

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

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

VOL. XLI SEMI-MONTHLY No. 8

Anno Mundi 6048 - April 15, 1920

CONTENTS

VIEWS FROM THE WATCH TOWER	115
Rampant Higher Criticism	115
Ecclesiastical Campaigns	116
Need of the Churches	117
Large Synagogue Increases	118
"NOT AS THE WORLD GIVETH	118
Training for Faith	119
Spiritual Israel Instructed	120
Found of Jehovah	121
The Everlasting Arms	122
ELI AND HIS SONS	123
Israel Different from Other Nations	123
VICTORY UNDER SAMUEL	124
A Great Reformation Effected	124
ISRAEL'S FIRST KING	125
JONATHAN AND HIS ARMOR BEARER	125
NEW YORK HIPPODROME MEETING	127

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

© WLB&TS

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking
to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken When ye see these things begin to come to pass,
then know that the Kingdom of God is at hand Look up, lift up your heads, rejoice for your redemption draweth nigh - Matthew 24:33; Mark 13:29; Luke 21:26-31

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

124 COLUMBIA HEIGHTS □ □ BROOKLYN, N.Y., U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 123 Plein St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

ANNUAL SUBSCRIPTION PRICE \$1.00 IN ADVANCE

CANADIAN AND FOREIGN SUBSCRIPTION PRICE \$1.50

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

FROM FOREIGN COUNTRIES BY INTERNATIONAL POSTAL ORDERS ONLY

(Foreign translations of this journal appear in several languages)

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, G. H. FISHER, W. E. PAGE.

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

Notice to Subscribers: We do not, as a rule, 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 expiration date, as shown on wrapper label.

Entered as Second Class Matter at Brooklyn, N.Y., Postoffice under the Act of March 3rd, 1879.

STOCK UP QUICKLY!

On account of labor strikes, shortage of material, and other hindrances, we have been delayed in getting books and Scriptures for several months; but now the manufacturers are furnishing us a large stock. Indications are that the facilities for shipping in the next few months may greatly hinder the delivery of supplies. In addition to this, the opportunity has never been so great to get the truth into the hands of the people. We urgently request all classes and colporteurs to replenish liberally their stock, quickly, by sending in orders at once; and that as many more join the colporteur service as can possibly do it, taking advantage of the time and opportunity of spreading the glad tidings.

REMITTANCES BY CURRENCY

Despite our frequent warnings it not infrequently occurs that friends make remittances to us by silver or paper currency, instead of by Postal or Express Money Order or Bank Draft, which are the safest and most satisfactory methods of forwarding money when they are at all procurable. When currency is sent it is not infrequently lost, due sometimes to dishonesty in postal employees, but more often to insufficient wrapping or inadequate envelope.

REPORTS OF MEMORIAL CELEBRATIONS

As in past years, we would be very pleased to have reports from all the class secretaries, stating, say on a card, the number of those who partook of the Memorial emblems in each little gathering. Such reports are greatly appreciated, since they are of valuable assistance to us in keeping the interest of the Lord's work at large in mind.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 1/4"), and the maroon cloth pocket edition on thin paper (size 4" x 6 1/8"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

SERIES I, "The Divine Plan of the Ages," giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendices. 75c. Magazine edition 15c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 366 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES III, "Thy Kingdom Come," considers prophecies which mark events connected with "the time of the end", the glorification of the church and the establishment of the Millennial kingdom; it also contains a chapter on the Great Pyramid of Egypt, showing its corroboration of certain Bible teachings: 380 pages, 75c. Furnished also in Dano-Norwegian, Finnish, German, Polish, and Swedish.

SERIES IV, "The Battle of Armageddon," shows that the dissolution of the present order of things is in progress and that all of the human panaceas offered are valueless to avert the end predicted by the Bible. It contains a special and extended treatise on our Lord's great prophecy of Matthew 24 and also that of Zechariah 14:1-9: 656 pages, 85c. Also in Dano-Norwegian, Finnish, Greek, German, and Swedish.

SERIES V, "The Atonement Between God and Man," treats an all important subject, the center around which all features of divine grace revolve. This topic deserves the most careful consideration on the part of all true Christians: 618 pages, 85c. Procurable likewise in Dano-Norwegian, Finnish, German, Greek, and Swedish.

SERIES VI, "The New Creation," deals with the creative week (Genesis 1:2), and with the church, God's new creation. It examines the personnel, organization, rites, ceremonies, obligations, and hopes appertaining to those called and accepted as members of the body of Christ: 730 pages, 85c. Supplied also in Dano-Norwegian, Finnish, German, and Swedish.

No foreign editions in the pocket size.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLI

APRIL 15, 1920.

No. 8

VIEWS FROM THE WATCH TOWER



CHRISTIANITY is failing; Christianity is advancing," said the Reverend Doctor Lyman Abbott recently in New York. Hardly could a voice be found to deny the first proposition; but many could be found to take issue with the second.

Of course the real purposes of Christ are advancing; but Christianity, in the sense of being a powerful influence in the formulating of the world's ideals and thinking, is doing anything but advancing. Following we offer some testimony, first, the best we can find calculated to show that Christianity is making forward strides, then other evidence to the contrary - and all from the daily papers.

A huge union of twenty-two church organizations is planned in the United States. It is organic union which is aimed at. The hope is expressed that:

"The evangelical churches may give themselves with a new faith and ardor to the proclamation of the gospel, which is the only hope of our stricken world, and to all those ministries of Christian love and leading for the community, the nation, and the nations, by which they shall reveal to men the mind of Christ and hasten the coming of his kingdom."

The *Cleveland Plain Dealer* in a series of articles admits that the church of today is a vastly different church from what it was forty or fifty years ago. Some space is spent in wondering what the cause is that has led away from "sky religion", and finally it is stated:

"In describing great evolutionary changes such as this, it is impossible to proceed by the methods of dates and places. No two historians would agree as to the starting point of the church's modern swing toward social emphasis.

"Possibly it began when the higher criticism, in the closing years of the eighteenth century, hurled its first jarring blow at religious dogma. But there is no question that it took immense strides forward with the general acceptance of the Darwinian theory of the descent of man, in the final quarter of the nineteenth century."

Proceeding with another phase, the same series says:

"In pioneer days, church-going formed almost the sole outlet for the social and recreational instincts, although the ministers of that generation would probably have been horrified to hear the matter put thus bluntly. They would have preferred to think that their hearers came exclusively to be edified, but such was hardly the fact. The weekly and semi-weekly gatherings of farmers and their wives offered a longed-for opportunity of exchanging news and gossip and of realizing the perfectly human desire for companionship."

RAMPANT HIGHER CRITICISM

Very present instances of higher criticism are easily picked out in the daily press. The *Denver Post*, reporting a sermon in the First Congregational Church of

Denver, delivered by the Reverend Robert Hopkin, records the Doctor as saying:

"I do not hesitate to say that I believe with the great majority of earnest Christians in that process which bears the name of evolution. On the pages of the book of Nature the Creator writes creation's story far more fully and plainly than is the story which we find in Genesis.

"Man was never created perfect, and away back in that misty and mysterious time which we call the beginning, he was a great deal farther from perfection, physically, mentally, morally and socially, than he is today."

The Manchester (England) *Guardian* carries an article by another advanced (?) ecclesiastic, a part of which says:

"God did not kill Uzzah for putting out his hand to save the ark, and the narrative which says he did is simply man's mistaken interpretation of what happened. It was a day of great national rejoicing and excitement, and just at the moment when the oxen stumbled and Uzzah put forth his hand, as sometimes happens in a great excited throng to-day, he fell stricken with some fatal disease. And immediately the people, with their exaggerated ideas of the ark's sanctity and their mistaken ideas of God's character, jumped to the conclusion. It is God's doing, and it is because he touched the ark!"

The *Kansas City Journal* adds this bit:

"All this talk about the end of the world is frantic nonsense, and so is the expectation of the second coming of Christ," said the Rev. C. F. Aked, D. D., L. L. D., in a recent discussion. He added that the study of what is called unfulfilled prophecy is, on the part of sane persons, based upon an entirely erroneous conception of the nature and purpose of prophecy, and a misunderstanding of the Bible from beginning to end. But the majority of persons who make a life study of the 'unfulfilled prophecy', he declared, 'are either crazy when they began or go crazy before they finish'."

TO THE TEN COMMANDMENTS

Some ecclesiastics are exerting themselves against "Bolshevism"—which term as applied to this country means nothing more nor less than *unrest*. The *Buffalo Evening News* tells of the planning of an immense religious drive to end unrest:

"American businessmen and philanthropists stand ready to put millions of dollars into a nationwide campaign to stimulate interest in religion as a means of combating Bolshevism.

"A campaign is under way which contemplates every means of 'bringing the people back to the Ten Commandments' from the old-time revival on a hitherto unprecedented scale to the endowment of schools and colleges where religious teaching is emphasized."

"Our object is to bring the people back to the Ten Commandments and to accomplish this we have secured the backing of some of the biggest men in the business and civic world."

We wonder how it would do to have the *Lord's* backing along with that of these eminent men of affairs. What would they revive, it is asked? Not belief in the Bible surely, for that is written in part by a "Bolshevist", as Dr. Case, of the University of Chicago Divinity School, warns us. Possibly it is just a revival of the revival, a sort of substitute of one hysteria for another. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."—Psalm 2:4.

The Interchurch World Movement, which is the working phase of the Church Federation in this country, has just launched an immense drive for one billion thirty-three million dollars, only they do not call it a drive. It is a "united simultaneous financial ingathering". It is hinted that contributions to this ingathering may be deducted from the taxable incomes on the returns to the government. This religious trust purposes to perfect a great card index system of every man, woman, and child in the United States, with all kinds of intimate information about them.

DECLINE OF ECCLESIASTICISM

On the other side of the question the newspapers are well sprinkled with items which are frank confessions of the decadent state of ecclesiasticism.

"Until 1914," says the *New York Globe*, "it was possible to believe that the world was undergoing a gradual civilizing process which in the end would make it Christian in fact if not wholly in name."

But it is not possible for the observant one to believe that any longer.

The *Raleigh (N. C.) News and Observer* recently printed this item:

"The decline of religion in the United States was discussed by Rev. Joseph Fort Newton, in a sermon today at the Church of the Divine Paternity [New York], in which he declared that 'twenty percent of the pastors who were with us before the war have resigned to enter other occupations.'"

The *Sandusky (Ohio) Register* has some reflections on the situation:

"One clergyman the other day suggested a clerical strike, but he withdrew the suggestion on the ground that the public would not perhaps feel itself sensibly inconvenienced by such a withdrawal of labor. He doubted, that is to say, whether parsons were necessary."

The *Cleveland Plain Dealer* quotes one churchman as saying:

"The church is not what it was because it has degenerated into a club, or at best a charitable and philanthropic organization. It will never regain its lost prestige until it quits meddling in these affairs and goes back to preaching Christ and him crucified."

The same article adds that the recent statistical survey "found cases where ministers for years had been reporting as many as two hundred deceased members out of a total of five hundred or six hundred".

ECCLESIASTICAL CAMPAIGNS

Not all ministers approve of the extensive financial drives which have become so familiar these days as frequently to breed contempt. The *Denver Post* says:

"Dr. George A. Gordon, of the Old South church of Boston, rises up and calls the church drives 'wildcat campaigning by ecclesiastics.'"

"First, it is the boldest and the most ruthless piece of

autocracy that I have ever known. Certain men whose names I have been unable to learn have for years, or for a long time, been devising a scheme by which every moral and religious need of the inhabitants of the planet shall be investigated and tabulated, and the condition of every Protestant in this country learned."

"Not a word of all this has been submitted to the churches. Probably not one minister in twenty in this commonwealth knows anything about the scheme."

The *Cleveland News* tells of Protestant conditions in Ohio:

"Declaring that Protestantism is losing ground with alarming rapidity in all parts of Ohio, and that for every 1,000 persons there is but one minister of any denomination in the rural districts of the state, B. F. Lamb, Ohio state rural supervisor, made his survey report Thursday to members of the Interchurch World Movement of North America, in session at Old Stone church.

"In one district, his investigation showed, the Baptist denomination lost 3,000 members in the last year, and 175 churches in the district were without pastors."

The church lacks something else besides pastors and members, according to the Reverend Haldeman, Pastor of the First Baptist church of New York, in the *Newark News*:

"An educational, social and athletic campaign is being waged by the churches of today. The structures originally set aside to serve as places of worship are rapidly being turned into community centers, lecture halls where politics, civics and ethics are discussed, and in them the churchgoer may learn everything but the Word of God."

Churches without pastors, without members, and without God leave much to be desired!

The *Buffalo News* reports from Rochester:

"That more than half the rural churches in New York state are in a state of decline, one in every nine literally dead and three in every nine dying, was the statement made by Henry S. Huntington, editor of *Christian Work*, in his presentation of the rural survey of the Interchurch World Movement before the evening's session of the opening day's meeting of the state pastors' three-day conference here."

METHODISTS HEAVY LOSERS

"The Methodist Episcopal Church lost 60,000 members last year," according to a statement published in the *Pittsburgh Gazette Times* made by the Reverend Edgar Blake, Executive Secretary of the Centenary Program. The *Evening Day* of New London (Conn.) carries this bit of information which seems to lend substantiation to the old adage that "Cleanliness is next to godliness":

"Conversion of several churches in various parts of England into moving picture theatres has resulted from decreasing church attendance and the consequent disorganization or amalgamation of congregations. At Torquay one former place of worship has been turned into a laundry."

But converting a church into a laundry is not nearly so far-reaching as turning the pulpit into a soap box, as an item in the *Detroit News* suggests:

"Leather-lunged, intemperate proclamation of the 'gospel of hate' during the war brought the pulpit into contempt and caused the preacher and preaching to lose ground, the Rev. Dr. George H. Combs, of Kansas City, Mo., the distinguished author-preacher of the Disciples denomination, told the Detroit Pastors' Union at its monthly meeting this morning at the Y. M. C. A.


"In the name of patriotism the pulpit was converted into a soap box and we are now paying the penalty for it," he added."

Everywhere preachers are quitting their posts, some to become farmers, some to sell windmills and farming machinery, some to work at trades, etc., etc. Not only the lowlier ones are getting out, but even the prominent ones too. There are, or were recently, five vacant sees in the Church of England, the bishops of Lincoln, of Oxford, of Chester, of Truro, and of St. Albans having resigned.

NEED OF THE CHURCHES

Life offers a few thoughts on preachers:

"The great need of the churches is to get the clergy interested in religion, and to contrive that a larger proportion of them shall know something about it, and have more of it in them than they can comfortably contain. When people have so much religion in them that it keeps spilling over naturally into other people's minds, they are in about the right state to be preachers. But what usually happens is that the ministers, like other people, have to pump up religion for use as occasion requires. They know about organization, sanitation, legislation, penology, theology, how to raise money and how to spend it, but those that know the road across from the visible to the unseen are fairly scarce, and doubtless always were. So, probably, the most important thing that can be done for the churches is to get the ministers really interested in religion."

 OUIJAMANIA is becoming quite prevalent, if we are to believe reports here and there. Only a few weeks back there was widely published a story of four cases of insanity from the use of the ouija board in one family. We quote from the *Newark Evening News*:

"After their arrest as insane suspects as the result of a twenty-four-hour séance with ouija boards, Adeline Bottini, her mother, Mrs. S. Bottini, Mrs. Joseph Holdavini, and Mrs. Edward Morro were committed to state hospitals for the insane by the Superior Court here [Martinez, Cal.] yesterday.

"The women were in a group of seven men and women arrested in a house at El Cerrito, near here.

"The three men of the party testified at the hearing that they had tried to induce the women to cease the ouija séances, but without effect. The men admitted that the last séance in which they participated had lasted for twenty-four hours and they were so devoted to the boards that they did not take time off to eat and sleep."

To this the *New York Evening World* adds:

"The village of El Cerrito [Cal.] is ready to-day for an alienist examination for 'ouijamania'. A mass meeting in the town hall last night decided that every one of the 1,200 citizens should be examined by mental experts to determine if the ouija board craze had got them. The meeting decided to bar the ouija board, as pernicious, from the city limits.

"El Cerrito's action followed the arrest of seven persons here on charges of insanity after they had become ouija fiends."

The danger of the ouija board is commented on by the editor of the *Petersburg (Va.) Evening Progress* thus:

"Sir Oliver Lodge, who is now in America lecturing on spiritism and the possibility of communicating with the spirits of the dead, warns against what may be termed 'dabbling' in this subject. He says that persons of weak mind may suffer lasting serious consequences as a result of 'fooling' and 'projecting' in this direction."

DESTRUCTIVENESS OF SPIRITISM

But even in most expert hands dynamite is not always safe. So thinks Dr. Hickson, of Chicago, as reported by the *Chicago Daily News*:

"You'd better tie a can to your ouija board and kiss your favorite spirit control good-bye—unless you want to end up in the psychopathic laboratory, struggling desperately to pass the moron test. Dr. William J. Hickson, director of the world's leading psychopathic laboratory, which is located right here in the city hall, is watching the ouija board craze with a keen interest. Dr. Hickson is considered the leading psychopathologist in America.

"We've been getting dozens of spiritualists in here," he explained, "as well as ouija board fans and séance habitués. They are, of course, *præco* cases to begin with before they go in for listening to the ghost rattle the tambourine and watching him spell out the messages from the other world on the ouija board. If they weren't they wouldn't go in for such imbecilities.

"It is not exactly inexplicable—the other-world craze. The world is continually full of *præco* victims. A *præco* is a person whose innate desire is to get away from the world of fact, to evade his material responsibilities. He resorts to curious devices for the fulfilling of this ambition. Hallucinations, obsessions and what not seize upon him. The ouija and the séance offer escape also.

"The advertising spiritualism has received, is slowly turning the attention of all the *præco* victims to it and if it keeps on we will find practically every demented, semi-demented, underdeveloped and *præco* case in the country talking with the other world."

"As Dr. Hickson was talking a woman came into the laboratory. She smiled and chatted for a moment and then broke suddenly into a singsong, apostrophising God and his angels and wailing lugubriously of the spirits beyond.

"Made to order," said Dr. Hickson, "an advanced case—this one, however, has religious hallucinations. We get dozens of them."

"According to a general estimate hundreds of Chicagoans are daily losing their rationality if not their reason over the ouija board and spook craze.

"People are not too solid mentally to experiment with such things in safety," said Dr. Hickson. "Ordinarily seemingly sane people will break under the strain and nervousness of the ouija board business. We have had dozens of cases of persons coming in here who have gone to pieces only in the last few months—through 'ouijaing'."

Affairs are not any better in England, it seems. The *Richmond (Va.) Times Dispatch* gives us material for thinking that they are fully as bad or worse, even though they do not have the same mongrel population as we have:


"One hundred thousand cases of insanity in Britain have been caused by spiritualism, according to Dr. A. T. Schofield, a prominent London physician."

Even Sir Oliver Lodge in his "Raymond" book says:

"Granting the existence of a spirit world, it is necessary to be on our guard against the invasion of our will by a lower order of intelligence and morality."

Bernard Shaw thinks that spiritism adds new terrors to death:

"Fancy," says he, "the poor dead having to spend their time tilting tables for people in this world! and ringing bells and sending messages. Why, it adds new terror to death!"

 PALESTINE rabbis met a short time back in conference in Jerusalem for the first time in fifteen hundred years. The *Philadelphia Press* has this item:

"For the first time in 1,500 years a conference of Palestine rabbis has just been held in Jerusalem. It was called together at the instance of the Jerusalem Rabbinical Office, with the support of the Zionist Commission. Its chief aim was the healing of the breach which the Zionist project has opened in the ranks of Palestine Jews. How successful it was remains to be seen."

MASS IMMIGRATION IMPENDING

'The Des Moines Register gives us some further news about the prospects of immigration to Palestine:

"One hundred thousand Jewish families, averaging five persons to a family, are ready to emigrate from Poland to Palestine, it was announced to-day by the Zionist Organization of America in behalf of Dr. Jerzy Rosenblatt, a member of the Polish Diet, who is in New York conferring with Zionist leaders.

"Many Polish Jews have liquidated their property in order to move. The Zionist Organization is discouraging the movement until the Jewish state is established by the league of nations or the peace treaty with Turkey."

Evidently some of them are not heeding the entreaties to stay where they are until the political situation is more settled. Quite possibly the Lord knew that they would not heed them. We are indebted to the Ottawa (Can.) Valley Journal for this bit of news:

"A band of 564 Jews from Southern Russia, who pooled every cent of their life savings to charter a steamer at Odessa with the 3,000,000 roubles they raised, have landed at Jaffa, in Palestine, according to a despatch made public here today by the Zionist Organization of America. The immigrants broke through the governmental and Zionist

restrictions holding them back until the land is opened to immigration by the signing of the treaty of peace with Turkey, the despatch said.

"The entire Jewish community of Jaffa greeted this, the first large group of Jews reported to have reached Palestine, as the advance guard of a 'world mass' of Jews to the Holy Land, it was stated."

LARGE SYNAGOGUE INCREASES

Zionist hopes, and nothing else, have been responsible for the increased activity in Jewish religious circles here. Jewish synagogues show a remarkable membership gain. We take the following from the Springfield (Mass.) Daily News:

"Jewish synagogues made a larger percentage of gain in members in Massachusetts for the ten years from 1906 to 1916 than all other religious organizations combined, according to the report on religious bodies of the federal census bureau, just made public. This has been discovered by comparisons drawn up and made public today by the Inter-church World Movement in preparing data bearing on its religious survey of Massachusetts now in progress.

"Here are the figures: Jewish synagogue members gained 781 percent, . . . Eastern Orthodox, 43 percent, . . . Roman Catholic, 30 percent, . . . Protestant, 11 percent."

"NOT AS THE WORLD GIVETH"

"Jehovah's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he compassed him about, he cared for him, he kept him as the apple of his eye.

As an eagle that stirreth up her nest, that fluttereth over her young, he spread abroad his wings, he took them, he bore them on his pinions. Jehovah alone did lead him, and there was no foreign God with him."—Deuteronomy 32:9-12, R. V.



THE venerable Moses, under the inspiration and guidance of the holy spirit, here gives us a picture of Jehovah's dealings with Israel, and, since Israel was "for a testimony of the things which were afterward to be spoken" (Hebrews 3:5), we may well and profitably apply the lessons, herein illustrated, to ourselves as members of spiritual Israel, now on

trial and trusting that we shall not "fall after the same example of disobedience" which fleshly Israel left us.—Hebrews 4:11.

In verse 8 of the song Moses shows how God from the beginning had overruled the events of all nations in such a manner as to keep their expanse and growth subservient to the welfare of his coming people Israel. When the territories of the nations were divided by speech or climatic conditions, or whatever means the Lord employed therefor, Israel is described as falling to Jehovah, and as becoming his allotted portion.—Deuteronomy 7:6.

Verses 10-12 show how Jehovah led and sustained the infant nation in its wilderness experiences, both literal and figurative. As in tracing the course of a river, the skilled topographer pays no heed to the vast morasses and the great stagnant pools which may stretch out over the lowlands, but only to the moving water; so the skilled discernor of God's purposes in and among the nations of earth pays little heed to the vast and imposing stretches of ancient Egypt, Assyria, Nineveh, and Babylonia, but does observe with keenest interest

every move of Israel, the tiny rivulet of humanity which was to move on until it should fulfill the purposes of him who worketh all things according to the counsel of his own will.—Ephesians 1:11.

THE CHURCH IN THE WILDERNESS

The experiences of the church in the wilderness (Acts 7:38) were doubtless given that all the blessings might be seen to be from divine and not from human sources; for there they had no union with any part of the outside world, with a view to securing either food or learning—Jehovah furnished it all. No foreign god, such as Baal or Ashtaroth, lent any help.

Moses proceeded to use an illustration which must have been familiar to him, that of a mother eagle in her treatment of her young. In verses 10 and 11 two different phases of a mother eagle's activities are referred to. Jehovah is portrayed as the mother bird, first as warming, nourishing, and protecting his fledgling people, and second as taking that eaglet nation abroad, teaching it to fly, and guarding it against every mischance. It takes motherhood as well as fatherhood to illustrate Jehovah's relationship to his children; and this is one of the instances where that tender yet wise kinship is pictured.

Israel was found by Jehovah (compare the figure of the exposed child in Ezekiel 16:3-6) at a time when he was homeless and might have perished from want; Israel was tenderly taken charge of by him, and eventually brought to a land abundantly provided for his needs.—Jeremiah 2:6, 7.

The following clause depicts the perils of the wilderness—its barren desolation, and the howling beasts

which frequented it. (Deuteronomy 1:19) The word here rendered *waste* implies a wild and desolate expanse. (See Psalm 107:4) Furthermore the Lord surrounded or encompassed Israel; he encircled him with his protection (compare Psalm 32:10); as the apple, or pupil of his eye—figurative of what is tenderest and dearest—Jehovah guarded him with jealous care. Psalm 17:8.

TRAINING FOR FAITH

The word eagle in our common version Bibles is translated from the Hebrew word *nesher*, which really is not an eagle at all but a kind of vulture called the griffon vulture, which is very prevalent in Palestine, never being quite out of sight, whether on the mountains or on the plains. It is the largest and most magnificent of the vulture tribe, but since it is nearer to being an eagle than to being a vulture such as is generally known in the western hemisphere, the translators were probably justified in using the word eagle. It is the same bird, however, as mentioned by our Lord in Matthew 24:18; for an eagle is not a carrion bird.

The figure of Exodus 19:4 is here developed by Moses so as to illustrate Jehovah's paternal affection in training Israel to a faith that would not be dependent on any given set of circumstances, but on him alone. As a bird stirs up its nest, with the object of encouraging its young ones to flight, but at the same time hovers over them so as to be at hand to support them on its own wings, in case their strength fails and they are in danger of falling, so Jehovah had spread out his wings and borne Israel upon them until his infant people had its powers more matured, or at least had the opportunities for development.

The accuracy of this picture as it applies to either the vulture or the eagle is vouched for by several naturalists. One writer says: "When her young are old enough to fly, the eagle breaks her nest in pieces in order to compel [the young] to use their powers of flight, fluttering over them, that by imitation they may learn how to employ their wing; but, when unwilling to fly, spreading abroad her wings, she bears them upward in the air, and then shaking them off, compels them to use their own exertions".

THE EAGLE'S YOUNG

The naturalist, Davy, makes the following observations from the top of a mountain: "Two parent eagles on Ben Nevis were teaching their offspring, two young birds, the maneuvers of flight. They at first made small circles and the young imitated them; they paused on their wings, waiting until they had made their first flight, holding them on their expanded wings when they appeared exhausted, and then took a second and larger gyration, always rising toward the sun and enlarging their circle of flight, so as to make a great ascending spiral."

It will be noted that as there are four parts or courses in the elementary schooling of the Lord's people, (1) they are "found", (2) they are "encompassed", (3) they are "instructed" or cared for, and (4) "guarded", so there are four points in the more advanced course of instruction given; (1) the nest is stirred up, (2) the mother bird flutters over the young, (3) she spreads

abroad her wings, and (4) she bears them on her wings. So the Lord in training his nestling people to fly nourished them tenderly and fed them until they were able to undergo more strenuous methods of instruction, something more of the divine discipline of life.

EARTH'S DESERT SOCIETY

The term "desert land" is suggestive of barrenness, aridity, loneliness. A desert is a part of the earth which has been deprived of its water supply, and as the earth is a symbol of human society, so a desert is a symbol or picture of human society in its present state, with the refreshing and quickening waters of truth very hard to find. This barren and arid state is traceable to the influence of Satan in earth's affairs; for he "made the world as a wilderness" (Isaiah 14:17), by making it difficult for men to get hold on and to retain the truth.

Somewhere in this condition of estrangement from God, somewhere among those who suffer a dearth of fellowship, especially between themselves and Jehovah, all of the Lord's people in all ages have been found. We know too well the sad story of sin and condemnation and sorrow and suffering and death. And as a result the whole world is a wilderness, "the whole world lieth in wickedness" (1 John 5:19), all come short of the glory of, and hence full fellowship with God the Father.

Not only is it a wilderness, but it is a waste howling wilderness; so intense is the lack of divine fellowship that thousands, yes millions—all—are dying, while doing the best they can to live by bread alone. How our hearts rejoice when we learn of the glad message that this desert shall not always be; for it is the same desert from which streams shall gush forth, as the Prophet, in a burst of joyous anticipation, tells us. (Isaiah 35:6) The wilderness and the solitary place shall then be glad, and the desert shall rejoice and blossom as the rose. No more shall mankind wander about, famished for want of the water of truth and of the bread of life.

WISDOM AS INSTRUCTOR

The eagle is used in the Scriptures to represent the heavenly attribute of wisdom. (Revelation 4:7) So here it may be understood that the eagle represents God's providential dealings, which are directed and planned by his wisdom. As the wings emanate from the body of the bird, so there are special providential sustenances provided for us in times of greatest weakness.

The uniqueness of Jehovah's instructions on behalf of his people is clearly to be seen in his dealings with fleshly Israel. They were found in the desert land; they were compassed about; they were instructed and guarded, down in the Egyptian nest. There were pleasant and unpleasant experiences; there were feathers of divine favor and sticks of Egyptian persecution, but "the more they afflicted them, the more they multiplied and grew". (Exodus 1:12) And that was just the purpose of the Lord in having them in the nest. There they grew and developed nationally to a marvellous degree; in fact, the Scriptures intimate that their multiplication was well nigh miraculous.

Bye and bye divine wisdom saw that it was time for Israel to learn to fly, to cease to depend on the old set

of circumstances which surrounded them in Egypt, and to learn that Jehovah is God entirely apart from environment, circumstances, position of birth, or whatever. So the Egyptian nest was broken up and the infant nation pushed out, not with a view to injuring it, but that its faith might be developed to a point which would have been impossible while merely growing and expanding.

EGYPTIAN NEST BROKEN UP

Israel was led out under Moses, as described in Exodus 19:4: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself". The Psalmist records that they derived only temporary benefit from this miraculous deliverance and says that they did not allow it to work in them the needed faith; as it is written: "He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left. Then *believed* they his words; they sang his praise. [But] they soon forgot his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul."—Psalm 106:10-15.

By their conduct they said: We wish we were back in the Egyptian nest; we are tired of hopping about from one crag and one treetop to another. Why did God bring us up here, away from that homey nest, though it did have sticks in it? They leaned to their own understanding. They provoked God, and they became an example of murmuring and profitless eaglets. Israel never really learned the lesson of complete faith in Jehovah—and what an opportunity they lost! Time after time they were borne on eagle's wings; time after time divine protecting care was manifested on their behalf, until they developed a full suit of feathers in the glory of Solomon's reign. But the nation had more feathers than strength, more show than faith, so that they were eventually found unworthy of continuance under the tutelage and guidance of heavenly wisdom and unworthy of the chiefest prize.

SPIRITUAL ISRAEL INSTRUCTED

The figure undoubtedly applies to fleshly Israel, but let us look at the experiences of spiritual Israel, the church, and see whether they had such instructions and guidance. The eagle egg had long been laid, the divine plan had long been expressed in the Abrahamic promise, and its incubation waited merely for the proper time and conditions.

For many centuries the egg had lain apparently sterile, showing no signs of life. Finally the promise concerning the seed hatched out, it gave signs of life, as respects the body of that seed, at the time of Pentecost. Thereupon the fledgling church was fed and cared for and trained as only a tender mother might, and all this in the Jewish nest, even as fleshly Israel had been raised to size and strength in the nest of Egypt.

Jerusalem and Judæa and the Jewish customs all constituted the nest, or condition of moral support, throughout the tender youth-time of Israel after the spirit. How would the early church have been sustained had it not been for the general belief in one God, for the

general acceptance of the prophets, and for the presence of the Messianic hope among the Jewish people? The house of sons could hardly have survived had it been cast at once on the bare and rocky crags of paganism. Not too rudely nor too soon was the eaglet church pushed out of its surroundings. The space of time from Pentecost to the desolation of Jerusalem and Judæa furnished a grand opportunity for the bringing of apostolic food to the open mouths of early believers, that the church might have the time to assimilate their teachings and to realize that an absolute change of dispensation had come. Possibly this was the very reason for the holding together of the Jewish polity many years after special favor to the nation and to individuals had expired.

But it was not designed that the eaglet church remain always in the nest. The time came for experiences more vast; and when it had become sufficiently strong and developed to enter into those experiences with safety, the nest was stirred up. As in the literal case, the nest itself was not specially valuable. It was valuable only as it related to its purpose, and that purpose was to sustain and to furnish a basis of operations for the little eagles of the gospel age.

CHURCH PREPARED FOR FLIGHT

Had Jerusalem remained, we may safely suppose that God's plan for the scattering of the gospel and for the activities of the church in western countries would have had to be fulfilled in some other way. When the nest was torn to pieces by the beak and talons of the Roman army, then all believers were compelled to look more steadfastly to the heavenly Father. Truly it was a crisis. But has the gospel-age church lost because it was compelled to forget the nest? Neither history nor the suggestion of our first text would indicate that it has.

The early church profited so fully by the words and spiritual assistance of the apostles that soon they were enabled to have the full use of their wings and to soar far above the dark clouds of turmoil and persecution and strife which covered the earth, and to reach into the pure ether of exceeding joy (1 Peter 1:8), like "an eagle in the air". (Proverbs 30:19) Later on, during the wilderness times of the church, during the dark ages, the church had use for these eagle wings, for the special emanations of divine wisdom; for on them she could be sustained and borne to safety to the extent that she had made them hers and knew how to use them.—Rev. 12:14.

Toward the latter end of the gospel age the church had forgotten her exalted mission; she had tired of soaring around in the pure air of spiritual hopes and aspirations, and had taken to roosting in the old nest of moralistic and humanitarian righteousness. She had and has been perching on the treetops and crags of "Christian citizenship"; and even walking boldly on the ground, having jazz music and vaudeville, in sore danger of the snare of the fowler. Again the true church has been pushed out and helped to develop her strength of wings—her faith.

OUR NATURAL-BORN STATE

But however aptly our text applies to the Lord's dealings with his people collectively, it seems to suit our individual experiences even more plainly. Every one of us has been found in this desert condition of earth,

under divine disfavor, without the moisture of truth, separated by "wicked works" from full fellowship with the Father. (Colossians 1:24) But while in this desert condition, we came to be out of harmony with it. The experiences of life so reacted upon us that we ceased to admire and approve the glittering toys of earth. We came to the point where we were seeking for springs of water (Acts 17:27) and for shelter from the burning sun of divine condemnation which came down upon us because we were members of Adam's race. Romans 5:18.

But, if the Lord is able to behold the evil and the good (Proverbs 15:3), and if there is no creature that is not manifest in his sight (Hebrews 4:13), how can it be said that he could ever *find* us? The answer is that we were not always there, as one of his people or even as those who were feeling after him. We were found very much as one might find a few heads of early ripe wheat. We pass through a field time after time on one day and find nothing, and on the next day find a few heads which in the meantime have turned. They were there as heads on the day before, but they were not there as ripe heads, and nothing but ripe heads were suited to our purpose. Because of the influences to which they had been subjected, they had been changed from the general unripe condition of the field to a condition in which they were attractive to us.

FOUND OF JEHOVAH

So Jehovah at one time looking over the earth may have seen us, but did not see that which he desired. Our hearts were not out of accord with the world and its ideals and in accord with righteousness. Subsequent influences and experiences changed this, however, and we committed ourselves to the Father's arrangements. Then he began to give us a series of blessed helps and lessons. He encompassed us with his benign arrangement for our justification in Christ Jesus; in fact, all of his kindnesses are extended to us through our Lord and Savior Jesus Christ. (1 Corinthians 8:6) We were sheltered in "the shadow of a great rock in a weary land" (Isaiah 32:2); and the little moisture of truth there was appreciated by us and increased to us because of our relationship to Christ Jesus, the Rock. In that moistened soil of the heart has fallen the good seed of the kingdom, from which the cheering and refreshing influences shall ultimately emanate for the blessing of the residue of men.

Oh, that we may do nothing to stunt the growth in this little oasis in the desert! Oh, that we may do everything to build one another up in the most holy faith, that we may not be found "springs without water"!

2 Peter 2:17.

INSTRUCTED AND GUARDED

Next the Lord in his goodness instructs us: he gives us enough knowledge to aid us in making a consecration, and then enough knowledge to enable us to be faithful in that consecration, even unto death. It is not likely he will give us much more, for knowledge is not dealt out merely to satisfy our curiosity.

He keeps, or guards, us as the apple of his eye. The pupil of the eye is most remarkably shielded, to be an exposed and sensitive organ. Through that little orifice

filters all the light which stimulates the sense of sight. It is covered with the tough but transparent cornea, and surrounded by a bony framework, which is double-arched and very strong. If an object of size approaches the eye, it must break this bony outer guard before it can injure the eye. If a small object approaches the eye and comes within the line of vision, the eye will automatically shut, so that it is protected in that manner. Evidently the Lord would have us believe that no circumstance can form so swiftly, no exigency of life can arise so suddenly, but that divine wisdom and divine power can ably divert or direct it in such a manner that no injury will come to the eternal interests of the new creature. We are assured that no temptation shall befall us but such as we shall be able to bear (1 Corinthians 10:13); and further, that "all things work together for good to them that love God, to them who are the called according to his purpose". Romans 8:28.

STILL MORE LESSONS

Thus far the Lord leads us and schools us with a view to helping us grow and be able to undergo a more advanced course of instruction-- the school of aviation.

As an eagle, in training her young nestlings to fly, first stirs them up or rouses them from the nest, so the Lord stirs up the nest of our old conditions, habits, hopes, and ambitions, and pushes us out of those accustomed surroundings for our own benefit and instruction. When the mother eagle stirs up the nest with her talons and tears the sticks apart, the little ones cry and look pitifully at their mother. Hitherto she has seemed to them to be the embodiment of tenderness and considerateness; but her heart is now apparently of stone and she is deaf to their appealing cries. The little ones are forced out and, not knowing how to use their pinions, they begin to fall. But the mother bird swoops down and under them, bearing them on her back to give them assurance; then lets them drop off again, until the little birds discover the use of their wings and learn how to fly for themselves.

There are times when the flesh quails before the providences of the Lord. It says, as the eagles say in action: Oh, you will hurt me; here is where I have been brought up; here is where I am acquainted; I do not want to leave these nice sticks and feathers. You can sing to me and feed me, but don't, don't stir up the nest! How little do they realize that the very purpose of all their feeding was that they might become strong enough to undergo and to experience this very nest-stirring episode. So all the food and all the primary lessons which the Lord gives us are with the single view of strengthening us to the point where we are able to leave the old conditions of the world, the old environments and tendencies of our minds.

VARIOUS NESTS STIRRED UP

Perhaps it was a nest of preconceived and long-entertained ideas; perhaps it was a denominational-church nest; perhaps it was special family ties, or a particular coterie of friends, which had to be stirred up in our case. Those of the Lord's spirit-begotten ones who have not

been pushed out by the Lord's love will, sooner or later, be pushed out by his power, but too late to develop their wings in full.

Perhaps the Lord had to push us out into some phase of his work. It may be that the circumstances were brought to our attention quite forcibly, and in such a manner as pleased the flesh not at all. The flesh registered its objections and refused to appreciate the project. But the young eagle quality, the new mind, the new will, gladly coöperates with the arrangements of divine wisdom.

At first we do not know how to live by faith, how to be sustained by the spirit of God's promises. We may feel ourselves falling. But specific promises are brought to our attention under the Lord's providence, and on these we rest until our assurance is restored. As we gain more and more of experience, the strength of the Word, its spirit, the truth, permeates our spiritual beings and our confidence grows stronger and stronger until it becomes customary and habitual with us, and we are not overcome with terror at any change that comes into our lives.

THE EVERLASTING ARMS

How would we ever know the full truth of his promises; how would we ever know that "underneath are the everlasting arms" (Deuteronomy 33:27) if we were never cast upon them to prove them; and how could we be cast upon them if we always abode in the nest, in a hazy, dreamy, lethargic state? Haze and dreams have their proper place, no doubt, but they have very small place in the mind of a footstep follower of the Lord. Thank God, there are enough glorious facts to dim the most untrammelled products of the imagination. How can we ever "mount up with wings as eagles" (Isaiah 40:31), how can we ever be delivered from "the snare of the fowler" (Psalm 91:3), if we cannot fly? How can we be gathered together where the carcass is (Matthew 24:28) if these nest-stirring, wing-developing experiences had not taken place, if the Lord had not at some time or in some manner pushed us out of the old ruts of thought, or out of the old surroundings?

LESSONS IN PART BY OBSERVATION

As we observe examples of the Lord's instructive providences for his people, can we not learn something by observation? Can we not see and appreciate to some extent the wisdom of administering hardship as a factor in the development of character? Surely we can. All these examples are given us for our admonition (1 Corinthians 10:11; 1 Peter 1:10-12), as the apostles assure us. So we may be sure that when such experiences come, divine wisdom will be hovering over us to watch and to encourage our timid efforts; divine power will receive us when drooping, and carry us to ease us when weary and exhausted with unusual strain.

Shall we be instructed in part by the examples which the Lord has given us, and shall we be prepared to coöperate with the nest-stirring experiences when they come; or shall we be obliged to learn altogether by experience some things which we might have learned by humbly accepting the testimony which these examples bring to our minds?

As Abraham was faithful and profited by his experiences, shall we do less who have so much more of encouragement? And if the Jews failed to profit by their lesson, if they failed to learn how to depend in full confidence on Jehovah, we can at least hold them in mind as a warning example. "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief."—Hebrews 4:11.

A NOBLE EXAMPLE

In the New Testament we have the inspiring figure of the Apostle Paul. To what heights of sublime faith and trust he was able to soar! for he says: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter) Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord".—Romans 8:35-39.

The Apostle was high above his daily experiences, though those experiences were such dramatic things as being imprisoned, being beaten with stripes, fighting with wild beasts, etc. Whether the incidents were pleasant to the flesh, he still had the same measure of faith and hope, of confidence and trust in the Lord. What a noble example!

What, then, shall we gather from all this? Manifestly this: That God expects us to be able to live under different and varying circumstances as he may see best for us, and expects that we learn to adhere to the glorious and basic principles to which he himself conforms, that we learn to be fastened to nothing save to that which is eternal. Thus and thus only can we be prepared for the greatest change of all, when we leave the earth in which we, as God's fledgling new creation, have been nurtured and fed, and when we shall be given a new and higher point of view from which we can know and minister to the needs of mankind.

FAITH VIEWING THE FUTURE

Only faith can grasp a vision of the grandeur of that time. What joy it will be when these rougher parts of our learning are over, and when we may join that resplendent pageant, that magnificent cavalcade, the most wonderful body that was ever assembled, surrounded, perhaps, by myriads of angels who have been watching the progress of each one with interest and love! And as that heavenly train—every one of them a miracle of grace, every one a radiant jewel to reflect the exceeding riches of God's favor throughout all ages—as that train wends its way up past angels, principalities, and powers, past moon, sun, and stars, to the far-fixed throne of God and Christ, we shall know the full lesson of the eagle's flight.

"Father, forgive the heart that clings,

Thus trembling, to the things of time:

And bid my soul, on soaring wings,

Ascend into a purer clime."

ELI AND HIS SONS

MAY 9 — 1 SAMUEL 1, 5-18.

A CORRUPT PRIESTHOOD — A DEMORALIZED PEOPLE — AN ATTEMPT TO BRING GOD INTO THE WAR — THE ARK OF THE COVENANT CAPTURED — PUNISHMENT AT THE HANDS OF THEIR ENEMIES — TRAGIC DEATH OF ELI AND HIS SONS — ISRAEL RECOVERED

"The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." — Romans 6:23.

SOME twenty years after God's prediction of the calamities that would befall Eli and his family, the tragedy related in today's lesson occurred. In all those twenty years, apparently no reformation had taken place. The aged Eli, now ninety-eight years old, had not purged the servants or the service of the Lord. He had allowed matters to remain in the hands of his sons, notwithstanding their continual dishonesty in the things of God, and their immorality and pernicious example. Samuel may have been absent at the time of this lesson, and perhaps for years before. Wherever he was, we may be sure that he was a true servant of God, and more and more recognized as such by the people.

We are not to underestimate the moral and religious conditions of the people during those twenty years; but we may assume that the evil example of the priests, the sons of Eli, whom he had associated with him in the priestly office, had an injurious effect upon the people, a demoralizing effect. According to God's covenant with the nation, the Lord was bound to reprove them, to punish them. A fresh invasion of the Philistines took place. The Israelites went out to meet the enemy in battle, and were defeated. In their chagrin and in their groping after some help, they looked to God, just as all the nations of Europe looked to God for help during the world war, but prayed in vain.

The usual customs under such conditions today are the same as then; namely, an attempt to bring God into the war, an attempt to invoke the assistance of religious symbols, etc. Indeed, the Israelites had more ground for so doing than have the nations of today; for God had declared that he himself was the Keeper of Israel, and that they were his special nation. (Exodus 19:3-8) He had also promised to protect them as long as they remained loyal to him. On the other hand the kingdoms of this world have no such divine promise, have no ground for such expectations of divine aid. They are falsely styling themselves Christian kingdoms, Christendom; whereas they have neither part nor lot with the Lord. He recognizes no other nations than natural Israel of the past and spiritual Israel of the present. 1 Peter 2:9; Amos 3:2.

ISRAEL'S GREAT MISTAKE

Doubtless the Israelites had heard how the Ark went before them in the wilderness journey, how it was in the midst of the Jordan when the people crossed over dry-shod, and how it was in the procession that marched around Jericho when the walls fell. And so they determined to bring up the Ark of the Lord and put it in the battle with the people of Israel. Thus they thought to insure victory for themselves. Apparently they reasoned that God would not permit the Ark of the Covenant to be injured or to be captured, and that hence victory would be bound to come to Israel.

With our mental eye we see the pageant: Here come the Levites, bearing the holy Ark of God; then the two sons of Eli, arrayed as the priests of the Most High, the representatives of God's holiness; and the people followed, enthused with the thought of victory through the Ark of God, and shouting their usual battle-hymn—"Rise up, O Lord, and let thine enemies be scattered, and let them that hate thee flee before thee".—Numbers 10:35.

The people forgot that they had been living irreligiously, in violation of their covenant with God; and that their covenant called for punishment upon them at the hands of their enemies. They forgot that the two representative priests by no means represented divine righteousness, that the two were thieves and robbers garbed as the priests of God, that they were immoral, impure, posing as the representatives of the divine holiness. They forgot that God's blessing was not to be expected under such conditions.

A PRESENT-DAY PARALLEL

Alas! Although we are many centuries removed from that time, we see much of this same condition today—much sham, much pretense, much misrepresentation of God on the part of those who profess to be his people. Today, as in the days of Eli's sons, the people give a shout as they couple the cause of God with their national projects. Again they forget that the two are entirely separate, that God's cause is under divine direction, and that his cause will prosper best by the permission of a great defeat to all these systems of men, preparing incidentally for the establishment of Messiah's kingdom, after the Armageddon of the Bible shall have humbled the world and made men ready to acclaim the new King Immanuel and his kingdom, "the desire of all nations".

Calling upon the name of the Lord and having the Ark of God in the battle did not help the Israelites. There was a great slaughter and a scattering of their forces before their enemies. The two sons of Eli were slain. The Ark of God was captured. A swift runner from the army brought the sad intelligence to Shiloh, where Eli as judge sat upon his high seat in the gate, anxiously wondering, fearfully remembering the twenty-year-old prediction of disaster. The runner reported to Eli that the battle had gone against the Israelites, that his two sons were slain, and that the Ark of the Lord had been captured by the Philistines.

ISRAEL DIFFERENT FROM OTHER NATIONS

Eli heard all with equanimity until the last sentence. When he learned that his precious treasure, for which he was the guardian by divine appointment, had been taken by the Philistines, the poor old man fell in a faint, his chair toppled, his neck was broken. Although faithful at heart until death at ninety-eight, he nevertheless is not without reproof in that he neglected his family and neglected to see that the work intrusted to him was not interfered with by those of his own household. His loyalty to God was not sufficiently great to hinder him from shirking his responsibility. In his character was too much of the spirit of "peace at any price", not enough of that courage which is prepared to die for righteousness' sake.

The lesson having been taught to God's covenant people, the Israelites, the Lord next sent chastisements upon the Philistines, so that they were glad to return the Ark to the people of God. Some are inclined to make light of the declaration that the Philistines were plagued with mice and with hemorrhoids as long as they had the Ark of the Covenant with them, and that these plagues were removed when the Ark had been restored to the Israelites. We have no reason, however, to doubt that the Philistines had cause for the realization that these were special plagues; and the Scriptures seem to uphold the thought that they were of God.

This does not authorize us in supposing that every kind of plague today is of the Lord, is a special punishment of God. When considering this matter, we must remember that the nation of Israel, and everything pertaining to it, was in special covenant relationship with God and under divine supervision. Whoever touched Israel or any of the things pertaining to the typical system was to that extent adverse to the Lord, to his cause, to his interests; and this could be done only with the Lord's permission. Therefore when the Lord wished to bring back the Ark or to deliver his people from such circumstances, it was his to bring to pass conditions necessary to that end.

There is no such condition of things prevailing today. The nation of Israel is temporarily cut off from the divine protection which once was with them, and this separation is to last until the full number from the Gentiles shall have been brought into spiritual Israel. Then all Israel will be recovered from their blindness and from their alienation from God, as it is written: "This is my covenant with them when I shall take away their sins".—Romans 11:26-32.

VICTORY UNDER SAMUEL

— MAY 16 — 1 SAMUEL 7: 2-17 —

SAMUEL PROPHET AND JUDGE — HIS INFLUENCE FOR GOOD — ISRAEL BECOMES PENITENT — A CONVENTION AT MOUNT MIZPEH — THE WATCH TOWER — FASTING AND PRAYER — GOD'S FAVOR RETURNED — PHILISTINES REBUKED — ISRAEL BLESSED FOR FAITH.

"Direct your hearts unto Jehovah, and serve him only." — 1 Samuel 7: 8.

SAMUEL the Prophet might serve Eli the Priest, but could not become his successor, because not of the priestly family. It is probable therefore that, as he reached maturity, he found other service; but there is a blank in the record of twenty years at least. The intimation, however, is that he was faithful to God and to the interests of his people, and that the people trusted him as a servant of God. We may be sure, therefore, that he was not idle, but engaged in some good work. Quite possibly he engaged himself in instructing the people respecting their wrong conditions, the permission of idolatry among them, their neglect of God, etc.

Our lesson introduces him to us as the leader of the hour, when the people had become thoroughly aroused to a sense of their unholiness, their need of God, and their need of mutual help if they would come back into relationship with God. Having brought the people to this proper condition of mind, the Prophet Samuel appointed a general meeting at a small mountain called Mizpeh; that is, Watch Tower. They came in considerable numbers and with hearts bowed down with grief in recognition that they were sinners, and that therefore they had been foreigners—out of divine favor. They came seeking God, and he was found of them—2 Chronicles 15: 2.

A GREAT REFORMATION EFFECTED

The Prophet Samuel put the matter before the people in plain, distinct terms, saying, "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines". Samuel was warranted in telling the people that they would be delivered from the power of the Philistines; for this was God's standing agreement with them by the covenant he entered into with them; namely, that if they would obey his laws and be loyal to him, he would be their God and they should be his people, and he would guide their interests to their highest welfare, both as a nation and as individuals; but if they would not obey his statutes and be loyal to him, then he would deliver them into the hands of their enemies and punish them seven times. God was keeping his part of the covenant; it was Israel that had failed, and Samuel was properly bringing the matter to their attention and urging repentance.

Samuel prayed for the people of Israel; "And they drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord". The confession of sin was not only creditable to the people as a manifestation of their honesty and sincerity, but it was appropriate that they should do this when asking the God whom they had offended to receive them again into covenant relationship with himself. The poet has said that confession is good for the soul, and surely all have proven it so. It served to commit them. The humility which was necessary to the making of such confession would be profitable in respect to their character-building.

The water poured out may be viewed from various angles. One suggestion is that it represented the truth which they could not gainsay, could not take back, even as water spilled upon the ground cannot be recovered. Another suggestion is that as the water was drawn from the depths of the earth, so their confession came from the depths of their hearts. Another is that it represented their vows of faithfulness to the Lord, which would be as irrevocable as water poured out.

A LESSON FOR SPIRITUAL ISRAEL

"And Samuel judged the children of Israel in Mizpeh." That is to say, as a judge, a counselor, he gave advice, gave decision in respect to their affairs, disputes, proper course of conduct, right and wrong on any subject, etc. Thus the nation of Israel was making a new start; and as a people they were more drawn together than at any time in their

history from the days of Joshua onward. But, as though it were a trial of their faith, at this very time, while they were resolving on the course of righteousness, their enemies, the Philistines, having heard of the gathering, sought to nip the rebellion in the bud, and came against them with an army of considerable size.

The Israelites had not come together for battle, but for prayer; nevertheless, they were probably more or less armed. But they felt themselves quite unprepared to meet the Philistine hosts. And they said unto Samuel: "Cease not to cry unto Jehovah our God for us, that he save us out of the hand of the Philistines". They were learning to look for help in the right direction. This cry coming to the Lord after they had abandoned their idols and had vowed to be loyal to Jehovah, put them in a very different attitude toward him from that of twenty years previous, when they called for the Ark of God to lead them in battling against the Philistines without any reformation of character, without repentance for sins.

Is there not a lesson here for all of God's people? Is it not as true today as it ever was that it is vain for the Lord's people to call upon the Lord for assistance and blessing while they are living in sin, in violation of their covenant and its obligations? The first lesson of all, then, for those who realize their being in sin is repentance, and definite vows to the Lord respecting faithfulness in petition to him for his mercy unto them. Those who thus come to the Lord now, as Christians, under the headship of our Lord Jesus Christ, are sure to have divine mercy and "grace to help in every time of need".

Our Philistines that come upon us and enslave us are our passions and weaknesses, and the oppositions of the world and the adversary. These are our foes, and against these only divine power can enable us to fight a good fight and come off victorious.

In response to the cry of the people, Samuel the Prophet offered to the Lord a sacrifice—a lamb of the first year. He knew it not; but it was a type of "the Lamb of God, which taketh away the sin of the world". Beside this typical sacrifice, Samuel cried to the Lord on behalf of his people, and the Lord heard him. So with all that stand beside the great antitypical Sacrifice, and in the name and merit of that Sacrifice, as people of God in covenant relationship with him—having put away sins and weaknesses to the best of our ability, we may be sure of divine help, deliverance.

SIGNAL MANIFESTATION OF DIVINE FAVOR

While yet the offering was upon the altar, the noise of the approaching hosts of the Philistines was heard. How would God assist his people? How could they hope for deliverance against the Philistine hosts? Would they in fear scatter or would God's power to help be manifest? The deliverance came in the shape of a great, violent, sudden storm. Going hastily, it swept down the hill Mizpeh, in the faces of the approaching hosts. They turned their backs against the violent storm; and the Israelites, perceiving the opportunity, rushed onward with the storm, pursuing the Philistines and driving them before them, and thus gaining a great victory. The place of the victory was the very spot where, twenty years before, the Ark of the Lord had been captured by the Philistines. Samuel there set a stone as a pillar and monument, and called it Ebenezer, saying, "Hitherto hath the Lord helped us".—Verse 12.

So with Christians in their victories under the Lord's assistance; when by the Lord's grace they gain victories they should set up memorials or monuments in their minds, in their hearts, and not pass these blessings by or forget that the victories were gained by help from on high. Every Christian, therefore, should have his Ebenezers, his monuments of victory, as it were, of divine assistance over his foes, the world, the flesh, and the adversary, and he should rejoice in these.

ISREAL'S FIRST KING

— MAY 23 — 1 SAMUEL 9:15 -- 10:24 —

THE PEOPLE'S DESIRE FOR A KING - AMBITION FOR OFFICE AND PROMINENCE AMONG MEN - SAUL ANOINTED TO BE KING - HIS NATURAL ENDOWMENT AND APPARENT MODESTY - WILLING CO-OPERATORS - OUR LOYALTY TO GOD AND NOT TO MEN

"Only fear Jehovah, and serve him in truth with all your heart."—1 Samuel 12:24.

ALTHOUGH the people of Israel were self-willed in the matter of desiring a king like the nations about them, it is to their credit that they desired the Lord, through his prophet Samuel, to make the selection of the one who should fill the office. Undoubtedly, however, men of the various tribes were ambitious for the office. To suppose otherwise would be to disregard our knowledge of and experience with human nature. If the petty offices of ward and town politics are eagerly sought and almost fought for at the primaries and polls today, what wire-pulling might we not expect if it were determined that a king should be chosen? We fear that a contrast between the people of Christendom and the Israelites on this subject would result unfavorably to the former. In all the countries constituting "Christendom" how few there are who, when choosing their officers, give any consideration whatever to the Lord's choice for the position! Even when we think of the choice of ministers in the denominations of the church nominal, we find the contrast rather unfavorable; for the choice of a bishop or minister is indeed, apparently, very rarely referred to the Lord exclusively, with the desire to have his will and his choice, and none other, selected.

SAUL DESIGNATED FOR OFFICE

Guided by the Lord, Saul, a young man from an influential family, of the tribe of Benjamin, was anointed to be king. He was brought to the prophet for the anointing by a peculiar train of circumstances. His father owned a valuable herd of asses which strayed away, and Saul, after seeking them in vain, appealed to the Prophet for assistance in locating them, and thus he showed his confidence in God, and in Samuel as his prophet. Nothing is recorded respecting the young man's interest in religious matters up to this time; but he is mentioned favorably as a "goodly" young man. After his anointing he kept the matter secret with becoming modesty, waiting for the Lord's plan to develop fully and to bring him ultimately into prominence before the nation. It is quite probable that this secretiveness was at the instigation of Samuel.

In due time Samuel sent word to the Elders of Israel to meet him at Mizpeh (Watch Tower), and upon their arrival the matters of this lesson followed. Samuel rehearsed to them the Lord's favor as it had been with them during the previous centuries, beginning with their miraculous deliverance from Egypt. He impressed upon them the fact that all the Lord's care over them had been for their good; that no king could have done them better service than their great King; and that no government could have been more to their happiness than that which they had enjoyed and which they were now rejecting in their request for a king, which petition the Lord had determined to grant. In harmony with this they had assembled—not all the people, but representatives from all the tribes and from the various families of each tribe. Ignoring the anointing of Saul already accomplished, Samuel proceeded to cast lots, that the people might thus know that the choice to be made was the Lord's choice and not Samuel's.

When the lot fell upon Saul, the elders of the various tribes began to look for him. Where is he? Finally they found him bashfully sitting among the stuff—the luggage that belonged to the parties that had come to the gathering. As he was brought forth, the young man in the prime of life—probably seven feet tall, of athletic build—he exactly filled the ideal of the people. They were pleased with God's choice, and God had already qualified Saul that he might be a successful king if he would prove loyal, faithful and obedient to him.

THE SUPERIOR ONE

As the men of Israel gave a shout when they recognized Saul's stateliness, so the world of mankind will shout for joy when they shall realize the presence of the Christ of God, the great King, their deliverer from Satan, from misrule, from every enemy—the Lord who "must reign till he hath put all enemies under his feet—the last enemy that shall be destroyed is death". Not only shall it be true that the Lord's Anointed One shall be head and shoulders above all others, the "Tower of the flock", "the chiefest among ten thousand, the one altogether lovely", but it should also be true to a considerable extent that all those who are intimately associated with the members of the body of Christ in the present life—before he is proclaimed King of the whole world—should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus, should see their largeness of heart, their moral heights—should discern in them the spirit of a sound mind.

SAUL'S BODYGUARD

The record is that a band of Israelites, a bodyguard, at once attached themselves to Saul—men "whose hearts God had touched". They were touched with the realization that the Lord had made this choice, and with the desire to be in accord with the Lord and to support the divine will as it concerned the chosen one, and to coöperate therewith. This is a proper lesson to all of the Lord's people now. It is because we see Jesus to be the Father's choice that we unite ourselves to him; because we see the Father's character manifested in him that we leave all to follow him. Similarly, if we lend our aid, our support to any human being in connection with the divine plan and service, it should be simply upon this ground—not merely a personal magnetism or favoritism, but because our hearts are touched by the Lord with a realization that the leader is of his appointment. Thus our loyalty will always be to God and not to men. Nevertheless, we shall find ourselves collaborating in a manner most useful and most helpful in the Lord's service; coworkers with God and coworkers with all who are his servants under his appointments. So, doubtless, it will be in the future when the great King complete has taken the reins of government; the best of mankind will flock to him, anxious to know and to do his will and to be in full accord with him as the representative of the heavenly Father and his kingdom.

JONATHAN AND HIS ARMORBEARER

— MAY 30 — 1 SAMUEL 14:1-46 —

THE ISRAELITES DOMINATED BY PHILISTINES - A GREAT TEST OF FAITH - SAUL'S FAILURE TO AWAIT DIRECTIONS - THE DYNASTY REMOVED FROM SAUL'S FAMILY - SAUL'S APOLOGY - JONATHAN A FAVORED SON - JONATHAN'S VICTORY OVER PHILISTINES

"Be strong and of good courage."—Joshua 1:6

THE army which gathered to Saul and which accomplished the victory recorded in 1 Samuel 11 was disbanded; and subsequently the king had a standing army of three thousand men. One thousand of these were under command of his son Jonathan. The remainder constituted a royal guard and were immediately under Saul's

own directions. Apparently the land of Israel was completely dominated by the Philistines, who here and there had garrisons. These were content to take a certain amount of tax from the people, much as the British govern India.

The Israelites were poorly armed; for the Philistines would not permit them to have weapons of war lest they

should rebel. Similarly, the British prevent war munitions from going to India for the same reason. When therefore Jonathan made an attack upon the garrison of the Philistines and wiped it out, it raised no small commotion, much as such a circumstance would do if the people of India were to rise against the British garrisons there. It meant war. The Hebrews trembled at what might be the result.

THE FEW BECOME FEWER

The Philistines increased their army of occupation; and the Israelites—unarmed, except with agricultural implements, etc.—were terrorized by the warlike Philistines. Saul's army of three thousand dwindled to six hundred; yet the word which reached him from the Prophet Samuel was, to wait seven days for his arrival, apparently with the intention that the people should thoroughly feel their impotence, and cry unto the Lord for succor. King Saul did as directed to the extent of waiting seven days; and with the expiration of the time, seeing how his army was dwindling and that Samuel had not returned, he on the seventh day undertook to be his own priest. He offered up sacrifices to God without authority.

Just as he had finished the sacrifices, the Prophet Samuel appeared, reproved him sharply, and told him that because of his failure to obey the Lord in full, his family should not be continued as the Lord's representatives in the kingdom of Israel. The king apologized, explained the circumstances—thought it necessary to do something, and what he did was the only thing he could think of. Very few kings or generals of our day would be prepared to do any nearer the will of the Lord than did King Saul. Very few would have waited seven days at all, or would have paid any attention to the Prophet. Very few would have apologized to the Prophet afterwards, and explained why they attempted to offer sacrifice to God.

We do well to note why King Saul's sacrifice of burnt offerings to the Lord was condemned as a sin. This was because God had made a specific law to the effect that only the priests might offer national sacrifices. Then comes the question, Why should God limit the offering of sacrifices to the priestly tribe? The answer is that that tribe typically represented the church—fully consecrated to God and accepted by him. These the Apostle styled the antitypes, not only of Israel's kings, but also of Israel's priests. St. Peter says of the church in general, and not of the clergy in particular, "Ye are a royal priesthood".

LIFE'S LESSONS IN RETROSPECT

How many of the human family have felt, when they reached their death-beds, that if they had life to live over again their lessons of experience would be precious and enable them to do much better! The man or the woman who has not had some experiences along this line of failures and endeavored to surmount them and to do better, has lived his life very much in vain. Let us therefore encourage one another to strive for high ideals, and not to be discouraged by our unintentional failures.

Beset by our own weaknesses with which we were born, surrounded by others who similarly have weaknesses of mind, body, and morals, and assaulted, as the Scriptures assure us we are, by Satan and the fallen angels, who seek to ensnare us and divert us from God and from righteousness, is it any wonder that we fail to come up to our own highest ideals, and therefore fail still more seriously to come up to the perfect standards of God's Word?

The very simplest statement of God's law is the golden rule. Yet how many who understand that golden rule and its spirit perfectly could claim that they live up to its requirements every hour, every day? "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind; and thou shalt love thy neighbor as thyself." All that any of us can do is to be honest with ourselves, to confess our delinquencies, to strive daily to overcome these and to attain more and more to the divine standards in thought, in word, in deed.

King Saul in our lesson had no such experiences; the Savior had not yet died; he had not yet appeared in the presence of God, to offer an atonement or to open up a new way to life. Saul, therefore, had only the arrangement which was common to all Jews—the typical Day of Atonement, once every year, to atone for the sins of the whole people for one year, including the typical priesthood, through whom the message of God was communicated to them. And being himself partly a type, King Saul was necessarily dealt with along the lines of strict justice, and the kingdom was declared to be forfeited by his family because of his offering to the Lord a sacrifice not authorized.

SAUL AND JONATHAN

Jonathan, the eldest son of King Saul, was the natural heir to his throne, and doubtless would have succeeded his father had Saul not incurred the divine displeasure and so forfeited that privilege for his posterity and cut short his own career. (1 Samuel 13:13) Jonathan was a devoted son to his father and a devoted and energetic servant of God and of his people. The deep attachment of father and son is manifest from several facts: Jonathan could undertake his dangerous expedition against the Philistines only by keeping his project a secret from his father. (1 Samuel 14:1) The effect of Saul's strange vow was emphasized by his affection for his son. (1 Samuel 14:39-44) That dearest object he declared he would sacrifice, if need be, in fulfillment of his vow. But the people rescued him, declared the Lord to be on the side of Jonathan. There was very marked and intimate confidence between the father and the son. (1 Samuel 20:2) "Behold, my father will do nothing, either great or small, but that he will show it me." And Jonathan had great influence with his father (1 Samuel 19:6), and was very active in coöperation with him in the defense of the Lord's people against their foes and oppressors.

Jonathan loved the Lord and his people, and had strong faith in the power of God on their behalf. Like David before Goliath, with faith in God he and his armorbearer approached the garrison of the Philistines, saying, "It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few."—1 Samuel 14:6.

Our lesson proceeds to tell the story of how Jonathan and his armorbearer, blessed of the Lord, were victorious over the enemies; and how the Philistines, divided into three parties, mistook each other for Hebrews and slaughtered one another.



CROWDS TO HEAR MESSAGE AT NEW YORK HIPPODROME

NEW YORK HIPPODROME MEETING

SUNDAY, March 21, witnessed one of the most successful meetings ever held by International Bible Students, viewed from the standpoint of attendance, attention, and overflow. Indeed, some who are well experienced in judging proclaim it the largest crowd ever assembled for any of our meetings, when the number who sought to gain admittance is taken into consideration. We trust that much good was done and that many hearts were comforted by the good message of God's Word to the effect that the long night of sin and death is about over and that the glorious light of the Millennial morning is about to usher in the Sun of Righteousness with healing in his beams, that all flesh will not be destroyed, even in the fiercest phase of the time of trouble, but that some flesh will be saved and that, hence, "Millions Now Living Will Never Die".

The friends of present truth in Greater New York and also those residing within a radius of some two hundred miles had given much prayer, thought and effort in preparation for the meeting. About three hundred and twenty thousand extra copies of THE GOLDEN AGE, containing a two-page advertisement of the Hippodrome meeting, had been carefully distributed in the English-speaking sections of the city. Large posters were extensively employed on the billboards, as well as smaller ones in the underground and elevated railway stations. Full- or half-page announcements were run in all of the larger metropolitan papers. In short, the meeting was thoroughly advertised, no stone being left unturned which might contribute toward letting the people know that a meeting was expected to be held in New York's capacious and world-famous playhouse.

MANY STRIVE TO ENTER IN

At two o'clock the doors were opened and by half past two all the house was filled, except the topmost gallery. From two to three volunteer musicians of recognized talent rendered very appropriate selections, some with string and bow instruments, some with pipe organ. Before three every seat was filled and near eight hundred people were standing. About fifty-five hundred were inside and the police closed the doors in the face of thousands who wished to gain admittance. Competent and disinterested judges placed the number of those turned away as high as seven thousand. As late as twenty minutes to four, people were still coming in the hope that some would leave and that they could take their places—but almost no one left.

The Lord had put it into the hearts of some of his dear children to supply and to arrange a small Eden of flowers on the great stage, all of which lent an eminently appropriate atmosphere to the place as well as to the message itself.

After a song and a brief prayer for divine guidance on the meeting Brother Rutherford stepped out onto the stage and began his address. For nearly two hours the vast audience listened with closest attention and gave frequent indications of approval of what was being said. Some of the remarks made were:

"This meeting is held under the auspices of the International Bible Students Association, of which I have the privilege to be President. In the name of the Association, therefore, I bid you all a welcome. This meeting is but one of thousands that are being held throughout the world, having a similar purpose. The I. B. S. A. is not a sect within the usual meaning of that word. It is made up of Christian people who come from all denominations and outside of all. As an association it does not seek membership, believing that those who catch the spirit of the hour and are controlled by the principles that should govern all Christian people will be glad to join with us in spreading the glorious glad tidings that are now due to the world.

"The Association is organized for the purpose of doing one thing. It believes it has a message from the Lord and that its mission is to announce to the people the incoming of Messiah's kingdom, that we have reached a period in the world's history when the people shall have a blessing far beyond their dreams.

"To many of you it may sound presumptuous for me to

announce with boldness, as we have done in this case, that millions of people now living on this earth will never die; but when you have heard the evidence and carefully considered it, I do not believe you will call me presumptuous.

HOPE LONG DEFERRED

"For nineteen centuries Christians have been looking forward to a time in which life everlasting would be offered to mankind. The question with us then is: Have we reached that period in the world's history? If so, then without regard to creed or denomination we should be heralding it with gladness of heart. More than four thousand years ago God made promise to Abraham, saying, "In thy seed shall all the families of the earth be blest". Based upon that promise, which was subsequently repeated to others of prophetic times, the Jews have looked forward to the fulfillment of that promise, to the time of blessing of the people. The conclusion therefore that we have reached the time is based upon the combined testimony of the twenty-four inspired prophets of Jehovah, upon the testimony of Jesus of Nazareth, the greatest of all teachers, and upon the testimony of those disciples whom he inspired.

"Today, while the Jews do not accept Jesus as the Messiah (and we are not here to ask them to do that now), yet the orthodox and devout Jews of the world have their faces turned toward Jerusalem, looking for the time, and that shortly, when they shall find there a home for their people and the blessings for which they have been looking, lo, these many centuries.

"So, then, dear friends, our message is not in the interests of any order or any denomination or society, Jewish or Gentile, but is of the most vital interest to every man and every woman. . . .

"Every student recognizes the fact that Jehovah made a covenant with the nation of Israel and after he had taken the dominion from this nation he provided that the Gentile kingdoms of this earth should have sway for a specific period of time. That period of time, clearly set forth in Biblical chronology, began 606 years before Christ. It was 2520 years in duration. Of necessity, therefore, it must end in 1914: What do the Scriptures say would happen when that time should come? The prophet, the greatest that ever wrote or spoke, said that when that time should come the nations would be angry and God's wrath would come. It is a remarkable fact that the testimony of all the prophets of old is in harmony with this prophecy of Jesus and with other prophecies of his apostles on this subject. . . .

OUTSTANDING DATES — 1914 AND 1925

"Now I am going to give you another date. The year 1914 stands out today emblazoned on the escutcheon of history as a date that can no longer be questioned by any one. And just so sure as we are here this afternoon you will see that another date will stand out just as prominently. And what date is that? I am not a prophet, but I reach this conclusion from a careful examination of the prophecies, and my only purpose in calling it to your attention today is that in this hour of stress, in this hour of suffering, in this hour of turmoil on the earth the people might turn their minds with hope to a day in the near future in which all the ills of humankind shall begin to be treated with divine remedy — and that date if you please is nineteen hundred twenty-five."

Although the meeting was easily the largest single news item in the city for that day there was no report of it in any of the New York papers. This, of course, is no occasion for surprise under the circumstances. The world has certain policies of its own to follow, and if its policies are indeterminate, its policy is to keep silence. Just now the ecclesiastico-political policies of the country are in a state of flux. No political party knows just what it is going to stand for in the oncoming elections. Anything they might do or say, therefore, concerning an unpopular class of people might turn out to work for their detriment in the end. Not knowing what is grist and what not, they decided to shut down the mill.

International Bible Students Association Class

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER			BROTHER V. C. RICE			
Quincy, Ill.	May 2	Burlington, Ia.	May 9	Kennebunk, Me.	Apr. 30	
Warren, Mo.	" 3	Muscatine, Ia.	" 10	Springvale, Me.	May 1	
Linneus, Mo.	" 4	Davenport, Ia.	" 11	Portland, Me.	" 2	
Moulton, Ia.	" 5	Clinton, Ia.	" 12	Auburn, Me.	" 3	
Medill, Mo.	" 6	Dubuque, Ia.	" 13	Canton, Me.	" 4	
Rutledge, Mo.	" 7	Waterloo, Ia.	" 14	Wilton, Me.	" 5	
BROTHER R. H. BARBER			BROTHER W. J. THORN			
Appleton, Minn.	May 1	Cherokee, Ia.	May 9	Worcester, Mass.	May 2	
Willmar, Minn.	" 2	Inwood, Ia.	" 10	Milford, Mass.	" 3	
Jasper, Minn.	" 4	Alton, Ia.	" 11	Franklin, Mass.	" 4	
Worthington, Minn.	" 5	Sioux City, Ia.	" 12	Attleboro, Mass.	" 5	
Superior, Ia.	" 6	Little Sioux, Ia.	" 13	Woonsocket, R. I.	" 6	
Estherville, Ia.	" 7	Kirkman, Ia.	" 14	Pawtucket, R. I.	" 7	
BROTHER T. E. BARKER			BROTHER T. H. THORNTON			
New London, Conn.	May 2	Brooklyn, N. Y.	May 9	Apple Creek, Ohio	May 1	
New Haven, Conn.	" 3	Easton, Pa.	" 10	Canton, Ohio	" 2	
Bridgeport, Conn.	" 4	Pen Argyl, Pa.	" 11	N. Canton, Ohio	" 3	
Waterbury, Conn.	" 5	East Stroudsburg, Pa.	" 12	Akron, Ohio	" 4	
South Norwalk, Conn.	" 6	Allentown, Pa.	" 13	Wadsworth, Ohio	" 5	
Port Chester, N. Y.	" 7	Northampton, Pa.	" 14	Wooster, Ohio	" 6	
BROTHER J. A. BOHNET			BROTHER D. TOOLE			
Sulphur, Okla.	May 2	Konawa, Okla.	May 10	Portland, Ore.	May 2	
Wynnewood, Okla.	" 3	Ada, Okla.	" 11	Vancouver, Wash.	" 3	
Elmore, Okla.	" 4	McLoud, Okla.	" 12	Salem, Ore.	" 4	
Tribby, Okla.	" 5	Harrali, Okla.	" 14	Dallas, Ore.	" 5	
Tecumseh, Okla.	" 7	Oklahoma City, Okla.	" 16	Eugene, Ore.	" 6	
Shawnee, Okla.	" 9	Edmond, Okla.	" 17	BROTHER S. H. TOUTIAN		
BROTHER D. H. BOYD			BROTHER J. A. BAUERLEIN			
Lima, Ohio	May 5	Sparksville, Ind.	May 12	Dover, N. J.	Apr. 18	
Piqua, Ohio	" 6	Mitchell, Ind.	" 13	BROTHER I. T. COHEN		
Dayton, Ohio	" 7	Bedford, Ind.	" 14	Paterson, N. J.	Apr. 18	
Madison, Ind.	" 9	New Albany, Ind.	" 16	BROTHER E. J. COWARD		
Columbus, Ind.	" 11	Louisville, Ky.	" 17	Brooklyn, N. Y.	Apr. 18	
BROTHER E. F. CRIST			BROTHER E. L. DOCKEY			
Denver, Colo.	May 2	Haxtum, Colo.	May 9	Gloversville, N. Y.	Apr. 18	
Boulder, Colo.	" 3	Pueblo, Colo.	" 12	BROTHER A. DONALD		
Berthoud, Colo.	" 4	Basalt, Colo.	" 13	Millville, N. J.	Apr. 18	
Cheyenne, Wyo.	" 5	SHI, Colo.	" 15	BROTHER G. H. FISHER		
Sterling, Colo.	" 6	Grand Junction, Colo.	" 17	Fall River, Mass.	Apr. 18	
Holyoke, Colo.	" 7	Durango, Colo.	" 20	BROTHER A. R. GOUX		
BROTHER A. J. ESHLEMAN			BROTHER H. E. HAZLETT			
Perry, N. Y.	May 2	Buffalo, N. Y.	May 9	Washington, D. C.	Apr. 18	
Batavia, N. Y.	" 3	Olean, N. Y.	" 10	BROTHER W. F. HUDGINGS		
Tonawanda, N. Y.	" 4	Bolivar, N. Y.	" 11	Harrisburg, Pa.	Apr. 18	
Lockport, N. Y.	" 5	Allentown, N. Y.	" 12	BROTHER J. H. HOEVELER		
Niagara Falls, N. Y.	" 6	Salamanca, N. Y.	" 13	Wilmington, Del.	Apr. 18	
Niagara Falls, Ont.	" 7	Onondaga, N. Y.	" 14	BROTHER R. J. MARTIN		
BROTHER A. M. GRAHAM			BROTHER C. E. MYERS			
Suffolk, Va.	May 1	Charlottesville, Va.	May 11	Boyetown, Pa.	Apr. 18	
Norfolk, Va.	" 2	Lynchburg, Va.	" 12	BROTHER H. H. RIEMER		
Newport News, Va.	" 4	Danville, Va.	" 13	New Britain, Conn.	Apr. 18	
Richmond, Va.	" 5	Leaksville, N. C.	" 14	BROTHER F. H. ROBISON		
Washington, D. C.	" 6	Greensboro, N. C.	" 15	Deep River, Conn.	Apr. 18	
Baltimore, Md.	" 7-9	Winston Salem, N. C.	" 16	BROTHER H. A. SEKLEMIAN		
BROTHER M. L. HERR			BROTHER W. E. VAN AMBURGH			
Stockton, Cal.	May 2	San Jose, Cal.	May 10	Bayonne, N. J.	Apr. 18	
Oakland, Cal.	" 3	Petaluma, Cal.	" 11	BROTHER S. MORTON		
Berkeley, Cal.	" 4	Santa Rosa, Cal.	" 12	San Antonio, Tex.	May 2	
Richmond, Cal.	" 5	Eureka, Cal.	" 14	Kingsville, Tex.	" 3	
San Rafael, Cal.	" 7	Sacramento, Cal.	" 16	Harlingen, Tex.	" 4	
San Francisco, Cal.	" 9	Chico, Cal.	" 17	McAllen, Tex.	" 5	
BROTHER G. S. KENDALL			BROTHER S. MORTON			
Hutchinson, Kan.	May 2	St. Joseph, Mo.	May 9	San Antonio, Tex.	May 2	
Wichita, Kan.	" 3	Des Moines, Ia.	" 10	Kingsville, Tex.	" 3	
Newton, Kan.	" 4	Rock Island, Ill.	" 11	Harlingen, Tex.	" 4	
Emporia, Kan.	" 5	Kewanee, Ill.	" 12	McAllen, Tex.	" 5	
Ottawa, Kan.	" 6	Peoria, Ill.	" 13	Mathis, Tex.	" 7	
Kansas City, Mo.	" 7	Joliet, Ill.	" 14	Corpus Christi, Tex.	" 9	
BROTHER O. MAGNUSON			BROTHER S. MORTON			
Parsons, Kan.	May 2, 3	Claremore, Okla.	May 15, 16	San Antonio, Tex.	May 2	
Chetopa, Kan.	" 4, 5	Tulsa, Okla.	" 17, 18	Kingsville, Tex.	" 3	
Caney, Kan.	" 6, 7	Sapulpa, Okla.	" 19, 20	Harlingen, Tex.	" 4	
Coffeyville, Kan.	" 8, 9	Chandler, Okla.	" 21	McAllen, Tex.	" 5	
Independence, Kan.	" 10, 11	Oklahoma City, Okla.	" 23	Mathis, Tex.	" 7	
Nowata, Okla.	" 12, 13	Edmond, Okla.	" 24	Corpus Christi, Tex.	" 9	
BROTHER S. MORTON			BROTHER S. MORTON			
San Antonio, Tex.	May 2	Comfort, Tex.	May 10	San Antonio, Tex.	May 2	
Kingsville, Tex.	" 3	Kerrville, Tex.	" 12	Kingsville, Tex.	" 3	
Harlingen, Tex.	" 4	Tarpley, Tex.	" 13	Harlingen, Tex.	" 4	
McAllen, Tex.	" 5	San Marcos, Tex.	" 15	McAllen, Tex.	" 5	
Mathis, Tex.	" 7	Austin, Tex.	" 16	Mathis, Tex.	" 7	
Corpus Christi, Tex.	" 9	Rockdale, Tex.	" 17	Corpus Christi, Tex.	" 9	
BROTHER W. H. PICKERING			BROTHER S. MORTON			
Altoona, Pa.	May 2	Mt. Lake Park, Md.	May 8	San Antonio, Tex.	May 2	
Coles Summit, Pa.	" 3	Oakland, Md.	" 9	Kingsville, Tex.	" 3	
Cumberland, Md.	" 4	Morgantown, W. Va.	" 10	Harlingen, Tex.	" 4	
Frostburg, Md.	" 5	Brandonville, W. Va.	" 11, 12	McAllen, Tex.	" 5	
Lonaconing, Md.	" 6	Fairmont, W. Va.	" 13	Mathis, Tex.	" 7	
Westernport, Md.	" 7	Burton, W. Va.	" 14	Corpus Christi, Tex.	" 9	

IBS.A. BEREAN BIBLE STUDIES

By Means of "STUDIES IN THE SCRIPTURES"

Questions from MANUAL on VOLUME SIX

Study XVI: "Present Inheritance of New Creation"

Week of June 6 . . . Q. 1-6 Week of June 20 . . . Q. 13-18

Week of June 13 . . . Q. 7-12 Week of June 27 . . . Q. 19-22

Question Manuals on Vol. VI Studies in the Scriptures, 15c each, postpaid

I.B.S.A. BEREAN BIBLE STUDIES
By Means of "STUDIES IN THE SCRIPTURES"
Questions from MANUAL on VOLUME SIX

Study XVI: "Present Inheritance of New Creation"

Week of June 6 . . . Q. 1-6 Week of June 20 . . . Q. 13-18

Week of June 13 . . . Q. 7-12 Week of June 27 . . . Q. 19-22

Question Manuals on Vol. VI Studies in the Scriptures, 15c each, postpaid