at whose house the meeting is being held to have it discontinued, but the matter should be properly brought up before the body having the authority to fix the time and place of meetings and let it be determined there. "Let all things be done decently and in order."

GOD'S WORD FOR HIS PEOPLE

Question.—Apparently you people do not count much on special revelations of truth by the holy Spirit. Is it not reasonable to expect that God is as much interested in his church as he was in his prophets of old?

Answer.—We are told that "holy men of God spake as they were moved by the holy Spirit". (2 Peter 1:21) Our Lord Jesus and his apostles spoke and wrote in similar manner. As a result we have through their writings the full measure of the divine revelation. The Word of God is sufficient that the man of God may be thoroughly furnished. (2 Timothy 3:16,17) If the Scriptures are sufficient, then there is no need for the holy Spirit to tell us anything further. When the holy Spirit came upon the Lord's people at Pentecost, it enabled them to understand the deep things of God. It did not ignore the Word in any way, nor did it attempt to teach something inharmonious with it. It quickened their understanding so that, as the Scriptures became due to be understood, the people of God were enabled to understand them.

Thus we see that God had a great fund of instruction laid up long ago, to be used by his people when the proper time came; and as we come into harmony with him, he will guide us into the right understanding of how to receive the blessings which he designs his people to have. This statement does not ignore our Lord's declaration that when the holy Spirit would come it would guide his church into all truth. (John 16:13) The Spirit merely enables its possessor to understand the things written aforetime for our admonition and the things written by the apostles during the time of the early church. (Romans 15:4; 1 Corinthians 10:11) We who are spirit-begotten are therefore to expect the clarifying of our understanding that we may be able to see and understand.

BETHEL TO BE RESTORED

"Arise, go up to Beth-el, and dwell there."—Genesis 35:1.



IT IS hardly necessary to remind the readers of THE WATCH TOWER that in mid-summer of 1918 the officers of the Watch Tower Bible and Tract Society were taken away to prison on the charge of sedition. It is rather interesting to note that the charge chiefly brought against the Master and those who have striven to follow in his footsteps has been that of sedition, and usually the result of public excitement. In the summer of 1918 the hosts of Germany were pressing hard on the Allies, and the excitement of the public mind in America ran high. It was an easy matter to charge anyone with sedition, and still easier to convict them. We are sure that had the officials fully understood the purpose of our Society they would have seen clearly that there was not the slightest bit of disloyalty among the Society's officers, but that their whole purpose was to announce the kingdom of Messiah, through which blessings will come to all the families of the earth.

Conditions made it necessary to place someone quickly in charge of the affairs of the Society. The brethren selected were not men of the greatest experience; and this was not to their discredit. Times were threatening, and the brethren left in charge deemed it wise to remove the office to Pittsburgh. The Tabernacle was sold, and the furnishings and equipment of the Bethel Home were sold or otherwise disposed of.

Later, as is also well known to the readers of THE WATCH TOWER, the officers of the Society, together with their companions in bonds, were released from prison and again took charge of the official affairs of the Society. In the course of time the Circuit Court of Appeals in the City of New York reversed the judgment against these brethren and they were released from the sentence and judgment, while the indictment still stands as in the beginning.

MAINTENANCE COST IN BROOKLYN

When the officers of the Society learned that the Bethel Home had been dismantled they were very much disappointed, yet reasoned that the Lord had permitted it and would overrule the matter to his glory in some way. On account of severe illness the President of the Society was absent from the office for several months. When he returned the Board of Directors took up for consideration the advisability of restoring the Bethel Home and establishing the offices of the Society there. A committee was appointed to canvass the situation carefully and to report. The report of the committee disclosed that the cost for maintaining the office of the Society at Pittsburgh is fully \$1,000 per month more than to maintain it in Brooklyn at the Bethel. In other words, if the office could be established at Bethel Home and maintained there a saving of at least \$1,000 a month would be had. In addition to this, the facilities for printing at New York are far superior to those at Pittsburgh.

It was found to be very inconvenient to make shipments from the Pittsburgh office to foreign countries and such shipping entailed considerable extra expense.

Furthermore, the members of the office force at Pittsburgh have found it very difficult to procure suit-

able lodgings at reasonable rates. The sisters have found it very burdensome to work in the office during the day and in addition thereto to cook their own meals and take care of their rooms. This difficulty is entirely overcome at Brooklyn by lodging all the workers in the Bethel and all eating in one dining room.

The morning Bethel service and the discussion of Bible questions at meal hours has always been a great blessing to the workers, and being deprived of this blessing for the past year has been keenly felt by all.

But above all these things there seems to stand out to the fore the fact that Brother Russell was the wise and faithful servant of the Lord of the harvest, and that the Lord made him ruler over all of his house, and that he, acting under the direction of the Lord, had established the Bethel Home. Notwithstanding the fact that the Society in 1909 owned its own building at Pittsburgh, where the work was done and the family was housed, yet Brother Russell vacated it (and left it vacant for some time), moved to Brooklyn and bought other property, from which the work was continued, and in that same year he established the Bethel Home (meaning the House of God), which, to the truth friends, has been the dearest spot on earth from then until now. From all over the country have come inquiries from many friends: "Will the Bethel Home be restored?"

ROOM FOR OFFICES AND HOME

After hearing the report of the committee and carefully and prayerfully canvassing the situation, the Board of Directors arrived at the unanimous decision that the main office of the Watch Tower Bible and Tract Society should be removed from Pittsburgh and established at Brooklyn in the Bethel Home. There is ample space in the latter building to put the offices, and also to house comfortably all the necessary workers. It is the intention of the management to have at the Bethel as permanent residents only such as are necessary for the purpose of carrying on the work. Of course, there will be a limited amount of space for the entertainment of the friends from time to time who come to make short visits at the home. Realizing that those in charge of the offices and work occupy a position of trust toward all the truth friends and toward the Lord, it is the purpose and intention to operate the offices and home strictly on an efficiency plan and for the best interests of the cause.

Whether a mistake was made or not in removing from Brooklyn to Pittsburgh in 1918 need not now be seriously considered. If a mistake, it is past, and cannot be remedied by giving to it serious consideration. We have too much before us to do to waste any time in discussing the things that have passed. Let us remember the Apostle's admonition: "Forgetting the things that are behind and looking to the things that are before," etc. Let us give our time, energy and strength now to doing with our might what our hands find to do to the Lord's glory.

We believe the friends everywhere will rejoice to know that the Bethel Home is to be restored and that the remaining work will be directed from that place. All mail for the Society from and after October 1, 1919, should be addressed Watch Tower Bible & Tract Society, 124 Columbia Heights, Brooklyn, N. Y.

Convention at Auburn, Me., Sept. 19-21: For particulars address Mrs. J. H. Jodrey, Fairview Ave., Auburn, Me.

Convention at Indianapolis, Ind., Sept. 26-28: For local information address Edgar M. Ross, 349 Lesley Ave.

JESUS IN PETER'S HOME

— OCTOBER 19.—MARK 1:29-39. —

THE GOOD PHYSICIAN—CASTING OUT A DEMON—THE DEMON'S TESTIMONY AS TO JESUS' IDENTITY REJECTED—GOD'S PEOPLE NOT IGNORANT OF SATAN'S DEVICES—MANY ISRAELITES HEALED BY OUR LORD—GIFT OF HEALING IN THE EARLY CHURCH—NO MIRACULOUS HEALING AT THE PRESENT TIME AUTHORIZED OF GOD—HEALING TO BE PROMINENT FEATURE OF THE KINGDOM.

"Jesus said unto him, Today is salvation come to this house."—Luke 19:9.



ALTHOUGH Simon Peter and Andrew were natives of Bethsaida, a few miles north of Capernaum (John 1:44), they had evidently settled down in the latter city, perhaps because larger and more favorable to their business. When Peter, Andrew, James, and John accepted our Lord's invitation to become fishers of men, they did not immediately depart from home. Some hours if not some days elapsed between the fishing experience and the narrative of this lesson. The Sabbath had come; and Jesus with

the four disciples went into the synagogue, where he was recognized and given an opportunity for teaching. In the synagogues of olden times there was great liberty to any one who had the necessary education and faith in the Holy Scriptures, to discuss their messages. In some respects that greater liberty was more favorable to the truth than are the present circumscribed methods of Christendom, in which each party or sect holds absolute control and refuses liberty of discussion of its own tenets as well as of the Scriptures. The Lord's people should jealously guard Lord's day opportunities, so that they be not occasions for the overthrow of faith by those who reject the Word of God. At the same time the blessing of the Lord's day, the purity of truth and the clearness of the faith would certainly be greatly stimulated by a full liberty of discussion of the meaning of the Scriptures in a reverent manner.

Our Lord's teachings impressed his hearers as being reasonable and positive; and this is one of the characteristics of the truth today. The divine message is so clear and so forceful that it cannot be gainsaid. It appeals to the minds as well as to the hearts of reasonable people now as it did then. On the contrary, the general mixture of error as then held by the Scribes and the Pharisees and Doctors of the Law, and as now held by the various denominations of Catholics and Protestants and their doctors of divinity, is confusing, indefinite, self-contradictory and generally unsatisfactory.

THE DEVIL A CHURCH-GOER

The devil went to church then, as he not infrequently does now; and he was as opposed to having the truth preached then as he is now. The attendants of the Capernaum synagogue, however, were seemingly of a nobler type than of the synagogue of Nazareth, who gnashed upon our Lord and sought to take his life. In the Capernaum synagogue the majority of the people were less under the influence of Satan, although one of their number was more particularly possessed by a demon, here called "an unclean spirit". We know nothing of our Lord's discourse; but from the fact that this demon became so excited under the preaching, we may infer that our Lord was explaining to the people the origin of sin and the power of Satan and of the fallen angels in respect to humanity, showing that all these downward tendencies were more and more injurious to men and should be resisted, that divine fellowship and communion should be sought, and that repentance and reformation and resistance of the evil one were necessary to physical health as well as to a closer approach to our God.

The demon, one of the fallen angels from the time of the Flood (Jude 6, 7; 2 Peter 2:4), believed that our Lord's teachings were condemnatory of himself and his associates in evil, and cried out, using the mouth of the possessed man. Unquestionably the fallen angels, although restrained by chains of darkness from manifesting themselves to humanity until a certain time, have contact with each other and are well aware of procedures in general. As Satan recognized Jesus in the temptation in the wilderness, so all of the fallen angels knew that the Holy One of God had become a man for the purpose of redeeming, reclaiming and restoring humanity from the fallen condition superinduced by Satan's lying ambition. Apparently, too, these demons had some knowledge of the divine times and seasons, though we need not suppose that they had a definite or particular knowledge; for our Lord declared that at that time neither himself nor the holy angels knew of the day and the hour of his coming in glory and of the establishment of his kingdom. It is not supposable, therefore, that the fallen angels knew more on this subject. However, there is a great difference between not knowing the

exact day or hour of a matter and not having any idea whatever respecting it. Apparently this demon recognized that the time was still distant when the power of Satan and all the fallen angels is doomed to be overthrown.

The demon's testimony seemed to be reverential, and by some might have been construed to be a testimony in our Lord's favor. Jesus, however, was not willing to accept such a testimony from such a source, even as the Apostle Paul was similarly unwilling to receive testimony of the possessed woman who declared of Paul and Silas: "These be the servants of the Most High God, which show unto us the way of life". (Acts 16:17) The divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God or being ambassadors for the truth is a favor reserved for the Lord's own people. He seeketh not the evil one nor the fallen demons nor evil men or women to be heralds of the glad tidings. The Lord's people should note this matter carefully, and resent the services of any who do not give evidence of being in heart union with the Lord. "Unto the wicked God saith, What hast thou to do to take my covenant into thy mouth? Seeing thou hatest instruction, and castest my words behind thee". (Psalm 50:16) Spiritualists, Christian Scientists, trance mediums, hypnotists, etc., would fain associate themselves more or less with the name of Jesus and seem to be servants of the light. But all children of the light should be on guard against these; for however sincere they may sometimes appear, are undoubtedly the tools of the prince of darkness, who would array himself as an angel of light in order to deceive and mislead the children of the light, the children of God.

NOT IGNORANT OF SATAN'S DEVICES

At our Lord's command, the demon came out of the man, tearing him; that is to say, causing a convulsion, a fit. Luke, describing this event, says that the demon threw the man in the midst; that is, the man fell upon the floor of the synagogue in a fit, but was otherwise unhurt, the demon not having power to do him injury, under our Lord's command. The assembled company was astonished, and inquired what new teaching was this which had authority to cast out the evil demons. Our Lord's enemies, it will be remembered, subsequently charged him with casting out demons by Beelzebub, the prince of demons, Satan. Hence we see the propriety of our Lord's having refused to receive testimony from this demon. To have received such testimony would have been more or less acknowledging them and giving them credit for truthfulness; whereas the Scriptures everywhere represent Satan and his fallen spirits as lying spirits, deceiving the people.

Undoubtedly there are cases of demon possession and obsession today. The custom of our time removes these to asylums, where they are called insane. It is not our thought that all the inmates of insane asylums are possessed of demons, but that many of them are. As far as we are able to form a conclusion on the subject, it would be that probably more than one-half are demon-possessed and that less than one-half are insane through diseases of the brain. In all parts of the world this demon possession seems to prevail, and the tendency seems always to be downward. They are unclean spirits, delighting not in holy, pure, and good things, but in impurity and unholiness. Their influence is exerted not only upon the possessed ones, but upon others, in evil directions.

Even spirit mediums are well aware of the danger they encounter in acting as mediums at all. They caution one another not to yield the will too far, but to maintain a self control to a certain extent, to yield themselves to the control of these spirits only in a definitely limited degree lest they become possessed; for if the evil spirit obtains full control, the human will is powerless to expel the intruder and the man is at the mercy of the demon, and from the human standpoint is denominated crazy, more particularly so if several demons gain possession of the same person and thus several wills seek to control the one organization. In proportion as a knowledge of God and of the principles of righteousness advance and open the eyes of human understanding, in this same proportion the evil spirits find it necessary to be coy in their deceptions; and proportionately the Lord's people need the protection which God has provided for them; namely, the

holy Spirit, the spirit of a sound mind, the spirit of love, joy, peace in the holy Spirit of the Lord.

Apparently, however, at that time the masses of the people were less deceived on this subject than they are today. Acting more skilfully today than in the past, Satan is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits or a Beelzebub or prince of demons. To such an extent has he prevailed that many of the leading theologians of the world, in all denominations of Christendom, agree that there is no devil, that there are no demons, and that our Lord performed no such miracles as are here recited. They claim that the poor ignorant people of our Lord's day did not understand what they were talking about, and said that a man had a devil when he merely had a nervous disease, a fit, etc. Christian Science is one of Satan's latest fads, which under the guise of morality is seeking to destroy both common sense and Christianity among the Lord's people. It is one of Satan's latest devices, disproving himself and thus turning attention away from the powerful influence which he exercises in the world.—2 Corinthians 2:11; Ephesians 6:12; 2 Kings 6:16.

OTHER NOTABLE MIRACLES

After the synagogue incident our Lord went to the home of Simon Peter and Andrew, James and John accompanying him. Peter's mother-in-law lay sick of a fever; and one of the evangelists intimates that it was of a violent form. For the first time it seems to have occurred to the disciples that our Lord's power, which they had seen manifested on various occasions, might be exercised on behalf of this sick woman. Now, their faith grown stronger, they mentioned her case to Jesus; and he took her by the hand and lifted her up. Immediately the fever left her. Not only so, but instead of being weak and enervated, as is usually the case after a severe fever, she was strong and vigorous and able to serve the family, probably in the setting forth of refreshments and in other household matters. This fact demonstrates that her cure could have been nothing short of miraculous. The operation of the mind, even if it could in any measure have destroyed the fever condition, could not have made good the waste of strength in the system accomplished by the fever.

Sunset saw the gathering of numbers of the sick and demon-possessed ones. This was probably for two reasons: (1) it would be during the cooler time of the day that the diseased could come in a warm country such as Palestine; (2) it was the Sabbath day, and the Jews were all strict Sabbatharians. We remember that on another occasion the Pharisees found fault with Jesus because he had healed a man on the Sabbath day; and that our Lord had exposed their hypocrisy in the matter by showing that if it had been an ox or an ass which had fallen into a ditch, and where there might be a monetary loss if the creature were not assisted, their reasoning would be more correct. Our Lord, however, seems to have preferred the Sabbath days for his healing work; at all events some of his most notable miracles were done on the Sabbath day. His reason for so doing was not, we believe, to exasperate the Pharisees and Scribes, or merely to show the hypocrisy of their formalism, but because the Sabbath days served a special purpose as an illustration of the great Sabbath that was to come, the Millennium, in which all the families of the earth shall be blessed by this good Physician, who has already given his life for the redemption of the life of the world, and who during this Millennial age, his bride the church coöperating, will bless and heal all the willing and obedient of the human family, lifting them up, up, up out of Adamic sin and death conditions to the perfection of life lost in Eden through the disobedience of the first Adam.

MANY CURES PERFORMED BY SATANIC POWER

Many of the Lord's consecrated people of today, noting the cure of diseases by spirit mediums, mind curists, hypnotists, Christian Scientists, Mormons, etc., are inclined to think of these cures of our day in much the same light as we think of our Lord's cures recorded in today's lesson. This is a natural tendency. It is natural for us to seek to walk by sight and not by faith. Some of these dear friends inquire of us: "Is not our Lord Jesus as able to heal the sickness of our bodies today as he was able to heal the sickness of the Jews at Capernaum?" We answer: Yes, unquestionably; more than this, we hold that our Lord has more power today than he had then.

It was after our Lord had finished his sacrifice, after he had risen from the dead, a life-giving spirit, that he declared to his disciples: "All power is given me in heaven and in earth". We have not a question, therefore, respecting our Lord's ability to perform today and through his people of today any miracles that he performed in person at the first advent. We are asked: "If this be so, should we not expect healings? Did not our Lord say: 'These signs shall follow them that believe: In my name shall they cast out devils and heal the sick, and if they drink any deadly thing it shall not hurt them,' etc?" (Mark 16:18) We answer that *these* words are spurious, that they are not found in any of the old manuscripts, that all scholars admit not only that they are forgeries, but that no part of the 16th chapter of Mark, after the eighth verse, is genuine.

Nothing is more attractive to the human mind than the miraculous power of healing disease. No one enjoys disease, pain and suffering. People would be glad to be healed of disease, even if they were assured that the cures were performed by the power of Satan himself. It should not surprise us today that many false doctrines, wholly out of harmony with God's Word, commend themselves to the poor groaning creation by promises of relief from physical ailments, without medicine, and theoretically by the power and favor of God, and supposedly on proof of the doctrines advocated by the healers.

But since these healers hold various and antagonistic doctrines, it is manifest that not all of them are of God, if any of them is. To our understanding, the Bible teaches that at the present time no miraculous healing is authorized by God's Word. St. Paul declared by inspiration that the gifts granted to the early church, and exercised by Jesus and his apostles and those to whom the apostles personally communicated them, would pass away. We believe that these gifts did pass away; that they gave place to the next and higher manifestation of divine favor, namely, the fruits of the holy Spirit—meekness, gentleness, long-suffering and love—as evidences of God's favor and of membership in the church of the first-born. The miracles which Jesus and the apostles wrought were merely with a view to the establishment of the early church. Nowhere is it intimated that it was the divine will that all people should be healed of disease during this age.

The general healing of disease will doubtless be a prominent feature of the work of Messiah's glorious kingdom after its establishment. Not only will the ailments of the flesh be lifted, but restitution processes will go on, step by step, lifting humanity out of sin, disease and imperfection, up to full and absolute perfection, except in the case of those who fully and deliberately oppose the divine arrangement, and who in due time will be cut off from life in the second death. All the remainder will ultimately reach the glorious condition mentioned in Scripture where there will be no more sighing, no more crying, no more dying; for the former things of sin and death will have passed away.—Revelation 21:1-5.

A LESSON IN TRUST

— OCTOBER 26.—MATTHEW 14:22-33. —

JESUS WALKING ON THE SEA—HIS NEED OF SECRET PERSONAL COMMUNION WITH HIS FATHER—THE PROBABLE NATURE OF HIS PRAYERS—A SEVERE STORM AT NIGHT—THE APOSTLE PETER'S NEW EXPERIENCE ON A STORMY SEA—A PICTURE OF THE CHURCH'S EXPERIENCE THROUGHOUT THE GOSPEL AGE—BLESSEDNESS PROPORTIONATE TO FAITH IN THE LORD

"I believe; help thou mine unbelief."—Mark 9:24.

AFTER having fed a multitude of above five thousand persons with five barley loaves and two small fishes, our Lord urged his apostles to start in their boat for Capernaum; and after their departure he dispersed the multitude and then sought the solitude of the mountain in prayer. Although he sometimes prayed with his disciples in their hearing, so that they recorded the words of his prayer, it is evident

that he was not content with merely these opportunities, but frequently sought the Father alone, as he has counseled his disciples to do. (Matthew 6:6)

All Christians of experience have realized the value of such secret personal communion with the heavenly Father; and we are not surprised that our Lord Jesus felt the need of a similar communion. His knowledge of the Father, and

his fellowship with Jehovah before the world was made, so far from satisfying him and rendering prayer unnecessary, rather stimulated his desire for further fellowship and communion, especially as he was alone in the world. Even his beloved disciples, not having yet been begotten of the holy Spirit (John 7:39), could not enter into fellowship with our Lord in respect to spiritual things, nor appreciate the trials which came to him as a perfect man in a way in which they do not come to fallen humanity. He needed such fellowship with the Father for the refreshment of his own zeal, for the keeping warm of his own love and devotion, which was the basis of his consecration and his daily sacrificing of himself as a man, even unto death.

There is no intimation given that our Lord spent much time at prayer, morning and evening. Yet we may reasonably suppose that he never neglected to seek the Father's face. But these brief seasons of worship and daily prayer were evidently supplemented by occasions like the one mentioned in today's lesson, when our Lord apparently spent a large part of the night in prayer and communion with the Father. There is a lesson in this for the Lord's people. The duties of life, pressing upon us daily, are not to be neglected. Each is to feel, as our Lord expressed it, "I must be about my Father's business"; and this would ordinarily imply short prayers, which our Lord commended, saying, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." (Matthew 6:7, 8) And the example of a prayer, given his disciples, is brief. Nevertheless, in proportion as we feel the importance of the great work in which by the Lord's favor we are privileged to be co-laborers with him, our hearts should be and will be drawn to seasons of spiritual communion. This will not necessarily be a prayer in the sense of making requests of the Father; for much of such seasons will doubtless be devoted to thanksgiving for the mercies and favors already experienced, and for the gracious promises upon which we base our faith for the future, and to communion with him in the sense of pondering his will respecting us and how we may most acceptably serve and please him.

A STORMY NIGHT ON THE LAKE

While our Lord was thus holding communion with the Father, the apostles rowing their boat toward Capernaum were having difficulty to make headway, a strong headwind having arisen which made the lake very rough, boisterous. John, who was one of those in the boat, tells us that they had gotten only about twenty-five or thirty furlongs (two and a half to three miles) from the shore, in the several hours they had been rowing. While thus rowing hard, worn and sleepy, they saw the figure of a man near them, walking on the water and apparently intending to pass their boat. (Mark 6:48-50) Some of them cried out in fear, thinking that they had seen a supernatural being, and that it foreboded some calamity. But it was Jesus who spoke to them, and set their fears at rest.

The boldness of Peter's faith was then most strikingly illustrated by his request that our Lord should bid him walk on the water. After he had received permission his faith was so strong that he did walk for a few steps, until seemingly appalled by his own temerity and by the boisterousness of the water, he began to sink, and cried to our Lord for help. This he received through touching our Lord's hand. If the miracle of the loaves and the fishes attested the superhuman authority of our Lord, so likewise did this manifestation of his power; and if the former illustrated his power to protect his people from want and to supply all their necessities, this last manifested that divine power is unlimited and able to preserve God's people in all the storms and difficulties and trials of life.

This is a good lesson for us to apply individually, realizing, as we all must, that our Lord has supernaturally fed us with spiritual food, and that during the darkness of the night-time which precedes the Millennial dawn and sunlight there will be storms and difficulties arising which would overwhelm us without our Lord's aid. We are to remember that not only the natural winds and waves obey his command, but that all the storms and billows of trouble and persecution which may impede and weary us are amenable to his control. The more we are able to realize this, the more of joy and peace we shall experience, because the stronger will be our faith in him who is able to succor us and who has promised to do so eventually, and who assures us that meantime all things shall be overruled for our highest welfare, if we abide in him.

A PICTURE OF THE CHURCH'S EXPERIENCES

But the boat, the twelve toiling rowers, the storm and the darkness of the night picture still more perfectly the experiences of the Lord's people as a whole—not the experiences of a sectarian church, but those of the one true church of which our Lord is the Head, the church of the first-born, whose names are written in heaven. (Hebrews 12:23) This true church has indeed had a stormy time since parting with her Lord, who ascended to the Father. The darkness came down upon them, darkness of error and superstition; and the great adversary of God, through the antichrist and many lesser antichrists, has aroused all through this Gospel age a severe storm against the Lord's faithful few. The difficulties of their position have caused them to bend every effort to make progress against such fearful opposition, of which one of the apostles declares: "We wrestle not against flesh and blood [merely], but against principalities, and against powers, against the rulers of the darkness of this world, and against wicked spirits in high positions". (Ephesians 6:12) This battle against adverse influences has continued throughout the night-time of this Gospel age; and yet the church has not reached the harbor nor has the storm abated.

As our Lord came to the disciples in the midst of the storm, in the fourth watch of the night (that is, in the early morning), so his second coming in the Millennial dawn is to the church and for the purpose of helping her, rescuing her from her toil, weariness and peril. As the Prophet says: "God shall help her early in the morning". (Psalm 46:5) And as the manner of our Lord's coming to his disciples was different from what they had expected, so the manner of his second advent differs from what has been expected. Peter would seem to represent a class living now, in the end of the age, who are fully convinced of our Lord's presence and are privileged to walk with him by faith. But as Peter's faith was unequal to the occasion, except as our Lord came to his rescue, so all of the faithful now will need the Master's hand stretched to their relief. Otherwise they would sink in discouragement, because of lack of faith.

Is there not a good lesson here for all who have been faithfully laboring in self-control, and in the Lord's service, to bring all their thoughts and words and doings into full accord with the will of God in Christ, and who as the Lord's people experience from the world, the flesh and the devil serious opposition? The lesson here, in harmony with its presentation elsewhere in the Scriptures, is that little progress can be made by the people of God until the Master himself shall join them; and that then their blessedness and privileges will be proportioned to the measure of their faith. How strongly this speaks to us, then, of continued faithfulness and of growth in faith, not in ourselves but in the Lord, and of his ultimate deliverance of all who put their trust in him!

In John's account we learn that as soon as our Lord and Peter got into the boat, immediately the wind and the storm ceased, and the ship was at the harbor. So will it be with the Lord's people, the "little flock". As soon as their faith has been fully tested at our Lord's second presence, he will join their number; and immediately the trials, storms, difficulties and oppositions will be at an end, and the desired haven of heavenly condition will have been reached. The kingdom will have come. Courage, then, dear brother-mariners on the sea of experience, seeking to make your calling and election sure! Let us note carefully the Master's words to the Apostle Peter as especially applicable to ourselves; namely, that all which will hinder us from walking out to meet our Lord is lack of faith. "O thou of little faith, wherefore didst thou doubt?"

Let us learn to trust the Lord, not only in matters which pertain to his church and all of its interests and affairs, but also in all of the matters and interests of ourselves and our families. The lessons will be pratable to us, and will prepare us for larger measures of divine favor and for the joys of the kingdom. And all of this faith is built upon a clear realization of the fact that our Lord Jesus is truly the Son of God. If he is the Son of God, he is true; and if he is true, then all the exceeding great and precious promises which he left for us may be relied upon, built upon, anchored into. And such reliance on them will give us the faith requisite for the overcoming of all the difficulties and obstacles of life, that we may come off more than conquerors through him who loved us and bought us with his own precious blood.

FROM THE OPEN FIELD

VINE OF THE EARTH RIPE

DEAR BROTHER RUTHERFORD:

Praise the Lord who has brought you and the other brethren back to your duties again! I have been to three conventions here this year and the keynote has been: The vine of the earth is ripe and ready for the winepress, let us be up and expedite her final exit. And your release just at this time synchronizes well with this spirit.

I have had the privilege of lecturing at Durban and Johannesburg on "The Finished Mystery" and have had the satisfaction of hearing several brethren testify to a better feeling toward the book. It is evident that the opposition literature has prejudiced some and, without going into the book itself properly, they condemn same. But I've not met with one *solid* objection here in South Africa. Thank God several have decided to consign the literature of the American opposition to the waste-paper basket in future.

Those who accept the book are filled with zeal as never before; those who reject it grow slacker and slacker and gradually get "at sea", even on the most fundamental questions. I know of one such brother here who has today less light than he had four years ago. Poor soul! May the Lord be merciful to him.

I would love to see you all in the flesh, but have little hope. But I do hope and trust to meet you beyond the veil. More and more I begin to emulate Brother Paul, to do "one thing" and to hearken to the injunction, "do your own business", which means our Father's business.

The truth is indeed a great sanctifier and it not only makes one free from weaknesses, but also transforms one slowly, but surely, so that one finds that, comparatively speaking, he is indeed a new creature in a very literal sense.

Praying God's richest blessing on all your endeavors, I am,
Your loving brother in Christ, J. J. THERON.—*Transvaal*.

"ENCOURAGING AND STIMULATING"

DEAR BRETHREN:

Grace and peace be multiplied unto you through God our Father, and our Lord Jesus Christ.

I have just finished reading the *TOWER* of the 15th of August and I want to express my appreciation for the rich feast, so encouraging and stimulating to faith. Surely such food as that can come from no place than from the Lord's storehouse. I am truly grateful to the giver of every good and perfect gift.

May the dear Lord continue to bless you, and may you continue to receive wages and to gather fruit.

Yours in the blessed hope, W. T. BAKER.—*Ohio*.

DETERMINED TO GRASP OPPORTUNITIES

DEAR BRETHREN:

Never have I written you before of my appreciation of your loving efforts to bring forth the food for the Lord's dear children, as he makes it known. But I have just finished reading the article, "Blessed are the Fearless", in the August 1 and 15 *TOWERS*. I have been encouraged almost beyond measure.

I am one of those who, while trusting and confident that God was working all things to the good of his people and his glory, was yet possessed of such fear as this article explains.

My heartfelt prayer is that we may all come forth with the fearlessness of Elisha, as the Lord directs the way. I am determined to grasp each opportunity for whatever service our Captain sends forth, knowing his grace is sufficient.

May the Lord's continued blessings be with you.

Your sister by his grace, LILLY LANG.—*Wash.*

"ENCOURAGEMENT AND COMFORT"

DEAR BRETHREN IN OUR LORD:

I wish you to know the helpfulness of August 1 and 15 *WATCH TOWERS*, "Blessed are the Fearless". I have carefully read both articles twice and will read them a great many times more. I have never found any difficulty in being bold when there was no danger; but to face real danger and realize the power and presence of the Lord requires a genuine closeness to him.

It is a source of encouragement and comfort to know how earnestly my heart responds to the Lord's voice as he speaks through *THE WATCH TOWER*. Whatever elements of weakness I may have seem to disappear as I feel myself stirred by the impulses which these wholesome words awaken. I

desire, above all else, to live near to the Lord. It seems to me that I find myself nearer to him since I heard our dear Brother Rutherford and read August 1 and 15 *TOWERS*.

This spirit of encouragement seems equally stirred in the friends everywhere. It is the first thing the friends talk about when we meet them and is in their letters which they write when they welcome us before we visit them.

I thought it might encourage to write telling you of the Lord's blessing at your hands.

Ever grateful for the Lord's many favors,

Yours joyfully in his service, M. L. HERR.—*Pilg*

"HAS NOT CHANGED A BIT"

MY DEAR BRETHREN:

I am herewith renewing my subscription to *THE WATCH TOWER* for another year. Please continue to send them to me. They are welcome guests whose bi-monthly visits I can not afford to miss. I have been carefully noting the tone of the *TOWER* since Brother Russell's death and realize that it has not changed a bit. This is further assurance that the same unerring Lord is still guiding in the affairs of the Society which has been organized to publish the glorious harvest truths. Being confident of the Lord's faithfulness we realize that even if half of the members of the Society should become unfaithful, he would supply the vacancies and still use it as his channel of truth. May the wisdom from above continue to guide all your efforts in the King's business until your activities on this side shall cease.

Your feeble brother by his grace, G. W. THOMAS.—*C. Z*

THE LORD'S METHODS ORDERLY

DEAR BRETHREN:

Just after posting to you the few thoughts on Hebrews, the June 15 *TOWER* came to hand in which you mention the Minor Prophet booklets. I must thank you for the kindly way you have put the notice, but am sorry such a thing has been necessary. I doubt not, however, that it was necessary. A few words dropped here and there are liable to be quickly transformed out of the original, as they pass from one to another. I have received letters addressed Tract Society, an ingenious guess at the meaning of the initials T. S.

I would like to say, dear brethren, as I said in writing to Brother Hemery a few weeks ago, I now feel it would have been better had I not taken it upon myself to print these comments. I feel I have recently had more light upon the subject of the orderly way the Lord is arranging and managing every feature of his work through the Watch Tower Bible and Tract Society. I wish I could have seen back last year, as I feel I now see. However, even a mistake upon my part may have been overruled for the blessing of some of his dear people.

A month or two ago I had to decide about a reprint of two or three of the booklets that had run out of stock. I am glad to say I could clearly see it to be the Lord's will to go no further in this matter.

I am one of those who, since coming into the truth, have been led to expect an early glorification of the little flock—1910, 1911, 1912. All my temporal affairs were arranged with a view to October 1914. Each time the Lord has seemed to be saying: "Thou must prophesy again", etc. (Revelation 10:11) The same message seems to have come to us last summer; and still we are permitted to serve in sacrifice our dear Master who has done so much for us.

I desire to express my deep appreciation of your faithful service for the truth and for the Lord's dear family. May you be kept humble and faithful to the end. With love,

Your brother by grace, T. STRACY.—*Eng*

I. B. S. A. BEREAN BIBLE STUDIES

QUESTIONS FROM MANUAL ON SERIES SIXTH "STUDIES IN THE SCRIPTURES"

STUDY XI—"PASSOVER OF THE NEW CREATION"

Week of Oct. 5	Q. 23-29	Week of Oct. 19	Q. 1-7
Week of Oct. 12	Q. 30-36	Week of Oct. 26	Q. 8-14

Question Manuals on Vol. VI, Studies in the Scriptures, 10c each, postpaid.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Marinette, Wis.	Sept. 21	Duluth, Minn.	Sept. 28
Black Creek, Wis.	22	Superior, Wis.	28, 29
Shiocton, Wis.	23	Two Harbors, Wis.	30
Clintonville, Wis.	24	Wrenshall, Minn.	Oct. 1
Manistique, Mich.	25	Aitkin, Minn.	2
Sault Ste Marie, Mich.	26, 27	Northome, Minn.	3

ADDRESSES BY BROTHER R. H. BARBER

Dayton, Ohio	Sept. 21	Knoxville, Tenn.	Sept. 28
Lamestown, Ohio	22	Bristol, Tenn.	29
Hamilton, Ohio	23	Johnson City, Tenn.	30
Louisville, Ky.	24	Morristown, Tenn.	Oct. 1
Shelbyville, Ky.	25	Dunlap, Tenn.	3
Lexington, Ky.	26	Chattanooga, Tenn.	5

ADDRESSES BY BROTHER T. E. BARKER

Saginaw, Mich.	Sept. 20, 21	Muskegon, Mich.	Sept. 28
Bay City, Mich.	21, 22	Empire, Mich.	29, 30
Midland, Mich.	23	Manistee, Mich.	Oct. 1, 2
Wheeler, Mich.	24	Mears, Mich.	3
Alma, Mich.	25	Grand Rapids, Mich.	5, 6
Edmore, Mich.	26	Reeds, Mich.	7

ADDRESSES BY BROTHER J. A. BOHNET

Moline, Ill.	Sept. 21	Des Moines, Ia.	Sept. 28
Muscatine, Ia.	22	Indianola, Ia.	29
Burlington, Ia.	23	Coburg, Ia.	30
Keosauqua, Ia.	24	Glenwood, Ia.	Oct. 1
Moulton, Ia.	25	Kirkman, Ia.	3
Charitan, Ia.	26	Omaha, Neb.	5

ADDRESSES BY BROTHER A. J. ESHLEMAN

Nashville, Tenn.	Sept. 21	Tusculum, Ala.	Sept. 29, 30
Lebanon, Tenn.	22	Culman, Ala.	Oct. 2, 3
Murfreesboro, Tenn.	23	Birmingham, Ala.	4, 5
Milton, Tenn.	24	Walnut Grove, Ala.	6, 7
McMinnville, Tenn.	26	Gadsden, Ala.	8
Albany, Ala.	28	Boaz, Ala.	9, 10

ADDRESSES BY BROTHER A. M. GRAHAM

Tippecanoe, Ohio	Sept. 23	Kokomo, Ind.	Oct. 4, 5
Dayton, Ohio	24	Elwood, Ind.	6
Indianapolis, Ind.	25-28	Anderson, Ind.	7
Martinsville, Ind.	29	Losantville, Ind.	8
Cooper, Ind.	Oct. 1	Richmond, Ind.	9
Crawfordsville, Ind.	3	Portland, Ind.	10

ADDRESSES BY BROTHER M. L. HERB

Mahaffey, Pa.	Sept. 20, 21	McClure, Pa.	Sept. 29
Curry Run, Pa.	22	Northumberland, Pa.	30
Altoona, Pa.	23	Harrisburg, Pa.	Oct. 1
Alexandria, Pa.	24	Plainfield, Pa.	2
Coles Summit, Pa.	25, 26	Elizabethtown, Pa.	3
Lewistown, Pa.	28	Manheim, Pa.	4

ADDRESSES BY BROTHER O. MAGNUSON

Ironton, Ohio	Sept. 21, 22	Cincinnati, Ohio	Oct. 1
Ashland, Ky.	23	New Albany, Ind.	2
Huntington, W. Va.	24	Jeffersonville, Ind.	3
Patrick, Ky.	25	Louisville, Ky.	5
Paintsville, Ky.	27, 28	Elizabethtown, Ky.	6
Elmgrove, Ky.	29, 30	St. Charles, Ky.	7

ADDRESSES BY BROTHER S. MORTON

Charleston, W. Va.	Sept. 21	Coburn, Va.	Sept. 30
Sun, W. Va.	22	Radford, Va.	Oct. 1, 2
MacDonald, W. Va.	24	Roanoke, Va.	3
Rock, W. Va.	25	Lynchburg, Va.	5
Princeton, W. Va.	26-28	Hurt, Va.	6
Hemaker, Va.	29	Chatham, Va.	8

ADDRESSES BY BROTHER V. C. RICE

Salem, Ind.	Sept. 20	Belmont, Ill.	Oct. 1
New Albany, Ind.	21	Centralia, Ill.	2, 3
Palmyra, Ind.	22	Belleville, Ill.	4
De Pauw, Ind.	23	E. St. Louis, Ill.	5
Indianapolis, Ind.	25-28	Farmington, Mo.	7
Vincennes, Ind.	29	Avert, Mo.	8

ADDRESSES BY BROTHER R. L. ROBIE

Elmira, N. Y.	Sept. 21	Rome, N. Y.	Sept. 30
Ithaca, N. Y.	23	Mansville, N. Y.	Oct. 1
Cortland, N. Y.	24	Spragueville, N. Y.	3
Auburn, N. Y.	25, 26	Watertown, N. Y.	5
Syracuse, N. Y.	27, 28	Boonville, N. Y.	6
Oneida, N. Y.	29	Johnstown, N. Y.	7

ADDRESSES BY BROTHER O. L. SULLIVAN

Freeport, Ill.	Sept. 21	Cedar Rapids, Ia.	Sept. 28
Clinton, Ia.	22	Decorah, Ia.	29
Dubuque, Ia.	23	Mason City, Ia.	30
Waterloo, Ia.	24	Elma, Ia.	Oct. 1
Shellsburg, Ia.	25	Austin, Minn.	2
Iowa City, Ia.	26	Whalen, Minn.	3

ADDRESSES BY BROTHER W. J. THORN

Marion, Ohio	Sept. 21	Linton, Ind.	Sept. 30
Van Wert, Ohio	22	Wadsworth, Ind.	Oct. 1
Ft. Wayne, Ind.	23	Boonville, Ind.	2
Muncie, Ind.	24	Hawesville, Ky.	3
Indianapolis, Ind.	25-28	Owensboro, Ky.	4
Dugger, Ind.	29	Evansville, Ind.	5

ADDRESSES BY BROTHER T. H. THORNTON

Albany, N. Y.	Sept. 20, 21	Greenfield, Mass.	Sept. 28
Troy, N. Y.	21, 22	East Hampton, Mass.	29
Hoosick Falls, N. Y.	23	Springfield, Mass.	30
Pownall, Vt.	24	Pittsfield, Mass.	Oct. 1
North Adams, Mass.	25	Worcester, Mass.	2
Orange, Mass.	26	Milford, Mass.	3

ADDRESSES BY BROTHER D. TOOLE

Indianapolis, Ind.	Sept. 25-27	Golden City, Mo.	Oct. 6
St. Louis, Mo.	28, 29	Jasper, Mo.	7
Rolla, Mo.	30	Carthage, Mo.	8
Lebanon, Mo.	Oct. 1	Aurora, Mo.	9
Springfield, Mo.	2, 3	Monett, Mo.	10
Ash Grove, Mo.	4, 5	Webb City, Mo.	11

ADDRESSES BY BROTHER L. F. ZINK

Racine, Wis.	Sept. 14	Osseo, Wis.	Sept. 21
Stevens Point, Wis.	15	Black River, Wis.	22
Plover, Wis.	16	Chili, Wis.	23
Withee, Wis.	17	Wausau, Wis.	24
Atwood, Wis.	18	Vulcan, Mich.	25
Marshfield, Wis.	19	Sault Ste. Marie, Mich.	26-28

ADDRESSES BY BROTHER J. A. BAEUERLEIN

New Haven, Conn.	Oct. 5	Passaic, N. J.	Oct. 12
-----------------------	--------	---------------------	---------

ADDRESSES BY BROTHER E. W. BETLER

Waterbury, Conn.	Oct. 5	Bethlehem, Pa.	Oct. 12
-----------------------	--------	---------------------	---------

ADDRESSES BY BROTHER L. T. COHEN

New Britain, Conn.	Oct. 5	Easton, Pa.	Oct. 19
-------------------------	--------	------------------	---------

ADDRESSES BY BROTHER E. L. DOCKEY

Bridgeton, N. J.	Oct. 12	Hazleton, Pa.	Oct. 19
Vineland, N. J.	12	Wilkes Barre, Pa.	19

ADDRESSES BY BROTHER A. DONALD

Jersey City, N. J.	Oct. 5	So. Norwalk, Conn.	Oct. 12
Bayonne, N. J.	5	Stamford, Conn.	12

ADDRESSES BY BROTHER A. D. ESHLEMAN

Reading, Pa.	Oct. 12	Newark, N. J.	Oct. 19
-------------------	---------	--------------------	---------

ADDRESSES BY BROTHER H. E. HAZLETT

Holyoke, Mass.	Oct. 5	Pen Argyl, Pa.	Oct. 19
Springfield, Mass.	5	Bangor, Pa.	19

ADDRESSES BY BROTHER G. H. FISHER

Allentown, Pa.	Oct. 5	York, Pa.	Oct. 12
---------------------	--------	----------------	---------

ADDRESSES BY BROTHER W. F. HUDGINGS

Paterson, N. J.	Oct. 12	Kunkletown, Pa.	Oct. 19
----------------------	---------	----------------------	---------

ADDRESSES BY BROTHER A. H. MACMILLAN

Auburn, Me.	Sept. 21	Cumberland, Md.	Sept. 28
------------------	----------	----------------------	----------

ADDRESSES BY BROTHER R. J. MARTIN

New Brunswick, N.J.	Oct. 12	Lancaster, Pa.	Oct. 19
--------------------------	---------	---------------------	---------

ADDRESSES BY BROTHER H. H. RIEMER

Tamaqua, Pa.	Oct. 5	Pottsville, Pa.	Oct. 5
-------------------	--------	----------------------	--------

ADDRESSES BY BROTHER F. H. ROBISON

Providence, R. I.	Oct. 5	Fall River, Mass.	Oct. 12
------------------------	--------	------------------------	---------

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Bridgeport, Conn.	Oct. 5	Boston, Mass.	Oct. 19
------------------------	--------	--------------------	---------

ADDRESSES BY BROTHER R. VAN HYNING

Cromwell, Conn.	Oct. 12	Worcester, Mass.	Oct. 19
----------------------	---------	-----------------------	---------

ADDRESSES BY BROTHER C. A. WISE

Wilmington, Del.	Oct. 5	Hartford, Conn.	Oct. 12
-----------------------	--------	----------------------	---------

ADDRESSES BY BROTHER C. H. ZOOK

New London, Conn.	Oct. 12	Elizabeth, N. J.	Oct. 19
------------------------	---------	-----------------------	---------

Conventions to be Addressed by Brother J. F. Rutherford

Auburn, Me.	Sept. 21	Philadelphia, Pa.	Oct. 5
Indianapolis, Ind.	28	Baltimore, Md.	12