



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

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (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 21:28-31

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.

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Ever since the shutting off of the European supply of Scripture text post cards at the beginning of the World War we have experienced no small difficulty in securing desirable cards. But now we have in preparation twelve different designs on cards 5 1/2 x 3 1/2 inches (suitable for insertion in envelopes as well as for separate mailing), provided with forty-eight texts in such a manner as to make four dozen-sets with texts all different. Naturally there are four repeat designs in every such grouping, with the exception that each of the four texts used in connection with each card design is printed in a different color, gray, black, light blue, or purple, so that every card among the forty-eight has a really different appearance, as also different text.

Effort has been made to choose the texts with a view to general utility, but some would serve well for special occasions, for condolences, etc. The designs are very tasteful and daintily printed by the rubber offset lithographic process. Delivery promised for December 5.

Price per four dozen, all different texts, 75c postpaid; per single dozen, all different designs and texts 20c postpaid.

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Packet Ma, 75c; Packet Mb, \$1.50; Packet Mc, \$2.00; Packet Nd, \$2.50.

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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. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7 1/2"), and the maroon cloth pocket edition on thin paper (size 4"x6 1/2"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

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 appendixes, 75c. Magazine edition 20c. 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.

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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.

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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.

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The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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No. 22

EUROPEAN TOUR

[CONTINUED]

FOR some weeks prior to the beginning of September the hearts and minds of the consecrated throughout Great Britain were turned toward London, where they hoped for a season of sweet fellowship together and a wide public witness to the truth. They came from Scotland, from Ireland, from Wales, and from all parts of England. Some came from Sweden and Denmark, Switzerland and France. They came to have a blessing and to be a blessing, and they were in no wise disappointed. The convention was a season of great refreshment to every one who attended. About two thousand was the largest number in attendance at any one session of the meetings for the consecrated.

The convention began Friday, September 10, and was addressed by the following named brethren: Brothers Gillatt, Smedley, Lardent, Guiver, Sewter, Tait, Scott, McCloy, Binkley, Lundborg, Lutichau, Driscoll, Macmillan, Rutherford, and Brother Hemery, who served as Chairman. On Monday evening, September 13, following an address by Brother Rutherford, the convention concluded with a love feast. Many of the friends were heard to remark that this was the best convention they had ever attended. All went home thoroughly enthused and with a greater determination to enter the work with increased zeal.

In this connection we take occasion to say that the general spiritual condition of the church throughout Great Britain seems to be better than it has been for many years. There is a quiet, confident rejoicing in the Lord. There is an increased zeal and enthusiasm to carry forth the message concerning the establishment of Messiah's kingdom. There is a keen appreciation of the fact that the old order is rapidly passing and that the new is coming in, and the brethren are joyfully taking up the slogan: "Millions Now Living Will Never Die".

Some of the dear sheep throughout Great Britain were confused in a measure by the troublesome times that arose and the fiery experiences that came to the church in the past few years; but as a general rule, most of these are finding their way back with the other brethren and rejoicing in their privileges of service. We venture the prediction that there will be a more active and zealous witness for the truth in the next few months than there has been for many months past.

LONDON PUBLIC MEETING

The Royal Albert Hall had been taken for the public meeting to be held there on Sunday evening, September 12. The brethren distributed throughout London more than four hundred thousand small folders advertising the meeting. These attracted considerable attention

and the newspapers took it up and published several comments which served as good advertisements before the regular advertising campaign in the press began. The leading newspapers of London carried large advertisements of this public meeting. Several days prior to the meeting requests came to the office from many persons for reserved seats. Some of the élite of London, such as Lady ———, etc., drove to the London Tabernacle office in their motor cars and sent in special requests for tickets. Among those who applied for seats were Princess K ———, and others of like standing. It was evident that the meeting was attracting all classes of people.

The Royal Albert Hall was built more than fifty years ago by Queen Victoria as a memorial to her beloved husband, Prince Albert. It is reputed to be the largest and best appointed public hall in Great Britain. It is built in a circle, one tier of galleries rising above another, there being seven in all. It has a capacity of thirteen thousand.

Shortly after four o'clock Sunday afternoon, people began to assemble outside the hall, although announcement had been made in the advertisements that the doors would be opened at 6:15 and the lecture would begin at 7:15 p. m. By six o'clock there were four long queues extending for several blocks, the people standing closely in order and waiting for the doors to open. It was a wonderful sight to behold these people come. Brother Driscoll and Brother Soper, operating the moving picture camera, made some pictures of the great crowd. The people came on foot, on the large motor busses, in private motor cars and in taxicabs. Many elderly people were seen in the crowd, and, from their appearance these were doubtless of the very best class of London's citizenry.

THE MESSAGE OF COMFORT

When the doors were opened there was a rush of the great multitude and the ushers were powerless to handle the crowd, which shortly filled every available space, including all the standing room in this great auditorium; and thousands still lined the streets, clamoring to get in, many more remaining on the outside than had gained admittance. The opinion was unanimously expressed that this was the greatest crowd that had ever assembled in Great Britain to hear the message of present truth.

The subject announced for this meeting was "Millions Now Living Will Never Die"; and the coming of this great multitude is an evidence of the eagerness of the people to hear a message of comfort in this troublesome time. There is no message of comfort except that con-

cerning Messiah's kingdom, and the consecrated now have the blessed privilege of publishing to the world the message of peace and salvation, and declaring unto nominal Zion that the Lord reigneth. (Isaiah 52:7) It seems quite clear from the Master's words that these glad tidings must now go to all Christendom as a witness unto the nations before the final end of the present order.

It had been announced that Brother Rutherford would use the Magnavox, in view of the great number of people who were expected to assemble in order that all might hear without difficulty. He began his address by the use of the Magnavox; but it was soon demonstrated that this instrument is not suitable for use inside a building. There was too much echo and running together of the words. It was seen that the audience was having difficulty in understanding, so the Magnavox was discarded and Brother Rutherford spoke in the usual way and every one in the hall was able to hear and remained throughout the entire discourse. At its conclusion about thirty-four hundred left their names and addresses, and for some days thereafter still more requests for information concerning the subject continued to come through the mails to the office.

While Brother Rutherford was addressing the audience in the hall, Brother Macmillan addressed an open air meeting at the rear of the great building. No opportunity was given for names and addresses to be handed in at this gathering, for the reason that they had no means of leaving them. Many tarried, however, at the doors, hoping that some might leave the hall and they would gain entrance before the meeting concluded. It had been hoped that the new book, "Millions Now Living Will Never Die," would be at hand for sale to the people at the close of this meeting; but delay in shipping rendered this impossible. However, the brethren throughout Great Britain will now make a vigorous campaign, holding public meetings throughout the provinces and selling especially the book "Millions Now Living Will Never Die" and the STUDIES IN THE SCRIPTURES.

GOOD TIDINGS OF GOOD

It was gratifying indeed to see such wonderful interest manifested. All the brethren at the convention felt that they had a part in this meeting, which indeed they did have; and all went away rejoicing greatly that the wide witness was given in the greatest city of Europe. We hope that much good was done at this meeting, and that the interest will continue to increase, and that many hearts made sad because of the great war may be gladdened and that hope may spring afresh in the hearts of many who have been discouraged and dismayed. Precious is the privilege granted to the people of God at this time to act as ambassadors for Christ, bearing the message of peace and salvation to groaning humanity.

In this connection we are pleased to announce that the little book, "Millions Now Living Will Never Die"—which for short is called the "Millions" book—is being translated and published in the following languages in addition to the English: Swedish, Dano-Norwegian, Finnish, German, Hollandish, Swiss, French,

Italian, Greek, Polish, Russian, Roumanian, Hebrew and Yiddish, and Arabic, and arrangements are being made to translate and publish it in many other languages. Our hope and desire is that this message, either in printed form or by word of mouth, may be given to all Christendom within a short time.

Following the great meeting in London, public gatherings at the following points were addressed on the same subject: Leicester, with an attendance of twenty-five hundred; Manchester, three thousand, and Bristol, thirty-five hundred. During this short campaign in Great Britain twelve public meetings were held and approximately fifty thousand people heard the message. Withal, the British campaign, though brief, was fraught with many blessings from the Lord. The friends were refreshed and lifted up. They were more closely united in love and in service, and many sad hearts made glad. The tour of the British Isles being completed, the party proceeded to the continent, in harmony with previously made arrangements.

NOTABLE INTEREST IN PARIS

Saturday noon, September 18, Brother Rutherford and Brother Driscoll boarded one of the Handley-Page transport aeroplanes and flew from London to Paris, while the remainder of the party went by train and boat. The distance from London to Paris by air is two hundred forty miles, and the trip is made usually in a little less than three hours; but on this occasion the winds were strong, the sky was clouded and rain fell part of the time. The air currents were such that detours were necessary to be made by the plane. Two of these planes left London about ten minutes apart, our brethren being in the second. The first one was required to land some distance from Paris, while the other sped safely through the air, alighted majestically and ran to its berth like a great bird. It was indeed a thrilling and enjoyable journey. To see London and the beautiful fields of England and France from an aeroplane is a sight much to be desired. It is both novel and thrilling to fly above the waters of the English Channel, over which part of the journey from London to Paris must be made.

Prior to the World War it was seemingly impossible for a public meeting to be held in Paris. Brother Russell on several occasions attempted to arrange for a meeting, but was refused permission to speak; and in 1913 he personally applied to the police for permission for Brother Rutherford to address a public meeting in Paris, which was also refused, on the theory that it might start an agitation. Conditions seem to have changed since the war. The brethren made an attempt to have a public meeting at Paris on Sunday evening, September 19. They were unable to get a hall seating more than one thousand persons and, of course, did very little advertising, as they are not permitted to distribute handbills. At the appointed hour fully one thousand persons assembled at the hall, packing every available space. They were addressed by Brother Rutherford for an hour and a half on the subject, "Millions Now Living Will Never Die". Keen interest was manifested by those present, more than three hundred of whom turned

in their names and addresses, desiring further information on the subject. This meeting was attended with such success that it was thought wise to arrange for another. Accordingly, arrangements are in progress to have a much larger meeting in Paris, to be addressed by Brother Rutherford on the same subject, November 25.

Four of the brethren who left America were joined at Paris by Brother Hemery of London and Brother Sharples of Thelwall, and Tuesday evening, September 21, they boarded the Simplon-Orient Express for Athens, Greece.

When we awoke the next morning we were on the shores of beautiful Lake Geneva, with the majestic Swiss Alps in the distance. Soon we were passing through these mountains, the scenery of which is unsurpassed for grandeur. Our route took us through the great Simplon Tunnel. This is the longest tunnel in the world, being twelve miles, five hundred thirty-seven yards from mouth to mouth. Our train entered on the Swiss side and came out in Italy, the international line being crossed about the center of the tunnel. At one point in this tunnel there are seven thousand feet of the mountain above the train. The remainder of the day was spent passing through the beautiful scenery of Italy.

PRAYER MEETING IN VENICE

Wednesday evening our party assembled in one of our compartments for a prayer meeting, the text for the occasion being: "The Lord will give strength unto his people; the Lord will bless his people with peace". We thought of and remembered in prayer our dear brethren in America and Canada and were reminded of how appropriate was this text in connection with the work begun by them only the day before in a wide witness for the truth. The testimony of each one present was helpful to the others. To conclude, we all joined in prayer, especially in behalf of our brethren in the States and in Canada. While yet in prayer, and before we had finished, the guard knocked at our door and announced that our train would proceed no further, that heavy rains had destroyed the bridges ahead and we must remain in Venice overnight and take ship the next day on the Adriatic Sea for Trieste.

We were now in the historic and unique city of Venice, the streets of which are chiefly canals, which are bordered and dotted with gondolas as the means of transportation. Our party engaged one of these gondolas with two oarsmen and made an inspection of the city by night. The moon shone brightly when we started, but soon a shower caught us, while in the midst of one of the canals. We hurried to shelter as quickly as possible, but notwithstanding, some of us were pretty thoroughly sprinkled. The rain soon ceased, however, and we proceeded on our journey. We visited the Rialto, the ancient bridge made famous in poetry and song by Shakespeare, particularly in "The Merchant of Venice". Concluding the inspection tour, we retired in our sleeping car.

Early the next morning we were aroused and with all our baggage proceeded to a gondola and were taken through the watery streets into the harbor. Here, amid great excitement and confusion caused by hundreds of

like vessels laden with people and baggage, we were jostled, hurried and pushed about until our turn came to board the S. S. *Gabionz*. The steamer was scheduled to leave at eight a. m., but it took more than two hours to load. Upwards of three thousand people were crowded on the ship. We then ascertained that the crew had gone on a strike because three companies of soldiers were taken aboard to be transported to Trieste for the purpose of suppressing a strike of metal workers at that place. The crew sent a walking delegation to the officers of the ship and served an ultimatum that they would not take the ship out of the harbor until the soldiers were removed. The parley continued until early in the afternoon. Finally the ship's officers yielded, the soldiers were removed, and the ship proceeded on its way across the Adriatic, landing in Trieste late that night. The unloading here was amid great confusion also.

CAMPING OUT IN TRIESTE

An unusual thing transpired in this connection. It is customary for ships to unload their first and second class passengers before the steerage. But for some reason (probably because the crew was dictating the terms) the steerage passengers were first unloaded, then the second class, and finally the first class.

We had received word that a new train was made up at Trieste which we could board and resume our journey at midnight. With our baggage loaded into a horse-drawn vehicle, most of us followed it on foot to the station, only to learn on arriving there that the train would not leave until next midnight. Then we set about to hunt a place to sleep. We visited the best hotels without success. We were turned away everywhere we went. After one o'clock, following vain attempts to secure accommodations in some private homes, we came to a third class hotel. The manager informed us that the house was full, but he would be glad to entertain us if we would sleep in the beer garden on benches and tables. We agreed to that in preference to sleeping in the street. On entering, we found beds for two, in a room occupied by a gentleman who had not yet retired. Our British brethren were sent to the beds, and the other members of the party stretched themselves upon tables and benches in a large indoor garden, of which they had exclusive use. All slept soundly through the remainder of the night.

The next day was spent in Trieste, a city well built, clean, beautifully located, and a port of great importance. We made some moving pictures here which we believe will prove to be of great interest. Friday at midnight we again boarded the Simplon-Orient Express and continued our journey eastward through northern Italy and across Jugo-Slavia—the new kingdom of the Serbs, Croats, and Slovenes. We reached Nish Sunday afternoon. This was a town of considerable importance during the World War. For a short time it was the capital of old Serbia. Almost all the stations along the railway in this part of the country were destroyed during the war. Some have been rebuilt and others are in course of reconstruction.

AMONG SERBIAN JEWS

At Nish we visited the Jewish quarter. Some of these people we found were able to speak the German language and through our German interpreter, Brother Goux, we were able to converse with them. We told them of our interest in Zionism, and how that we were going to Jerusalem for the purpose of getting information about Zionism and the setting up of Messiah's kingdom that we might give it out to the people. This greatly pleased them, and especially two or three old Jews, who were very much delighted. These were men of faith in God and the prophetic promises; and when it was suggested to one of them that he was a good man, he pointed up and said: "God knows whether I am good". They were very kind to us and rendered every assistance within their power to enable us to get some pictures of their settlement, their synagogue, and general conditions, all of which will be of interest when compared with the restoration of Israel in Palestine.

From this point the main part of our train proceeded to Constantinople, while our sleeping car was attached to a local, which is indeed very slow and proceeds with extreme caution over the road, much of which was destroyed during the war. Sunday and Monday (September 26 and 27) we passed over that area of Servia which was the scene of many terrific conflicts from

1914 to 1918. Within one day we passed over rivers where fourteen railway bridges were destroyed and the trains now creep over on temporary structures. The western and northern parts of Servia are very rich farming land, but the southern and eastern portions seem to be quite arid and mountainous. The people appear to be orderly and tending strictly to their own business. At Nish our dining car was removed and since then we have had to forage for food.

At the stations we go out and buy what we can in the way of fruits, nuts, melons, cheese, etc., but compared with the appearance of the natives, we are faring exceedingly well and are thankful that the Lord makes such provision for us. Along the road that we are now traversing we see the havoc wrought by the war. Large numbers of wrecked locomotives, remains of burned and blown-up railway trains, destruction of roads, bridges and houses, some of the towns being literally shot to pieces. These are the silent witnesses of the great World War, which was the beginning of the end foretold by the Lord many centuries ago. Happy will be the hearts of these people and all people when the kingdom of peace is forever established and when they will learn war no more! Happier will they be when this waste and desolate land is made fertile and a fit habitation for perfect man!

Tomorrow (Tuesday) we are due to arrive at Athens.

CONCERNING INHERITANCES

"The eyes of your understanding being enlightened; that ye may know . . . the riches of the glory of his inheritance in the saints." "In whom also we have obtained an inheritance."—Ephesians 1: 18, 11.

JEHOVAH'S inheritance is his people, and their inheritance is Jehovah. These are the two great inheritances of which the Scriptures speak. It was so in the time of fleshly Israel; it is so now with the church of God. Of Israel it was spoken:

"Jehovah's portion is his people,
Jacob is the lot of his inheritance."—Deut. 32:9.

And at least one of the Israelites indeed could and did say:

"Jehovah is the portion of mine inheritance,
And of my cup."—Psalm 16:5.

Compare Numbers 18:20; Psalm 73:26; 119:57;
142:5; Jeremiah 10:16; Lamentations 3:24.

This matter of inheritance is the subject of the Fourth Psalm:

[Prayer]

1. "Answer me when I call, O God of my righteousness;
Thou hast set me at large when I was in distress:
Have mercy upon me and hear my prayer.

[Expostulation]

2. "O ye sons of men,
How long shall my glory be turned into dishonor?
[How long] will ye love vanity,
[How long will ye] seek after lies?

SELAH

3. But know that Jehovah hath set apart one that is favored, for himself.
Jehovah will hear when I call unto him.
4. Be ye angry, and sin not:
Commune with your own heart upon your bed, and be still.

SELAH

5. Offer the sacrifices of righteousness,
And put your trust in Jehovah.

[Prayer]

6. "Many there are that say, Who will show us good?

Jehovah, lift thou up the light of thy countenance upon us;

7. Thou hast put a gladness in my heart
(Greater than [they have] when their corn and their new wine are increased.
8. In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety."

A DUTILESS SON

Evidently this Psalm was written at the time of Absalom's rebellion, which was doubtless the most crucial period of David's life. This fact is established by Psalms 3 and 144, parts of which will be looked at presently. What now appears as a superscription to Psalm 5 should be the superscription of this Psalm, 4. It is the Hebrew word *Nehiloth*, and signifies "inheritance". Psalm 5 is not an inheritance Psalm, but contrasts the righteous with the unrighteous. Psalm 4, on the other hand, is one in which the hounded King of Israel reminds himself of his inheritance in Jehovah and of Jehovah's deep interest in him. He remembered that joy in Jehovah was better than the joy of harvest or vintage (Isaiah 9:3; Jeremiah 48:33) and the favor of Jehovah was much to be preferred over any earthly portion.

The time was the tragic night of David's flight from Jerusalem. Absalom, a remarkable son of David, had killed his brother Amnon, as the culmination of a plot which lasted through two years. Absalom, fearing the paternal wrath, fled to the protection of a neighboring king and remained there three years. Finally, through a ruse of Joab, David's major general, King David issued a permit for Absalom to return home, but denied

him the privilege of converse with his renowned father. Smarting under the humiliation of thus being excluded from court life, Absalom seems to have spent the major portion of two years in plotting some way of accomplishing revenge. The greatest humiliation to which he could bring his father would be to supplant him in the throne, and keep the young Solomon, son of the beloved Bathsheba, out. But nothing could be done while he was openly in the king's disfavor. He must have a social standing and groundwork upon which to build his structure of rebellion. He must get back into the king's favor, even if it should cost him a little humbling. Would he not make it all up later?

The resourceful and none too scrupulous Joab was finally forced to help him, and a reconciliation with his royal father was effected. With David it was genuine; for his heart was toward Absalom. (2 Samuel 14:1) But with Absalom it was mostly dramatic play: no tender conscience spoke under that massive bush of hair. No filial heart throbbed inside that faultless form—for "in all Israel there was none to be so much praised as Absalom for his beauty". 2 Samuel 14:25.

ANCIENT BAIT OF PIOUS POLITICIANS

But, though there was no conscience in his head, there were many cunning ideas there. No sooner had he gained his point with the king than he set about winning the admiration and affections of the people. To catch the eye of those who would be dazzled by show he prepared him a splendid coach and horses with a precursor band of fifty men. To interest those who were more matter-of-fact, he played the role of the judicial and political reformer, as professional politicians are wont to do. He championed the cause of those who came to the king as to the supreme court of the land. By innuendo and fair speech he gave them all to understand that if he were just in a position of power and authority he would see that the poor, downtrodden average man had justice: the poor should want nothing, if only he were king. But (doubtless with a sigh of mock sorrow and resignation) of course such a thing could never be. Oh, no; that would be an improper thought. But just the same it *would* be nice for the poor man to have a friend. And, then, you know my father means well, but he is not so young as he once was and no doubt he finds it hard to keep abreast with the times. Yes, poor father means well, but I wonder sometimes whether the nervous strain of being chased so long by Saul has not begun to show on his mind. Things aren't what they should be. If only—

Thus "Absalom stole the hearts of the men of Israel". (2 Samuel 15:6) And relying on his father's confidence in him he staked all on one last ruse. He appealed to David for leave to go and pay a vow which he claimed to have made to Jehovah. O Jehovah, what nameless atrocities have been committed in thy name! No wonder thy wrath is due upon many of them that name thee.

Spies were quickly sent out with instructions to advise the people to proclaim Absalom king in Hebron when they should hear the trumpets sound. "And the conspiracy was strong." (2 Samuel 15:12) David

loved his son, but he also knew his treachery. So when the news of the people's defection to Absalom reached the king's ears he made immediate preparations and fled from the city.

ASTONISHING ENEMIES AND UNEXPECTED FRIENDS

Great disasters and signal events always bring out many unexpected things. Those who have been relied upon sometimes prove to be uncertain and independable; these from whom one has had no occasion to expect anything often show a refreshing amount of zeal, personal sacrifice, and loyalty. So it was with David. Absalom, who had every cause to be dutiful to his father, whose very life he owed to the clemency and native generosity of the king, was at the head of the ill-favored conspiracy. Ahithophel, the king's counsellor and closest friend, did what he could to fill up the role of a traitor. Ziba, a servant of the house of Saul, but long a beneficiary of the king, lied and played the part of a scheming, double-faced villain. But Ittai, "a foreigner and also an exile," as well as a new comer to the city, said: "Surely in what place my lord the king shall be, whether for death or for life, even there also will thy servant be". 2 Samuel 15:19, 21.

David, with his family, his retinue of servants and an *entourage* of friends and sympathizers, passed up the slope of the Mount of Olives where, a thousand years thence, Jerusalem's eternal king, likewise spurned, likewise in strong cryings and tears (2 Samuel 15:30; Hebrews 5:7), sought comfort from his covenant God, Jehovah.

That eventful night, that night the day of which had seen his son's rebellion, his closest friend turn traitor, his throne in jeopardy, his own name cursed by the Saulite Shimei, and which had heard the tidings of Mephibosheth's doubtful stand, that night he was able to say: "In peace will I both lay me down and sleep". His inheritance was Jehovah and if that God's providence took away the things pertaining to his kingdom and his honor, he still had his inheritance, just as he had had when as a fugitive but anointed stripling he lay down under the star-pierced roof of heaven and slept the sleep of buoyant youth.

We recall how that One who was David's son but who is now David's Lord was betrayed by Judas, of whom Ahithophel reminds us, and who in like manner "hanged himself".—2 Samuel 17:23; Matthew 27:5-8; Acts 1:16-19.

This desertion of Ahithophel is alluded to in Psalm 55:12-14:

"For it was not an enemy that reproached me;
Then I could have borne it;
Neither was it he that hated me that did magnify
himself against me;
Then I would have hid myself from him.
But it was thou, a man mine equal,
My guide and my familiar friend.
We took sweet counsel together,
And walked unto the house of God in company."

TRUE BROTHER TO JUDAS

Is there not more than mere passing similarity between the treachery of Ahithophel and that of Judas? Ahithophel said: "Let me now choose out twelve thou-

sand men, and I will arise and pursue after David this night: I will come upon him while he is weary and weak handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only". (2 Samuel 17:1, 2) On the other hand Judas led the posse which came to apprehend our Lord; he came upon him when he was weary and seemingly weak handed (having only two swords); true, he did not make Jesus afraid, but all those who were with him fled. (Matthew 26:56) And can there be an allusion in our Lord's words about 'more than twelve legions of angels' to this boast of Ahithophel to take twelve legions of soldiers? Only the King was smitten, as he himself explained: "Let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one".—John 18:8, 9.

Psalms 3 sheds additional light on this subject. Besides being a twin in structure to Psalm 4 it is linked to it by the closing Selah. There too David says:

2. "Many there be that say of me,
There is no help for him in God.

SELAH

3. But thou, O Jehovah, art a shield about me,
My glory, and the lifter up of my head."

The contrast here is between God, the Creator, and Jehovah, the Covenant God. His enemies knew of Jehovah only as the mighty Creator (*Elohim*) but not as one having intimate interest in and guidance over the affairs of his covenant people; else they would not have undertaken the rebellion. But Jehovah was David's *Covenant* God, his inheritance, and to him he turned in this hour of trial. His many adversaries did say: "The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah hath delivered the kingdom into the hand of Absalom thy son".—2 Samuel 16:8.

"But thou" emphasizes the blessed fact that, in spite of all appearances, in spite of the taunting of fickle enemies and the bitterer failings of faithless friends, Jehovah was his shield and would in due time restore his kingdom and lift up his head.

David's trust in God was shown in his expression to Zadok, when that priest wished to bring the ark of God with him and follow David: "Carry back the ark of God into the city; if I shall find favor in the eyes of Jehovah, he will bring me again and show me both it and his habitation".—2 Samuel 15:25.

THE PEACE OF GOD

Certainly this is akin to God's peace mentioned by the Apostle. David had made known his requests to God and the peace enjoyed in his heart "kept" him from being full of care and sleeplessness. "Be anxious for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And God's peace (which passeth all understanding) shall keep your hearts and minds, through Jesus Christ." (Philippians 4:6) God's peace is such as reigns in the presence of him who knows the end from the beginning. That tranquility of mind is ours if we trust God's wisdom and foresight only as much as he trusts himself. It is just because we do not see beyond the present moment that we are filled with care. Faith

cannot pierce the future, but it can lay hold upon Omnipotence. Do we grasp it as firmly as did David?

4. "I cried unto Jehovah with my voice,

And he heard me out of his holy mountain.

SELAH [i.e., that being so, mark well what follows.]

5. I laid me down and slept;

I awakened; for Jehovah sustained me."

David was awakened that night of his flight by the tidings sent from Hushai by Jonathan and Ahimaaz, the sons of Abiather, who said: "Arise and pass quickly over the water [the Jordan] . . . Then David arose, and all the people that were with him, and they passed over Jordan and by morning light there lacked not one of them that was not gone over Jordan."—2 Samuel 17:21, 22.

It was all the affair of a night. David's inheritance seemed to be in jeopardy. His *glory* appeared to be in danger of ceasing, his *crown* of being profaned, and his *throne* was threatened to be cast down to the ground.—Psalm 89:39, 44.

Was Jesus comforted by these Psalms and by the historical facts back of them? Was the example and word of David the "angel" (2 Samuel 14:17, 20; 19:27) which thus ministered unto him in his hour of direst need? Surely these things helped him, to state it very safely. Jesus submitted to the curse of the cross and rebuked those who affirmed that it should not be so, even as David did.—2 Samuel 16:9-12; Mark 8:33.

Jesus, like David, saw the horror of it all:

"My heart is sore pained within me:

And the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me.

And horror hath overwhelmed me.

And I said, O that I had wings like a dove!

For then would I fly away and be at rest.

Lo, then would I wander afar off,

And remain in the wilderness.

I would hasten my escape from the stormy wind and tempest."

—Psalm 55:4-8.

THE EBON NIGHT OF DEATH

But finally Jesus lay down in the cold, dark night of death and slept, commending his very life to Jehovah as his shield, his guardian power. Jesus was awakened early in the morning and escaped from every enemy, every snare.

Shall the footstep followers of Jesus do less? Nay, though they have been betrayed and cursed and darkness has settled about them for nineteen hundred years, and the "nighe also" of the severest time of trouble is even now settling down, they need have no fear; for "happy is the people whose God is the Lord", and in the morning light, in the Millennial dawning, there will be not one of them lacking that has not passed over Jordan.

This inheritance alone is true happiness and real good. This is the only source of abiding joy and gladness for any people. Increase in earthly inheritances will not do it; increase of corn and wine will fail; but the light of Jehovah's countenance will never fail. The multiplying of sheep and oxen will not bring blessedness. It is not those things which men put into their barns, but that "gladness" which Jehovah puts into the hearts of his people, that is the real inheritance.

"In peace will I both lay me down and sleep!

For thou, Jehovah, alone makest me to dwell in safety."

LOVE AND SERVICE

"By love serve one another."—Galatians 5:13.

LOVE never calls to a life of ease. Childish conceptions of love are to the effect that it will solve all problems. It will do nothing of the kind; it will make more problems than we ever imagined were possible before. Love calls to effort in the behalf of the loved object, calls to service. Service is at once a test and a proof of love; and there is no real love without a will to serve. He who seeks a life of ease had best let love alone; for it will draw him into difficulties and distresses that he would never choose.

In other words, love is a motive, a benevolent motive to be sure; but if it is not a motive it is nothing at all. Love is the spark igniting the gasoline of faith, with which we can get over the hills of life. Love makes us do things; if it does not make us do things it is not love. Through imperfections, shortcomings, weaknesses, we are not able to do much, but the will to serve is there just as surely as the germ of life is in every living seed. It has a certain potentiality for good. Given the opportunity it will grow, it will expand, it will spread out and produce fruitage for the benefit of others.

Our text leaves room for the thought that love itself is a service; for, as love is a motive, a mover to action in the life, so the bare existence of good wishes, good will toward others, is a spur and a stimulus to them, as one storage battery can measurably charge another.

SPENDING, BEING SPENT, BEING SPURNED

But in addition to this, love moves the whole being into a spirit of service. The greatest love, God's love, has performed the greatest service. (John 3:16) Some love, some service; more love, more service; much love, much service—much of the desire to spend and be spent for the loved one or ones. Some are willing to spend; all are not willing to be spent, which is the harder thing of the two. And harder yet than being spent is being spurned. One of the hardest trials of life and of love is to have one's box of precious spikenard open, and one's hair down, ready to anoint and to wipe the feet of a beloved one—and then to have that loved one up and walk away in apparent unconcern. But while such conduct measurably limits the field of one's service it does not kill the will to serve. Often it is the starter to the acquisition of more wisdom; for service, to be real service, must not be either out of place or out of time.

But while love does not make life comfortable (self satisfaction does that) it does make it happy; while love does not make life easy, it does make it worth while. God's love for humanity is traceable to his own inherent benevolence rather than to the excellencies in the human race, yet he served the best interests of men. Likewise the love of Jesus for imperfect beings must be mostly benevolence, good will. There cannot be very much admiration in it; for the reason that there are not a great many things to be admired.

SPONTANEOUS AND CULTIVATED LOVE

This loving service of Jesus is used as an example for us and also as an argument of how we should lay down our lives for the brethren. (1 John 3:16) But such love as inspires us to lay down our lives for the brethren does not spring spontaneously out of the soil of the

human heart. Sacrificial love is not indigenous to any soil; it must be planted and cultivated with the greatest care. All love under normal conditions is spontaneous; but we are not living in normal conditions. We are living in imperfection and surrounded by it; and for this reason the love leading to great service is to be cultivated. The wild-flower *phileo* love will wither in the excessive summer's heat, will fade and die down in the chilly days of autumn, and will disappear altogether, even if not absolutely die out, when the icy blasts of winter blow. True, when the warm sun of the world's springtime shines love will spring up everywhere; it will always be wonderful but not always so costly. This is the world's winter time now, and what is the church to do for love? She must *cultivate* it. *Agapee* love will not grow by itself. It must be warmed by a knowledge of God's goodness and nourished by his various providences for the church. It must be watered with truth and dunged about with the refuse of relinquished earthly hopes.

True love seeks to serve, not the whims or foibles of the loved one, but his best interests. Therefore love does not inspire one to help another in an evil course. There can be no successful love that disregards justice in any way. Regard justice as we will, we cannot come up to its perfect requirements, but love will never overlook or spurn its righteous directions. Mawkish sentimentality will sometimes do that thing, but love will not. Heavenly love, like heavenly wisdom, is first pure. Nor does love contribute its service to the disturber of peace. Love may sometimes seem to be on the side of the sword, but it is not; for it has the *best* interests of the loved one at heart, and those best interests lie not in being *merely* peaceful, but in being on the side of right. Love to serve in righteousness and love to serve in peace can never produce a cantankerous disposition. Be one ever so right, love will never make him blatant about it. The dramatic lone-hand-play for righteousness, for which the Lord rebuked even Elijah, is not the pose of love; for "love vaunteth not itself", its own virtues and steadfastness, even while being truly steadfast. Love will not lend its service, its assistance, either moral or physical, to those schemes or devices which are calculated to ride roughshod over the feelings or judgments or rights of others. Love will help others to be not only pure and peaceable, but also gentle.

LOVE WORKING NO ILL

Love, in its service, will not encourage any one to be stubborn or obstinate. Its influence will be in the direction of easy entreatment on matters where specifically known righteousness is not involved. Again, the service which love inspires will not help a neighbor to plant seeds of hatred or envy or strife. But it will turn to and help clear the ground and plant and encourage the cultivation of the good fruits of mercy. True love will not lend moral assistance to another in a course of truckling, of wishy-washy variance. It will seek to aid others, by both practice and suitable precept, to a knowledge of how to set their sails so that the winds of life will not drive them aimlessly about, but will actually

help them in a forward course. Neither will love give a moral helping hand to anything like hypocrisy. Love not only does good, but it helps others to do good, without busyboding in their affairs. Love, therefore, must serve, it must work, but it never works harm. If harm is worked then some other force than love is active; for "love worketh no ill to his neighbor".—Romans 13:10.

EVIL SURMISINGS AND SERVICE

Love suffers long, because it wills to accomplish something for the loved one. It is kind, because kindness serves the best interests of the other. It is the firelight, in the warm glow of which are not only the chills of worldliness and selfishness dispelled, but also the cheery spirit of fellowship and the encouraging smile developed. Yes, kindness does serve. Love does not inspire to envy, for envy would not serve. Instead of bringing blessings to the loved subject, envy robs of even those which one has. It lays the blighting hand of winter on the heart that ought to be warm with contentment and appreciation. Envy serves no adequate purpose.

Love does not vaunt itself, for to do so would be to stand one's self in the way of opportunities for service. Self would loom so big that the needs of others could not be recognized. Love does not behave itself unseemly. If it does it may undo what has been done before. Love is not acquisitive of anything except opportunities to do good, to be helpful. Love is not easily provoked; for the hair-trigger temper does no one any good; it does not minister to the needs or to the comfort of any one. Love thinketh no evil, because it is wrong to do so. But one of the reasons why it is wrong to do so is the fact that evil surmising clouds the mind and corrodes the heart, so that opportunities of service might be overlooked, or, seen, have no appealing power. Love rejoices with the truth, not only because it is an appropriate and fitting thing to do, but also because such rejoicing radiates a helpful spirit and may encourage someone else to a deeper love for the truth. Love does not fail; for to fail would be to do no further good.

Thus love itself by its very existence serves, it does good, and never harm. And it is a motive spurring one on to every possible good work.

JESUS FEEDS THE MULTITUDES

— DECEMBER 19 — MATTHEW 14 —

ELIJAH, JOHN THE BAPTIST, AND THE CHURCH — THE BITTERNESS OF JEZEBEL AND HERODIAS — JOHN'S CANDOR AND HIS DEATH — JESUS' WITHDRAWAL TO A DESERT PLACE — THE MULTITUDE WILL MAKE HIM KING — FEEDING THE GREAT MULTITUDE.

"They have no need to go away; give ye them to eat."—Matthew 14:16.

AS THERE is a striking resemblance between John the Baptist and Elijah his type, so there is a strong resemblance between the experiences of John and those of the faithful church—the greater antitype of Elijah. While Elijah fled from Ahab, his real persecutor was Jezebel, who sought his life. So John the Baptist was apprehended and finally executed by Herod, but his real opponent was Herod's wife, Herodias. Similarly the greater Elijah, the faithful body of Christ in the flesh, has suffered and will yet suffer further at the hands of civil power, but the real persecutor behind the civil power has been the antitypical Jezebel mentioned in Revelation 2:20—the antitypical Herodias—the nominal church adulterously allied to the kingdoms of this world, while nominally espoused to Christ. All Bible students will recognize the various pictures of this apostasy in Revelation, whether they understand the resemblance distinctly or not.

John's position in the future will not be that of a member of the bride, the heavenly kingdom class; but with Abraham, Isaac, and Jacob and all the prophets, among whom he was one of the chief, he will be privileged to participate as a member of the earthly phase of the kingdom, and be one of the "princes in all the earth". (Psalm 45:16) And as a servant of the kingdom he will be greatly honored and blessed and used, in that position to which by the grace of God he was called.

HERODIAS' GRUDGE AGAINST JOHN

John's candor in reproving Herod for living in adultery with his brother Philip's wife brought against him not only Herod's ill-will, but especially the ill-will of the woman. It would seem indeed that it was the woman, Herodias, that was the instigator of Herod's entire course toward John. We read: "Therefore Herodias hated him and wished to take his life, but could not; for Herod stood in awe of John, knowing him to be an upright and holy man, and he protected him. After listening to him he was in great perplexity, and yet he found a pleasure in listening."—Mark 6:19-25, *Weymouth*.

Herodias was therefore on the lookout for some opportunity to overcome Herod's sympathy and fear and to accomplish the death of John, who had now been imprisoned, at her instance, for over a year. Her opportunity came when, at a birthday banquet, Herod, surrounded by his "lords and high captains", and charmed by the dancing of Salome (the daughter of Herodias), promised that maiden whatever she might ask, even to the half of his kingdom. The wickedness and intense malignity of the mother's heart against John, simply because of his reproof of her wrong course, is fully shown by the fact that at her instance the daughter chose the death of John in preference even to half of Herod's kingdom.

Incidentally, too, this narrative shows how great an influence a wrong-minded woman can exercise. Herod was under her influence to such an extent that he had put away his lawful wife to make room for this wicked woman; her daughter was under her influence so that she was willing to relinquish half a kingdom to fulfill her mother's wicked will. One lesson here set before us is that, while women naturally are more sentimental than men, and under favorable circumstances dominated by good sentiments, yet, if they become evil-minded and vicious, they are correspondingly disposed to go to even greater extremes of wickedness than their brothers. It is of absolute importance to men that they should not only be emptied of the evil spirit of selfishness and sin, but that they should be filled with the spirit of Christ, the holy spirit: all this is, if any difference, still more important as respects woman, with her more sentimental nature for either good or evil.

JESUS AND THE MULTITUDE

On hearing of the death of John the Baptist, Jesus crossed the Lake of Galilee—out of the dominion of Herod. Possibly his thought was that his ministry was not yet concluded, and that Herod, having shown such boldness against John, might seek to interfere with his labors and the completion of his ministry. Or possibly he feared that a rebellious

spirit might be aroused among the people and his teachings would seem to foster this. An intimation of this kind is given in the fact that after the miracle the people sought to make Jesus king. To have encouraged any such matter would be to oppose what he recognized to be the divine arrangement.

Possibly, as some of the epistles seem to intimate, Jesus sought privacy with his apostles that he might contemplate the character of the work he was to do. Evidence of his growing popularity at this time is given in the fact that so large a multitude went about for many miles around the shore of the lake that they might be with him and hear his precious words of life—parables, etc., respecting the kingdom which he proposed to establish, and in which all his apostles and all his faithful were to share.

When Jesus saw the multitude his heart was filled with compassion, and he could not withhold himself from them. In season and out of season, so far as his convenience was concerned, he must work the works of God, lay down his life inch by inch, hour by hour. We read that he "had compassion on the multitude", for they were as sheep without a shepherd. They had a heart-hunger, although they knew not what it was really; for they longed for higher, nobler conditions than surrounded them, and this great Teacher seemed to have words such as none other had for them, words of hope, of reconciliation with God, of divine providence and care. Those who sat in Moses' seat (the scribes and Pharisees, Matthew 23:2) were so filled with a misconception of their proper attitude toward God, so misled, that they merely banded themselves together to enjoy the divine promises and to appropriate them to themselves, and give up the remainder of their nation as publicans and sinners, considering them too lacking in piety to have divine favor or any part or lot in the kingdom privileges. Jesus, however, passing by these self-righteous ones who rejected him as the only way of approach to God, showed his special favor to the humbler poor, who heard his message gladly and wondered at the "gracious words that proceeded out of his mouth"—words telling them that God despises not the imperfect and weak if they are sincere and consecrated to him.

WHENCE SHALL THESE EAT?

It was after three o'clock in the afternoon, in the early evening, that the disciples suggested that it was time for the multitude to be dismissed that they might find food and lodging in the surrounding villages. John and Mark record a dialogue on the subject between Jesus and Philip, the home of the latter being in the adjoining town of Bethsaida, on account of which fact he was acquainted with the region and its resources. Jesus inquired of Philip: "Whence shall we buy bread that these may eat?" Philip replied that it would require two hundred pennyworth of bread to give each of them a little. This would mean about one thousand dollars' worth of bread, according to our present-day reckoning of wage standards. All of the apostles then seemed to join in with the suggestion that the multitude be sent away that they might buy their own provisions as well as secure lodging—though as a matter of fact the people of the Levant make little ado about lodgings. They will camp almost anywhere, and, wrapping their cloaks about them, lie down in the fields or by the roadsides to sleep—in any place not supposed to be dangerous.

It was then Jesus said to his disciples: "Give ye them to eat". Mark says that they inquired: "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" Jesus asked: "How many loaves have ye? go and see". It was the Apostle Andrew who returned with the word that a lad of the company had five loaves and two small fishes which he had put at their disposal. Jesus accepted the situation and instructed that the multitude be directed to be seated in companies. It is supposed that they arranged themselves in groups of fifty, and that there were one hundred groups, making in all five thousand. Apparently they adopted the form of a three-sided square, after the shape of a Roman reclining-table, the disciples who served

them passing in at the open side and thus being able to reach the entire company. We are not informed how the five barley loaves and two small fishes were increased so as to be sufficient for the five thousand people, with a remainder of twelve baskets full. Quite possibly the increase was while being broken in the Lord's hands; though possibly also the increasing continued at the hands of the apostles as they in turn distributed the food to the people.

If such a story were told us respecting an ordinary person we could not believe it. Indeed, it would not be faith but credulity on our part to believe it. So it is with those who deny the heavenly origin of our Lord Jesus; they do not believe that he could or did do such works as are recorded in the Scriptures. Neither could we believe the matter from their standpoint. It is because we believe that Jesus was the only begotten of the Father, who came into the world to be our Redeemer—because we believe that the Father poured upon him the divine spirit or power that we can also believe that he had power to still the tempest, or thus to increase the food by his blessing.

GOD-LIKE ECONOMY DESIRABLE

The whole lesson was intensified by the Lord's direction that the disciples gather up the fragments; and, besides, another lesson was given, namely, that however great and bountiful are God's provisions for people, none of them are to be wasted.

We may be sure that in this miracle, as in the others, our Lord intended to inculcate some important lesson of faith or practice, not so much for the public as for his special followers, his disciples. We may presume, therefore, that he had a two-fold purpose in sending them away by ship while he remained and dismissed the multitude, telling them that his discourses and miracles were at an end. One of these purposes was, doubtless, private fellowship and communion with the Father in the mountain, apart from the multitude, apart even from his beloved twelve apostles. There are times when we love to join our hearts and voices with others at the throne of heavenly grace, and come as a company of the Lord's people into fellowship and communion with him, and there are other times when we seem to need individual, personal, private communion with God, as our Lord seemed to have required on this occasion.

Our Lord's second object was, doubtless, to give his disciples opportunity for thinking over the miracle and talking it over by themselves in his absence. They might thus speak more freely one with the other and get more benefit than if he had been with them, as they would have been under a certain degree of restraint in his presence. The Lord wished this great lesson to be thoroughly impressed upon their minds; it would be helpful to them in future years to remember how he had power to increase their temporal food without human interference and independent of human conditions. It would be a lesson also respecting the spiritual food, that they should not despise the day of small things; and if sent by him to break the bread of life to the people, they should not be fearful and hindered by reason of unpropitious conditions prevailing, but should have full confidence in him, that he had the power to overrule in all the affairs of life, that all his gracious purposes might be accomplished.

"GIVE YE THEM TO EAT"

There is a lesson for us of the present day, too, in this matter, as there has been a lesson for the church all the way down throughout this gospel age. We may feel that the multitude is large and that the means at our disposal for reaching them with the bread of life are limited. We may be inclined to say, Here we have such and such things, but "what are they among so many?" Let us hearken to the Lord's word: "Give ye them to eat". It should be sufficient for us to know that any one is present who is hungering and thirsting after righteousness. "He who hath an ear, let him hear." Tell him the good tidings, no matter how intolerable the conditions. The important thing is that here are some who are hungry for the truth, and that if we

will the Lord will bless us in ministering it to them.

Let the lesson sink deeply into our hearts; let us have the more confidence in him who not only provided the temporal food centuries ago, but who now according to his promise has come forth a second time and is dispensing again spiritual food, meat in due season, things new and old from the treasury of his Word. Let us be swift to appropriate these promises to our hearts, seeing to it that we are still hungering and thirsting after clearer views of the divine character and plan. Let us be on the alert to give to all who are hungering and thirsting the blessed food which has so greatly refreshed and strengthened us. If they do not get it they will faint by the way as they go looking for other provisions. We have the very thing which all of the household of faith need; without it they cannot maintain their standing, they cannot press on, they shall surely become discouraged. A thousand shall fall at our side and ten thousand at our right hand without this needed nourishment. Let us be alert.

WALKING ON THE WATER

Respecting its heroes the Bible, unlike any other religious book, tells the naked truth. The latter part of today's study emphasizes both the strength and the weakness of St. Peter's natural disposition. We identify the character here pictured as the same which was displayed on other occasions—noble and courageous, but rather forward and boastful. Not a single weakness of any of the Bible characters seems to be smoothed down or put away in the narrative. It was this same St. Peter who, after hearing Jesus tell of his approaching death, took the Master to task for it, upbraiding him for speaking after this manner and assuring him that he did not tell the truth, and that the disciple knew more than his Master; that the latter was either ignorant or else willfully misrepresenting the future.

No wonder the Master rebuked him as, in this matter, being an adversary.

The same courageous man afterward drew his sword and smote the servant of the High Priest in his Master's defense. Yet with all this it was only a few hours later when he denied him entirely with oaths and cursing. Nevertheless, the Master loved him; with his peculiar combination of weakness and strength he had, withal, a noble, faithful heart, even while he boastfully declared: "Though all men forsake thee, yet will not I".

After Jesus dismissed the multitude he withdrew himself to the mountain for a season of prayer, his disciples by his direction embarking in a fishing boat, "to go before him unto the other side". The account tells of the ship being in the midst of a boisterous sea, tossed with the waves, when the disciples saw the Master walking upon the water and drawing near. At first they were all affrighted; then reassurance came from his word, and finally Peter asked the Lord's permission that he might walk to him on the water. This permission was granted, and we cannot doubt that, had the Apostle maintained his faith, he would have reached the Lord in safety, for the same power that had exercised itself in him and in the other disciples for the healing of the sick and the casting out of demons was absolutely able to keep him from sinking into the water.

But while St. Peter's faith was stronger than that of the others and stronger than ours today, in that he even attempted to walk on the water, nevertheless it was not strong enough. As his eye caught a glimpse of the boisterousness of the sea his faith began to fail and he began to sink. The Master, however, caught him, saying, "O thou of little faith, wherefore didst thou doubt?"

The lesson of the occasion being ended, the wind ceased. All the disciples then offered the Lord their worship, realizing afresh that he was the Son of God in power; that even the winds and waves obeyed him.

THE KINGDOM OF HEAVEN ON EARTH

— DECEMBER 26 — ISAIAH 25:1-8 —

[See article covering this chapter in December 1 issue]

QUESTIONS OF INTEREST AND IMPORT

THE HEALING VIRTUE

QUESTION: What is signified by the word "virtue" in Luke 6:19: "And the whole multitude sought to touch him; for there went virtue out of him, and healed them all"?

Answer: The word virtue as here used is a translation of the Greek word *dunamis*, or dhée-na-meess. Its significance is *power*, whether physical or moral—witness our English words dynamo, dynamite, dynamics. The word power is used in the Revised Version of this passage. The thought is evidently that physical energy, nervous vitality was expended by our Lord in his healing of the sick and ailing. Everyone who has had to do with the care of the sick knows something about the possibilities of expending energy in a sympathetic way upon patients, especially if they be handled. Such loss of nervous energy is enough to weary the well person, but the benefits are rarely great enough to do the weaker one much good. But with our Lord it was different.

On the way to Jairus' home a woman in the crowd surrounding the Lord touched the hem of his garment, believing in his greatness and power and having faith that she would thus get a blessing. The thrill of life and strength immediately came into her body, just as the touching of the storage battery with a wire would draw the electric current. Our Lord was full of vital energy. He was perfect, not only free from sin, but free from sickness and death conditions. He noticed the loss of vitality and, turning, inquired: "Who touched me?" (Mark 5:31) The poor

woman was fearful that she had stolen a blessing, of which she felt herself unworthy. But soon she was assured by the kindly words and look of the Master. This incident teaches us clearly that our Lord's miracles drained upon his vitality. Thus from Jordan to Calvary he willingly, gladly, responded to the needs of those about him, laying down his life.

"ACCORDING TO YOUR FAITH"

Question: Why did Jesus charge the two men just healed of blindness, saying, "See that no man know it"?—Matthew 9:27-31.

Answer: Surely our Lord's knowledge of human nature enabled him to see that the two men would not and could not keep still; but we must assume that if they had kept still our Lord would not have been displeased. In such a case the witness to his power would have been made in some other way.

The two blind men who met Jesus, hailing him as Messiah, the promised King of David's line, encouraged one another and both got the desired blessings, according to their faith. Here we have illustrated the advantages of church fellowship in respect to faith stimulation. Let us assist one another in the most holy faith. Let us be helpers and not hinderers to fellow-pilgrims. The Master did not attempt the healing of all the people. For instance, there was but one healed at the pool of Siloam, though many were there. So here Jesus admonished those whose eyes were opened to keep the matter quiet. But they could not, their joy was so great. And the Lord's humility in the matter served to

draw forth their praise the louder. So with us: quickened from the dead, spirit-healed, and with the eyes of our understanding opened, we cannot refrain from telling the good tidings and praising the Lord.—Romans 1:12; Acts 4:20.

HARDENED BY SIN

Question: What is the significance of the word "hardened" in the exhortation of Hebrews 3:13: "Exhort one another, . . . lest any one of you be hardened by the deceitfulness of sin"?

Answer: The thought is evidently that of *calloused* as applied to the heart and *blinded* as regards perceptions. The Apostle is comparing spiritual Israel with fleshly Israel and urging the spiritual Israelites to avoid the mistakes which the house of Jacob had made. God's purposes for fleshly Israel include an arrangement for taking away their stony hearts and giving them a heart that is warm, sympathetic, and responsive. (Ezekiel 36:26) During his ministry our Lord Jesus found the Jews to be much in need of the softening and mellowing processes of the Sun of Righteousness. He was "grieved for the hardness of their hearts". (Mark 3:5) This hardening also affected the perceptions or spiritual vision of the Israelites. We are told that "their minds were hardened". (2 Corinthians 3:14, R. V.; compare 4:4) Again, this spiritual cataract was to grow over their eyes until the fullness of the gentiles be come into the spiritual class—hardness in part hath befallen Israel.—Romans 11:25.

Such was the danger warned of in the Hebrew letter. Fleshly Israel suffered the loss of much favor, much blessing because of it. With such examples and such precepts before us we would have no excuse for falling into the same difficulty. The chief sin of which Jacob was guilty was the sin of unbelief. Then came a too strong leaning to their own understanding and finally willfulness and, often, grosser forms of evil, all as a natural result of unbelief in Jehovah.

This law also operates in the field of conduct. Little transgressions of known rules of justice and right, if condoned and not striven against, will wear a callous on one's conscience until the sin seems normal and right. With this callous of conscience goes a measurable hardening of the mind, an obscuring of the spiritual vision, a darkening of the lamps of hope.

The refiner's metal may serve as another illustration. If the fires die down, or the gold is taken away from the fire, the metal becomes hardened and the dross, previously brought to the top by the fire, encrusts on the surface. The flesh always likes to sidestep the fire. It is deceptive and offers many reasons just why the fire should be avoided and why peace and quiet should be had. Again, the flesh has a strong tendency to put out roots, to establish itself in some certain circumstances, and to cling to the earth. But the Lord in his goodness stirs us up again and again. We are somewhat like cement: If, after having been given the water of truth, we are allowed to stand still, we begin to set, or petrify. But if the Lord keeps adding the truth and keeps working us, we shall remain fresh and responsive in thought and deed, and thus meet for the Master's use. Otherwise we, like set cement, are useful for nothing—not even to be thrown out and trodden under foot of men.

WE, OUR, I, MINE

Question: Some of the speaking brethren have a habit of saying "we" and "our" when they mean I and mine. They do this not only in private conversation, where there would seem to be no possible occasion for it, but also in public talks. Can this be considered a desirable style of speech and does it contribute to or detract from the forcefulness of a speaker's message?

Answer: From a strictly personal viewpoint all faults of speech should be looked upon with charity, though, of course, not with admiration. Grammatically speaking it is just as improper to say we when I is meant as it is to say "you is" and "I are", or, "God's blessings have come upon you and I," or others. But no doubt some very noble and faithful brethren have acquired this "we" habit years ago and do not realize how absurd it sounds to strangers. It

surely detracts from a talk and draws attention to the talker in very much the same manner as wearing one's hat in a meeting, or any other unusual thing, would do. A little honest observation will soon establish the fact that the public considers artificial language of any kind to be a mark of snivelling pedantry and self-importance. No one who loves the truth can desire to create this kind of impression on possible hearers of the Word. There is a simplicity and a directness about the apostles' style of speech—"I, Paul," "I, John," etc.

In a public address there should be small occasion for using any first person pronoun at all; but should it become necessary to use the singular, then use it. If the subject demands a plural, then use that. It is really a question of honest conformity to the facts. "It is my understanding," "my best judgment," "my eye," "my shoe," "my trousers," are expressions surely less conspicuous and at the same time more accurate than the plural possessive would be.

If you encounter someone with this particular shortcoming, be kindly disposed: perhaps the brother is struggling against it, and has not yet overcome. Only do not be misled: it is not a mark of extraordinary sanctity, but simply of bad grammar.

A PERSONAL MATTER

Question: I wonder if you could print something in the TOWER which might help the one of whom I am writing. He is a consecrated Bible Student, but has for years used tobacco. He now smokes cigarettes, and uses tobacco in all forms. It does no good to mention the subject to him. Perhaps a few words from the WATCH TOWER might show him.

Answer: If the Lord's word as conveyed in the Bible does not inspire one with a desire for the noblest and most useful of life possible then no word of ours could be expected to be efficacious. But it may be that the brother in question has a real desire to overcome and has not yet worked it out to the point of satisfying his neighbors and friends. Perhaps they are not as disposed to bear with his weaknesses as they are with their own.

Few there are who would dispute the proposition that the use of tobacco does not enlarge but actually minimizes the power-for-good of a consecrated life. Those who spend much time and effort in fighting these things often overlook this basic objection and dwell on smaller and measurably irrelevant points. It has never been demonstrated, for instance, that tobacco is more physically offensive than onions, or leeks, or garlic; it has never been proven that it is more useless or more harmful than coffee or tea; it has never been shown that a person who is filthy in the use of tobacco is any more immaculate in the eating of soup; and it would be hard to establish as a fact that tobacco contributes less to the comfort of its user than do condiments, candies, and ice-creams to their users. Whatever objection is raised should be raised on firmer ground than any of these. But it is an individual question and an individual responsibility. If a brother believes that he can use tobacco to the glory of God, then no man, or woman either, should say him nay. By far the majority of the Lord's consecrated people have decided this question in the negative, and we believe they have done wisely and well.

ORDER IN THE HOUSE OF GOD

Question: Our class is composed of around twenty members, all deeply consecrated and all loving the truth, yet it not infrequently happens that much of the good of our Berean studies is lost by a lack of respect for order. Sometimes it is an elder who is the transgressor. After the chairman of the meeting has done his best to sum up a question another elder says: Brother, you are all wrong, or, I don't agree with you at all. This familiarity comes very near to breeding contempt for the lesson, not to mention for the brethren who thus conduct themselves. Can you make any helpful suggestions?

Answer: There is no doubt much room for improvement along the lines involved in this question.

There is a strong reaction from ecclesiastical customs

with which many have been identified and which others, not so identified, have observed. The desire of those who have been liberated from Babylon is naturally to keep away from anything formalistic; and in so doing they sometimes mistake order for formalism. There can be no reasonable doubt that serious disadvantages in the class result from indiscreet remarks, and unnecessary loquacity, especially when these things are indulged in after opportunity for comments on any given question is past. Doubtless the prayerful searching of hearts and careful observance of conduct on the part of each one in any class will be the best means of effecting improvement. The following suggestions may prove helpful in preserving order without in any way hindering the comforting fellowship of the holy spirit in the meetings. These suggestions are modifications of the rules which are used at the Bethel table.

At a general question meeting any question bearing on the Bible or on any part of God's plan and purposes is admissible for discussion. At a special topical study the scope of questions would naturally be more limited. It is not necessary for the questioner to tell his reasons for placing the query, however simple it may seem; inasmuch as it is assumed that he has some good and sufficient reason. In fact only the plain statement of a question is desirable. It is almost never necessary to mention anything concerning the proper way of presenting a question; for it is generally understood and observed. After the placing of the question the chairman calls on three or four brethren (or more if the question is involved or unusual, and satisfactory answers seem not to be forthcoming) in turn for their comments, and they are expected to answer the question as directly as possible, giving such Scriptural or other grounds for their answer as they are able to summon. When a brother has done speaking he should usually remain silent even though what seems to him a very desirable part of his comment has been omitted, waiting for the general discussion to follow, or for a later related question. After three or four brethren have been called on to give their answers to the question the chairman throws the question open for voluntary answers from any one, those who have spoken before remaining silent unless special consent is had for a "second chance". After volunteer answers are exhausted the chairman calls on the original questioner for his view. Last of all the chairman sums up and is supposed to add any points which have not been adequately covered. Those who are called upon to answer the question are expected not to divert into bypaths, however interesting these may seem to be, unless they can show a legitimate relationship between their remarks and the question. Brevity and pointedness are always encouraged. No one answering the question makes comments, favorable or unfavorable, on the remarks of another but comments on the question as such. Debate between brethren should not be countenanced. Personalities should be excluded and the common mind centered upon the facts involved in the question. The chairman may call attention to the commendable points in any remark and likewise to those which seem to be un-Scriptural or unreasonable, but always giving ample ground for his statements so that they are to be understood as in the interest of truth rather than as for or against any commentator.

Should any brother have a closely related question he has the liberty to present it as soon as the one is disposed of. No matter how intimately it may be identified with some point in the foregoing discussion he would better hold it over until the discussion on that question is closed. Failure to do so might lead into a labyrinth from which there could be no satisfactory extrication. Observance of these simple rules of justice and self-control have enabled hundreds of different brethren of varying endowments and natural inclinations to live amicably together, to discuss questions three times a day and to maintain mutual respect for each other's views which, in the end, are rarely divergent to any serious degree.

Suppose some brother has been unable to harmonize the summing up of the chairman with other Scriptural facts as

he understands them. Is he expected to remain silent and let the subject pass entirely? No, by no means. His view may prove to be the more correct one. But his best course is not to speak out in an unkind or uncourteous manner, but to frame a question something like this: How are these comments just made to be understood in the light of such and such a Scripture? This furnishes opportunity for discussing the subject from the angle from which he had been viewing it. Such discussion may result in a modification of the foregoing remarks; or it may result in a substantiation of them and a satisfactory explanation of them even in view of all the Scriptures subsequently brought forward.

We believe that the general observance of such suggestions will be found edifying. Somewhat greater restrictions are necessary in the study of a specific subject, such as the Berean studies are. The chairman should very properly exclude wholly irrelevant questions, even though they would be interesting and profitable in themselves. But rather than appear harsh and arbitrary the tactful chairman can usually find some way of identifying the question with the subject of the study. No amount of suggestions will ever work unless love is the motive back of them—love for the Lord, love for his truth, and a respectful love for each other.

Take an orchestra as an illustration. It may happen that the first violinist is a more experienced and better all-round musician than is the conductor. But this fact would not justify him in stopping in the middle of a rendition and finding fault with the methods of the conductor. At the close of the selection it would be his privilege to express his thought in question form, thus acknowledging the position of the conductor, as a general principle apart from the personality involved. This is the only way that music can be produced. It is likewise the only way in which harmonious and edifying consideration of the message of truth can be had. Of Mendelssohn, the great musician, it is told how that on one occasion his orchestra, though composed of expert players, was doing rather badly in the rendition of a scherzo by Beethoven. Mendelssohn called their attention to it in a kindly manner by saying, 'I have no doubt that each and every one of you gentlemen is perfectly capable of composing and rendering a scherzo equally as good as this one, but just now I would prefer to hear Beethoven, and in order to produce what he wrote each one must lay aside his own preferences and apply himself to the composition as written'. They all saw the point and worked together with more satisfactory results.

BEGOTTEN TO WHAT?

Question: Could you say something in the Tower on the question, "Are we begotten to the divine nature"? Many of the brethren are getting a little confused on this matter.

Answer: The confusion which arises in connection with this subject is often traceable to a lack of discernment between the expressions begotten *to* and begotten *by*. No one is begotten by any nature: for he is begotten by a father. Human fathers have no power to start any life except on the human plane; but this limitation does not apply to the heavenly Father. He can start any life anywhere with a view to having it perfected on any plane which his wisdom counsels.

There is hardly any room for divergence of view on this question if we take the plain statement of the Scriptures. The Apostle Peter says: "Blessed be the God and Father of our Lord Jesus, which according to his abundant mercy hath begotten us . . . to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto a salvation, ready to be revealed in the last time".—1 Peter 1:3-5.

A begetting is a beginning or more properly a commencement of life, a causation of life. Nature is determined by organism: and if the new creature is sufficiently faithful to be worthy of the divine organism he will be on the divine plane, as originally intended when the new life was started. If he is not sufficiently faithful he will not be on the divine plane but will be on some lesser plane, unless unfaithful.

So then the expression 'begotten to the divine nature' indicates that the new life started is intended to eventuate in a life on the most glorious plane, and will so eventuate if the conditions are fulfilled. The "inheritance incorruptible" refers to the divine nature and could not well refer to anything beneath it; for incorruptible is stronger yet than immortal. This same thought was advanced in other words by the same Apostle in the beginning of his second epistle, where it is written: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature". It was evidently a thought very near to the Apostle's heart.

Occasionally some confusion on this point is sustained by a failure to discern between the different meanings of the word nature. The word is used in both a biological and a psychological sense. But the New Testament writings use it only in its biological meaning, as signifying plane of existence. The other meaning is that of disposition. We should have the divine disposition, "the mind . . . which was also in Christ Jesus". (Philippians 2:5) But we do not have the divine nature in the sense mentioned by the Apostle Peter; for that refers to plane of existence, and we get that as a reward for faithfulness on this side of the veil.

WATER WITCHING?

Question: Does the locating of water with a crooked or forked stick, commonly known as water witching, come under the head of occultism or demonism?

Answer: There seems to be no other way of answering this but in the affirmative. The custom referred to, pursued in some localities, is that of taking a willow withe or similar stick, walking around over the surface of the ground, the while holding the withe out at arm's length. Those who practise it claim that when the switch is over a vein of water (thus indicating a suitable place for a well) the end of the switch will bend down toward the ground. The claim is made by those who employ this method of locating water veins that there is some magnetic power in the subterraneous flow of water which draws the stick down toward the ground. We would not wish to be in an attitude of disregarding any of nature's laws, but it seems passing strange that a small trickle of water fifteen or twenty feet below the surface of the earth would have magnetic power enough to bend a willow withe when a whole creek full of water will in no wise affect the same stick. We venture the suggestion that any number of withes or whole willow trees can be held over the Atlantic ocean and not one of them will bend. There must therefore be something other than the operation of natural laws. Our counsel is to remain on the safe side by using such ordinary human wisdom as is avail-

able in the location of wells. A little thought and attention given to the natural lay of the land surface will be found to be worth while. One would not expect to find a flowing geyser on top of a barren and dry clay hill.

HIM WHOM THEY PIERCED

Question: What is the meaning of John 19:37: "They shall look on him whom they pierced"?

Answer: In addition to the thoughts already advanced in other of the Society's publications we offer the suggestion that the word here translated *on* is the Greek word *cis*, meaning, literally, into. But no great store can be set by that discovery, as it is the same grammatical form as used in the narrative of how the Sanhedrin "looked steadfastly upon" Stephen. (Acts 6:15) Much more satisfactory light is shed on the point when we look back to Zechariah 12:10, from which quotation is made. The Septuagint Greek translation of this passage reads: "And when I pour on the house of David and upon the inhabitants of Jerusalem a spirit of grace and compassion, then they will look to him whom they pierced, and they will mourn for him with a mourning as for a beloved; and be filled with sorrow as for a firstborn". Both Young and Rotherham translate the word as *unto*. Rotherham explains that while the western Massorites, or Jewish scholars, write "unto me", the eastern Massorites write "unto him", but all use *unto* rather than *on* or *upon*. In other words, when the softening and purging effects of Jacob's trouble shall have done their work on the Jews they will look *to*, not *at*, him whom they pierced, realizing that he is their beloved, their David, the first and unique son of Judaism, and will bow at the provisions of his will, though they will not look *at* him any more than they looked at Jehovah when in past times of trouble they looked *to* him.

In this connection it is interesting to note the wording of Revelation 1:7, inasmuch as that passage is plainly an allusion to Zechariah 12:10: "Every eye shall see him, even those who pierced him". The Greek word here used for *see* (i. e., *orah-o*) is manifestly used in the sense of discern in Acts 8:23 ("I see that thou art in the gall of bitterness") and James 2:24: "Ye see . . . that by works a man is justified". Why have not these eyes of the Jews discerned the Messiah before this time? Because "blindness [the hardening of the cornea] in part is happened to" them. And why have they been blinded? Because they looked for one in "power and great glory"; and they were so sure that the Messiah would manifest himself in that way that they could not see anything else. When he does manifest himself according to their expectations they will see him, they will know it is he.

COMMUNICATION FROM AFIELD

"PERSECUTIONS AGAINST US CONTINUE"

ESTEEMED BROTHEREN:

The persecutions against us continue. The Protestants of other cities have visited this city and the message that they bring to the people is that we are heretics, apostates; and they have gone so far as to call us the Antichrist. One brother got a letter and a packet of books of the kind they use in the Protestant church here. Since no one has the right to hinder investigation on the part of another, I did not try to interfere with the Brother's examination of them. I merely asked him to make out a written report of his findings. This was his answer to them:

"After having studied the publications of the Bible Students Association I can truthfully say it is impossible for me to return to the darkness. It seems so strange to me that the Protestant churches do not understand the plan of God, for from the beginning of the New Testament clear to the end of it, it is full of references to the great day of Christ in which he will bring about the restoration of all things. Yet we know that only the elect can understand these things. By God's assisting grace I mean to be faithful even unto death."

A Protestant wrote me the following:

"Dear Friend, I have been informed that you are actively engaged in making known the teachings of Russellism, and I am

not at all surprised. You have studied your Bible so much that it has turned your brain. I can truly say that I am sorry that you have left the only sheepfold to go after a lot of heretics who come under the guise of a falsified Christianity. I merely wish to warn you that for the apostate there remains nothing but eternal damnation."

But all that they can say does not affect us in the least, because our mission is not to convert the world but to announce the proximity of the kingdom. The selection of the little flock can be made by none save God himself, in accord with his divine plan. For this reason no wind can move us, and we expect to prove faithful and firm.

Your brother in Christ,

N. DE J. C., Costa Rica.

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Findlay, Ohio	Dec. 5	Tiffin, Ohio	" 12
Fostoria, Ohio	" 6	Upper Sandusky, Ohio	" 13
Fremont, Ohio	" 7	Marion, Ohio	" 14
Bellevue, Ohio	" 8	Delaware, Ohio	" 15

BROTHER A. J. ESHLEMAN

Siloam Springs, Ark.	Dec. 2	Little Rock, Ark.	Dec. 12, 13
Fort Smith, Ark.	Dec. 4, 5	Hot Springs, Ark.	Dec. 14
Texarkana, Tex.	Dec. 6	Pearcy, Ark.	" 15
Arkinda, Ark.	Dec. 7, 8	Ward, Ark.	" 17
Prescott, Ark.	Dec. 9	Judsonia, Ark.	" 19
Donaldson, Ark.	" 10	Helena, Ark.	" 20

BROTHER M. L. HERR

Falls City, Neb.	Dec. 1	Chilhowee, Mo.	Dec. 8
Auburn, Neb.	" 2	Clinton, Mo.	" 9
Nebraska City, Neb.	" 3	Roseland, Mo.	" 10
St. Joseph, Mo.	" 5	Sedalla, Mo.	" 12
Kansas City, Mo.	" 6	Burton, Mo.	" 13
Freeman, Mo.	" 7	Jefferson City, Mo.	" 14

BROTHER G. S. KENDALL

Santa Ana, Cal.	Dec. 1	Oceanpark, Cal.	Dec. 8
Brea, Cal.	" 2	Shafter, Cal.	" 9
Alhambra, Cal.	" 3	Bakersfield, Cal.	" 10
Long Beach, Cal.	" 5	Porterville, Cal.	" 12
Lawndale, Cal.	" 6	Orosi, Cal.	" 13
Santa Monica, Cal.	" 7	Reedley, Cal.	" 14

BROTHER S. MORTON

Spring Valley, Ill.	Dec. 1	Greenfield, Ill.	Dec. 8
Kewanee, Ill.	" 2	Palmyra, Ill.	" 9
Knoxville, Ill.	" 3	Upper Alton, Ill.	" 10
Peoria, Ill.	" 5	St. Louis, Mo.	" 12
Springfield, Ill.	" 6	East St. Louis, Ill.	" 12
Jacksonville, Ill.	" 7	Bunker Hill, Ill.	" 14

BROTHER W. H. PICKERING

Jacksonville, Fla.	Dec. 1, 2	St. Petersburg, Fla.	Dec. 12
Highland, Fla.	Dec. 3	Oldsmar, Fla.	" 13
Arredondo, Fla.	" 5	West Tampa, Fla.	Dec. 14, 15
Williston, Fla.	" 6	Arcadia, Fla.	Dec. 16
Lakeland, Fla.	" 8	Punta Gorda, Fla.	" 17
Zephyrhills, Fla.	" 9	Tampa, Fla.	" 19

BROTHER G. R. POLLOCK

Palmyra, Ind.	Dec. 1	Anderson, Ind.	Dec. 8
Depauw, Ind.	" 2	Elwood, Ind.	" 9
Salem, Ind.	" 3	Alexandria, Ind.	" 10
Columbus, Ind.	" 4	Muncie, Ind.	" 12
Madison, Ind.	" 5	Sulphur Springs, Ind.	" 13
Greensburg, Ind.	" 7	Richmond, Ind.	" 14

BROTHER V. C. RICE

Greensboro, N. C.	Dec. 1	Brasstown, N. C.	Dec. 9
Highpoint, N. C.	" 2	Hendersonville, N. C.	" 11
Welcome, N. C.	" 3	Greenville, S. C.	" 12
Salisbury, N. C.	" 5	Westminster, S. C.	" 13
Hickory, N. C.	" 6	Greer, S. C.	" 14
Asheville, N. C.	Dec. 7, 10	Spartanburg, S. C.	" 15

BROTHER C. ROBERTS

Humboldt, Sask.	Dec. 1	Birtle, Man.	Dec. 9
Quill Lake, Sask.	" 2	Portage La Prairie, Man.	" 10
Clair, Sask.	" 3	Winnipeg, Man.	Dec. 11, 12
Kamsack, Sask.	Dec. 4, 5	Kenora, Ont.	Dec. 13
Yorkton, Sask.	" 6, 7	Oxdrift, Ont.	" 14
Bredenburg, Sask.	Dec. 8	Dryden, Ont.	" 15

BROTHER R. L. ROBIE

Danville, Ill.	Dec. 1	Lebanon, Mo.	Dec. 8
Paris, Ill.	" 2	Springfield, Mo.	Dec. 9, 10
Pana, Ill.	" 3	Fort Smith, Ark.	Dec. 12
Granite City, Ill.	" 5	Fayetteville, Ark.	Dec. 13, 14
St. James, Mo.	" 6	Bidding Springs, Okla.	Dec. 15
Rolla, Mo.	" 7	Muskogee, Okla.	" 16

BROTHER E. D. SEXTON

Belvidere, Ill.	Dec. 1	Moline, Ill.	Dec. 8
Rockford, Ill.	" 2	Cedar Rapids, Iowa.	" 9
Freeport, Ill.	" 3	Des Moines, Iowa.	" 10
Clinton, Iowa.	" 5	St. Joseph, Mo.	" 12
Davenport, Iowa.	" 6	Kansas City, Mo.	" 13
Rock Island, Ill.	" 7	Emporia, Kan.	" 14

BROTHER W. J. THORN

Chicago, Ill.	Nov. 25-28	Parkersburg, W. Va.	Dec. 5
Logansport, Ind.	Nov. 29	Clarksburg, W. Va.	" 6
Marion, Ind.	" 30	Oakland, Md.	" 7
Muncie, Ind.	Dec. 1	Cumberland, Md.	" 8
Columbus, Ohio.	" 2	Hagerstown, Md.	" 9
Nelsonville, Ohio.	" 3	York, Pa.	" 10

BROTHER T. H. THORNTON

Athol, Ida.	Nov. 30	Everett, Wash.	Dec. 12
Colville, Wash.	Dec. 2	Snohomish, Wash.	" 13
Danville, Wash.	" 3	Burlington, Wash.	" 14
Grand Forks, B. C.	" 5	Sedro Woolley, Wash.	" 15
Synarep, Wash.	Dec. 7, 8	Bellingham, Wash.	" 16
Wenatchee, Wash.	" 9, 10	Vancouver, B. C.	Dec. 18, 19

BROTHER W. A. THRUTCHLEY

New Haven, Conn.	Dec. 1	Yonkers, N. Y.	Dec. 9
Bridgeport, Conn.	Dec. 2, 3	Tarrytown, N. Y.	" 10
South Norwalk, Conn.	" 4, 5	Newburgh, N. Y.	" 12
Stamford, Conn.	" 5, 6	Beacon, N. Y.	Dec. 12, 13
Port Chester, N. Y.	Dec. 7	Poughkeepsie, N. Y.	Dec. 14
Mount Vernon, N. Y.	" 8	Stottville, N. Y.	" 15

BROTHER D. TOOLE

Bronson, Kans.	Dec. 1	Pomona, Kans.	Dec. 10
Mound City, Kans.	Dec. 2, 3	Topeka, Kans.	Dec. 12, 13
Garnett, Kans.	Dec. 5	Lawrence, Kans.	" 14, 15
Lane, Kans.	Dec. 6, 7	Kansas City, Mo.	" 16, 19
Ottawa, Kans.	Dec. 8	Lansing, Kans.	Dec. 17
Centropolis, Kans.	" 9	St. Joseph, Mo.	Dec. 20, 21

BROTHER S. H. TOUTJIAN

Clyde, Tex.	Dec. 1	Archer, Tex.	Dec. 9, 10
Merkel, Tex.	" 2	Bowie, Tex.	Dec. 12
Sweetwater, Tex.	" 3	Stoneburg, Tex.	" 13
Childress, Tex.	" 5	Alvord, Tex.	" 15
Electra, Tex.	" 6	Fort Worth, Tex.	Dec. 16, 17
Wichita Falls, Tex.	Dec. 7, 8	Dallas, Tex.	" 18, 19

BROTHER W. E. VAN AMBURGH

Bakersfield, Cal.	Nov. 26	Oklahoma City, Okla.	Dec. 5
Phoenix, Ariz.	" 28	Tulsa, Okla.	" 6
Albuquerque, N. Mex.	" 30	Springfield, Mo.	" 8
Sweetwater, Tex.	Dec. 1	St. Louis, Mo.	" 9
Weatherford, Tex.	" 2	Louisville, Ky.	" 10
Fort Worth, Tex.	" 3	Washington, Pa.	" 12

BROTHER C. A. WISE

San Jose, Cal.	Dec. 1	Phoenix, Ariz.	Dec. 9, 10
Paso Robles, Cal.	" 2	El Paso, Tex.	Dec. 12
Santa Barbara, Cal.	" 3	San Antonio, Tex.	" 14
Los Angeles, Cal.	" 5	Waco, Tex.	" 15
San Diego, Cal.	" 6	Dallas, Tex.	" 16
Riverside, Cal.	" 7	Oklahoma City, Okla.	" 17

BROTHER G. YOUNG

High River, Alta.	Nov. 30	Vancouver, B. C.	Dec. 10, 12
Calgary, Alta.	Dec. 1	Ladysmith, B. C.	Dec. 14
Twin Butte, B. C.	" 3	Nanaimo, B. C.	" 15
Kamloops, B. C.	Dec. 4, 5	Port Alberni, B. C.	" 16
Acassiz, B. C.	" 6, 7	Courtenay, B. C.	" 17
Mission City, B. C.	" 8, 9	Victoria, B. C.	Dec. 18, 19

BROTHER L. F. ZINK

Medicine Hat, Alta.	Dec. 1	Portage La Prairie, Man.	Dec. 10
Herbert, Sask.	" 2	Winnipeg, Man.	Dec. 11, 12
Moose Jaw, Sask.	" 3	Emo, Ont.	Dec. 13
Regina, Sask.	Dec. 4-6	Northome, Minn.	" 15
Moosomin, Sask.	Dec. 8	Aitkin, Minn.	" 16
Brandon, Man.	" 9	Thor, Minn.	" 17