

We made judicious use of the newspapers in advertising these meetings and feel that we had excellent results. We used mostly "Readers" scattered through the papers. The total cost of the four meetings will reach about \$380, which

was all pledged before we started the series for the public. We feel richly blessed and more determined than ever to go on to the end. With fervent Christian love to you all,
Your brother by his grace, C. B. SHULL.—Ohio.

FOUL SCANDAL'S DANGER

"Brakes on! Go slow! you do not know,
You are not sure that it is so.
A vagrant whisper overheard,
A sneer, a shrug, a dastard word
Are not sound evidence—you may
Unjustly hurt a man today.
The thoughtless things that people say.
The vandal rumors gossip spreads,
The 'I have heard' and 'Someone said.'"

And like remarks, destroy and blight
Without a chance to prove the right.
Noblesse Oblige! Who knows when you
May stand in need of fair play, too?
A thousand men and women die
At heart each day because a lie—
Some ill-considered, vicious fling—
Has robbed their lives of everything."

ANGELOPHONE COMPANY REORGANIZED

In a recent issue of the *THE WATCH TOWER* we announced that the Angelophone Company was going out of business. We are glad now to inform our readers that this work will continue, some brethren having taken over the Company and reorganized it.

There was a legal question raised as to whether or not the Society had authority under its charter to sell talking machines, together with the records. It is our desire to be strictly law-abiding. There could be no question about the right of the Society to manufacture and sell talking and singing records, because this is another method of preaching the Gospel.

The records made by Brother Russell proved unsatisfactory, but there has been such a demand for them that the Society has arranged to have these records made again, which is now

being done by the same person who made the PHOTO-DRAMA RECORDS so great a success. The new records are clear and distinct, and easy to be understood, and will be much appreciated by every one, especially by those who enjoyed Brother Russell's discourses. These records will be handled by the Angelophone Company, which still has on hand a few sets of records in the voice of Brother Russell.

Because of the increased cost of rerecording and remaking, and the increased cost of material, the Angelophone Company is compelled to sell these records at 25c each or \$5 per set of twenty-five. Even at this they are cheaper than any other records on the market.

Orders should be sent to us or to the Angelophone Company, 184 Fulton St., Brooklyn, N. Y.

"WHY DO THE NATIONS WAR?"

The announcement that there would be a new issue of Volunteer literature has awakened many to the importance of ordering the first Volunteer matter—Vol. 9, No. 1—"The World on Fire"—and distributing it. We believe that the time is more propitious now than ever for the Lord's people to work, and "The World on Fire" is excellent to begin with. People are thinking now as never before. We believe, too, that the Lord expects us to keep on witnessing as long as it is "called day." It will be time to stop when the night has so far come upon us that no one can work.

The leading article of the new volunteer matter will be: "Why Do the Nations War?" Many orders have been received for it. When ordering it please mention Vol. 9, No. 5. We had thought to make it eight pages, but after considering every

detail, it was concluded, the Lord willing, to issue another volunteer number before the summer ends.

The printers are at work now upon the new issue, and orders will be filled as rapidly as the printing proceeds. There should be no delay in putting it out when it reaches you. A combined effort and systematic distribution would be best!

Whenever there are classes, orders should be sent by the Secretary, and orders should be carefully estimated on a basis of one copy for each English-speaking family. Where there are no classes individuals may order, based upon the same estimate. The literature is furnished free; but we do not pay the transportation charges.

"Finally, brethren, be strong in the Lord and in the power of His might!"

VIEWS FROM THE WATCH TOWER

"THE HANDWRITING ON THE WALL"

We append an editorial from the *New York American* of May 18, which we believe sets forth without exaggeration present conditions throughout the world. After certain parts we have inserted some paragraphs from Vol. IV, "THE BATTLE OF ARMAGEDDON," of the series of "STUDIES IN THE SCRIPTURES."

The "BATTLE OF ARMAGEDDON" was written twenty years ago, and so faithfully does it picture present events leading up to their climax, "THE BATTLE OF ARMAGEDDON," and the introduction of earth's new Government, the kingdom of God's dear Son, that we could wish a copy of it in every home throughout the whole earth. Truly there lived among us in these last days a prophet of the Lord; and although now he has passed from human sight, his works remain an enduring witness to his wisdom and his faithfulness! Following is the editorial referred to with the insertions from "THE BATTLE OF ARMAGEDDON":

"BATTLE OF THE GREAT DAY OF GOD ALMIGHTY"

May 18, 1917, *The N. Y. American* said:

"The official mind seems to take it for granted that when the governments have made peace and have arranged the division of whatever spoils there may be, the peoples are going quietly back to work for their former masters, to live under the same institutions, to be, in short, the same nations, guided and controlled by the same financial, aristocratic and diplomatic castes that have ruled them for many centuries."

Twenty years ago Pastor Russell said:

"It is becoming more and more manifest to the masses

of men that in the present order of things they are between a nether and upper millstone, whose rapid revolutions must eventually, and at no distant date, grind them down to a miserable and ignoble serfdom, unless interfered with in some way. Such indeed is the actual condition of things: human necessity is the feed-pipe which presses the masses between the millstones; the lower millstone is the fixed law of supply and demand which is crowding the rapidly increasing and growingly intelligent population of the world closer and closer to the pressure of the upper millstone of organized selfishness, driven by the giant power of mechanical slaves, assisted by the cogs and levers and pulleys of financial combinations, trusts and monopolies."—Vol. IV, p. 372, par. 2.

May 18, 1917, *The New York American* said:

"These seem to be also the views and conceptions of the public journals and of most private citizens, who naturally have no other sources of information and of opinion than the public journals.

"We can excuse the private citizen, but it is amazing that men who are hailed as statesmen cannot see what is going on before their eyes; cannot see that the Europe of 1913 has vanished as completely as the Europe of the dark ages; cannot see that the proletariat have at last in their hands the weapons and in their minds the thought and in their hearts the resolve to do away with all the old distinctions and social inequalities; that the institutions of government and laws which still seem to be solid and enduring edifices are in reality only hollow shells, mined and ready to be blown to pieces when relief from the pressure of outside war gives

the peoples time and opportunity to overthrow and to rebuild the fabrics of society."

Twenty years ago Pastor Russell said:

"It will be impossible to reestablish the present order, (1) because it has evidently outlived its usefulness, and is inequitable under present conditions; (2) because of the general diffusion of secular knowledge; (3) because the discovery that priestcraft has long blinded and fettered the masses with error and fear will lead to a general disrespect for all religious claims and teachings as of a piece with the discovered frauds; (4) because religious people in general, not discerning that God's time has come for a change of dispensation, will ignore reason, logic, justice and Scripture in defending the present order of things."—Vol. IV, p. 551.

May 18, 1917, *The N. Y. American* said:

"This talk about autocracy still to be overthrown and democracy still to be saved and established is proof enough of the mental incapacity of so many men, esteemed wise, to realize what has happened in Europe. For the war has already achieved those two tremendous results. They are accomplished facts.

"The basis of any government and of any institution is the state of mind of the masses and the inability of the masses or the ability of the masses to impose their desires upon government.

"Now, any thinking mind must perceive that the masses in every country in Europe have the ability to set up at any time any form of government or any institutions and laws they desire, because the masses of Europe, for the first time in history, ARE CITIZEN SOLDIERS, equipped with all the weapons and munitions of war and as able to subjugate their masters, to coerce their officers and to overthrow their governments as were the Russian citizen soldiers.

Twenty years ago Pastor Russell said:

"Where, then, we inquire, is there such an army, under present instruction and training?—an army before which the earth [society] shall quake and the heavens [ecclesiasticism] shall tremble (Joel 2:10); which shall boldly array itself against the conservative forces of Christendom, both civil and ecclesiastical, and hope even to cope with its present strength? Where is the army that in the near future will dare deny Christendom's time-honored doctrines, its statecraft and priestcraft? that will sullenly ignore all its anathemas, spurn its orders, and hurl back its thunderbolts of authority and organized power? that will face the roar of its Vesuvian artillery, defy its missiles of shot and shell, plow through its fleets and naval armaments, and, snatching the diadems from crowned heads, topple the kingdoms into the midst of the sea? that will set the heavens on fire, and melt the earth with fervent heat, thus making one vast universal wreck of the old order of things as predicted by the prophets?

"That such an army is coming into existence and preparing for the desperate conflict we are none the less forcibly assured by the signs of the times than by 'the sure word of prophecy.' And it is the recognition of this fact (without any reference or knowledge of the word of prophecy) that is now filling the heart of Christendom with fearful foreboding, and impelling statesmen everywhere to take extraordinary measures for protection and defense.

"But in these very measures for self-defense devised by 'the powers that be,' there is probably a snare which they do not realize. The armies upon which they depend for defense, be it remembered, ARE THE ARMIES OF THE COMMON PEOPLE; these millions of disciplined warriors have wives and sons and daughters and brothers and sisters and cousins and friends in the ranks of the common people, with whose interests their own are linked by nature's strong ties; and their service of thrones and kingdoms is only secured by imperative orders, and made endurable by a remuneration which they are fast coming to consider as no satisfactory compensation for the hardships and privations which they and their families must undergo, not to mention perils of life and limb and health and fortune. Year by year these armed hosts are less and less infatuated with the 'glory' of war, more keenly alive to its sufferings and privations, and less and less devoted to the sovereign powers that command their services, while the armies of toilers, of the common people at home, are becoming more and more irritated and dissatisfied with their lot, and more and more apprehensive of the future.

"All of these things are indications of at least a possibility that in the crisis approaching the mighty armed and disciplined hosts of Christendom may turn their powers against the authorities that called them into being, instead of to uphold and preserve them. That such a possibility has not been entirely unthought of by the rulers is witnessed by the fact that in Russia, when the famine prevailed and led to

riots among the common people, the facts concerning it were diligently kept from their friends and brothers in the Russian army, and the soldiers detailed for the suppression of the riots were from remote districts."—Vol. IV, pp. 545, 546.

May 18, 1917, *The N. Y. American* said:

"In 1848, when Europe rose and struck for freedom, the rebels could neither mobilize nor communicate quickly with one another, because there were neither railways nor electric telegraphs. So they were beaten in detail.

"In 1848 one monarch could and did lead another thousands of mercenary standing troops to beat that other's subjects into submission.

"In 1917 there are no mercenaries, no standing troops, no Pretorian Guards. They were all shot to pieces long ago on the battlefields—nourishing the hugest satire the world has ever seen, the tree of universal human liberty with the blood of tyrant's hirelings.

CONDITIONS OF THIS BATTLE UNPRECEDENTED

"The millions of men now in the camps and trenches of Europe are not mercenaries, not hirelings, petted and trained to shoot down rebellious subjects—THEY ARE THE PROLETARIATS THEMSELVES. And whenever they decide to quit slaying one another at their master's orders, and decide to go home and take over the control of their own countries, to constitute themselves the lawmakers, to abolish the institutions of property in land and of private exploitation of public functions—that day they will accomplish these things because they have in their hands the weapons with which to make good their purposes and resolves. Every day the signs of this coming revolution multiply faster and faster.

"The Russian Social Democracy has determined that a congress of Social Democrats shall be held in Sweden, there to formulate, NOT A PETITION to the sovereigns and cabinets to end the war, but AN ULTIMATUM to the sovereigns and cabinets to end the war or to take the consequences of domestic revolutions with the armed aid of the Russian Democracy.

"We suppose that no man familiar with history can fail to perceive the exact parallel between the course the red-capped Russian revolutionists are pursuing and the course which the red-capped French revolutionists pursued a hundred and twenty years ago; nor can fail to remember that when the French revolutionists started out to aid revolution and republicanism in other countries of Europe, their tumultuous sans-culotte armies were irresistible, and drove before them in battle with the same fierce ardor to the same headlong rout the trained troops alike of Prussia and Austria, of Holland and of England, of Italy and of Spain.

Twenty years ago Pastor Russell said:

"In all those leading causes which culminated in the terrors of the French Revolution we see a strong resemblance to similar conditions today which are rapidly and surely leading to the foretold similar results on a world-wide scale. Mark the growing animosity between the privileged classes (royalty and aristocracy) and the working classes, the discussions of the rights and wrongs of the people, and the decline of respect for both civil and ecclesiastical authority. Note also the revolutionary current of popular thought and expression—the increasing dissatisfaction of the masses of the people with the ruling powers and the institutions of government. And if the American Declaration of Independence, with its proclamation of human rights and of the foundation of government in contract and the consent of the people, inspired the masses of the French with a desire for liberty and independence, it is not surprising that the successful experiment of this government of the people and by the people, for a century past, and the measure of liberty and prosperity here enjoyed, are having their effect upon the peoples of the old world. The ever-continuous tide of emigration from other countries to this country is another evidence of the impression which this experiment has made upon the peoples of other nations.

"And yet, the liberty and prosperity here enjoyed are far from satisfactory to the people here. They crave a still better condition and are seeking measures to attain it. Nowhere throughout Christendom does this determination assert itself more positively and boldly than here. Every man is on the *qui vive* to assert his real or fancied rights. The trend of thought here, as elsewhere, is in the current of revolution, and is daily becoming more so.

"The French Revolution was a struggle of a measure of light against gross darkness; of the awakening spirit of liberty against long established oppression; and of a measure of truth against old errors and superstitions, long encouraged and fostered by civil and ecclesiastical powers for their own aggrandizement and the people's oppression. And yet, it exhibited the danger of liberty unguided by righteousness and

the spirit of a sound mind. (2 Timothy 1:7) A little learning is indeed a dangerous thing."—Vol. IV, pp. 533, 534.

May 18, 1917, *The N. Y. American* said:

"We should not commit the stupid blunder of looking upon these Russian revolutionists as a helpless, anarchic mob. They ARE just that at present; and all their longings are for peace. But once let them resolve, in some fierce enthusiasm of new-found liberty, to carry the red flag to other countries, they would become an irresistible storm, a rushing tempest of war and victory.

"Nothing is easier than to underrate the weighty importance of this Stockholm conference, nothing more statesman-like than to give it serious consideration.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE"

"We hear here at home talk of war being carried on for another year, for two years more, for three years more.

"We do not believe it.

"We do not believe that war can be carried on by any government on earth through another year.

"If there were not famine to reckon with, the universal weariness of slaughter in Europe would end war, either by persuasion or by armed revolt.

"We believe that unless the European Governments soon negotiate peace for Europe's suffering peoples, then Europe's suffering peoples will before long rise in mass and overthrow their governments in a common outburst of revolution and ruin.

"We do not hazard this as prophecy. We simply state it as fact.

"The truth is that the very situation we predicted, as you will remember, more than two years ago, and many times since, has now arisen—and Armed Socialism is marching steadily and rapidly to overthrow the institutions and governments of all Europe and to raise the red flag of internationalism over every capital of the Old World.

"Because this is so apparent, because this seems so inevitable and so near, we do not believe that the war in Europe will be prolonged over another year.

"We believe that unless the governments of Europe soon make peace, THE PEOPLES of Europe will make peace by overthrowing all thrones, nobilities and privileged castes and classes; and in that case peace will come to us automatically.

"We repeat that all calculations of prolonged warfare in Europe, based upon continued obedience of the masses to their present governments, are idle speculations, foolish calculations that will be blown to pieces by the storm and tempests of social revolutions unless the governments of Europe make peace before their peoples rise against war and against their governments.

"The signs of these troublous and momentous times could not be more plain to thinking men if they were written by some mighty angel's moving hand, in letters of fire, across the sky that domes the earth."

Twenty years ago Pastor Russell said:

"Truly this is the predicted time of distress of nations with

perplexity! The voice of the discontented masses is aptly symbolized by the roaring of the sea, and the hearts of thinking men are failing for fear of the dread calamity which all can see rapidly approaching; for the powers of heaven (the present ruling powers) are being terribly shaken. Indeed some, instructed by these signs, and calling to mind that Scripture, 'Behold, he cometh with clouds,' are already beginning to suggest the presence of the Son of Man [come as a thief, as foretold] although they greatly misapprehend the subject and God's remedy.

"But amidst all the shaking of the earth (organized society) and of the heavens (the ecclesiastical powers) those who discern in it the outworking of the divine plan of the ages rejoice in the assurance that this terrible shaking will be the last that the earth will ever have or need; for as the Apostle Paul assures us, it signifieth the removing of those things that are shaken—that those things which cannot be shaken—the kingdom of God, the kingdom of light and peace—may remain. For our God is a consuming fire. In his wrath he will consume every system of evil and oppression, and he will firmly establish truth and righteousness in the earth."—Vol. IV, pp. 149, 150.

HUMAN RACE TO BE RESTORED TO PREFECTION

As a sample of the Scriptural Message of sweetness and comfort which Pastor Russell taught the people, we quote from Volume I of his *STUDIES IN THE SCRIPTURES*, pages 191 and 192, written thirty-one years ago:

"The Apostle Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity of mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Revelation 21:4."

Any thoughtful man can interpret prophecy after it has been fulfilled. Pastor Russell interpreted these prophecies twenty years ago, and the clergy scoffed and persecuted him because he told the people the truth. Truly, as was said of the Master, "They hated him without a cause!" Truly, "The darkness hateth the light!"

MORE ABOUT SELECTIVE DRAFT

At the time of going to press with the last issue of *THE WATCH TOWER* the Selective Draft Act was before the conferees of the House and the Senate. Some changes were made in the Bill, and the Act as finally passed by Congress on May 16th and approved by the President and relating to exemption is as follows:

"Sec. 4. That the Vice President of the United States, the officers, legislative, executive and judicial, of the United States and of the several States, Territories and the District of Columbia, regular or duly ordained ministers of religion, students, who at the time of the approval of this act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States shall be exempt from the selective draft herein prescribed; and nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant; and the President is hereby authorized to exclude or discharge from said selective draft and from the draft under the second paragraph of section one hereof, or to draft for partial military service only from those

liable to draft as in this act provided, persons of the following classes: County and municipal officers; custom-house clerks; persons employed by the United States in the transmission of the mails; artificers and workmen employed in the armories, arsenals and navy yards of the United States; and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually employed in the sea service of any citizen or merchant within the United States; persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment or the effective operation of the military forces or the maintenance of national interest during the emergency; those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge advisable; and those found to be physically or morally deficient. No exemption or exclusion shall continue when a cause therefor no longer exists; Provided, That notwithstanding the exemptions enumerated herein, each State, Territory, and the District of Columbia shall be required to supply its quota in the proportion that its population bears to the total population of the United States.

"The President is hereby authorized, in his discretion, to create and establish throughout the several States and subdivisions thereof and in the territories and the District of Columbia local boards, and where, in his discretion, practicable and desirable, there shall be created and established one such local board in each county or similar subdivision in each State, and one for approximately each thirty

thousand of population in each city of thirty thousand population or over, according to the last census taken or estimates furnished by the Bureau of Census of the Department of Commerce. Such boards shall be appointed by the President, and shall consist of three or more members, none of whom shall be connected with the Military Establishment, to be chosen from among the local authorities of such subdivisions or from other citizens residing in the subdivision or area in which the respective boards will have jurisdiction under the rules and regulations prescribed by the President. Such boards shall have power within their respective jurisdictions to hear and determine, subject to review as hereinafter provided, all questions of exemption under this act, and all questions of or claims for including or discharging individuals or classes of individuals from the selective draft, which shall be made under rules and regulations prescribed by the President, except, any and every question or claim for including or excluding or discharging persons or classes of persons from the selective draft under the provisions of this act authorizing the President to exclude or discharge from the selective draft Persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment, or the effective operation of the military forces, or the maintenance of national interest during the emergency.

"The President is hereby authorized to establish additional boards, one in each Federal judicial district of the United States, consisting of such number of citizens, not connected with the military establishment, as the President may determine, who shall be appointed by the President. The President is hereby authorized, in his discretion, to establish more than one such board in any Federal judicial district of the United States, or to establish one such board having jurisdiction of an area extending into more than one Federal judicial district.

"Such district boards shall review on appeal and affirm, modify, or reverse any decision of any local board having jurisdiction under the rules and regulations prescribed by the President. Such district boards shall have exclusive original jurisdiction within their respective areas to hear and determine all questions or claims for including or excluding or discharging persons or classes of persons from the selective draft, under the provisions of this act, not included within the original jurisdiction of such local boards.

"The decisions of such district boards shall be final except that, in accordance with such rules and regulations as the President may prescribe, he may affirm, modify or reverse any such decision.

"Any vacancy in any such local or district board shall be filled by the president, and any member of any such local board or district board may be removed and another appointed in his place by the President, whenever he considers that the interest of the Nation demands it.

"The President shall make rules and regulations governing the organization and procedure of such local boards and district boards, and providing for and governing appeals from such local boards to such district boards, and reviews of the decisions of any local board by the district board having jurisdiction, and determining and prescribing the several areas in which the respective local boards and district boards shall have jurisdiction, and all other rules and regulations necessary to carry out the terms and provisions of this section, and shall provide for the issuance of certificates of exemption, or partial

or limited exemptions, and for a system to exclude and discharge individuals from selective draft."

The Act as originally passed granted absolute exemption to certain persons, but as finally passed and approved by the President, no person will be exempt from service in any capacity that the President may declare noncombatant.

REGISTRATION FIRST—EXEMPTION LATER

On June 5 every male person and every alien who has declared his intention to become a citizen, who is 21 years old and who has not yet reached his 31st birthday, will be required to register at the voting precinct wherein he resides. At the same time 12 questions will be propounded to him, which he must answer and which are as follows:

- 1 Name in full Given name Family name
 - 2 Home address No. Street City State
 - 3 Date of birth Month Day Year
 - 4 Are you (1) a natural-born citizen, (2) a naturalized citizen, (3) an alien, (4) or have you declared your intention (specify which)?
 - 5 Where were you born? Town State Nation
 - 6 If not a citizen, of what country are you a citizen or subject?
 - 7 What is your present trade, occupation, or office?
 - 8 By whom employed? Where employed?
 - 9 Have you a father, mother, wife, child under 12, or a sister or brother under 12, solely dependent on you for support (specify which)?
 - 10 Married or single (which)? Race (specify which)?
 - 11 What military service have you had? Rank Branch Years Nation or State
 - 12 Do you claim exemption from draft (specify grounds)?
- I affirm that I have verified above answers and that they are true.

These questions must be answered. Any one refusing to answer them will be subject to fine and imprisonment. In answer to Question 7, Pilgrim Brethren and regularly elected Elders of Classes can answer, "Ordained Minister of Religion." If you claim exemption because of your religious conviction, then you should answer Question 12 merely by saying, "Because I am a member of the International Bible Students Association." The Government has been advised from this office of the reasons why members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION come within the terms of the law and should be granted exemption.

After registration the Government will draw by lot the names of 500,000 of those who are registered; and all of that number who have stated at the time of registration, in answer to Question 12, that they claim exemption, will then be given an opportunity to be heard as to the reason or ground for exemption.

The rules and regulations governing this part of the Act are now in course of construction under the direction of the President, and therefore cannot be given at this time, but we are advised that the Government will make wide publication thereof as soon as formulated. If you expect to claim exemption you should procure a copy of these rules as soon as published, read and carefully follow them. They will doubtless provide for the filing, before the Board constituted for that purpose, of a petition for exemption, which will be heard in due time by the Board.

We stand ready to render any and all assistance we can to the brethren in this behalf.

THE PASTORAL WORK

There seems to be a misunderstanding in the minds of some with reference to the Pastoral Work. It has been suggested that the SOCIETY has changed the method of work since Brother Russell finished his course. Such is not the case, however! We here desire to consider some salient points with the hope of making clear the whole proposition and enabling all to have a better understanding of this excellent feature of the harvest work.

We call attention to an article in the November 1 WATCH TOWER, 1916, page 331, under the caption of "World-Wide Pastoral Work." It will be observed there that Brother Russell stated that about 500 classes had voluntarily elected him as Pastor. Therein he states, "Only of late has the Lord deeply impressed upon our attention a considerable work in which the sisters might engage with profit both to themselves and to the cause." He further stated that, as Pastor, he was calling attention to this new field of service; but that before calling the attention of the outside classes to it, he had first made a trial in N. Y. City, adding, "the resulting success was so pronounced that we felt justified in calling it to the

attention of all the classes which have notified us of our election as their Pastor, sending to each class copies of the following letters." The letters were published in said article.

It is readily to be seen that this work, begun with the sisters, was directly under the supervision of Brother Russell as Pastor. After Brother Russell had finished his course here, the church had no Pastor. It was deemed wise not to elect another, as we have heretofore stated in THE WATCH TOWER. Since this work, begun by him, was clearly a part of the harvest work, it was the privilege and the duty of the SOCIETY to continue it. When Brother Russell was here, the reports were made direct to him. After his decease it seemed proper that this work should be under the SOCIETY's direction.

In the January 1, 1917, issue of THE WATCH TOWER it was stated that Brother Sturgeon would have the oversight of the Pastoral Department at the Brooklyn office. In the adjustment of the office work it was afterwards deemed best that everything should be under the direct supervision of the SOCIETY, so that any one might be assigned to that work as occasion required. While it was proper for Brother Russell

to have the work under his direct supervision as the Pastor of the various Congregations, since his demise it seems that the only proper course would be to have this and all other branches of the work under the direct control, oversight and supervision of the WATCH TOWER BIBLE AND TRACT SOCIETY, and not under the oversight of any individual. The friends will no doubt recognize the wisdom of this course. Acting upon this thought, the Board of Directors rescinded its action taken in December, of placing the direct oversight of the Pastoral Department under any one. Brother Sturgeon, therefore, is no longer in charge of that work. This does not mean, nor should it be interpreted to mean, that the SOCIETY is in anywise dissatisfied with the services of our dear Brother, but that its action has to do, solely and completely, with the matter of the best policy. Hereafter, therefore, all communications relating to the Pastoral Work should be addressed, "WATCH TOWER BIBLE AND TRACT SOCIETY, Pastoral Dept."

In the March 1, 1917, issue of THE WATCH TOWER we said: "We are convinced that it is now no longer wise to limit this work to the sisters, but rather that the responsibility should rest upon all the Congregation." We therein suggested that henceforth the Lieutenant and other officers to conduct the Pastoral Work should be elected by the vote of the entire class, adding, "The Pastoral work will then be carried on practically as before, with the exceptions herein stated."

SOME QUESTIONS ANSWERED

Some of the questions that have arisen in the minds of a number since then are, SHOULD BROTHERS be elected to the office of Lieutenant, Secretary, etc.? and, Should they engage in the Pastoral Work?

In answering these questions we quote Brother Russell's language in the November 1 WATCH TOWER, page 334, as follows: "We have not invited the brethren to engage in this work, because we believe that there are other things which they can do that sisters cannot do." The SOCIETY still adheres to this policy; viz., that all officers of the Pastoral Work, such as Lieutenant, Secretary, etc., should be sisters, and that these sisters should be elected by the entire congregation and not by the sisters alone. The only part that the brothers have in this work is that of giving Chart Talks after the sisters have made the calls and arranged for the meetings. The Brother to give the Chart Talks should be assigned by the congregation in its usual manner of assigning speakers. Frequently the congregation delegates to its Board of Elders, or to a committee, the duty of assigning the various speakers; and where the congregation has done this it would be proper for the elders or the committee designated by the congregation to make such assignment of some suitable brother to give the Chart Talks. Such assignment should be made at the request of the Lieutenant, she having previously arranged for the Chart Talks. Some of the classes have informed us that a brother has been elected as Lieutenant. This was not the thought of Brother Russell, and the Society has made no change.

At one of the last conventions that Brother Russell attended, this question was asked him: "Should the sisters start the Pastoral Work without consulting the elders and should they go ahead with it even though one of the elders is not in favor of it?" His reply was: "The elders have nothing to do with the Pastoral Work. The elders are elders, and should therefore attend to the work of the elders. The Pastoral Work is for the Pastor, and the Pastor should therefore attend to it. If any of the elders hinder or find fault with this work, our advice to the class would be that at the next election such elder be dropped from eldership. Each one should learn to attend to his own business, and not interfere with others; and in this way the work will prosper."

In relation to the Pastoral Work, the SOCIETY now takes the place of Pastor Russell, and of course some minor adjustments must be made to fit the conditions. The Pastoral Work is distinctly a work for the sisters; but the whole ecclesia, under the SOCIETY's direction, now has the responsibility of electing the officers.

Question: Suppose there is a small class in a town, in which all the members of the class are brothers and not one a sister, what then should be done about the Pastoral Work?

Answer: If it cannot be conveniently arranged for some sisters from another class to come and do the work, then rather than neglect it, our thought is that the brothers should do the work; but this is the exception to the rule. No rule can be made that will apply absolutely to every case.

ASSIGNMENT OF TERRITORY

Where the Pastoral Work is in progress and there are no colporteurs in the town, should the Pastoral Work be sus-

pended until an assignment from the Society can be had for the Pastoral Work?

Certainly not! There should be no delay in or suspension of the work, but it should progress. In the meantime the Lieutenant should notify the SOCIETY of the situation; and if there are no colporteurs at work in that town, the SOCIETY will assign all the territory of that place to the Pastoral Workers. After receiving the assignment of territory, the Lieutenant will district the town or city for the work in the same manner pointed out in the November 1 issue of THE WATCH TOWER.

Question: Should the work be going on in all the district at the same time?

Answer: No arbitrary rule can be followed in this regard. Where it be found to be to the best advantage to have the work progressing in several districts at the same time, that should be done; but if it be found best to pursue some other method, then that method should be adopted. In some of the larger cities the friends have found it very advantageous to work one district at a time. They do it somewhat in the following manner:

The various District Workers go into one district, select a public hall centrally located, and engage it for a certain date. Then the District Workers canvass or call upon everybody in that district in the usual manner, loaning the books, etc., and inviting them to a Series of Chart Talks at the hall previously hired. One of the most competent brothers is selected to give the Chart Talks. This method has met with splendid success in some places, and is worthy of serious consideration by others, we believe. After a district is thus finished, the entire force moves to another district and a similar course is pursued there. It will not be necessary to wait until the Series of Chart Talks have been completed in one district before the work begins in another. It should be kept in mind, however, that no fast or fixed rule can be laid down to be followed in every instance. The Lieutenant and her assistants must exercise some judgment in the matter and pursue the course that seems to be the best. In smaller cities and towns it would seem best to follow the method of having the Chart Talk in homes where a suitable room or rooms can be had for that purpose. Conditions differ in different places, and each place should govern itself accordingly.

Because there is some slight deviation in working out the details of this matter let no one think that Brother Russell's method has been changed. We wish here to state emphatically that the SOCIETY has made no change in the method adopted by Brother Russell for the Pastoral Work, and it has no intention of doing so, unless the Lord should direct some change. The change in the manner of election of officers has nothing to do with the method of the work.

From time to time questions of minor details will arise which have not been covered in anything that has been written. Under such circumstances the Lieutenant should use her best judgment, in the meantime communicating with the SOCIETY for suggestions or advice.

THE LORD HAS BLESSED THE BOOK LOANING

In a recent issue of THE WATCH TOWER it was stated that "the book-loaning feature of the Pastoral Work, instituted by Brother Russell, was originally intended by him to be merely incidental and not to be a prominent part of the work; the chief part of the work being to call on those who already have the books and encourage them to read, etc."

Question: Is it the thought, then, that the Book-loaning feature should not be pushed?

Answer: The matter was experimental, of course, to begin with. As the Pastoral Work has progressed, reports indicate that the Lord has especially blessed the loaning of the books; it gives the sisters an opportunity to reach a class of people who have not heretofore considered the truth. It is in the nature of a Circulating Library, and many have been influenced thereby to read "THE DIVINE PLAN OF THE AGES" who subsequently became deeply interested in the truth.

The loaning of books at once appeals to some as an entirely unselfish manner of presenting the message. The Lord's blessing upon this part of the work has been so marked that we believe we should take it as an indication that he is pleased to have the message put out in this manner. The amount of books loaned will depend largely upon the quantity desired to be supplied by the local Ecclesia. This is another reason why the entire class should have the responsibility of the Pastoral Work; for it is the class that supplies the books for loaning, the work being done particularly by the sisters, as heretofore suggested. We desire to encourage the book-loaning feature.

VERBI DEI MINISTER

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

The V. D. M. Questions, under the Lord's guidance and blessing, have proven to be of such value to the church that they have been in the past, and continue to be in the present, recognized as one of the features of the harvest work which has a close relationship to all the other features of that work. They have emphasized in a particular way the third article of The Vow, which reads: "I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to be intent that I may be better enabled to serve thee and thy dear flock"; and they have been used by the Lord, we believe, to greatly assist his people in fulfilling this part of their vow.

From the great number of letters we have received from the friends, we have come to see that the thought has been gradually developing in their minds that they no longer consider themselves as fully qualified for the particular service of the present hour unless they be able to give, in a satisfactory manner, "a reason for the hope that is in them." This seems to be one of the reasons for the Lord of the vineyard's giving these questions at this evening time, when the harvest work is protracted beyond the harvest day, leading up and merging into "the night when no man can work." They seem to be his examination papers given to his people at the close of the day to prove which ones are fully qualified for the service reserved by him for this momentous hour of the Gospel age.

Hundreds of Ecclesias, beginning with the New York City Congregation, have reached the conclusion that no brother is properly qualified to serve them, either as elder or as deacon, unless he be able to give a satisfactory answer to the V. D. M. Questions. Many colporteurs and pastoral workers have likewise reached the same conclusion with respect to qualification for their respective services. This is the standard required of all the workers at the Tabernacle and in the Bethel home. Brother Russell handed his paper in to the Committee the same as any one else; so also have Brother Rutherford, the members of the V. D. M. Examining Board, and the other brethren at Bethel and the Tabernacle.

Surely no Bible Student would consider the V. D. M. Questions to be too high a standard! And yet, we doubt that few of the ministers occupying the pulpits of the land today could pass this examination (simple though it seems) on the fundamental teachings of the Bible. One dear sister whose answers to the Questions were recently approved has just written to us expressing her thankfulness to the Lord for having passed, and saying that she now feels qualified to teach the truth to her children in her own home! Evidently the passing of these examinations has something to do with the sealing of the saints in their foreheads and with their approval by the Unseen Judge as worthy a share in the Smiting of the River Jordan—that special feature of the harvest work reserved by the Lord to be the closing one, just preceding the final trial time of the little flock, which will culminate in their glorification. And yet we realize that in this, as in all other works during the Gospel age, the Lord accepts the spirit of those who cannot engage therein.

THE SCOPE OF THE V. D. M. QUESTIONS

The required amount for passing this examination is 85%; and we are reserving for a subsequent article an explanation of the principles followed and the methods adopted by the Examining Board for determining as far as possible the standing of each student who submits his V. D. M. Question papers for inspection. However, we have thought it best not to give individual percentages, except to say that one has received the required 85% or over. This simply recognizes all who have passed as being in one class, without making any further and unnecessary distinctions. No one can possibly make 100% who does not possess an accurate knowledge of every main feature of the divine plan and of the necessary requirements of every candidate for the positions of Priests and Kings, to reign with Christ a thousand years for the purpose of blessing all the families of the earth.

The doctrinal part of the examination commences with "the first creative act of God," centers in the ransom, and culminates in the completed work of Christ at the end of the Millennium, merging into the ages beyond—a comprehensive sweep of all revealed doctrine. The experimental part commences with the initial point of conversion, or turning from sin, centers in consecration and spirit-begetting, and culminates in spirit-birth into the divine nature, to be forever with and like the Lord—a comprehensive survey of the whole process of character building. It includes the symbolization

of one's consecration, the taking of The Vow, the careful reading of the Six Volumes of STUDIES IN THE SCRIPTURES, the "enlightenment and benefit therefrom," and climaxes with the belief that one has "a substantial and permanent knowledge of the Bible which will render him more efficient AS A SERVANT OF THE LORD throughout the remainder of his life"—a period of time which is now quite short, we believe, as far as the little flock on this side of the veil is concerned. This seems to be the Lord's way of approving "the laborers" for the special service, as an additional favor, now before the church—these laborers having been called together in all parts of the harvest field last summer by means of the many conventions held—more in number than ever held at any previous time in the history of the church.

Each question, and each part of each question, should be concisely answered in one's own words; and after each answer, citations to the Bible and the SCRIPTURE STUDIES, as authorities, should be given. This will not only make each answer complete in itself, but will also make the examination more valuable to the one being examined. The thought is to get the largest possible amount of blessing out of these V. D. M. Questions. The foot-note on the Question blanks has seemed to some to leave the matter of citations optional, and these have inferred that their papers would be the more acceptable if the citations were omitted. However, this is not the case. Each answer should be given in one's own words, and citations to the Bible and the SCRIPTURE STUDIES should be given as authority for the answer.

EXAMINING BOARD KEPT BUSY

More than four thousand of these papers have been received, examined, answered and filed. But we believe that fully as many more will be received within the next few months, when the friends get the right focus on this matter, appreciate what it means, and understand its relationship to the service of the church yet on this side of the veil. As stated in a previous article, the SOCIETY is desirous of serving the best interests of the friends in every way it can, and has therefore continued the V. D. M. Department, established by our dear Brother Russell, in order that it may serve the friends in this connection.

Every mail brings many inquiries, requests for blanks, and answers; and still the stream flows on, and will no doubt increase in volume until the work is done. Unavoidably, there have been some few losses, delays and mistakes; but this has afforded a good opportunity for the exercise of forbearance, patience and, in the case of failures, brotherly love, with the result that it has all worked together for good. However, it is surprising to know how comparatively few mistakes have been made. In this connection, we would like to request that every one who mailed his answer to us previous to the last Memorial supper, and who has thus far not received an answer, will kindly drop us a postal card at once, giving full name and address, saying, "Please make report on my V. D. M. papers, sent in about ———." This will enable the Examining Board to look up their files; and, in case the paper be missing, we will send another set of Questions, which will afford another opportunity for answering them. In case the answers should be on hand, we shall thus have opportunity for making a report without further delay.

V. D. M. DEPARTMENT PERMANENT

No doubt there are many friends who have delayed sending in their answers for one reason or another until they have concluded that it is now too late; or else they may have concluded to wait until the promised standard answers shall appear in THE WATCH TOWER, thus hoping to get their share of the blessings at that time. For several reasons which have since come to our attention we think it best not to insert these standard answers in THE WATCH TOWER. In the first place, should this be done, it would cut off any further opportunity for passing the examination—a step we do not wish to take until it becomes necessary. It would also close this door of opportunity for a great blessing to many who have not previously given this subject the serious consideration which we believe it merits.

Additionally, it would deprive the colporteurs and the pastoral workers of one of their best arguments to induce the people to read the SCRIPTURE STUDIES. When they tell the prospective reader that the SOCIETY which has inaugurated this Circulating Library has appointed an Examining Board for the purpose of examining the papers of all readers and passing upon them, somewhat after the manner of Universities, it will be quite an incentive to them not only to read the

book, but also to make a study of it for the purpose of passing the examination, if possible, when they have finished reading, and of receiving the honorary degree referred to in each issue of THE WATCH TOWER, second page, second paragraph, which has appeared there since February 1, 1906. In other words, it now seems clear to us that this V. D. M. Department should remain a permanent feature of the work until the harvest shall end and the labors of the little flock shall cease.

PURPOSE SERVED BY THE V. D. M. QUESTIONS

Finally, we believe that the V. D. M. Questions enable each one to get a better focus upon himself, his standing before the Lord, his accurate knowledge of the truth, his attainments in character development, his relationship to the brethren, the church, the SOCIETY and the harvest work. On the other hand, we believe these Questions enable the brethren, the church and the SOCIETY to get a better focus upon each one in these various connections and relationships—all

of which would be beneficial and helpful in the way of an intelligent coöperation in the Lord's work. Anything like pride or division should be carefully guarded against and avoided. This is the main reason for not giving individual percentages. We would also deprecate the use of the letters V. D. M. after one's name in the way of distinctive title. To use this in advertising a public speaker in order to gain a better hearing for the truth would be a wise use of the letters, in our judgment. And now, dear Brethren,

"What more can he say than to you he hath said?

You who unto Jesus for refuge have fled!"

Surely we are on the eve of a great forward movement, in which all of the Lord's approved ones desire to have a share! It is evidently the most appropriate time to give heed to the words of our text: "Bring YE ALL THE TITHES into the storehouse, that there may be meat in mine house, and PROVIDE ME NOW herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

THE UNTRIED YEAR

"If thy presence go not with me, carry us not up hence."

"Lord, go before and point the road,
I know not whither it may lead,
Nor what the work thou hast decreed—
Enough that thou wilt bear the load!

"It is thy hand that stirs the nest,
That sets these changeful tunes for me;
But, Lord, there is no change with thee,
And thou art my unfailing rest.

"Oh, help me through the toil and heat,
To follow closely by thy side,
Ere yet the gracious dew has dried
From off the treadings of thy feet.

"That which I see not, teach thou me;
And that thy wisdom still withholds,
Until thy patient love unfolds,
In child-like trust I leave to thee.

"Let thy sweet presence light my way,
And hallow every cross I bear;
Transmuting duty, conflict, care,
Into love's service, day by day.

"Whatever future lot be mine,
My Savior, bless its good or ill;
And let thy hand be with me still,
And turn the water into wine."

JESUS CRUCIFIED

[This article, excepting the paragraphs below, was a reprint of article entitled "Why Our Lord Was Crucified," published in issue of March 15, 1908, which please see.]

"A LOOK AT THE CRUCIFIED ONE"

Comparing the details as given in the different Gospels, some are inclined to think a difference exists between St. John's statement in 19:14 and St. Mark's in 15:25. We think both are correct. St. John evidently followed the Roman custom of reckoning from midnight to midnight. He does not mention the hour of the crucifixion, but the hour when Jesus was first presented before Pilate which, according to St. Matthew (27:1, 2) was early in the morning, probably shortly after sunrise. St. John omits many details; and, were it not for the other Gospels, we might infer that the crucifixion followed immediately. Note a similar abbreviation in Luke 24:50-53 as compared with St. John 21 and Acts 1:1-10.

The examination of Christ before Pilate, thence to Herod, thence back to Pilate, and the trip to Calvary, would surely

occupy three hours. St. Mark states particularly that Christ was crucified at the third hour. If this were Roman reckoning, it would be three o'clock in the morning, but the Jews frequently reckoned a twelve-hour day—sunrise to sunset. See Matthew 20:1-6; John 11:9. The third hour would, therefore, be about nine o'clock in the morning. Critical students agree that the expression, "from the sixth hour until the ninth hour" (Matthew 27:45; Mark 15:33; Luke 23:44), indicates from noon until three in the afternoon. According to the Jewish Law, the body must be removed before sunset. This would, therefore, give ample time for the removal of Christ's body from the cross to the tomb before the closing of the twelfth hour, which according to the Law, would be the last hour of the day.

THE RISEN LORD

[This article was a reprint of that entitled "He That Liveth and Was Dead," published in issue of May 15, 1908, which please see.]

SOME LETTERS OF INTEREST

FORMER PILGRIM HEARD FROM

DEAR BRETHREN:—

Although dear Brother Russell will be greatly missed by us all, he is greatly the gainer, having gone beyond the veil to be forever with the Lord. You may be assured that whatever influence I can exert in the interest of the SOCIETY and the work it is doing, I will be very glad to exert. My humble prayer is that all the dear brethren at the Headquarters and everywhere may work together most harmoniously and successfully.

With much Christian love and very best wishes in which Sister Draper joins me, I am.

Your brother in the Lord. FRANK DRAPER.—Mich.

GOD WILL GIVE NEEDED GRACE

DEAR BRETHREN:—

We were blessed with the account of what took place at Brother Russell's funeral; also by one of the most beautiful, loving tributes possible for one man to pay to the

memory of another, given the Detroit class by our dear Brother Wisdom. And the best of it is, I know all was true. I can say with dear Brother Wisdom, that I have lost my best earthly friend amongst men. I know that is also true of all the dear Bethel family.

Our prayer, dear Brethren, is that the dear Lord will give you the needed grace and strength to carry on the work that remains. Much love and best wishes.

Your brother in Christ, FORRESTER H. TAYLOR.—Mich.

ENDEAVOR TO FINISH OUR COURSE WITH JOY

BELOVED BRETHREN:—

We are praying that the Lord's blessing may rest upon you, giving you more of that wisdom which comes from Above, that as a family we may still enjoy sweet communion with each other until our probation closes.

We mourn with you the taking away from our midst of our dear Pastor, through whom we have been richly fed for these many years. Although feeling his loss, our hearts re-