

ENJOYING THE SPIRITUAL FOOD

DEAR BROTHER RUSSELL:—

I am reading about ten pages in the STUDIES IN THE SCRIPTURES daily. Several times I have tried this plan, but did not continue. This time I am keeping to my lesson as outlined in the Berean Questions.

I have read the volumes several times, but by this method I am surprised at the results. Every day I have a definite study before me, and have more desire for the spiritual food than for the natural. I find it the best way to cultivate love in thought, word and deed. Daily I ask the Father to help me, and daily I render my account. I come far short, but can see progress. Praise his name!

I am speeding along in the race, trusting in every promise and "looking unto Jesus, the Author and Finisher of our faith." I am content, and am watching THE WATCH TOWER for the "light that shineth more and more unto the perfect day." How it rejoices my heart to know that the time is near when the faithful will partake of the best wine and earth's festivities begin! Much Christian love to yourself and all the family, in which my husband joins.

Your sister in Christ,

MRS. W. W. GOODWIN.—Rhode Island.

EDITOR'S REPLY TO ABOVE

I rejoice with you, dear Sister, in the blessing you are now having from systematic study of the Bible through the daily reading of the volumes, STUDIES IN THE SCRIPTURES, and the Scripture references which they bring to your attention. With the multitudinous affairs of life pressing us, we need to order our lives intelligently in the interest of our new natures. Otherwise, the cares of this life and the deceitful lure of earthly riches would hinder us from obtaining our spiritual food, rest, refreshment and strength—thus incapacitating us for our spiritual blessings and development, and leaving us unfit for a share in the kingdom.

I think the plan you have adopted of taking the Berean questions and the portion which they represent as your daily lesson is a good one. As you know, some five years ago many of THE WATCH TOWER readers began systematically to read twelve pages or more every day. Such as have been following this course report splendid success, and show it in their spiritual development. However, I think that your plan of using the questions and taking a special lesson for each day is still better. Often the lesson, however, would run over only one page or two; and in such event you, of course, can readily take in several lessons for one day.

The advantage of the question books is that they promote study. One of the most important things for people in every walk of life is to learn to think. We have all done very little

of this in respect to religion in the past. One of the mistakes which some of the Brethren make in leading Berean study classes is that they talk too much. The successful Bible class leader is the one who does comparatively little talking, except in an emergency, but who stimulates thought in the class through the questions and through the interrogative form of suggesting answers when necessary rather than giving the answers directly. Bible classes are specially profitable because of the thinking on Bible topics which they arouse.

You do not mention it, dear Sister, but doubtless yourself and husband are getting great blessings from the use of the MANNA book every morning. It surely has brought a great deal of blessing to many. The text and comment are quite brief, requiring only a few minutes; then, where there is a considerable number at the table, a further discussion of the text is often very illuminating. Thus the day is well started with helpful thoughts.

I am glad to know that the Morning Resolve and the evening self-examination at the throne of grace are also comforting, strengthening to you. You do not mention the vow. I remember that you and your husband informed me long ago that you had taken it. Nothing that we ever had, I think, has accomplished more of blessing for the readers of THE WATCH TOWER. We have heard from about fifteen thousand that have taken the vow, but we doubt not that the number is much larger than this, as continually dear friends remark to us that they took the vow years ago, but did not think to mention the fact in writing to us. We are always glad to know of your welfare, and believe the vow is a special feature of blessing the Lord has ordained for our day. Besides this, it constitutes the most wonderful prayer-circle that was ever known in the world—fifteen thousand or more pledged to each other and to the Lord that they will remember each other and the harvest work every day in prayer.

FROM BATTLE-TORN RUSSIA

DEAR BROTHER IN CHRIST:—

This is to inform you that I fell into Russian captivity, and after a long journey was brought here to Jelabuga, Russia. I could not bring any religious tracts with me, and now I feel their lack very much. Therefore I earnestly request you to send me your complete works in the German language free of charge. Of course, I will thankfully reimburse you for their expense when we, with God's help, return. At the same time I would request you to send me some Hungarian literature and include with the others.

Please write me a few lines of comfort, and also something regarding conditions existing in the United States. With loving greetings,

Your brother in the Lord,

FALUVÉGI DÉVES.

VIEWS FROM THE WATCH TOWER

THE MILLENNIUM OF PEACE

A PROMINENT NEW YORK BANKER'S OPINION

"The cost of the war is now around \$50,000,000 per day, and the amount spent thus far for a year of war is estimated to have been about \$15,500,000,000. The wealth of the United States has been computed to be something in the neighborhood of \$189,000,000,000. The first year of war has cost about one twelfth of this vast amount. At this rate of destruction a sum equal to the total wealth of the United States would be wiped out in twelve years.

"But to this money cost of a year's war must be added the value of manufacturing and other buildings in villages, towns and cities, all or a large part of which have been destroyed, of crops devastated, of goods and household properties ruined, and of vast further losses sustained in the communities, which are being fire-and-shot-swept in the path of the contending armies. Nothing is included here of the industrial value of human lives which have been destroyed by the millions. Not taking into account the agony and grief which engulfs all Europe, the contemplation of the economic waste of war is appalling. And it is no wonder that the minds of many millions turn to the problem of how peace can be brought about. It is a fact, however, that these problems occupy the thoughts of people in this and other neutral countries more than they do those of the belligerent nations. The National City Bank, in its August circular, says that the appalling destructive results of the year of war signify practically nothing as to when the conflict will end; that there are no signs that either side is running out of men or money or that the people of any of the warring countries are weakening in resolution or confidence.

"For many people on this side it is impossible to understand this, but when it is thoroughly appreciated that a patched-up-peace would mean merely a deferring of further fighting until recuperation could be effected and that then the whole bloody conflict would have to be fought out over again to an even bitterer end, the determination of the belligerents will be better understood. There is only one result which can now be accepted as an outcome of this world war, and that is a result which will mean disarmament of the nations and a peace of a thousand years. With every country stripped of its fighting organizations, and safety in the keeping of an international police force, the vast sums wrung by taxation from the various people for keeping up prodigious armies and navies would be turned to the arts of peace and commerce and relieved from the terrible burden and anxiety which has increasingly oppressed Europe for years, the countries of the world would devote themselves individually to the winning of prosperity and happiness.

"The national debts of the warring countries have nearly doubled since the war began, and carrying these will entail added taxation in the years to come. If a peace were now concluded which did not make later conflict impossible, this added taxation for paying interest on an enormously increased National debt besides the immense sums for which the countries would be taxed to establish new and larger military organizations, would make the life of individuals unbearable. Repudiation of National debts might, and would, be very likely to follow.

"The war must be fought to a conclusion which will posi-

tively prevent a recurrence of conditions that will make it possible for any nation to attack another. Death of militarism is the only hope of peace. And this country is as much interested in such a conclusion as are any of the combatants.

"If we look at our own position selfishly, it will be seen that any other result would place us in the ring of nations which must defend its rights by preponderating military and naval power. By the course of events we are already placed in that position and must now take up at once the task and enormous expense of placing ourselves in readiness to meet with powerful equipment of men and munitions, near or remote contingencies on land or sea.

"In the meantime the influence of the United States must be used in whatever way may be most efficient to bring about world disarmament as the only means of preserving civilization, the very existence of which is now threatened."—*Bache Review*.

DECLINE TO PROMOTE WAR

Editorially the *New York American* says: "Very soon after the war broke out it became evident that each of the belligerents would be short of money before many months had elapsed. It was also evident that sooner or later loans would be sought in America. The prevailing opinion was that Germany and Austria would be first to seek loans, since England, France and Russia had piled up nearly twice as much gold in preparation for war as had the Teutonic empires.

"In no long time it turned out that a German loan was sought to be floated in this country. Under these circumstances—the Germans actually seeking a loan and England and France being probable loan seekers—certain American bankers inquired of the Administration whether the Government would look with tolerance upon the making of war-loans by Americans to foreign belligerent powers. The answer was an emphatic negative. In the exact words of Mr. Wilson these bankers were told that any effort to finance loans for belligerents during the war 'WOULD BE INCONSISTENT WITH THE SPIRIT OF NEUTRALITY.'

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"The Administration no longer deems it the 'best practise of nations in the matter of neutrality' to discourage the exportation of arms and munitions to foreign belligerents. It believes in encouraging not only the ordinary manufacture and sale of weapons and ammunition, but the most EXTRAORDINARY efforts to supply belligerents with these means of murder in IMMENSE QUANTITIES. It no longer believes that floating foreign war loans in the United States is 'inconsistent with the spirit of neutrality.'

"The Administration has just let it be known through the Secretary of State that the Government looks with favor upon the efforts of the British Commission to negotiate in this country the unprecedented war-loan of a thousand million dollars.

"That the Administration is no longer in favor of praying for peace we will not affirm. But we do affirm that a prayer for peace is an insult to the ear of God when the Administration employs its powers to promote the shipment of arms and the loans of millions which alone make the prolongation of war possible and which alone prevent the early making of peace.

"These statements are not partisan political declamation. They are plain statements of 'INDISPUTABLE AND UNDISPUTED FACTS.' If the people of the United States want the European war prolonged, they can prolong it for months, possibly for years. All they need to do is to supply the European Governments with ammunition and money. The European Governments will supply the men to be butchered. They will supply the victims of wholesale murder, if we will make the weapons of wholesale murder and lend the money to continue the murderous use of those weapons in the full force of their destructiveness over a sufficiently protracted period.

"What else can be said of the attempt to borrow one thousand millions in this country save that it is an attempt to prolong the war, and to make the war even more hideously murderous and destructive than it is?

"The exact truth is that Mr. Morgan and his foreign allies ask the neutral people of the United States to supply four civilized nations of Europe with the money and weapons to destroy two other civilized nations.

"The people of the United States are asked to do for England, France, Italy and Russia exactly what the Japanese are doing. The Japanese Premier told the Japanese Diet last week that at the peace conference Japan would certainly insist on her share of the spoils if the allies were victorious, BECAUSE JAPAN HAD RENDERED MORE EFFICIENT AID TO HER

ALLIES BY MANUFACTURING WEAPONS AND AMMUNITION THAN SHE COULD HAVE DONE BY SENDING HER ARMY AND NAVY TO THEIR HELP. And what Japan, a confessed ally and declared belligerent, is doing is exactly what we are told it is our neutral duty to do.

"A plain-thinking, honest man is hard put to it to distinguish the difference between hostility and neutrality, WHEN BOTH RENDER EXACTLY THE SAME SERVICE TO THE SAME BELLIGERENTS, THOUGH ONE IS A DECLARED ALLY AND THE OTHER A PROFFESSED NEUTRAL.

"As things are going, and with no guilt of blood on our hands, the financial domination of the world is surely within our grasp. The British pound, the French franc, the German mark are all falling in value compared with the American dollar. Thus a great and favorable exchange profit comes to the legitimate manufacturer and producer of the United States.

"Wall Street financiers propose that we shall actually strip ourselves of the one huge innocent advantage of the war, in order to secure the payment of blood-money to the makers of the weapons of murder and to prolong indefinitely the grief and guilt of the war.

"Against this unpatriotic, this unprofitable, this unneutral, this inhuman course of proposed conduct we protest in the name of neutrality, in the name of patriotism, in the name of humanity, and, finally, in the name of civilization itself, thus menaced and imperilled and rapidly being brought face to face with the destruction of all its gains through so many wonderful centuries of the white man's struggles and achievements."

REVOLUTION AND ANARCHY COMING

In some of the statements following, the Editor of the *New York American*, probably without the slightest knowledge of the Editor of THE WATCH TOWER and his presentations, has used language that is almost identical in respect to the outlook—that, after the present war will come the greatest revolution ever known and that it will be followed by anarchy. What the Editor of THE WATCH TOWER discerns from the teaching of the Bible and has expressed for the last forty years the Editor of the *American* now sees without the aid of prophetic information. Doubtless before long the entire world will begin to see the same thing with the eyes of their understanding and, later on, with their natural sight. THE WATCH TOWER is not to be understood as endorsing the *New York American* or its presentations, past, present or future, on all subjects. We have quoted from it, and are quoting again in this issue, matters which show that its Editor is awake and approximating facts and experiences that soon will be manifest to all. We quote as follows:—

FROM THE NEW YORK AMERICAN SEPTEMBER 28th:

"The Wall Street promoters of the European war loan have told the English and French Commissioners that they are unwilling to murder the manhood of Europe, to make widows of the women, orphans of the children and mourners of the mothers for five per cent, BUT THEY WILL DO IT FOR FIVE AND ONE-HALF PER CENT.

"They have said they would not be responsible for the protraction of this wicked war, the further destruction of inestimable treasures in Europe, the inevitable and possibly disastrous complications in our own financial and political and diplomatic situation here in America for five per cent, BUT THEY WILL FOR ONE-HALF OF ONE PER CENT MORE.

"They have sternly declared that they will not repudiate America's high political principles and abandon America's lofty humanitarian ideas and imperil America's material progress and prosperity for anything less than that additional ONE-HALF OF ONE PER CENT.

"The measure of the conscience, the humanity and patriotism of Wall Street is now clearly defined and mathematically expressed.

"The probabilities now are that the loan will be made, the additional pound of flesh, or half pound of flesh, having been guaranteed, but the punishment for America's evil participation in Europe's wicked war will duly and deservedly come through the revolution and repudiation which are very likely to follow this war.

"The first rumblings of revolution are already discernible in Russia, and discontent among the working classes is beginning to spread to a considerable extent in Great Britain.

"If the war is sufficiently prolonged there will undoubtedly be revolution and probably red anarchy in most of the nations involved in the war.

"In the wake of revolution will follow repudiation of public obligations or depreciation so great that it will amount to repudiation.

"If any reader, accustomed to the security of peace, imagines that such depreciation is impossible, let him recall the fact that in French Revolutionary times assignats depreciated to less than three per cent of their value, and assignats, too, were better than treasury notes, for they at least had the value of the land behind them.

"Perhaps even FIVE AND ONE-HALF per cent interest is insufficient inducement for a loan which in the eventualities of war and revolution may become worth less than three cents on the dollar.

"If any reader, accustomed to the sound and stable government of this country, believes that revolution is not now possible in any European State, let him ask himself frankly how long he believes the strong-bodied, stern-minded, plain people of Europe are going to endure the immeasurable misery of this unnatural war into the hellish depths of which they have been precipitated by the vanities and inanities, the

enmities and jealousies of their arrogant and ambitious rulers.

"Revolutions are not respectful of royalty, nor of constituted authority, nor of the established order. Revolutions are not regardful of the financial obligations of a deposed and discarded system. Revolutions exhibit no such soft and suave consideration for money and the money power as calm and conservative governments do.

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"To evade their humanitarian obligations, and avoid heavy and harrowing responsibilities, the loan promoters of Wall Street say that the particular marked dollars of this loan shall not be used for the purchase of arms and ammunition. Such a statement, however, is insincere and inconclusive.

"We are increasing the financial resources of the countries to which we make this loan by the exact amount of the loan, and their additional financial resources enable them to buy additional arms and ammunition."

"GOD MANIFEST IN THE FLESH"

[This article was a reprint of that published in issue of August 15, 1913, which please see.]

MEDITATIONS IN THE NIGHT

"My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches."—Psalm 63:5, 6.

By the expression as to satisfying his soul with marrow and fatness, the Prophet David evidently referred to the abundance of God's favor and blessing which had come to him. He had a large portion, a fat portion, and appreciated God's goodness, God's favor toward him, taking him as a shepherd boy from among the flocks, and privileging him to engage in His service and finally bringing him to the throne as the king of Israel. For all this he was very grateful to the Lord. He appreciated all of God's blessings. It was appropriate that his mouth should give praise, that he should be joyful, that he should speak of the Lord's loving-kindness. So we find in the Psalms of David many beautiful expressions in which he gives great praise and thanksgiving to the Almighty. He speaks also of God's majesty, of his wondrous power and might, and refers to the heavens as his handiwork.

The Prophet certainly used his tongue to praise the Lord. When we consider that he lived in a time when schooling was limited and that he got very little of it, we realize that he certainly made good use of what he obtained. The fruit of his labor has come down to bless the world all through the centuries. He intimates that he did this singing or praising God to some extent in the night—"when I remember Thee upon my bed and meditate upon thee in the night watches." In ancient times the people were more dependent upon the moon and stars for light at night, not having as we have today full provision for illumination by means of refined oil, gas, electricity, etc. Mr. Rockefeller had not yet been born, nor modern inventions dreamed of. They were dependent for artificial light upon olive oil, and that was not very plentiful. As a consequence, the people went to bed early. So King David was thinking upon the Almighty as he lay upon his bed, meditating upon God—he was not thinking foolish thoughts, nor planning foolish doings. We are not surprised

that his mind was full of beautiful thoughts, lofty sentiments.

NOBLEST SUBJECT FOR MEDITATION

Whoever has time for meditation, will receive a great blessing if his thoughts shall turn toward the Almighty, acknowledging his goodness, seeking to give praise to God for all his manifold mercies, meditating upon God in the night watches. As far as this verse is concerned, we see no reason for thinking it prophetic; yet it represents any who are seeking to be in harmony with God. There are millions of people in the world who have never heard of God's wonderful plan; therefore our mouths should be used in praising God. We should be continually remembering the Lord in all of our moments of rest, whether upon a bed, or wherever it may be. We should cultivate the habit of meditating upon him. We think very few people meditate upon the Lord; and it is to their disadvantage that they do not.

The great and holy laws of God find expression in him. We should think of God as the personification of all that is just, loving, kind, wise, in character and principle. This should stimulate us to be like him. The more we appreciate a noble character the more we desire to emulate it. The more we see of God's mighty works in nature and his mercies toward us, in that same proportion our hearts and lips will praise him. If there is a prophetic thought connected with this passage, it is that all through the dark ages, all through the night time of this age, God's faithful people have been praising him. All of his true people have been praising him and have done so with joyful lips. Those who have not been doing this are not of this class. We should, therefore, render praise to our God. We should meditate more and more upon his holy will and ways, and strive to conform ourselves thereto. Thus shall we become more and more like unto our Father in heaven.

TO SERVE, NOT TO BE SERVED

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

The Master was impressing upon his hearers the difference between himself and other great kings. He had come to be King of Israel, in fulfilment of Scripture prophecy. Unlike earthly rulers he was not seeking to learn how much he could get out of the people, but how much he could do for the people. He was not selfish. He was not trying to see how little he could serve and how much others could serve him; but on the contrary, how little others might do for him and how much he could do for others. And this is his expectation in respect to his followers. He and his disciples, called with a heavenly calling, called to a heavenly kingdom, are not called to be selfish or to appropriate honors to themselves for their own gratification; but they are called to service—especially to the service of the people of God. This is the true meaning of the word minister; namely, one who serves.

It is especially appropriate that all who are followers of the Lord Jesus should remember that we have each been called to service; and that those who are ministering in spiritual things, those who are especially known by the name

of "minister," should bear in mind that theirs is an office which calls for service, not to themselves, but to others; and that they have consecrated their lives thus to serve. Our Lord entered upon his ministry at his consecration. Of his life previous to his baptism at Jordan, the Scriptures say very little, so that the more attention may be attracted to his three and a half years of ministry in the truth, when he was laying down his life for others—for his friends and also for his foes.

The same is true of all his followers. Our ministry begins at the time of our consecration. We are not authorized to minister, or serve, in holy things until we have entered upon the way which the Lord has pointed out to us. We are not today, however, obliged to wait until we have reached the age of thirty before we begin our ministry; but at as early an age as we can comprehend what we are engaging to perform, we may give our lives to the Lord and to the service of the truth and of the brethren. This is because we are not under the law covenant.—Romans 3:19.

ONLY SON OF MAN COULD SERVE AS RANSOMER OF MAN

Our Lord speaks of himself as the Son of Man, who came to "minister, and to give his life a ransom for many." He was indeed the Son of God, even while he was the Son of Man. The perfect man Adam, before his fall into sin, was a son of God. Our Lord in calling himself the Son of Man was emphasizing the fact that he was no longer on the spirit plane, but on the human plane. He came to earth for a specific purpose—as he explained, to minister, to serve. He could not have done the necessary service for man as a spirit being. The requirement was that he should become a man in order to ransom mankind. He could ransom man only by becoming man. He could purchase life for the perfect Adam and the race who lost life in him only by becoming a perfect man.

"An eye for an eye, a tooth for a tooth, a man's life for a man's life," was the demand of the divine law. Adam had sinned, and must be redeemed before he could be restored, either physically, mentally, or morally, or could be returned to God's favor. Jesus had come to make possible this full restoration. His life was devoted to the service of others, and he completed this great service in his death on the cross. Throughout his earthly sojourn he gave us a noble example of the proper life of those who would be followers in his footsteps.

OUR SERVICE PARTICULARLY FOR THE NEW CREATION

Many misunderstand the Bible and think that now is the time to save the world. Hence they are spending all their time and energies to comfort and uplift humanity. They are indeed engaged in laudable efforts; for every good work or effort is to be commended. But to those who are rightly informed respecting the divine plan there is another, a far higher work, to be done now. The work of God in the present age has not been the reformation of the world, but the development of the new creation. This work is not yet fully completed. If we would work the work of God, our works must relate to the new creation preeminently. We may do

good unto all men as we have opportunity, as the Apostle says, but especially are we to serve the household of faith.

Jesus was in line for this work of ministry. Although there were no new creatures as yet, while he was here in the flesh, his work was to prepare for these new creatures. His work was the gathering out of some who would be faithful footstep followers of himself, and the laying down of his life on their behalf and on behalf of the whole world.

In the context we note the fact that two of Jesus' disciples were especially desirous at this time of sitting upon the throne with the Master in his kingdom, one upon his right and the other upon his left. Jesus did not condemn them for this desire, but pointed out to them how difficult were the conditions, and asked them whether they were able to comply with these conditions. They replied, "We are able." They were willing, at least. That their answer was pleasing to Jesus was manifested by his words, "Ye shall indeed drink of my cup, and be baptized with my baptism." They asked for places in the kingdom very near to him. Jesus informed them that he was not himself able to give them such places—that the places would not be given according to favor, but according to justice; and that the Father would dispense these.

ARE WE MEETING THE NECESSARY CONDITIONS?

The place that we occupy in the kingdom will depend much upon the extent to which we become ministers, or servants. And if we simply try to get as much as possible out of others and to give as little as possible, we shall not be such characters as the Lord is seeking for rulership in the kingdom; in fact, we would not gain the kingdom at all. He is seeking a very choice class. This class will all be servants, willing and glad to serve, esteeming it a great privilege to lay down their lives in the service of the brethren, to the extent of their ability and opportunity; for the service of the brethren is the service of God, to whom they have rendered themselves in consecration, to whom they have professed to devote their lives.

PROFITLESS AND PROFITABLE SERVICE

"Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing."—1 Corinthians 13:3.

The Apostle has been discussing the gifts of the holy Spirit. In chapter 12 he has shown that the Lord gave one or more miraculous gifts to each one of the early church who accepted the Gospel message and became a follower of Christ. These gifts were for two purposes; for the benefit of the person himself, and also for a testimony to outsiders. The Gospel message was new, and some effective and convincing methods were necessary to the starting of the infant church. After pointing out these various gifts and intimating that the gift of public teaching, oratory, was the most valuable, St. Paul says, "And yet I show unto you a more excellent way." He then assures them that the fruits of the Spirit are far more important; and that love is the most valuable fruit, without which all gifts, all zeal, would be valueless.

There are Christian people today who greatly lament that the church of our time does not have the gifts possessed by the early church. They feel sure that the absence of these gifts of the Spirit at present denotes a great lack of faith and faithfulness among God's people. But these seem not to have noticed that the Apostle Paul assured the church of his day that these gifts would pass away. Hear him: "Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge [miraculous knowledge or ability to understand], it shall vanish away. . . . And now abideth faith, hope, love, these three; but the greatest of these is love." (Vs. 8, 13) We see that these miraculous gifts passed away gradually. They were conferred only by the apostles, and hence after the death of the apostles and of those upon whom the apostles had laid their hands in conferring the gifts, no others could receive them. The possession of one or more of these gifts, however, did not signify acceptance in the kingdom of heaven. A man might have some of those miraculous gifts at that time, and still be a castaway.

To whatever extent the Christian cultivates faith, hope, and love, to that extent he is cultivating that which will be eternal. Among these three love stands first. There is an important sense in which faith will fail; for when faith shall be swallowed up in sight, there will not be the need of its exercise that now exists. There is also an important sense in which hope will cease. For when that which is perfect shall have come, when hope is lost in full fruition, we shall not need to hope as now. As St. Paul says, "For what a

man seeth, why doth he yet hope for?" We shall continue to have hope in that we shall always be looking forward to glories to come; and we shall exercise faith in that we shall never lose confidence in the Lord and his goodness and faithfulness or in one another; but faith and hope will not be necessary in the same sense as now. Love, however, will never fail in any sense or degree, but will only enlarge and deepen. "Love never faileth"; it is a characteristic of God himself, and every perfect being will be an embodiment of this glorious quality. Those possessing the divine nature will have it to the fullest degree, in its highest attainment.

It is in connection with this contrast between the gifts and fruits of the Spirit that the Apostle uses the language of the text under consideration. Who would give all his goods to feed the poor but from love? We reply, There might be less worthy motives for so doing, as the Apostle intimates. If there be no love, it profiteth nothing. If there be much love, it profiteth much. If there be little love, it profiteth a little. We believe that the most of those who give to the poor have some love. We believe that many of the benefactions of today are prompted by love. To whatever extent an act of benevolence is thus prompted it will bring a blessing. To whatever extent it is prompted by selfishness and a desire for vainglory it will bring no blessing. This is true either of the church or of the world.

The giving of the goods to feed the poor might be done with a view to popularity or to selfish advancement. The Pharisees made a great show of their holiness; but love was not the mainspring of their actions. Our Lord said that they had their reward—which was the praise of men. If a politician running for an office were to give his goods to feed the poor and those poor voted for him at the polls, he would have his reward. Why should he have two rewards? He got his votes, and that was his object in his distributions. But the reward which the Lord gives is both a present and a future one.

As to private charities, there are public provisions made today which to a large extent make private donations to the poor unnecessary and often unwise. But there is another way to feed the poor which is still more important. We may feed the spiritually hungry, and may assist in clothing the spiritually naked. So we may spend our money and give our goods to feed the poor in the very best way possible, though the

feeding and the clothing of the body may not be ignored when necessary. But even this spiritual feeding and clothing would not be acceptable to the Lord unless we do it from genuine love for him and his and all men. To whatever extent any Christian gives to the Lord's cause for outward show or be-

cause he thinks it may be expected of him, or from any motive save that of love for the Lord, to that extent he would receive no reward. If it is done from love it will be rewarded in heaven; and it "profiteth" also in his character development for the kingdom.

MURDERS HER GRANDCHILDREN

[This article was a reprint of that published in issue of March 1, 1911, which please see.]

EUREKA DRAMA—CLASS EXTENSION

The PHOTO-DRAMA OF CREATION was greatly blessed of the Lord and, we believe, accomplished a great work. Many new classes and many enlarged classes are amongst the fruits. While we know much of the fruitage of this service in the Lord, a wide-spread, general impression, favorable to the truth, was made; and what good this has accomplished only eternity will show. The majority of our DRAMAS, both here and in Europe, are idle because the funds necessary to their free presentation have been exhausted. We are not soliciting money, but merely stating facts.

Meantime, the EUREKA DRAMA, described in our issues of August 1st and 15th, 1914, has been accomplishing great success under the Lord's blessing. Not only have thousands been permitted to hear the Good Tidings, but the brethren who have given the exhibitions and have conducted the follow-up work, have received great blessings in their own hearts as a part of their reward for faithfulness to their opportunities. Exhibitions have been given in many small cities and towns in competition with moving pictures, and with good success. However, we recommend, brethren, that the EUREKA outfit be used in places where there are no moving picture theatres. We have the most complete combination of slides of a religious kind to be found anywhere in the world, and we have the finest phonograph presentations of the human voice to be found anywhere. Everybody is astonished at the clearness, at the distinctness of tone with which the lectures and hymns are rendered.

RECORDS IN MANY LANGUAGES

Besides the English, we have the DRAMA records in German, Swedish, Danish and Finnish; and we have in prospect Italian, Spanish and Polish. The latter three, however, we may not be able to supply this year. The foreign records are double price. The hymns can be furnished only in English.

We know of no better way in which to serve the Truth and to interest the public than by the use of the EUREKA DRAMA. After the giving of the three DRAMA exhibitions there comes an opportunity for follow-up work—Class Extension work. We urge nothing; we are merely mentioning the facts so that those who desire and have the opportunity may avail themselves of these privileges. For new readers we will here repeat, briefly,

A DESCRIPTION OF OUTFITS, PRICES, ETC.

"EUREKA DRAMA" OUTFIT NO. X

Any of our readers desiring to purchase for his own use the full set of 96 DRAMA lectures (three PARTS, two hours each) with nine choice introductory, intermission and closing hymns and a portable phonograph, with a carrying case, can have the entire outfit for..... \$38.50

The full set of records without phonograph. 29.00

Carrying case for records..... 1.25 extra.

"EUREKA DRAMA" OUTFIT NO. Y

This outfit is the one especially intended for the CLASS-EXTENSION work. Its three PARTS require only the same

number of lecture and music records as foregoing; but, to use to full capacity—the THREE PARTS showing three places at once—each PART should have its own Phonograph, each PART its own Stereopticon, etc. We therefore show each PART complete in itself, as follows:

One PART includes one Primo Stereopticon for electric current—Oneida Lens (three for varying distances); special price.....	\$20.00
Variable Rheostat (five amp., ten amp., or fifteen amp.) may be effective for house current or for heavy current arc lights.....	6.00
Attachment for Acetylene Gas or Presto Light (useful in places where there is no electric current, but where gas can be taken from an automobile tank).....	4.00
DRAMA stereopticon slides, beautifully tinted, with special carrying box and carrying case.....	38.00
One portable Phonograph, one Operator's Book, Lecture and Hymn Records for one PART, and carrying case.....	19.50

Total cost per PART, "EUREKA DRAMA," No. Y..... \$87.50
Additional would be the expressage from Brooklyn.

The Society would furnish posters, window-cards and free SCENARIO, and would supply the bound SCENARIO for sale in any quantity at one-half retail prices.

PARTS II. and III. would cost exactly the same as the above, the entire THREE PARTS amounting to..... \$262.50

With only one Stereopticon, one Rheostat, one Acetylene burner and one Phonograph..... 185.00

Expressage extra. Foreign records..... 25.00 extra.

Any Class of Bible Students desiring it may obtain the Y DRAMA by paying \$100.00 down and agreeing to pay the remainder in monthly instalments.

BIBLE STUDENTS' FAMILY OUTFIT

This consists of a phonograph and a choice selection of records from the DRAMA and some musical records. A few of these records might be said to be a little shop-worn, but none of them are bad—most of them are strictly new. They are priced so as to bring them within reach of many of our readers who could not afford to purchase the regular DRAMA, but who would like to have some of the records for their own family use and for such of the public as might choose to hear our most wonderful records.

The entire outfit represents a choice selection of twenty of the short lectures of the SCENARIO, four beautiful hymns and a disc-phonograph (concealed horn)—all for \$12, or if all new, \$15. Expressage extra.

Carrying case for phonograph..... \$1.50 extra
" " " records..... 1.25 "

DRAMA MUSIC RECORDS

The musical records used with the moving pictures of CREATION DRAMA were greatly admired. We have some on hand that were slightly used and some quite new. We will supply these, while they last, at half price.

NO NATIONAL PREJUDICES

MY DEAR PASTOR RUSSELL:—

It is after several months of considering and praying over the matter, that I have decided to write these lines: In advance I wish to say that I am writing as a Christian brother, and that there is no malice or ill-will in my action. I would surely not add to your burden. I am going to write of what appears to me unfairness and injustice in your articles in THE WATCH TOWER about the war. It is incomprehensible why I should find this in a man who is not merely a Christian, but, as I believe, that "faithful servant," of whom Christ spoke.

In many articles since the beginning of the war, now 14 months ago, you have referred to this event, which I consider not only proper, but necessary, as it again shows the

accuracy of the Word of the Lord. You have shown that human civilization is a hollow boast. So it is. You have drawn attention to the horrible perversion of Bible texts. To all this a Christian can only most emphatically agree. You have adduced, in showing this, the offenses of Great Britain, the hypocrisy of British and Canadian ministers. This is right. I have read of other perversions by the Bishop of London and other chaplains at the front, which have made me sick to the heart. The more fearlessly you do this, the better.

But even before the war you were in the habit of citing British sins as illustrations of evil. The oppressing of Israel by the Philistines and other Gentile nations is constantly made clear by references to British rule in India, for instance.

The Lord probably does not approve of that rule as it is carried out. Does he approve of American rule in the Philippines or in the Indian reservation in the States? And what about the oppression of the natives in German S. W. Africa and East Africa? The methods in German S. W. Africa, which finally drove the Hereroos into rebellion, were so atrocious, as was the war of extermination that followed, that even so patient a body of slaves as the German Reichstag could not swallow it. Were these matters not equally illustrated or were they perhaps too fiendish?

Although Count von Bülow has publicly declared that war is one of the fundamental principles of the scheme of God, it is not so according to the Bible. It is purely a human affair, and as such I would waste no time to discuss it. But it is not wrong to mention its various features, as you do, in connection with the Word of God. And here, month after month, you continue as before the war. Poor old England has to supply the proof; noble Germany is persistently not mentioned. Could you not possibly draw occasionally upon German crimes and German perversions of the Bible to illustrate points? Is there any doubt in your mind that Germany not only started this war, but even engineered it? Did she really create such a war machine and glorify war, merely for parades at Potsdam? You dwell on the "frightfulness and destructiveness" of this war; but you never mention the demon who started it. Why not? With love in Christ,

Your fellow servant, W. M. HAHNNEMANN.—*Canada*.

REPLY OF EDITOR

We appreciate the above letter, and promptly explain that any apparent unfairness was quite unintentional. We are far from thinking of Great Britain as the worst nation in the world. On the contrary, we esteem the British and the North American peoples at the head of the list for human progress and civilization. American by birth, British by ancestry, it is only natural that the Editor should appreciate highly the standards of his own race. But this does not, and should not, blind him to injustice and perfidy. If he has sought more to correct these than the evils of other nations, it is because THE WATCH TOWER, published in the English, has less opportunity of reaching or of assisting people of other tongues.

It is far from our thought that the German Kaiser and the Russian Czar are the Lord's mouth-pieces and agents, and their warriors soldiers of Christ. We know that this is their claim. We have already pointed out the fallacy of such claims, and have shown that the delusion came from the dark ages. First the clergy separated themselves from the people, whom they styled laity. Having thus exalted themselves, they claimed that the kingdom of God had been set up and that the church was reigning. First through the Popes, and afterwards through the Protestant denominations, the kingdoms of earth were told that they were God's kingdoms, whose duty it was to defend the church and to oppose heresy. For centuries the domination of the church has been growing less; but the kingdoms have maintained their power; and doubtless many of the rulers believe that they are God's appointees in his kingdom.

Each nation in this war seems to believe itself God's favored people, whose ultimate mission is to rule the world. They are all in error. They are all on the verge of collapse. They are all to go down speedily, as soon as Messiah shall take to himself his great power and begin his reign. As the Bible declares, they shall be broken into shivers as the potter's vessel, ground to powder, as pictured in Daniel's vision, and no place ever afterwards will be theirs; they shall be as though they had not been.

We are not without sympathy for all these peoples; for we perceive that they are all blinded by the adversary, as are also their rulers. We have no sympathy with their atrocities, however; and we recognize war in general as devilish anywhere, everywhere, and as having a brutalizing effect upon all engaged in it.

We are glad that in this war personal atrocities (aside from the legalized atrocity of war) have not been proven against the British and the French, although substantiated against the Russians, who, besides devastating everything, deliberately shot non-combatants, gouged out the eyes of German soldiers, and put buttons into the sockets, etc., etc. Quite possibly those barbarous Russians were incensed by something that the Germans had done against them. For instance, it is well authenticated that the Germans decoyed a Russian army of thirty thousand into a swamp, from which they could not extricate themselves. The narrative declares that nearly three hundred of the German soldiers went insane that night from the hearing of the cries and curses of the poor Russians floundering and dying in that swamp.

We have no apology to make for the semi-barbarous Turks either, and think quite probable that atrocities reported against them are true. At the beginning of the war, the Germans were charged with atrocities in connection with the Belgians—with destroying an entire town and many of its non-combatant inhabitants. But the answer came, showing that there was a measure of excuse; that the people of that town had in the night in various ways sought to poison, to stab and to maim the Germans, who were in full possession. The Germans, in self-defense and by way of teaching a lesson, retaliated.

We sympathize, too, with the Belgians, for they realized that their little kingdom was suffering from an unlawful invasion on the part of a stronger neighbor. They did not understand the rules of war, and felt justified in doing anything for the protection of their national liberties. They were unwise in this, and suffered.

We do not defend Germany's invasion of Belgium. It was no more right than all the land-grabbing practised by other nations previously. What European nation has thoroughly clean hands in Africa, India, China? Each nation, in stealing the government and the liberties of other peoples, has been violating the Golden Rule of justice; but each has claimed that in so doing it not only advanced its own welfare, but really brought greater blessings to the conquered people. And we presume that Germany would make a similar claim. In reality, it is pride and selfishness which is behind all the land-grabbing of the great nations, and not a benevolent influence and a benevolent attempt to bless the families of the earth. It will be Messiah's kingdom that will really bless all people unselfishly and for their highest welfare.

THE REAL CAUSE OF THE WAR

The present war, as all well-informed people know, has been brewing for forty years. Ever since Germany defended herself successfully against the French and took two French Provinces as part of her indemnity, the French have been bent on reprisal—revenge. With but half the population of Germany a French army has been maintained for forty years on a war footing, sometimes in greater numbers than the German army, which also has been kept in a state of high military efficiency necessary to its defense. Meantime, Russia, as the friend of France, organized an immense army. Well-informed people have known for years that these two nations were intent upon crushing Germany at the first favorable opportunity.

The Germans felt that their very existence depended upon maintaining a strong military organization, capable of combating foes on both sides. Meantime economy, and efficiency and wisdom controlling wonderfully, has cemented the German people and made them a rich and powerful nation. The once rude, clumsy, stupid German youth not only served his term drilling as a soldier, but at the same time, got his schooling. This has lifted the German people out of the rut of centuries and made them one of the brightest peoples of the world. The eyes of the world are only opening to these things which the war is demonstrating.

Meantime, as German thrift and management brought prosperity, German commerce increased, German merchant vessels and steamship lines all over the world were practically the only rivals of the British, who, for centuries, have been masters of the sea. With a growing commerce, Germany not unnaturally craved a proportionate navy. Her ambition for commerce and for a navy have brought on this war. France and Russia feared to undertake a war, and have procrastinated for years. Great Britain feared to lose her proud place as mistress of the sea, and considered it necessary that Germany be not allowed to become a greater rival. British diplomacy encouraged Russia and France, and led them to believe that they would have British support in the war.

Germany recognized that the mobilization of the Russian army in defense of Serbia was the beginning of the national plot of forty years' standing for the destruction of Germany. She realized that if she waited until the French armies had mobilized on her western border, and the Russian army on her eastern border, she would be at a disadvantage. Her predetermined plan in self-defense was that she would smite one of her foes first and then the other. Her railways, etc., had all been arranged with this in view. She hoped in British assurances, yet, nevertheless, was fearful of what came—British declaration of war, ostensibly in defense of Belgium, but really in fear of Germany's growing greatness—in fear that Britain might some day lose her boasted rule of the seas.

While we deprecate the German method of submarine warfare and its exposure of neutrals and non-combatants, we should not forget that the Germans in turn are in desperate

straits—surrounded by nations three times their size and these nations seeking, additionally, to cut off Germany's food supplies and thus to starve the German non-combatants. What is there commendable about war anyway, even if it could be staged as a prize-fight with the usual prize-ring rules and regulations!

SEEN FROM THE BIBLICAL STANDPOINT

So, dear Brother, understand us as sympathizing with the purblind peoples engaged in this terrible war—each fearful, each jealous, each envious of the other, and none of them knowing, understanding, the Gospel of the kingdom—of Messiah's Millennial reign, now at the door. Understand us also to be fully out of sympathy with submarines, dreadnoughts, armored biplanes and Zeppelins, mines, rapid fire guns, great and small. It is time, however, that the whole world recognized that much of our boasted civilization is not Christianity, nor built upon the foundations of Christianity; and that, therefore, it is giving way to the better conditions of Messiah's kingdom. Soon the resurrection "change" will perfect the elect church of Christ, and qualify

them as kings and priests and judges of the world. Soon Messiah's empire will begin its sway. Soon all these Gentile kingdoms will pass away forever. And this is what we mean—the passing of earthly empires—when we pray, "Thy kingdom come!"

There is nothing kind, loving or Godlike about war. It is fiendish, devilish. The men now at the front are being hardened, brutalized and prepared for the revolution and anarchy which the Bible points out will follow the war. Whoever thinks of war as a kid-glove affair, and expects great politeness from the belligerents, is unwise and will continually be disappointed. Moreover, it is to be remembered that all officers and great men will, publicly at least, throw their influence against all forms of barbarism; but in the rank and file of every army are to be found individuals who continually need watching, that they should not bring their comrades to disgrace. And even such discipline cannot always be enforced when men of the dare-devil kind are needed, and when entire regiments need to be plied with intoxicating liquors in order to make them sufficiently reckless to undertake a charge in the face of almost certain death.

TOO MUCH MONEY—FURTHER OFFERINGS REFUSED

[This article was a reprint of that published in issue of March 1, 1911, which please see.]

INTERESTING LETTERS

"BLESSED ARE THEY THAT TRUST IN HIM"

OUR BELOVED PASTOR RUSSELL:—

The September 1st WATCH TOWER has just arrived and I do not know how to express the encouragement I feel in the reading of the first article on the "Christian's Duty and the War." As you know, no doubt, there has been a form of Census taken here in England, and many of the dear friends have been much exercised as to what they ought to do if Conscription should come.

In reference to those of military age, my dear husband (who with myself has had the glorious knowledge of the Truth of God's Word for nine years) is of military age, and I have assured him that I should be proud of him (if he were compelled to go) to know he had been shot as a traitor (according to this world's opinion) rather than feel he had taken human life, because I should know he had been faithful to "his King"—the King of Glory. The knowledge that he had finished his course and entered into the joys of his Lord would be just another link to draw me closer to the Lord, although the extent of the loss of his companionship only the Lord would know.

So strong do I feel, dear Brother, about having no part or lot if I can help it with this war, that when our son, a lad of 16, kept pressing the matter to us of going to sea on a passenger liner, I gave way very willingly, whereas not long ago I had been very much opposed to the thought on account of the great risks they are running; for I feel I would rather know he had gone down by a torpedo, etc., than know he had taken human life, for although so young he was continually being badgered to join the army and told he could say he was 19, and when the news came that there was to be a registration and that he might be taken for making ammunition, I looked away from the present things and thought of the glorious beyond, when all should hear his voice and come forth from Sheol.

When I tell you, dear Brother, that he is our only son, and very, very dear to us both (our other one, a dear little lad of 5½ years, the Father has graciously hidden—"until the wrath be overpast"—for four years now), you may know that we needed the Lord's strength to let him go; but if we never meet again we are assured that "All things are working together for good."

I feel so glad you have made it clearer as regard the actually going into the trenches and firing, because I felt all along that if I were a brother I could not agree to the thought of accepting the uniform, taking the oath, etc., and then, if one was refused a place at the base or hospital and compelled to go into the trenches, to refuse to fire. To my mind it would not be rendering to Caesar the things that are his. I felt it would be more honest to say, "No, I refuse to take human life"; and then if they said I should be shot—well I would take it that it was the Lord's will.

The present happenings in England are calculated to unnerve many, for one never knows when he goes to bed at night whether a bomb will strike the house. But we that have put our trust in the Lord can rest peacefully, knowing that he is in charge. One dear sister who rents a room

and lives alone had the awful experience of a bomb striking the house she was in, and the whole of the room, except where her bed stood, was utterly destroyed, and she herself came through without a scratch. On the following day (Sunday) she gave a splendid testimony to the friends, and told them that the same God who had cared for her would also take care of them, and if it was his will they should finish their course that way, what matter; they were only going home to see their dear Father and elder Brother. Poor dear! Her face showed the strain of her ordeal; but she had not a bitter feeling towards the Germans; she just said she had dropped them over into the Millennium for judgment.

Now, dear Brother, I am afraid this is a very lengthy letter, but I felt I wanted you to know how the Lord is blessing your labor of love in ministering to his people. May he give you grace and strength to press on until you see him face to face. With our united love,

I am your sister by His grace,

NELLIE BUCKNER.—England.

"BEWARE OF WOLVES"

DEAR BROTHER RUSSELL:—

For some time it has been on my mind to write you respecting a matter which I believe properly claims your attention, but other interests of the work have delayed the matter.

Just before crossing the State line of Illinois, heading westward, I learned that a man representing himself to be a brother in the truth had visited some of the classes in the country, stating that he was formerly an attaché of the Headquarters in Brooklyn, but had been "sent forth with the seventy." I do not remember the name, but undoubtedly it was fictitious. He wanted assistance to get further westward, where he had friends and where he could find work, etc. The "loan" was made, but that was the last seen or heard of this individual in the form of a man.

In western Kansas I learned of an almost identical case, save that there were somewhat more details given, which enabled me at once to detect the fraud. In each case it was the isolated who were "worked." In the Kansas incident the individual stated that he had put all the money that he had into the work; but that everything was closing down at Brooklyn, so he had been "sent forth," and without money. The story he told did not correspond with the facts as I knew them to be at Headquarters, so I quickly detected that it was a confidence game that was being systematically worked. Among other misstatements was one to the effect that he had worked in the "bindery" at Brooklyn, but the Society was no longer publishing the STUDIES, so the "bindery" had closed down, and he among others had to be set adrift, etc. Like the Illinois case he too wanted to get further west, where he had friends and where he expected to find work. He made the "touch" and got away.

Now none of the friends who assisted these individuals were in a position to do so; but out of their goodness of heart they denied themselves to help, as they supposed, a truth brother. Besides, what they have is consecrated to the Lord. So it was really the Lord's money that these frauds