



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

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

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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 1: 2.

W.T.B.T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to 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 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 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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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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GERMAN COMPOSITOR WANTED

The Society desires the services of some brother who is able to set German type by hand or to operate the linotype, and will be pleased to hear from any one who can perform this service, and is so situated that he could work in New York.

BOOKLETS ON "MILLIONS NOW LIVING" READY

The 128-page booklet, "Millions Now Living Will Never Die," is now ready for distribution and orders will be filled as rapidly as possible. This booklet is in the nature of a companion piece to "Talking With the Dead ? ? ?" Harmonious with the restitutionary character of the message the booklets are bound in a bluish green mottled cover stock, embellished with appropriate design. In addition to the 112 pages originally announced, we have given an addendum of hundreds of Scripture citations in substantiation of the everlasting-human-life-for-man message now due. An endeavor has been made to make this list complete.

These booklets are procurable at 25c postpaid for single copies. Wholesale prices for fifty or more copies on request.

CONVENTION AT INDIANAPOLIS

INDIANAPOLIS, IND., October 1-3: A three day convention will be held in Indianapolis, Ind., October 1st to 3d. All meetings will be held at the K. of P. Auditorium, northeast corner of Pennsylvania Street and Massachusetts Avenue. For further information, address Edgar M. Ross, 349 Lesley Avenue, Indianapolis, Ind.

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These STUDIES are recommended to students as veritable Bible keys, discussing typically 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"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); 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.

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The WATCH TOWER

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No. 17

THE NEW COVENANT

WHAT IS IT? WHO ARE THE PARTIES TO IT?

WHEN, HOW, AND BY WHOM IS IT SEALED? WHEN DOES IT GO INTO OPERATION?

THE word covenant is the solemn form for expressing the term contract, compact, or agreement. The essentials to any contract or compact are these: First, parties competent to enter into a contract; second, a good and sufficient consideration supporting it. Primarily covenants are of two kinds: Unilateral, that is to say, where there is only one responsible party to it; and bilateral, where there are two parties upon whom rests an obligation. There may be more than two parties to a covenant or contract. The covenants prominently mentioned in the Scriptures are (1) the Abrahamic Covenant, which is unilateral, Jehovah being the only responsible party to it, the consideration being the immutability of his word and oath, the fulfillment of which will result in the blessing of the human race through the seed developing from the Sarah feature of that covenant; (2) the Law Covenant between Jehovah and the nation of Israel, with Moses as mediator, made and instituted at Mount Sinai, the consideration being that Jehovah would grant blessings of life and blessings incident thereto upon performance of the promise made by the other party to the covenant, that they would fully perform their part of the agreement by keeping the law. Any Jew performing the terms of the covenant would have received the blessings Jehovah promised; and (3) the New Covenant, the one here under consideration.

COVENANT, COMPACT, AGREEMENT

The New Covenant is a compact, agreement, contract, or arrangement which Jehovah will put into operation as a means to accomplish the end, to wit, the blessing of the human race. His original promise was, "In thy seed shall all the families of the earth be blessed". The New Covenant is the arrangement by which the seed performs Jehovah's will, which will result in the blessings of life, liberty, and happiness to the members of the human race who will comply with the terms of the covenant. The consideration for the New Covenant consists of the mutual agreements and acts to be performed by the parties to it.

Who are the parties to the new covenant? Jehovah on the one hand, and Israel and Judah, composing the whole house of Israel, on the other, as stated by the prophet: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah". (Jeremiah 31:31) The question immediately arises in our minds, then, How can Israel and Judah be a party to this covenant, seeing that the whole house of Israel is incompetent, because imperfect? The Israelites are not justified, and God does not enter into

covenant relationship with any except the justified. What then is meant by the Scriptural statement that he will make a covenant with Israel? Appreciating the fact that it is absolutely necessary for both parties to the covenant to be competent before they can enter into a direct covenant relationship, and observing the incompetency of Israel, we at once see the necessity for a mediator.

The word mediator has a more comprehensive significance than we often give it. Technically and strictly speaking, mediator means one who interposes between parties who are at variance, for the purpose of bringing those parties into a condition of reconciliation. Hence the mediator is called an intercessor, or go-between. With equal propriety we can use the term guardian, or curator, in the sense those terms are often used. A guardian is one who has possession and control of the person, and sometimes the property of his ward. Where a person has possession and control of the property alone of an incompetent he is called a curator. The guardian and curator therefore means the office of a protector, or one who stands in behalf of an incompetent party and who possesses the authority and the power, not only to have and control the person and property of his ward, but to act in behalf of his incompetent ward in the making of contracts. To illustrate this point, in almost all jurisdictions a minor child or an insane person has no power to enter into a contract concerning his property or anything else. The legal title to a piece of property is in the minor's name. A competent person desires to lease that property and enters into a contract of lease for the property. The minor or the insane person cannot sign the contract, however, because incompetent, but some competent person, acting as guardian or curator for the minor or insane, incompetent person, must sign on behalf of his ward, and the contract then is just as binding on the minor or insane person as if he had been competent to make it and had made it himself. The guardian or curator acting, however, must be appointed to that office by some competent legal authority, having the power so to appoint.

ISRAEL AN INCOMPETENT PARTY

The house of Israel is incompetent to enter into a contract. The same is true with reference to the entire human race; because all are imperfect. One of the chief purposes of the New Covenant is to bring mankind back to a condition where each will be competent to enter into a contract directly with Jehovah. That will mean back to the condition Adam enjoyed prior to his disobedience.

When Jesus was begotten to the divine nature at the

time of his consecration at the Jordan, Jehovah appointed him to the offices of Advocate for the church, Mediator for the New Covenant, Prophet, Priest, and King for the world of mankind in general. The office of Advocate for the church he assumed when he ascended on high, and has performed the duties of that office since. The office of Mediator for the New Law Covenant he has not yet assumed, because the time has not arrived for that purpose. He will assume the duties of that office when the time comes to make and seal the New Covenant. The New Covenant will be in the nature of a last will and testament in this, that it will be necessary for Jesus Christ to use the value of his perfect human life for the purpose of making it possible for Israel to enter into this covenant with God. The Mediator of the New Covenant will consist not only of Christ Jesus the Head; but all the members of his body will constitute a part of the Mediator by virtue of being of the body of Christ. Hence, with propriety we can say that *the* Christ will constitute the Mediator of the New Covenant.

Israel being incompetent to enter into a contract or covenant, the Christ occupies and will occupy the relationship toward Israel of guardian, having the care, custody, control, and responsibility for the people, and the Mediator will therefore enter into a contract or covenant with Jehovah on behalf of Israel, because Israel is under the disability of imperfection, which disability renders it impossible for Israel to make the contract direct. Briefly answering the second question then, we would say that the parties to the New Covenant are Jehovah on the one side, and the Christ on the other, acting for and in behalf of Israel, the imperfect and incompetent ward of the Christ.

Keeping in mind the proper relationship of the parties to the covenant will enable us the better to understand what is meant by the sealing of the New Covenant, and when it will go into operation, and when it will cease to be operative. It has sometimes been suggested that the New Covenant will go into operation at the end of the Millennial age, but if that were true there would be no necessity for making it at all.

AUTHENTICATING THE COVENANT

When, how and by whom is it sealed? The sealing of the New Covenant or contract is that which affirms, or ratifies, authenticates, and guarantees its performance. It is a solemn affirmation of the terms of the covenant, and forever stops the mouths of any of the parties thereto to dispute its terms or contents. For instance, a contract under seal is not subject to be disputed by either party to it. Neither one will be heard to say, I did not agree to those terms. Israel is a party to the contract or covenant, through the Christ as legal representative and Mediator, and in due course the whole world must come under the terms of that covenant. During the Millennial reign, then, no one will be heard to say, after having accepted the covenant, I did not agree to the terms stated in it. The mouths of all parties are forever stopped to deny any part or term contained in said covenant.

A contract or covenant need not necessarily be made in writing. We would not understand that Jehovah has been writing a document which will be signed by the

parties to it, and which will be called the New Covenant; but we understand that this covenant will be entered into by the expressed will of Jehovah on the one side, and by the consent of the Christ on the other, in behalf of Israel. How then will it be sealed? It will be sealed by the merit of Christ's sacrifice. The sealing will take place when the last spirit-begotten one has finished his course, and the merit of Christ is released from the obligation of keeping good the justification of all who have been spirit begotten. The sealing of the Old Law Covenant indicates how the New Law Covenant will be dedicated or authenticated, concerning which we read:

"Even the first covenant hath not been dedicated without blood: for when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, Behold the blood of the covenant which Jehovah hath made with you upon all these conditions. . . . It was necessary therefore that the patterns of things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these."—Heb. 9:18-23; Exod. 24:8.

These Scriptural statements show that the New Covenant will be sealed or authenticated by Christ, the greater than Moses, as soon as the better sacrifices are completed. We gather from them further that the sealing will be done by the Christ applying the value of his previously made sacrifice to divine justice, which was represented by sprinkling the book of the law, and by extending the privileges of restitution to Israel and all who come under the terms of the covenant, which was pictured in the type by the sprinkling of the people. "So shall he sprinkle many nations."—Isaiah 52:15.

KNOWLEDGE A LATER THING

It seems entirely reasonable to conclude that the New Covenant will be made with or on behalf of the House of Israel without their knowing about that fact *at the time it is made and sealed*. By this we mean that the Christ will enter into the covenant in behalf of his incompetent wards, to wit, Israel, before Israel is brought to the knowledge of that fact. As an illustration, suppose a minor child owns a building which Mr. A desires to lease. Mr. B is appointed to act as guardian in behalf of the minor and his property, and it is deemed for the best interest of the ward that the contract of lease be made, and the guardian or mediator therefore enters into a contract of lease, letting this building to the party who desires to lease it, and the minor may not come to a knowledge of that fact for some years afterwards. Nevertheless, the minor is bound by all the terms of the contract. When the minor reaches an age that it can know something about the terms of the contract, it would be informed of those terms. So with reference to the New Covenant. The ancient worthies will be the first fruits of the New Covenant. They cannot be resurrected until the New Covenant is made; and when made they will be the first ones awakened out of death, the first offspring of that covenant. Doubtless they will then be immediately informed of its terms and will agree to all of them, but Israel in general is not ready to accept the Messiah, and will not accept the Messiah until they

come to some knowledge of the fact that he is their great Redeemer and Deliverer. It follows then that the New Covenant must be made on behalf of Israel before Israel knows about it. It must be sealed by the merit of Christ's sacrifice.

This New Covenant, then, will be made between Jehovah on the one side and Christ on the other, technically speaking, but in behalf of and for the benefit of Israel and all of mankind accepting and obeying its terms. Let us suppose Jehovah would say to Christ, What assurance is given that this covenant will be carried into operation? and Messiah responds, I guarantee it will be carried out, and as a basis of that guarantee I am sealing it with my own blood, the value of my sacrifice, the value of the human life that I laid down at Calvary. This guarantee, or authentication, or confirmation, by the presentation of the merit of Christ's sacrifice to divine justice, constitutes the sealing of the new Law Covenant. This sealing could not take place as long as any member of the body of Christ is in the flesh. It must take place after the day of sacrifice. "For this is the covenant that I will make with the house of Israel *after those days*, saith the Lord." (Hebrews 8:10) Clearly the words 'after those days' refer to after the days of the sacrifice of the Christ.

LIKE A WILL OR TESTAMENT

The Apostle Paul likens this covenant unto a last will and testament, saying, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: Otherwise it is of no strength at all while the testator liveth." (Hebrews 9:15-17) It is the humanity of those composing the Christ which constitutes the testator that must die. It is the Christ divine that administers this estate or valuable thing in behalf of mankind—first in behalf of Israel, and then all thereafter who comply with the terms. The estate that is left to be disposed of consists of the right to human life and the blessings incident thereto. That human life Jesus possessed in completeness, and he laid it down at Calvary, the value of which he took up when he arose from the dead. He has since permitted the members of his body to be made a part of the Messiah, counted in as a part of the Mediator and the one that will execute the trust of disposing of this devised estate. The sealing, therefore, constitutes a part of the covenant and takes place after all those beings composing the Mediator have died as human beings and have been resurrected as divine beings.

Then when does it go into operation? Within a reasonable time after the death and resurrection of those composing the Mediator. The death of the last member of the church completes the death of the testator class. Then the New Testament or New Covenant must be probated, or reviewed and declared valid. This probation or declaring it valid is involved in the sealing and establishment of the covenant as above mentioned. The merit of Christ must be released from all obligation with reference to the spirit-begotten ones before the New Covenant could be sealed and before it could go into operation. We should therefore expect the New Covenant to go into operation immediately after it is sealed.

ITS PURPOSES

The purposes of the New Covenant are to awaken out of death, to teach, to uplift and restore the human race and bring them back to the condition of at-one-ment with God. It will bless the people by *recovering* them from the tomb: "By the blood of thy covenant I have sent forth thy prisoners out of the pit". (Zechariah 9:11) It will bless the people with *knowledge*, for when it is completed it will no longer be necessary to preach, saying, "Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord". (Jeremiah 31:34) It will bless the people by giving them *tender hearts*: "Thus saith the Lord God: . . . a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh". (Ezekiel 36:22-27) It will bless Israel with vastly more *supremacy* than she has ever had: "Thou shalt receive thy sisters [Sodom, Samaria, etc.], thine elder and thy younger; and I will give them unto thee for daughters, but not by thy [old] covenant". (Ezekiel 16:61) It will bless the obedient of mankind with *life*: "Hear, and your soul shall live" (Isaiah 55:3); "He . . . that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord Jehovah".—Ezekiel 18:8.

The New Covenant is not a written document like unto an ordinary contract, but it is a solemn arrangement or compact of which Christ is the very essence. As an evidence that Christ is the real and essential party to this covenant and the purposes for which it is given, we read: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and *give THEE for a covenant of the people*, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house". (Isaiah 42:6, 7) "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and *give THEE for a covenant of the people*, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."—Isaiah 49:8-10.

EVERY HELP GIVEN

The Christ occupying the relationship of guardian or Mediator, for and in behalf of his incompetent ward, to wit, the house of Israel and all who come into that house, will do everything that is necessary for the education and development to the point of perfection of such incompetents. He will open the graves and bring them out; he will teach them, nurse them, lead them, feed them, uplift and bless them. The Messiah, then, as the great Prophet will teach the people; as Priest will minister unto the people and bless them; as King, rule over them, direct and control them; therefore occu-

pying the position of Prophet, Priest, King, and Mediator, or Guardian, having rule over and control of the human family to bring them back to a position of contractual relationship with Jehovah. Throughout the Messianic reign Jehovah does not deal with the human race directly, because of the incompetency of that race. He deals with the Guardian, the Curator, the Mediator, the Messiah, who acts in behalf of the world.

When a minor child reaches the age of maturity, or an insane person is restored to full sanity, the person who up to that time has been acting as guardian or curator surrenders the office and steps aside to let the one who has now become competent take charge of his own affairs. At the end of the Millennial age all of the wilfully wicked will be destroyed and the obedient ones brought up to the point of human perfection. The great Messiah, the Mediator and Guardian, will no longer need to act in that capacity, but will step aside and surrender the human race to Jehovah, and these being put to a last and crucial test, all who pass that test will then be in direct contractual or covenant relationship with Jehovah, no longer needing the intervention of a Mediator. Therefore the New Covenant will cease its operation at the end of the Millennial age.

So, then, we will say, briefly summing up, that the New Covenant is an arrangement between God on one side and Jesus Christ and his body members, the Messiah, on the other side, acting for and in behalf of the house of Israel and all mankind; that its sealing takes place at the end of the gospel age, when the church is glorified; that it goes into operation shortly thereafter; and that it is completed at the end of the Millennial age when the human race is brought up to a condition of direct contractual relationship with Jehovah.

RELATED QUESTIONS AND ANSWERS

Question. If God could not make a contract with any one that is incompetent, how then did he make a covenant with the Jews when he gave them the Law Covenant?

Answer. In that instance he counted Moses as righteous in order that he might use him as a Mediator, thus typifying the greater Mediator, the Messiah, and he made the covenant with Moses, who acted on behalf of the nation of Israel.

Question. Will the restored human race at the end of the Millennial age be in covenant relationship with God?

Answer. Yes, and not until then. Being then restored to human perfection, God can deal with them directly, as he did with Adam, and without the intervention of a Mediator.

Question. Will God then enter into a covenant with each individual?

Answer. There will then be an implied covenant between Jehovah and all the human family whereby each member agrees to do the will of God. Otherwise they could not continue to live.

Question. How will that covenant be made between God and man?

Answer. The purpose of the New Covenant is to write into the hearts of the people the law of God. When this is accomplished an implied contractual or covenant relationship will directly exist between man and Jehovah. A contract does not need to be stated in terms in order to exist, but the relationship of the parties raises an implied contract or covenant between them. God having accepted man, then restored and delivered to him by the Mediator, there will be an implied relationship between God and mankind by which man agrees to obey the will of God. The covenant relationship arising between perfect man and Jehovah will continue forever. It will be an everlasting arrangement.

Question. Why is the New Covenant called the everlasting covenant? Does that mean age-lasting, or without end?

Answer. Evidently it means that it is one which lasts until the object for which the covenant is made be accomplished. It is not one that is to be renewed or patched up every year, as was the old Law Covenant. It keeps right on until the thing designed is accomplished. It will result in bringing the obedient ones of mankind into everlasting covenant relationship with Jehovah.

Question. If the blood for the sealing of the New Covenant is not released until all the spirit-begotten ones have finished their course, why is it that the great company class has no part in the sealing of the covenant?

Answer. For the reason that the great company constitutes no part of the priesthood. No one could have a part in the sealing of the New Covenant unless such a one is a part of the priesthood; and no one is a part of the priesthood who does not participate in the sin offering; and none except the body of Christ participates in the sin offering and forms a part of the priesthood.

Question. Do we understand that individuals during the Millennial age will make a covenant with God?

Answer. No; individuals during the Millennial age will not make a covenant with Jehovah because they will not be competent. No man will be competent to make a contract or covenant with Jehovah until the Mediator turns him over to Jehovah and withdraws from the office of Mediator. The office of Mediator will then cease, and this will not be until the end of the Millennial age.

Question. The world being in covenant relationship with Jehovah at the end of the Millennial age, would it be proper to term them children of the covenant?

Answer. They will have received their life from Christ, the great Life-giver; therefore they get their life through the terms of the New Covenant. They are really children of the Christ; and being restored to life in perfection and delivered over to Jehovah, they will then be the sons of God, his children, the same as Adam was when he was perfect.

"Let doubt, then, and danger my progress oppose,
They only make heaven more sweet at the close;
Come joy or come sorrow, whate'er may befall,
An hour with my God will make up for them all.

"A scrip on my back, and a staff in my hand,
I march on in haste through an enemy's land;
The road may be rough, but it cannot be long,
And I'll smooth it with hope, and cheer it with song."

INTER THE CHURCH-WORLD MOVEMENT

"For days beyond a year shall ye be troubled, ye careless women; for the vintage shall fail, the ingathering shall not come."—Isaiah 32:10, R. V.

ALITTLE more than a year ago there was launched in New York what was called the Interchurch World Movement of North America. Now, if many newspaper advices are to be relied on, that movement is dead as a grand central organization. A few months back it looked very much like an Inter-the-Church-in-the-World-Movement, but now it seems that the Movement itself is interred or, at least, that its last obsequies are being conducted. Strange to say, one of the most creditable things about the movement was the inducing cause of its hasty sickness and demise.

It is hardly necessary to remark that any person or group of persons has both the ethical and the legal right to labor at their conception of God's will. Neither should criticism be undertaken in any spirit of cant or small disagreement, but only when there is serious discrepancy between the avowed object of an avowedly Christian movement and the Bible stipulations as to the real aim and purpose of the church. Any one who claims to be a Christian at all is subject to this kind of examination or criticism.

Was the Interchurch Movement the only green thing that has grown up on the inert trellis of the Church Federation, and has the worm of impecuniosity smitten this gourd which was the only protection that the Jonah prophets had from the disconcerting sun of unpopularity which has been shining on them because of their failure to exert any influence to keep the world out of war and to apply any but the most animal thinking to world subjects while the war was on? We shall see: time will doubtless make it more clear.

NO ORDINARY MOVEMENT

The Movement was no ordinary one, *The Christian Herald* declaring that it can "be compared with nothing in their [the churches'] history, with the possible exception of the Civil War, which caused a break in so many denominations". A full history of the whole Movement is, of course, not yet obtainable by outsiders, but enough is available to make it of great interest. From all the information procurable at this time the conception and development of the Movement was something like this:

Early last year upwards of a hundred men and women who represented various charitable and missionary agencies of the so-called Evangelical Churches, met in the city of New York and, after "an extensive session of intercession, came unanimously to the conclusion that the time was ripe for the next great step in cooperative endeavor". A committee was appointed with instructions to prepare some kind of outline for a "platform of principles upon which the agencies might go forward".

The proposals of this committee were unanimously approved when they were presented before the six cooperative councils represented at the original conference, which were as follows: the Foreign Missions Conference of Northern America, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council of Evangelical Denominations in the United States and Canada, the Council of Women for Home and Foreign Missions, and the Federal Council of

Churches of Christ in America. Subsequent to this there was chosen a committee of one hundred from these various denominations; and this committee came to be known as the Executive Committee.

THIRTY DENOMINATIONS INVOLVED

Before long the Interchurch World Movement was a banner under which were arrayed, with more or less closeness, fifty-eight Boards and Societies, representing thirty (latterly thirty-two) Protestant denominations. Here they are:

- (1) Advent Christian Church.
- (2) Northern Baptist Conference.
- (3) National Baptist Conference.
- (4) General Baptists.
- (5) Church of the Brethren.
- (6) Brethren Church.
- (7) Christian Church.
- (8) Congregational Churches.
- (9) Disciples of Christ.
- (10) Evangelical Association.
- (11) United Evangelical Church.
- (12) Society of Friends in America.
- (13) Society of Friends in California.
- (14) Holiness Church.
- (15) Lutheran Evangelical Synod of North America.
- (16) General Conference of Mennonites.
- (17) Methodist Episcopal Church.
- (18) Methodist Protestant Church.
- (19) Free Methodist Church of North America.
- (20) African Methodist Episcopal Zion Church.
- (21) Colored Methodist Episcopal Church.
- (22) Reformed Zion Union Apostolic Church.
- (23) Presbyterian Church in the United States of America.
- (24) Presbyterian Church in the United States, South.
- (25) Associate Reformed Presbyterian Synod.
- (26) Reformed Presbyterian Church in North America.
- (27) United Presbyterian Church.
- (28) Reformed Church in America.
- (29) Reformed Church in the United States.
- (30) Church of United Brethren in Christ.
- (31) ? (32) ?

ORGANIZED FOR CAMPAIGN

The first undertaking of this extensive Movement was a survey of the entire world, with a view to acquiring facts which would afford a basis for coördinating the various activities of the churches and for the making out of a financial budget and plans for work that was later to be attempted in concert. This survey was quite comprehensive, embracing, as it did, the fields of foreign missions, home missions, American education, American religious education, American hospitals and homes, American ministerial pensions and relief, and miscellaneous.

The published preliminary survey which was presented at the Atlantic City Conference of the Interchurch Movement January 7 to 10, 1920, embraced some three hundred fifty pages of carefully collected and concisely presented world statistics on the above-named subjects. This survey was essentially in harmony with the report made by the Foreign Missions Investigating Committee of the I. B. S. A. in the Hippodrome, New York, in the spring of 1912. The main tenor of it was to the effect

that after nineteen hundred years the world is only faintly touched by either the precepts or the practices of Christ. It showed that

"For every convert made by Christianity advancing from the south in Africa, there are three converts to Mohammedanism in the north."

"In India, with a population of 315,000,000, approximately three-fifths of one percent are Evangelical Christians; one-half of one percent are Catholics."

"One-tenth of one percent of China's 417,000,000 population are Evangelical Christians; three-eighths of one percent are Catholics."

"One-sixth of one percent of Japan's population, or 360,000 persons, are Evangelical Christians; one-seventh of one percent are Catholics."

Furthermore this report or survey demonstrated what Protestants were giving to their religious activities and what they could reasonably give if their interest were sufficient:

"The Protestant Church in 1918 cost each member two cents and seven mills per day for all purposes, local and benevolent. The total contributions for 1918 were \$249,778-835. By doubling the present giving the amount asked in the United Simultaneous Financial Campaign, to be paid in 1920, will be greatly oversubscribed."

THE MONEY QUESTION

As one result, and, to judge from the newspaper headlines, the principal result of the Atlantic City Conference in January, came the plans for an immense and intensive drive to secure pledges for \$1,320,214,551, which great sum was looked upon as requisite for the five-year program agreed upon. To the first of these five years a budget of \$336,777,572 was apportioned and a great drive was started on May 15 last, which was called a United Simultaneous Financial Ingathering, or Campaign. If the vintage did not altogether fail it was certainly meager; for the drive netted only \$176,000,000 in promises to pay, most of which was to go to the denominations comprehended in the Movement, and very little, namely, less than \$3,000,000, to the central organization in New York, which was to have had about \$40,000,000 if the drive had proved a success.

This central organization, the work of the general Committee, had in the collating and publishing of the world's survey, in extensive newspaper advertising, in widespread Committee activities, etc., etc., entailed an expense of approximately \$9,000,000, more than half of which was underwritten by influential interests through New York banks. It was expected that in addition to the funds to be raised from church members and constituents for the religious, educational, and eleemosynary activities of the thirty participating church bodies, there would be no inconsiderable ingathering from "friendly citizens" living in "No Man's Land", that is, from sympathetic non-church-members.

NO NO-MAN'S-LAND

But this "No Man's Land" proved to be more of a theory than a fact; for those moneyed non-church-members, who were sympathetic, had already been canvassed by and counted in as of the outer constituency of the various denominations, because such men had a wife, a mother, or a sister in that religious body. Other moneyed non-church-members were found cool and dis-

interested and, so to speak, passed by on the other side when they saw an Interchurch canvasser. The reason for this now apathy, now antipathy follows.

Cryptically stated by *The Christian Herald*, it was:

"Because some denominational leaders for one reason or another refused the measure of coöperation rightfully expected of them."

Speaking in plainer terms, the Interchurch World Movement plunged onto the rock of industrial investigation and broke up there. An industrial program had been adopted in New York, October 3, 1919, which was not smiled upon by Big Business. The report of the committee which formulated an industrial platform expressed itself as strongly in favor of collective bargaining; that is, they sided with the working man rather than with the capitalist on the question of trade unions, the right to strike, etc. This committee also urged a thorough and complete investigation into the strike among the employes of the United States Steel Corporation, which was then on, the causes leading up to it, the measure of responsibility resting with the employers, and such other points as would be germane to the situation. The Atlantic City Conference authorized the Movement to proceed with this phase of its activities and to gather its findings into a survey for the purpose of publication.

Now note the difficulty. The drive for funds had not yet taken place when this work was authorized, and the heavy operating expenses of the central organization were being met by funds advanced by large banks. But banks do not advance money without security. To procure these funds the thirty denominations which the Movement represented had put up collateral based on denominational assets and, in addition to this backing, some wealthy individuals interested in the Movement had lent their support in the shape of securities. It seems that the liabilities of the Movement were gradated so that one denomination and one individual had priority claims on the funds collected during the drive. That is, if only a part of the nine million five hundred thousand dollars current expenses of the Movement were to be collected during the drive this denomination and this individual would be paid back first, even if there were nothing left at all but debts for the other denominations underwriting or guaranteeing the scheme. Mr. John Willis Baer, prominent California banker and identified with the Presbyterian National Conference, is quoted in the Springfield (Mass.) *Daily News* on this point:

"There is one denomination that has been named first, and an individual who has been named second as preferential creditors," Mr. Baer announced, a statement which astonished the commissioners.

"No names were mentioned on the platform, but in conversations in the hotel lobbies the denomination was said to be the Baptist Church North, and the individual John D. Rockefeller, Jr.

"Mr. Baer stated that these 'preferential underwritings amount to between \$2,000,000 and \$3,000,000,' which would mean that if the Interchurch Movement failed as a business concern this 'one denomination' and this 'one individual' would have to be paid first, and that any other denominations or individuals who had done any underwriting could divide what was left or perhaps get nothing."

Early in the history of the Movement other big

business men had been watching to see what use they could make of it; but when the Movement was committed to any industrial program which might prove uncomplimentary to them, their ardor began to wane. Early in the year the *Washington Herald* quoted Mr. John D. Rockefeller, Jr., and Mr. Cleveland H. Dodge as expressing sincere interest in the Movement and as willing to back it up with considerable financial help. Mr. Dodge is very prominently identified with the United States Steel Corporation.

GOLDEN STRAND, PREFERRED, BELOW PAR

When these and other "friends" in Big Business say that the investigation into the steel company's industrial difficulties was to be carried on with genuine vigor and evident efforts to get at all the facts they tantalizingly withheld such contributions as had been promised by them, or which officers of the Movement had been led to expect. The Steel Corporation did more than this. It employed any number of private detectives and some federal agencies to interfere with the thoroughness of the survey. Failing in this, they attempted to steal the report, which was looked upon by them as being damaging to the interests of the Steel Corporation, and Big Business generally. The report, including its exhibits, comprised about 250,000 words; but a digest was prepared of some 9,000 words which was hoped to be widely published. At the date of this writing no metropolitan paper, saving the *New York World*, has published any part of this report.

Big Business did not like to have the affairs of the steel trust and coal industry pried into; and rumblings of this discontent were heard from financial centers, some of which found an echo in the religious press. Cries of "radical", "red," "Bolshevist," were raised against those who thought the Steel Trust affairs could well stand a little investigating; and finally, on June 15, a formal notice was served on the Interchurch World Movement that it must be a very nice boy if it was to have any Big Business candy. This warning was issued through *Industry*, the official organ of the Manufacturers' Association:

"We have observed with apprehension a tendency on the part of certain religious denominations to exalt unionism and to exaggerate the hardships of employes, while at the same time employers and employers' organizations are in many instances maligned and the handicaps of conducting business minimized."

FAULT-FINDINGS WITH HINTS

This article says that the principal offenders in this direction are the Federal Council of Churches of Christ in America, enumerating separately the Methodist, Baptist, Presbyterian, Catholic, and Episcopal Churches. In addition to this the Young Woman's Christian Association comes in for some special warning. As respects the Federal Council, they indict it with having wired Governor Sproul of Pennsylvania that

"In various steel towns in the State of Pennsylvania the right of assemblage and free speech, even within buildings, has been and is being denied by various authorities," and with having declared that

"even in the danger of wartime the Federal Council of Churches holds that the abuse of free speech is not so dangerous as its suppression."

Touching on the Y. W. C. A., it said:

"Business men in many cities have backed the Young Woman's Christian Association in their worthy endeavors, giving financial aid as testimony of their respect for this great organization's history. Business men, however, should be credited with a sense of fair play and foresight. Should the Y. W. C. A. fail to realize the critical situation and pass resolutions concerning industrial projects in accordance with the outline as set forth in the treatise, 'What is a Christian Order in Industry?' it is unlikely that future financial drives will receive any considerable aid directly from men of business. Such a proposition would be unfeasible and utterly in opposition to good business tactics."

There can be no mistaking the meaning of that plain-spoken threat.

"Of what use is it to preach on one hand brotherhood and sisterhood and the *spirit of Christianity*," asks Big Business, "and on the other hand rejoice in a series of petty attacks upon so-called evils of industry?"

"Will you cooperate, or will you antagonize?" the Y. W. C. A. was asked. Will you take the hint or will you look for your money elsewhere? This hint was not taken, and Mrs. Helen Gould Sheppard, large holder of steel, railroad, mine, and other stocks, resigned as president of the organization.

The Interchurch World Movement (or evidently a forceful part of it) did not take the hint, did not recant from its industrial heresy, and as a consequence the \$10,000,000 promised by "friends" was not forthcoming, the notes given to big banks fell due and, since the central organization could not pay the demands, were passed on to the denominations which had helped to guarantee payment. Big Business means to show its strangle-hold upon the pocketbook of the nation, even though it cannot always dominate the public conscience.

PULPITEER-PROFITEER PHILANDERINGS

That at one stage of the Movement an open flirtation was on between Big Business and the forward, vivacious maiden can hardly be denied by any one who observes facts. Before the Walnut Hills Christian Church, of Cincinnati, a multi-millionaire officer in that church is reported to have said:

"This church cannot afford to go back on the moneyed interests of this city by opposing the Interchurch Movement."

One of the paid Interchurch advertisements put as its first argument:

"Put a church in a town and all real estate values increase."

Roger Babson, retainer of Big Business, wrote:

"There is no doubt about it—Labor is beaten. . . . The war taught the employing class the secret and power of widespread propaganda. Imperial Europe had been aware of this power. . . . We have the schools. We have the *pulpit*. THE EMPLOYING CLASS OWNS THE PRESS. There is practically no important paper in the United States but is theirs."

The American Defense Society thought it saw a way to use religion to help maintain good business, with dividends. As a concession it says:

"Recognize the unions, if they are unions of men who believe in our form of government. Try collective bargaining, if you please. If the majority of the men in a union are Catholics, put a Catholic priest into that union; if the majority are Protestants, put a Protestant minister into that union; if the majority of them are Jews, put a Jewish rabbi into that union."

And then, as a sort of afterthought:

"Do the same with the Business Men's Associations."

An issue of the Interchurch Bulletin tells of efforts which were made by them to publish a new kind of religious tract. Here are the qualifications which these experts declare model tracts should possess:

"Should give readers a basis of intellectual reconstruction along the lines of modern social democracy; deal with social problems from the standpoint of the church, making the church's position clear; deal with the care of the home and the child; take up the subject of vice from the standpoint of health, hygiene, and morality; deal biographically with the great heroes and leaders in constructive religious thought of every race, so that foreign-born children may realize that America appreciates the great men of all lands."

At first thought this appears to be rather in contrast with the published purposes of the Movement, which were: (1) "To win men to Christ; (2) to deepen the loyalty of Christians to the world-winning program of Christ; (3) to bring to the whole church new inspiration, courage, and faith; (4) to enlist systematic financial support for the worldwide work of the church". But it is not really in contrast; for the last of these objects was undertaken first, and the process of *enlisting* led them into all the devious and questionable bypaths of worldliness, wherewith their garments have become much spotted, and must needs be washed in the tribulation, the great one.

Not one of these objects was God-given, as respecting the church's present activities, not even the winning men to Christ. The church is told to preach the gospel and to let the gospel do such work as the Lord intended it to do; but nowhere is the church commissioned to try to make sheep out of goats. In all these matters 'they have turned things upside down', even as the Lord foretold they would.—Isaiah 29: 16.

OPPOSITION WITHIN AND WITHOUT

Toward the end of the Movement opposition within and without developed. Some of the objections were well taken and some of them seemed to have arisen, in part, from a sense of being overlooked or treated with less deference than had been thought due.

The Denver *Post* reports one objector:

"The rawest attempt to buy the church in the history of Christendom," was the charge of Rev. G. S. Lackland, pastor of Grace Methodist Church. "The profiteers are setting up a bogey of Bolshevism to keep the public mind off their own operations. They are seeking to get the church to accept a little of their profits of from 3,000 to 4,000 percent. I don't believe there are three dangerous radicals in Denver. The question before us now is: Will the church sell out to Wall street interests in return for their support?"

The New York *World*, in an editorial headed "God or Gary?" refers to some of the enemies of the Movement, which have already been alluded to, when it says:

"When the Interchurch Commission was found to be in sympathy with the steel strikers to the extent of indorsing their demand for collective bargaining, an Ohio organ of the Manufacturers' Association denounced the Movement as 'anarchistic'. Later on, when it was discovered that the report was to take a sympathetic view of the claims of the workmen in the Pittsburgh district, many wealthy churchmen and possible contributors were suddenly convinced that the Interchurch Movement was devoting too much attention to human welfare and not enough to true religion as understood in Wall street."

Dr. Charles R. Brown, Dean of the Yale School of Religion, is reported in the public press as saying:

"The Interchurch World Movement was a noble dream which ought to have become true. It did not, as we all know now—it became to a large extent a nightmare.

"This was due mainly to the lack of wise heads to accompany the warm hearts, furnish more judicious plans and sounder financial methods. We cannot get far on the basis of a cold and worldly prudence, nor can we go far if we allow hollow enthusiasm to usurp the place or atone for the lack of sound judgment.

"If our recent unhappy experience stood alone, it might not deserve remark. But it is a symptom of tendency which, in my judgment, has brought hurt and loss to our American Protestantism.

"The Men and Religion Movement, the Laymen's Missionary Movement, the Interchurch World Movement, and all the others have resulted in disappointment. They all accomplished a certain amount of good. But they left a dark brown taste in the mouth of Protestant Christianity in this country. They all made more difficult rather than less the work of the regular pastors and discriminating laymen."

Long ago the Prophet Isaiah (26: 11 - 18) spoke of this very time and these very conditions:

"Jehovah, thy hand is lifted up,

Yet they see not;

But they shall see, and be put to shame at their

Zeal for the heathen; . . .

Jehovah, in trouble have they looked for thee;

They poured out a prayer when thy chastening was upon them.

Like as a woman with child,

That draweth near the time of her delivery,

Is in pain and crieth out in her pangs;

So have we been before thee, O Jehovah.

We have been with child,

We have been in pain,

We have as it were brought forth wind;

We have not wrought any deliverance in the earth;

Neither have the inhabitants of the world fallen."

"CARELESS WOMEN" RUMINATE

These "careless women," much too loose in their relations with the mighty ones of earth, too much given to philandering with the princes of Tyre, Egypt, and Ethiopia, have been "troubled" for days beyond a year; and when they would bring in the kingdom of Christ, lo, wind, only wind—and a few debts. This abortive attempt to bond the pearly gates and sell shares in the golden strand ought to make some of them think. Some are thinking. One newspaper says editorially:

"But the effort was not made entirely in vain for the churches have been taught the futility of attempting to save the world with money. Fervent faith and honest piety will do more than anything else to extend God's kingdom."

Richard H. Edmonds, publisher and editor of the *Manufacturers' Record*, and one of the leading Baptists of the South, is reported thus in the *Baltimore News*:

"From the beginning the plan of those who organized the so-called Interchurch Movement was a scheme which, if it had been successful, would have created one of the greatest ecclesiastical autocracies the world has ever known. Men back of this scheme saw visions of limitless ecclesiastical power and the possibility of standing out as the representative of all Protestant denominations.

"Some of these men were among the little group of a four or five self-appointed committee which at the beginning of the war went to see the Secretary of War and informed him that they would undertake to represent all Protestant denominations, and that he need not deal with any individual denominations, but could in all religious war work activities

deal with them and through them. The effrontery of such a self-appointed committee has scarcely ever been equaled in secular or religious work, so far as I know.

"Fed on the power which they thus gained, they sought for still greater power, and they cajoled some others into that campaign, and finally launched it upon the country with a great hurrah, backed by the names of many distinguished laymen and ministers."

"A large number of earnest, sincere men and women of nearly all denominations, except—so far as I know—the Southern Baptists, became enthusiastic advocates of the Interchurch Movement, seeing only the plausible side of that scheme which united all Protestants in what was to be a great world 'drive' for the advancement of Christianity; and the word 'drive' adequately expresses it. Big Business was expected to contribute \$40,000,000 toward the campaign without regard to whether these contributors even believed in the gospel of Jesus or not; and when men professing to be Christians went out to appeal for subscriptions for the advancement of the cause of Christ to men who did not even believe in Christ themselves, many who had been in favor of the Interchurch Movement recognized the unwisdom and absurdity of that organization which attempted such a plan."

The New York World gives us the following:

"The Rev. John Rouch Straton, speaking on 'Why the Baptists Withdrew from the Interchurch World Movement' at Calvary Baptist Church yesterday morning, said the principal reason for failure was the attempt to buy the world back from the devil with money.

"That God does not like these plans and methods," he said, "is proved by the fact that the Methodist Church, while it got pledges of over \$100,000,000, at the same time lost 50,000 members. The Presbyterians lost more than 28,000 souls, besides a loss of 70,000 from its Sunday schools. Whereas our Baptist brotherhood in the South had last year a large increase, our denomination in the North, while we were tied up with these Interchurch schemes, lost nearly 10,000."

"He said 'The Wayfarer' theatrical production and the Columbus, Ohio, Exposition cost the Methodist Church \$1,300,000 and returned \$300,000."

"The Baptists, he said, have been left 'with a debt of \$2,500,000 for underwriting this huge worldly scheme'.

"The fact that a dozen Baptist churches have died here within the past few years," he added, "and last year one of our greatest churches, which poured millions into this Movement, had only two baptisms in the entire year, is a call to turn back to the old ways of God and his truth."

Dr. Aked is reported in the Kansas City Times as disapproving of the Movement for various reasons:

"'Prove all things: hold fast that which is good.' Taking for his text that simple platitudinous bit of counsel from the Apostle Paul in his first epistle to the Thessalonians, the Rev. Charles F. Aked made it appear as a living beacon to his auditors in his address yesterday morning at the First Congregational church on 'The Collapse of the Interchurch World Movement and Its Lessons'."

"The Movement's own officials couldn't understand or tell about it. I don't know what it was. They kept repeating to me, 'Oh, if you could only catch the vision,' but I couldn't catch it. I am certain of one thing it did. That was to make a survey of all the churches in America and their condition. After that I don't know what it was to do. Everything is in a haze.

"The denominations were called upon to pay the amounts they had underwritten, the first payment of which was due in June. They had guaranteed to pay 7½ million dollars.

"The leaders think they may quietly collect enough money to pay that back to the churches."

"We know the individuals who have started the Movement. I am afraid there will be other movements after this. There comes a time to cut the whole business.

"Don't be stampeded by a movement that looks big. Think independently."

"The country is tired of drives. We must not launch another. And we mustn't try to carry the methods of the Liberty Loan campaigns and the stock promoters into the Christian church. The world will not be saved by big movements. That is not the way.

"There was not and is not any need of the Interchurch Movement. The churches could accomplish all that it could have done at a hundredth of the expense.

"For the present time and the next few years we want depth, not breadth, to our Christianity. We want more of Christ in our hearts."

A DOCTRINAL CRITICISM

The only serious attempt at criticizing the Movement from the standpoint of doctrine which has reached us comes from Dr. I. M. Haldeman, one of the best known Baptist clergymen in Manhattan. The congregation of the First Baptist church, of which he is pastor, went on record against the tenets and principles of the Movement. The New York World reports Dr. Haldeman's objections to the Movement as being:

"It is post-Millennial in its attitude and teaching.

"It is socialistic, educational, and ethical.

"It preaches an ethical, rather than a sacrificial, Christ.

"It talks more about the Christ who lived on earth than the Christ who died on the cross.

"It preaches the moral, rather than the penal, sacrifice of Christ.

"It seeks to save society rather than the individual.

"It preaches a social, rather than a personal, gospel.

"It makes civilization and not salvation the supreme purpose of the church.

"It talks of the teachings, ideals, and principles of Christ, and not of the atoning blood of Christ.

"It substitutes the kingdom of Christ for the church of Christ.

"It confounds the gospel of grace with the gospel of the kingdom.

"It teaches the kingdom of Christ is to be established by preaching the gospel, while Scripture declares the kingdoms of this world are to become the kingdoms of our Lord and his Christ only at his second coming.

"It preaches regeneration, but means regeneration of society.

"It seeks to turn the churches into community centers, to be interested in all that may interest the community; while Scripture demands the church shall come out, be separated from the community and be interested in one thing—the preaching of Christ and him crucified.

"It holds out the hope that the world is growing better; while the Son of God declares it will grow worse and become as it was in the days of Noah.

"It teaches God is the Father of all men.

"It teaches the Golden Rule 'intelligently applied', instead of the personal and second coming of Christ, will give peace to the world."

"It so emphasizes mere ethics that it opens the door for the Satanic ministry of a bloodless righteousness.

"It threatens pastoral liberty and local church independence.

"It is enthusiastically supported by all theological seminaries, professors, preachers, and teachers who do not stand for a whole Bible as the fully inspired Word of God.

"It is modern theology in the disguise of evangelical and missionary appeal."

The Interchurch World Movement was bitten, bruised, ravished, and now done to death by her faithless paramour, Big Business. All we can say over her remains is, *Requiescat in pace*—peace be with her bones!

BIRTH AND CHILDHOOD OF JESUS

— OCTOBER 3 — MATTHEW 1 AND 2 —

THE WORD MADE FLESH — HIS GLORY AND HONOR FORETOLD, BUT SCARCELY HIS SUFFERING AND HUMILIATION — THE VISIT OF THE MAGI — LESSONS FROM THE EGYPTIAN SOJOURN — GOD'S MANIFOLD WISDOM

"Thou shalt call his name Jesus [Savior]; for it is he that shall save his people from their sins."—Matthew 1:21, R. V.

OUR subject does not take us back to the beginning of God's creation when Christ as a spirit being became "the first-born of every creature", the Word that was with God in the beginning of creation, and by whom all things were made, and without whom was not one thing made. (John 1:1-3, 10) Our Master at that time was "the beginning and the ending, the first and the last" of Jehovah's direct creation; all subsequent creations being by and through him as Jehovah's honored agent. (Revelation 1:11; 3:14; Colossians 1:15; John 1:1-3) We come to the time when he who was rich for our sakes became poor (2 Corinthians 8:9) and left the glory which he had with the Father "before the world was". (John 17:5) Then, without dying, our Master underwent a change of nature and "humbled himself", "was made flesh" (Philippians 2:8; John 1:14), "took upon himself the form of a servant" and was "found in fashion as a man", "a little lower than the angels"; and then still further he humbled himself even unto death, and yet more, even unto the shameful death of the cross—as a culprit, as a sinner.—Hebrews 2:9, 16; Philippians 2:6-9.

In the divine predictions of a coming great one attention is largely called to the fact that he is to be a king, a deliverer, a savior. This point is made prominent because God appealed to mankind along the line of their necessities and hopes. The sacrificial feature of the Lord's ministry was made less prominent than his power and majesty and glory, because the sacrifice related especially to God and was to meet the demands of the divine law upon the sinner-race. The question of how God would settle the matter consistently with his own sentence of death against Adam, the father of the race, would to the average human mind be much less important than the statement of the resultant glories, restitution, and blessings. Hence, we find the references to the sacrificial features of our Lord's ministry largely presented under types and symbols intended to be comprehended only by those who, as sons of God, would be guided into the truth by the spirit of God.

It is not surprising that the angels who announced our Lord's birth mentioned only the glories to follow and not his sufferings which would intervene. It is not surprising that they did not weep for the sufferings and humiliation, but sang: "Glory to God in the highest, on earth peace, good will toward men," mentioning merely the culmination of the great divine plan which had its beginning in the birth of Jesus.

MESSIANIC HOPES AT LOW EBB

At that time Palestine was a province of the Roman Empire and its king, Herod, was not a Jew of the House of Jacob but a representative of the House of Esau. Herod sought to perpetuate his dynasty, and hence the announcement of the shepherds that a great king of the Jews had been born suggested the overthrow of the Herodian dynasty and the establishment on Israel's throne of a king in the line of David and Solomon.

Herod's disquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the announcement of a king of their own awakens thought. Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple, the grandeur of which rivaled that of Solomon. The people were feeling so satisfied with their attainments that they had ceased to long for and specially pray for the coming of the Messiah, the long-promised King of the line of David. They were disturbed lest any change should be for the worse; lest it should mean internal strife as between Herod and another and lest it should mean strife with the Roman Empire, which at that time was treating the Jews quite generously.

A very similar condition of things may be noted in conjunction with the second advent of Christ. The powers that be today are styled Christ's kingdom, "Christendom," but they are really "kingdoms of this world". Any announcement today that Messiah's kingdom is nigh, that he will soon take unto himself his great power and reign (Revelation 11:17), meets with resentment. If in surprise we ask why this indifference respecting the fulfillment of our prayer, "Thy kingdom come," the answer is: 'Let well enough alone; do not agitate that subject; it may bring in more strife and contention'. Because many are prospering so well under the prince of this world that they could not look upon a change as likely to bring any improvement in their condition—indeed, some of them have reason to fear that Messiah's kingdom would seriously disturb their entrenched privileges and monopolistic control of the wonderful blessings of our day.

Although Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah's birth, and although they answered him correctly, nevertheless the records show no joy, no enthusiasm, on the part of the religious teachers in respect to the prophetic fulfillment which they had professed to trust in and to long for. They were indifferent; none of them followed the Magi, the Oriental Magicians, to Bethlehem to find the new-born King of the Jews. They had become higher critics and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find similar conditions today? Are not the chief priests and religious leaders generally so out of harmony with the divine promises and so faithless as respects the glorious Messianic kingdom of which the Bible tells, that they are ashamed to identify themselves in any degree with those who seek the Lord and wait for his kingdom? Alas! Even the Mohammedans and Brahmins of the East are waiting for Messiah and the Golden Age and are disposed to seek the evidences, but among the most prominent ministers of "Christendom" there is apparent unbelief, Higher Criticism, Evolution, and general opposition to Messiah and his kingdom.

THE ORIENTAL MAGICIANS

At that time, it would seem, even the Gentile world was in expectation of the coming Messiah. (Luke 3:15) And as a sequel to such expectation "wise men from the east" came seeking Jesus, guided by a supernatural light. Those men were evidently dupes of Satan, unwittingly in conspiracy with Herod to locate the Babe of Bethlehem and have him destroyed. The term Magi belonged to a class of priests among the Medes and Persians who constituted the king's privy council and who cultivated astrology, medicine, and occult and natural science. Ancient authors make frequent reference to them. Later the term was applied to all eastern philosophers and soothsayers. The term corresponded very closely to the Hebrew word *Rephaim*, which was the name for a cult of "wise men" such as Asa sought unto in his severe illness, and which incurred for him the Lord's displeasure.

Satan and his demons have power to make lights resembling stars to appear. Such phenomena were frequently reported during the Welsh revival several years ago. And such moving lights are common in India now. The "star" mentioned in this instance was evidently not one of the stars of God's creation, for without Jesus was not one of them made, but was a bright light made to appear by Satan to guide his agents to the desired spot. Had they in truth and in fact come to worship the new-born king? Perhaps so, in their own minds and purpose. But if the sole purpose of the star was to guide these wise men to the place of Jesus' birth, why lead them to the half-pagan Herod at all?

Evidently Satan directed them by the "star", that Herod might have an opportunity to destroy the Babe Jesus.

THE FLIGHT INTO EGYPT

In the account of the flight of Joseph and Mary into Egypt there are five points worthy of special notice:

(1) The foresight and providence of God. His foreknowledge is past our comprehension: the finite cannot fathom the depths of the infinite mind. But it is our privilege to know the comforting fact that Jehovah's knowledge and wisdom are superior to all the exigencies of his universal empire; and that the wrath of man and of all the combined powers of darkness cannot in the slightest degree frustrate the divine plan. The same power that was able to transform the spiritual Son of God to the human plane was able also to protect him against all opposers, from helpless infancy up to the appointed time of his sacrifice for the world's redemption.

(2) We note again the ministry of angels: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14) Yes; and gladly are they ready for any service.—1 Peter 1:12.

(3) The faith and prompt obedience of Joseph and Mary to the warning and counsel of the angel of the Lord is notable. They did not hesitate nor question, but immediately acted upon the command of the Lord; and his blessing and protection went with them, both in departing for Egypt and in returning to Palestine. In seeking to avoid the power of the new king Archelaus (Herod's son and successor, who even surpassed his father in oppression, cruelty, egotism, and sensuality) and going to Nazareth instead of to Bethlehem, which was near to Jerusalem, Joseph and Mary did not disregard the Lord's directions, which were to go into *the land of Israel*—in any part of which they might settle.

(4) In the circumstances here recorded we see the fulfillment of several prophecies: (a) "Out of Egypt have I called my Son". This, like many other prophecies, was one of triple significance, applying originally to the Exodus of Israel from the bondage of Egypt (Hosea 11:1; Exodus 4:22, 23), and subsequently to the return of the infant Son of God after Herod was dead (Matthew 2:15), and thirdly

to the calling out of the entire church of God from Egypt (the pride of Christendom) to be his promised seed. (b) The circumstances which led to the settlement in Nazareth thereby led to the fulfillment of the prophecy of Matthew 2:23: "He shall be called a Nazarene". (c) The slaughter of the infants in Bethlehem was also prophetically mentioned. See Jeremiah 31:15; Matthew 2:17, 18. It should be remembered, however, that in these cases the events were not made to fit the prophecies; but the prophecies were made to foretell the events, and became indications of the foreknowledge of God.

GOD'S MANNER OF PROTECTION

(5) It is also worthy of notice that in protecting the infant Redeemer God's course did not interfere with the existing order of things. Although all power in his hand, he did not strike Herod dead, nor overturn nor interfere with his authority and power. The time for such radical measures had not yet come. The lease of power had been granted to the kingdoms of this world until the Times of the Gentiles should be fulfilled, i. e., until A. D. 1915. Consequently, they must (according to his plan) be permitted to take their own course for good or for evil, except in so far as their actions would interfere with the divine plan. And in such cases God always either overrules or prevents them.

In the case here mentioned God interfered only so far as to protect his Son in whom the plan of salvation centered. But when the appointed time came for the sacrifice of that Son for the redemption of the world, then the rulers of darkness of this world had their way. They were then permitted to crucify the Son of God, because for this purpose came he into the world—to give his life a ransom for many; and because his hour was come.—Matthew 20:28; John 2:6; 7:6.

The weeping and lamentation for the slaughtered infants who did not escape the wrath of the king was but another note of the long wail of distress of the groaning creation, of which the Lord has not been unmindful, but which his far-sighted wisdom permits for wise and benevolent ends, until the "times of restitution of all things".

TEETH MATES AND OTHER MATES

QUESTION: The Song of Solomon, chapter 4, verse 2, reads: "Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bare twins, and none is barren among them". Volume Seven, in commenting on the portion of the text, "whereof every one bare twins, and none is barren" says: "Whereof they come forth in pairs; and none is without his mate". Does this text in any wise indicate that the 144,000 shall be divided into two general divisions which may be designated as mates coming forth in pairs? Does this text support a theory sometimes advanced by some friends that those in the body of Christ will have their respective mates?

Answer: The Scripture above cited and the comment have no reference whatsoever to the members of the body of Christ coming forth in pairs as spiritual mates, such as the question indicates. Nor is there any other passage in the Bible, of which we have any knowledge, that encourages such a view. The correct meaning of Canticles 4:2 we believe to be as follows:

The bride class is the class under discussion. Perfect human teeth are used here to illustrate the perfect powers or ability of the bride class to assimilate meat in due season, as it is provided for her. The teeth are used to symbolize those powers by which she masticates or adapts to her needs the food which the Lord's Word contains. In the text under consideration the teeth are represented as perfectly mated; i. e., there are none missing; every tooth in the upper jaw has its exact counterpart or mate in the

lower jaw, so that when the lips are parted the "ivories" are seen coming forth with every tooth in its proper place. This suggests that the bride class rightly divides the Word of truth, puts it where it belongs, masticates and assimilates it, and applies it to her development and sustenance. Various translations of the passage support this view:

"Your teeth are like a flock of shorn sheep, all perfect without a defect."—*L'entente*.

"Thy teeth like the flocks of shorn sheep which have just come up from the washing pool. They are all twins and there is not one defective among them."—*Thompson's Septuagint*.

"Thy teeth are like a flock that are shorn, which have come up from the washing, which are all of them pairs."—*American Revision, margin*.

As respects the applying of the principle of duality, so prominent in earth's present organization, to conditions of the church in glory: we could not know about these matters except as Jehovah chose to tell us, and if it were a matter of any particular importance to us now, we may rest assured he would have made it reasonably plain.

Many possibilities occur to the mind, some of them pleasant and some of them less pleasant; even as the soldier under march might observe the wild flowers along his way. In no case are the wild flowers any part of his shield or helmet; and to stop and loiter because a flower seems attractive would be dangerous at best, and might prove disastrous.

Whatever setting is done in the body of Christ, Jehovah does it, and every member will be perfectly satisfied with his place. If he wishes us to be set in pairs, or in triads, or in dozens, it will be all right. No pairing or grouping of this kind can be safely thought of now, because of the

well-nigh impossibility of differentiating between things masculine and feminine and things male and female. Let us make straight paths for our feet. Our *meat* is to do the will of him that has sent us, and to finish his work.—John 4:36.

WORDS FROM FAR AND NEAR

AN EVER-GROWING APPRECIATION

DEAR BRETHREN:

For some time past my heart has been kindled by an ever-growing appreciation of Volume Seven. As I assimilate its message, I realize increasingly that it is indeed "a revelation of Jesus Christ" and an evidence that our dear Lord is calling us his friends; for all things he has heard of his Father he is making known to us. It was a study of the analysis set forth in the Revelation booklet that helped me to see what a precious and valuable help the Lord has sent to his people, in his own appointed way. This, together with the Sunday afternoon study of Volume Seven at the Tabernacle, enabled me to get a clear view of our heavenly Father's estimate of the great religious movements of the gospel age. Truly the message of this Volume will help us to set our faces steadfastly to the approaching consummation of our sacrifices.

What a gem, too, is the "Bridal Anthem"! An old Hebrew writer described it as the Holy of Holies of the Scriptures, but its heart-kindling message to us at this time enables us to enter into that personal joy and fellowship with our dear Bridegroom which finds its expression in the thrice repeated words, "My Beloved is mine and I am his". Its very setting in the Volume, between the hard truths contained in Revelation and Ezekiel, makes it shine out with added beauty.

We are having times of great refreshing at the Tabernacle. The Lord is indeed taking pleasure in his people and our hearts are being made glad as we note his wondrous wisdom and care in setting in the body those who will best minister [to] its welfare. We are rejoicing, too, at the privileges of bringing the good tidings of the kingdom to many weary and perplexed souls, coöperating in hearty association with that agency which the Lord has used for so long for the dissemination of present truth—the Watch Tower Bible and Tract Society.

With much love in the Lord, I am, dear brethren,

Yours in the enduring bond, GEORGE T. R. SWAIN, *Eng.*

THE TRUTH IN ASIA MINOR

DEAR BRETHREN IN CHRIST:

The copies of the book, "The Divine Plan," arrived a short time ago. I have read the book with rejoicing from beginning to end. It is indeed a treasure, both in its thorough explanation of the whole Bible and its altogether unprejudiced and unbiased viewpoint.

I was brought up an Armenian Protestant, and have had some little education, but at present belong to no denomination and have no connection with any of the political parties among the Armenians, because I can see that all their effort to bring about a peaceful and successful government is bound to fail, as none of them has as their basis the principles of Christ's kingdom. I receive no remuneration, and desire none, from any church or missionary enterprise; but since God has spared my life thus far and has cared for me, even as he spared and cared for Elijah, I am determined to devote my life to him and to serve him to the best of my ability. My intense desire is to proclaim the gospel, the glad tidings, to all who will hear, using all my strength of mind and body to that end.

I have distributed the booklets and tracts that you sent me, giving out many in this vicinity and many in nearby places. However, I regret to say that the circumstances of the people are so terrible at present that presenting the Word of the Lord to them is somewhat like casting pearls before swine, as far as having any effect on them is concerned.

Our situation is critical beyond description, as we are cut off from all outside help; massacring and marauding parties are doing their work and are becoming increasingly threatening. There are fears without and fears within. Truly, we are in the days of vengeance foretold in the Scriptures.

Comparing our condition with the conditions in America, I am often tempted to believe that the Lord's vengeance is only for the eastern countries, or that America is already beginning to enjoy the blessings of the Millennium. I do not mean to say that this is my belief, but in moments of special distress this thought forces itself upon me. . . .

I assure you of my continued coöperation with the work of your Society, and promise to do all in my power for the spread of the truth here. If you have any more literature I will be glad to distribute it where it is needed and will do some good. I have found a few hearing ears, and it is a wonderful blessing to be able to give them the message of the kingdom.

With fervent Christian love, and assuring you of my prayers for you, I am

Your brother in Christ, SELBEX AGHASSIAN, *Asia Minor.*

ROMISH PRIEST GOOD GROUND

(Translated from the Spanish)

ESTEEMED FRIENDS:

While I was in P—— I received your much appreciated letter in which you told me you had heard of me through R. S., my good friend. At that place I was at the home of another worthy friend, General P. A., and I later came here, where I have remained ever since. I was officiating priest in this place for six and one-half years, serving the Romish church, but, due to the fact that I always treated all equitably and kindly, the people esteem me, especially the poorer population, who listen to me eagerly. They have requested me to give some lectures in a theater here, also in M—— and D——, and everywhere they have assisted me to the extent of their ability in witnessing to what to me constitutes today the real truth. I want to establish myself permanently in M——, and there, even if by tilling the soil and at night teaching the poor to read, I may be able to win my bread and clothes, if that is the will of the heavenly Father. Although there is much religious superstition in Colombia, I expect to be allowed my liberty here, and, even though in poverty, live decently and with a tranquil conscience.

I am grateful to the Lord that despite the fact that I am among the first priests in this country who have had the courage to come out publicly and voluntarily, I have not suffered the usual persecutions, but on the contrary have received nothing but praises for my procedure. I am not trying to make proselytes nor to adhere to any sect or aggregation; I am not endeavoring to change things myself, but *am* trying to witness by my conduct to the truth.

Your friend and servant, I. D. Q., *Colombia, South America.*

"BEST THEY HAVE EVER SEEN"

(Translated from the Spanish)

DEAR BROTHER IN THE LORD:

I have read very carefully and meditated upon the works you sent me, and I have found them of wonderful interest and of valuable assistance in the study of God's Word. I have lent them to several of this congregation who are bright in their studies, that they might read them, and they are of one accord in proclaiming them the best they have ever seen. If all the literature connected with THE WATCH TOWER is as good as this, it will be of inestimable value in

this country where we have never known anything save a mere form of religion.

Some time ago I heard speak of Pastor Russell's works in a most unfavorable manner; I was at that time pastor of a congregation in A——. I tried to find out something more about the man that the very Protestant denominations persecuted, but I could not do so, as I was at that time employed by the Presbyterian Church, and was denied the privilege. Now it is different, as I am independent. It has always been my longing desire to work in the Lord's vineyard, and I am not afraid to stand up for and die for him

and his cause. May God guide and prosper you in his work!

Your brother in the Lord, N. N., *Colombia*.

A REVELATION TO HIM

DEAR SIR:

Let me tell you that, . . . some time ago I got "The Divine Plan of the Ages", "The Time is at Hand," "Thy Kingdom Come." These three books were a sort of revelation to me and I consider them as the most marvellous guide to the Scriptures ever produced.

Faithfully yours,

R. L. VELLEN.—*Belgium*.

COLUMBUS, TORONTO, SCRANTON

THREE Eastern conventions, the last of the summer series specially arranged for by the Society, have passed into history, richly freighted with blessings and sweet memories. All were well attended; and at each of them a spirit of serious-minded enthusiasm was prevalent.

The gathering at Columbus, July 27 to August 1, was attended by about 1,200 of the Lord's people, bent on receiving and imparting that spiritual impetus which must come from devout intercourse of heaven-centered minds. The sessions were held in the G. A. R. Memorial Hall, an edifice admirably suited for the purpose—in fact built for such uses. Eleven speakers of experience and ability (not to mention the symposium) regaled the minds and refreshed the hearts of those present.

On Sunday, under the Lord's providence and blessing, a very considerable witness to the public was given, fully 3,500 people listening to Brother Rutherford's presentations on "Millions Now Living Will Never Die". Almost 700 copies of the magazine edition of "The Finished Mystery" (the ZGs) were sold at the close of the meeting, due in a large measure to the thoughtful planning and efficient coöperation of the friends of the Columbus class. Favorable comments were heard from the public, which were taken to indicate not any popularity on the part of the Bible Students but rather a measure of gratification on the part of those listening because of the goodness of God and because of his kind provisions for mankind through Christ Jesus. These divine provisions will eventually be found to be the things most longed for by men; for the Scriptures tell us concerning Jehovah: "Thou openest thine hand, and satisfiest the desire of every living thing".

Brother W. H. Pickering acted as chairman.

Canadian and some American friends began gathering at Toronto, Ontario, on July 28 and continued in session until Sunday, August 1. About 800 keenly alert and zealous children of the Lord met in a very suitable Masonic Temple, in which same building also the temporal wants of the friends could be supplied. Both Canadian and American pilgrim brethren served the friends in the capacity of speakers—Brother A. M. Graham being chairman.

Immersion services were held on Sunday at which a goodly number symbolized their submergence into the will and purposes of the Lord Jehovah. The weather was delightfully cool throughout the whole convention, thus enhancing the comfort of the friends, whose love, however, was abundantly warm and glowing. The testimonies were good and inspiring; the fellowship wholesome, and the talks attentively listened to, and with profit, if many expressions of appreciation are to be taken as an index. Altogether it was a happy season in the Lord.

The Scranton convention of International Bible Students will long be remembered not only by those who attended, but also by many residents of Scranton itself. Brother General W. P. Hall, of Washington, D. C., was honorary chairman, most of the meetings, however, being conducted by either

Brother C. J. Woodworth or Brother G. H. Fisher, who were assistant chairmen.

As before mentioned in these columns, Scranton was the place where the first arrests were made in this country in the anti-Finished-Mystery campaign, which was waged by ecclesiastical agencies in 1918. Furthermore, Scranton was probably the only city of its size in the United States which had never had one of our conventions. For these and other reasons it was hoped that there would be a good attendance, as a witness to the Lord's cause, as fully as the presence of an unusual number of his people would be able to make it so.

There was nothing disappointing about the gathering; for fully 1,800 friends attended the convention. Many of these were friends who had been unable to attend like gatherings before and who manifested all the zeal and happiness of "first conventioners".

Through misrepresentations the newspapers of Scranton had been rather more than usually unsympathetic toward the Lord's people, but divine providence exercised through, or at least supplemented by, experienced brethren was able to establish some measure of friendliness with the papers—at all events to the extent that two of them gave very satisfactory and full reports of each day's proceedings, and a third gave much space in its Sunday edition. All the circumstances tend to show that much prejudice was broken down by the presence of the Truth friends in the city: in the homes, hotels, and on the streets.

The time of year was not specially propitious for a large public gathering; for a considerable portion of the English-speaking population of the city was away on vacations. For this reason less effort was made to attract the public than would have been made under different conditions. Nevertheless the meeting place was filled, about 2,000 listening to Brother Rutherford's address. Two hundred fifty-five ZGs were sold at the close of the meeting. Probably more than half the audience consisted of regular attendants at the convention.

July 3-5 the Polish brethren of the International Bible Students Association held a convention at Detroit, Michigan, attended by 1200. The report from this convention is that it was "one of greatly increased blessings and happiness". Our Polish brethren are doing nobly in the Lord's service. Recently quite a number went to Poland and Russia for work there, and a report from them now is to the effect that, in spite of the attacks of the clergy against the truth, the people are accepting the glad tidings to such an extent that the books are not sufficient to go around, and many people living in different cities borrow the STUDIES IN THE SCRIPTURES and read them eagerly, and pass them on to some one else. Our brethren, as they sailed across the sea, took advantage of every opportunity to give discourses, and report some good experiences. The report also comes from eastern Galicia that many there have hearing ears, and the brother there teaching the truth states that the Jews want him to go with them to Palestine.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Adrian, Mich.	Sept. 7	Caro, Mich.	Sept. 15
Ypsilanti, Mich.	" 8	Flint, Mich.	" 16
Plymouth, Mich.	" 9	Durand, Mich.	" 17
Windsor, Ont.	" 10	Fenton, Mich.	" 19
Detroit, Mich.	" 12	Holly, Mich.	" 20
Port Huron, Mich.	" 13	Northville, Mich.	" 21

BROTHER R. H. BARBER

Greenfield, Mass.	Sept. 12	Hartford, Conn.	Sept. 18
North Adams, Mass.	" 13	S. Coventry, Conn.	" 19
Pittsfield, Mass.	" 14	New London, Conn.	" 20
Springfield, Mass.	" 15	Deep River, Conn.	" 21
Holyoke, Mass.	" 16	Cromwell, Conn.	" 22
Easthampton, Mass.	" 17	New Britain, Conn.	" 23

BROTHER W. W. BLACK

Halifax, N. S.	Sept. 12	Berwick, N. S.	Sept. 23
Bridgewater, N. S.	" 13	Cambridge, N. S.	" 24
Yarmouth, N. S.	" 15	Kentville, N. S.	Sept. 25, 26
Centreville, N. S.	Sept. 18, 19	E. Halls Harbor, N. S.	" 27, 28
Bridgetown, N. S.	Sept. 20	Port Williams, N. S.	Sept. 29
Middleton, N. S.	" 22	Windsor, N. S.	" 30

BROTHER J. A. BOHNET

Portsmouth, Ohio	Sept. 12	Pennsboro, W. Va.	Sept. 18
Ashland, Ky.	" 13	Clarksburg, W. Va.	" 19
Ironton, Ohio	" 14	Brown, W. Va.	" 20
Huntington, W. Va.	" 15	Fairmont, W. Va.	Sept. 21, 22
Parkersburg, W. Va.	" 16	Mannington, W. Va.	Sept. 23
Marietta, Ohio	" 17	Burton, W. Va.	" 24

BROTHER B. H. BOYD

Yankton, S. Dak.	Sept. 11	Indianola, Ia.	Sept. 20
Vermillion, S. Dak.	Sept. 12, 13	Iowa City, Ia.	" 21
Sioux City, Ia.	Sept. 14	Oxford Jn., Ia.	" 22
Alton, Ia.	" 15	Anamosa, Ia.	" 23
Cherokee, Ia.	Sept. 16, 17	Shellsburg, Ia.	" 24
Des Moines, Ia.	Sept. 19	Cedar Rapids, Ia.	" 26

BROTHER E. F. CRIST

Erie, Pa.	Sept. 12	Alliance, Ohio	Sept. 19
Ashtabula, Ohio	" 13	East Palestine, Ohio	" 20
Warren, Ohio	" 14	Lisbon, Ohio	" 21
Niles, Ohio	" 15	Wellsville, Ohio	" 22
Youngstown, Ohio	" 16	Negley, Ohio	Sept. 23, 24
Salem, Ohio	" 17	East Liverpool, Ohio	Sept. 26

BROTHER A. J. ESHLEMAN

Berryville, Va.	Sept. 12	Newport News, Va.	Sept. 20
Grottoes, Va.	" 13	Norfolk, Va.	" 21
Waynesboro, Va.	" 14	Suffolk, Va.	" 22
Charlottesville, Va.	" 15	North Emporia, Va.	" 23
Orchid, Va.	Sept. 16, 17	Petersburg, Va.	" 24
Richmond, Va.	Sept. 19	Keyville, Va.	" 25

BROTHER M. L. HERR

Reserve, Mont.	Sept. 10, 11	Surrey, N. Dak.	Sept. 21, 22
Outlook, Mont.	" 12, 13	Underlin, N. Dak.	" 23, 24
Hart, Sask.	Sept. 14	Fargo, N. Dak.	Sept. 26
Scobey, Mont.	Sept. 15, 16	Berlin, N. Dak.	" 27
Bonetrail, N. Dak.	" 17, 18	Jud, N. Dak.	" 28
Zahl, N. Dak.	" 19, 20	Fredonia, N. Dak.	Sept. 29, 30

BROTHER W. M. HERSEE

Woodstock, Ont.	Sept. 12	Mt. Forest, Ont.	Sept. 21, 22
Stratford, Ont.	Sept. 14, 15	Palmerston, Ont.	" 23, 24
Seaford, Ont.	Sept. 16	Allenford, Ont.	" 25, 26
Wingham, Ont.	" 17	Tara, Ont.	Sept. 27
Fordwich, Ont.	Sept. 18, 19	Warton, Ont.	Sept. 28, 29
Harriston, Ont.	Sept. 20	Hepworth, Ont.	Sept. 30

BROTHER G. S. KENDALL

Portland, Ore.	Sept. 12	Bartlett, Ore.	Sept. 20
Goldendale, Ore.	" 13	Joseph, Ore.	" 21
Hermiston, Ore.	" 14	Salem, Ore.	" 23
Pendleton, Ore.	" 15	Dallas, Ore.	" 24
Weston, Ore.	" 16	Philomath, Ore.	" 26
Troy, Ore.	" 19	Eugene, Ore.	" 27

BROTHER S. MORTON

Hammond, Ind.	Sept. 12	Muncie, Ind.	Sept. 18, 19
Logansport, Ind.	" 13	Anderson, Ind.	" 19, 20
Peru, Ind.	" 14	Elwood, Ind.	Sept. 21
Wabash, Ind.	" 15	Kokomo, Ind.	" 22
Marion, Ind.	" 16	New Richmond, Ind.	" 23
Portland, Ind.	" 17	Crawfordsville, Ind.	" 24

BROTHER G. R. POLLOCK

Kewanee, Ill.	Sept. 12	Clinton, Ia.	Sept. 19
Knoxville, Ill.	" 13	Freeport, Ill.	" 20
Keithsburg, Ill.	" 14	Rockford, Ill.	" 21
Moline, Ill.	" 15	Belvidere, Ill.	" 22
Rock Island, Ill.	" 16	Elgin, Ill.	" 23
Davenport, Ia.	" 17	Geneva, Ill.	" 24

BROTHER V. C. RICE

Watertown, N. Y.	Sept. 12	Oneonta, N. Y.	Sept. 19
Spragueville, N. Y.	" 13	Utica, N. Y.	" 20
Mannsville, N. Y.	" 14	Boonville, N. Y.	" 21
Oswego, N. Y.	" 15	Oneida, N. Y.	" 22
Cortland, N. Y.	" 16	Rome, N. Y.	" 23
Binghamton, N. Y.	" 17	Johnstown, N. Y.	" 24

BROTHER C. ROBERTS

Sardis, B. C.	Sept. 9	Cawston, B. C.	Sept. 20, 21
Agassiz, B. C.	" 10	Trail, B. C.	Sept. 24
Kamloops, B. C.	Sept. 11, 12	Nelson, B. C.	Sept. 25, 26
Vernon, B. C.	" 13, 14	Creston, B. C.	Sept. 27
Penticton, B. C.	" 16, 19	Wycliffe, B. C.	" 28
Kaleden, B. C.	Sept. 17	Elko, B. C.	" 30

BROTHER R. L. ROBIE

Duluth, Minn.	Sept. 12	Rochester, Minn.	Sept. 19
Thor, Minn.	" 13	Austin, Minn.	" 21
Aitkin, Minn.	" 14	Wahlan, Minn.	" 22
Northome, Minn.	" 16	Tomah, Minn.	" 24
Eureka Center, Minn.	" 17	Fairchild, Wis.	" 26
Faribault, Minn.	" 18	Marshfield, Wis.	" 27

BROTHER E. D. SEXTON

Chicago, Ill.	Sept. 12	Garrett, Ind.	Sept. 18, 19
Michigan City, Ind.	" 13	Auburn, Ind.	" 19, 20
La Porte, Ind.	" 14	Defiance, Ohio	Sept. 21
South Bend, Ind.	" 15	Toledo, Ohio	" 22
Mishawaka, Ind.	" 16	Sandusky, Ohio	" 24
Elkhart, Ind.	" 17	Cleveland, Ohio	" 26

BROTHER O. J. SULLIVAN

Memphis, Tenn.	Sept. 12, 13	Springfield, Mo.	Sept. 22
Jonesboro, Ark.	Sept. 14	Verona, Mo.	" 23
Thayer, Mo.	Sept. 15, 19	Monett, Mo.	" 24
South Fork, Mo.	" 16, 17	Joplin, Mo.	" 26
Willow Springs, Mo.	Sept. 18	Seneca, Mo.	" 27
Mount'n Grove, Mo.	Sept. 20, 21	Carthage, Mo.	" 28

BROTHER W. J. THORN

Champaign, Ill.	Sept. 12	Racine, Wis.	Sept. 19
Kankakee, Ill.	" 13	Milwaukee, Wis.	" 20
Joliet, Ill.	" 14	Waukesha, Wis.	" 21
Des Plaines, Ill.	" 15	Madison, Wis.	" 22
Waukegan, Ill.	" 16	Monticello, Wis.	" 23
Zion City, Ill.	" 17	Gratiot, Wis.	" 24

BROTHER T. H. THORNTON

Flora, Ill.	Sept. 12	Hammond, Ill.	Sept. 20
Rinard, Ill.	" 13	Taylorville, Ill.	" 21
Cisne, Ill.	" 14	Springfield, Ill.	" 22
Pana, Ill.	" 16	Jacksonville, Ill.	" 23
Mattoon, Ill.	" 17	Quincy, Ill.	" 24
Decatur, Ill.	" 19	Macon, Mo.	" 26

BROTHER W. A. THRUTCHLEY

Blaine, Me.	Sept. 12	Wilton, Me.	Sept. 20
Bangor, Me.	Sept. 13, 14	Portland, Me.	Sept. 21, 22
Belfast, Me.	Sept. 15	Spring Vale, Me.	Sept. 23
Pittsfield, Me.	" 16	Kennebunk, Me.	" 24
Hallowell, Me.	" 17	Kittery, Me.	" 26
Auburn, Me.	" 19	Dover, N. H.	" 27

BROTHER D. TOOLE

Omaha, Neb.	Sept. 12	David City, Neb.	Sept. 20
Plattsmouth, Neb.	" 13	Jansen, Neb.	" 21
Nebraska City, Neb.	" 14	Jamestown, Kans.	Sept. 22, 23
Auburn, Neb.	" 15	Achilles, Kans.	" 24, 25
Falls City, Neb.	" 16	Oberlin, Kans.	Sept. 26
Lincoln, Neb.	Sept. 18, 19	Lenora, Kans.	Sept. 28, 29

BROTHER L. F. ZINK

Grandview, Man.	Sept. 9	Renown, Sask.	Sept. 21, 22
Kamsack, Sask.	Sept. 10, 12	Saskatoon, Sask.	" 23, 26
Yorkton, Sask.	" 14, 15	Bladworth, Sask.	Sept. 24
Bredenbury, Sask.	" 16, 17	Oven, Alta.	" 28
Tuffnell, Sask.	" 18, 19	Rosedale, Alta.	" 29
Viscount, Sask.	Sept. 20	Rumsey, Alta.	" 30

BETHEL HYMNS FOR NOVEMBER

SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
	1	2	3	4	5	6
	130	330	323	261	140	225
7	8	9	10	11	12	13
149	184	183	166	136	112	121
14	15	16	17	18	19	20
13	134	277	286	263	306	119
21	22	23	24	25	26	27
120	238	267	218	106	69	239
28	29	30				
137	125	245				

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.