



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

VOL. XLI SEMI-MONTHLY No. 2

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

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Upon the earth distress of nations with perplexity, the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking to the things coming upon the earth (society), for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24: 31, Mark 13: 29, Luke 21: 25-31

## THIS JOURNAL AND ITS SACRED MISSION

**T**HIS 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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### NEW METHOD OF MAILING TOWER

Beginning with the December 15th issue we have instituted a new method of mailing out the WATCH TOWER which involves less labor. The whole issue was delayed in mailing, due to the transfer from Pittsburgh to Brooklyn. The January 1st number followed closely upon the December 15th. Allowing for the original delay in posting of about two weeks, we would be pleased to be advised of any extraordinary delay in getting or of entire failure to receive either of the issues named. This request does not apply to other than United States territory, as Towers destined for foreign points are carried under a stamp.

### IN RE HOLIDAY LETTERS

The friends will understand that the press of the Lord's work makes it almost impossible to make personal acknowledgement of all holiday letters and remembrances that were sent to Brother Rutherford and others of the brethren, and they will please accept this notice as an acknowledgement of the deep heart appreciation of the loving-kindness manifested. May the blessings of the Lord be with each one.

### LOCAL CONVENTIONS

Brother Rutherford and several Pilgrim brethren expect to serve at each of the following Conventions. For further details communicate with the class secretaries given below:

DALLAS TEXAS.....Jan. 23-25; W. C. Dotson, 1315 Beaumont St.  
HOUSTON, TEXAS.....Jan. 24-26; F. W. Bobbitt, 1710 Poulk Ave.  
SAN ANTONIO, TEXAS.....Jan. 25-27; J. C. Edwards, 406 Mission St.

## STUDIES IN THE SCRIPTURES

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

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

**SERIES II, "The Time is at Hand,"** treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 360 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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

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

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

No foreign editions in the pocket size.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

JANUARY 15, 1920

No. 2

### VIEWS FROM THE WATCH TOWER

A GENERAL impression seems to prevail that all is not right in the world; but there is still a wide diversity of opinion as to just what the trouble is and just who is responsible for it. Political office holders, few of whom seem to have any settled idea of what to do, have acceded to reactionary demands and have insisted on helping some two hundred forty-nine supposed radicals out of the country. By this action we are asked to believe that all is now peaceable and serene in this broad land. Doubtless these radicals feel duly flattered; for the only logical deduction that can be made is that those who feared them thought the radical arguments were more powerful than their own.

Dr. William T. Manning, of Trinity Church, New York, has been reported as saying that no foreign-born agitators or native-born traitors will be allowed to run things in this country. When we notice that Dr. Manning himself was born in England we are led to wonder what he means by foreign-born. Would he consider our Lord Jesus to be foreign-born?

Another polemic pastor resides in Wilmington, Delaware, if his words, as reported by the *Toledo Weekly Blade*, of December 4, are a true index of his feelings:

"Members of St. Paul's M. E. Church at Wilmington, Del., applauded Rev. Carlisle Hubbard, pastor of the church, when he declared that the three hundred radicals which the government had decided to deport should not be deported, but should be loaded on freight cars, taken outside the city, lined up against a stone wall and filled full of shot."

Would the Reverend Hubbard want this rule applied to himself by those who disagree with him?

Dr. John Wesley Hill, Methodist clergyman, onetime President of the International Peace Forum, is now bent on making international peace in the following manner:

"I believe in executions, not excursions. If I were to deport Bolsheviks I would have a ship of stone with sails of lead, the wrath of God for a gale, and hell for the nearest port."

Haman once held similar views.

#### UNREST DEEP ROOTED IN MEN

More pacific and more sane was the action of the Central Illinois District of the Lutheran Missouri Synod, which is reported by the *Hoopston (Ill.) Evening Herald* as saying:

"Our present unrest is below the surface, it is deep rooted in the hearts of humanity. We have tried legislation but it has not been successful as a remedy.

"Strikes will not be finally settled until both sides in the controversy accept the true meaning of religion."

In similar strain runs the social creed of the Presbyterian church, which was set forth by the *Syracuse Herald* of November 30, as follows:

"Application of Christian principles to the conduct of industrial organizations.

"More equitable distribution of wealth.

"Abatement of poverty.

"Abolition of child labor.

"Regulation of the conditions of the industrial occupation of women.

"Release of every worker from work one day in seven.

"Employment of methods of conciliation and arbitration in industrial pursuits.

"Development of a Christian spirit in the attitude of society toward offenders against the law."

That ought not to require more than eight or nine hundred years under the all-wise and all-powerful reign of Christ, the Messianic reign. But their disposition is much more noble and commendable than those who would make a desert and call it peace.

#### LEGISLATORS, CLERGYMEN, SPIRITS

Spiritism continues to hold the center of the stage, both in ecclesiasticism and out of it. Newspapers advise us that almost any night groups of legislators can be found in the frequented Washington hotels, gathered around tables in dark rooms receiving spiritistic messages by table tapplings, rappings, etc. Nearly every one in Washington circles is said to be reading what Conan Doyle, Sir Oliver Lodge and Basil King have written on spiritism.

The various church organizations seem to be divided on the subject of spiritism. Protestant pastors of Los Angeles have formed what they call a Christian League of Healing and Helpful Service. They meet in the Y. M. C. A. auditorium and state that their action in forming the league is not for the object of fighting Christian Science or of putting the doctors out of business, but is a return to the old apostolic faith and the practise followed by the apostolic church. It evidently has the endorsement of the Church Federation, for the local president of the Church Federation presided at their initial meeting.

The Sydney (N. S. W.) *Morning Herald* adds this word concerning an Anglican bishop:

"Dr. Radford, Anglican Bishop of Goulburn, preaching in St. Matthew's Church, Albury, said that it took the war to establish what had hitherto been only accepted by devout Christians, viz., the undoubted nearness of the living to those who had passed beyond the veil. He was absolutely convinced that there was in operation a mystic influence between the living and the dead . . . However, after reading whole reams on the subject, he could not accept as substantial truths the positive declarations of some of the most eminent scientists of the age that communications between the living and the dead had been established by direct messages. These messages were so wrapped in vacuity, in meaningless trivialities, that he could not bring himself to believe that they could possibly be prepared by any of the

type of Christian with whom he had come in contact. They were far below the average standard of intelligence, and could not, therefore, establish any new Christian truths."

The simple Bible truth that the dead are dead, that "the dead know not anything", seems to be too simple and too consistent for these wise ones of the world to see.

This learned gentleman recognizes the fact that there is emptiness in the messages purporting to come from dead relatives and friends, yet he persists in believing Satan's lie.—Genesis 3:4, 5.

#### DR. CONWELL SEEING THINGS

Dr. Conwell, of Philadelphia, seems to be among the confused. At least, this is the import of a report published in the *Philadelphia Ledger*, of December 22, of a discourse which Dr. Conwell gave on 2 Cor. 12:1-4:

"On that text the Rev. Dr. Russell H. Conwell, pastor of Baptist Temple and president of Temple University, last night based his belief in the visitation of spirits to loved ones left on this earth. To a congregation that crowded the North Broad Street edifice to the doors Doctor Conwell told how his wife had come to him as he lay abed, told him where his Civil War honorable discharge papers were, visited him again on the following morning, and again on the third, the last time telling him where a penholder and pen had been hidden by his housekeeper, that he might test the statements of the apparition that it was his wife and not the hallucination of an overwrought mind."

The papers of December 11 gave us an item which speaks well for some of the Protestant ministers of Columbus, Ohio. We are truly happy to see God's Word defended by any one anywhere, and it is not likely that it will be defended by any one who does not love it. Their sentiments were expressed in the following language:

"Spiritualists, if possessed with power to communicate directly with the spirit world, are allied with the devil and his fallen angels, is the claim made from a number of local pulpits.

"Spiritualism, though it comes to us under the guise of modernism, yet is not modern, but is as old as the activities of Satan among men, declared Rev. J. T. Britain, pastor of the Central Presbyterian Church here, one of the most prominent of the clergymen in Ohio's capital city.

"The Old Testament declares spiritualism is idolatry, a setting aside of God himself and morality, righteousness and every true principle of human life," continued Dr. Britain. "The New Testament is equally positive in its statements."

"Spiritualism takes advantage of people when they are weak and worn out and morbid under life's bereavement and, through lying spirits, deceives and ensnares," said Rev. Charles F. Ulrich.

"Fallen angels, because of their superior powers, are able to imitate the voice and mannerisms of our dead friends, thus deceiving even the mediums who are under their control," declared Rev. W. H. Spring."

#### ROMANISM VS. SPIRITISM

The Roman Catholic church has always been fairly clear on the subject of spiritism, averring unhesitatingly that it is of demoniacal origin. Two books have recently been published under Catholic sanction which are quite plain in attributing the wave of spiritistic activities to Satan. Part of a half-page advertisement of these books which was recently published in the *New York Sun* says:

"Fiction thinkers and theologians have turned all humanity over to spirits and spiritism. They assure us that in the next world all is well—all will be happy—that good spirits and the spirits of our own departed are ever near us and guide us in our actions."

"We are back in the dark ages, back to witchcraft and necromancy, back to paganized, dollar-smeared religion. The Rev. John J. Wynne, always clear of thought and of prophecy, says 'it will be darker'. Spiritism is now dominant as never before. The richest and most fashionable church in the world [the Anglican] is said to be breaking apart because of Spiritism and Ouija.

"Every one who has given the matter serious thought is convinced that spirits are always near us—but are they always good spirits—always what they claim to be?"

One of these books, "Spiritism and Religion," of which Father John Liljencrants is the author, bears the imprimatur of Cardinal Farley. The author does not deny that preternatural influence may have caused some of the phenomena reported. He says:

"While theological opinion strongly leans toward diabolical agency in spiritistic phenomena and in mediumship, no definite conclusion will be reached on this point unless positive proof for preternatural causation should be forthcoming."

All of which, translated out of its theological verbiage, means that if somebody will prove that a given phenomenon is performed by *some* supernatural power, he will take the time and trouble necessary to prove that that supernatural power was demonism.

The second Catholic work on this subject is "The New Black Magic", by Dr. J. Godfrey Raupert. Dr. Raupert very frankly declares his belief that devils may send messages, write on slates, imitate hand-writing, and throw images on the plate of a camera. He was for a number of years a member of the British Society for Psychical Research, and declares that he has caught spirits lying, making them confess it. Dr. Raupert says:

"Those spirits who come to us in forms and with the voices of our dead, are not really the spirits of the dead at all, but some of the fallen angels of which the true Revelation speaks and which are known to have come with similar pretenses and under identical disguises in pre-Christian times."

The author quotes Hereward Carrington, who says that—

"There is a true terror of the dark, and there are 'principalities and powers' with which we in our ignorance toy without realizing the frightful consequences which may result from this tampering with the unseen world."

#### FAT OLD WOMEN AND SCIENCE

Rupert Hughes, soldier and author, thinks spiritism would be nice if there were anything satisfying in it. But the satisfying portion he fails to find. The *Toronto Sunday World* reports him in these words:

"It may well be true that there is a life after death. It is horribly, almost intolerably, bitter to assume that there is not, and that so much beauty, so much longing, so much preparation should find their be-all and end-all in this rotten world. But the arguments that are bandied about, and the documents that are flaunted, have not scientific logic or compulsion enough to prove anything to a mind that is peculiarly critical of what is most important.

"If we wish to establish a cable connection with Europe or a wireless station in Samoa, we do not go to fat old women or back-street clairvoyants for aid. We do not put our hands on tables and jiggle them, or with fatuous imbecility follow the slippery ouija-board up and down the alphabet, ignoring everything contrary to our wishes, magnifying coincidences, accepting suspicious and appallingly unimportant messages as miraculous messages. We get the best scientists, the best mechanics."

## WORTHIES—ANCIENT AND MODERN

**Q**UESTION: Do the Scriptures teach that at this time the Lord is developing a class which can be properly designated a "modern worthy class"?

There has been much discussion of the above question and we deem it necessary and proper that THE WATCH TOWER now consider it.

Any class to whom the word worthy is properly applied must be a class that meets the divine requirements, merits and has a reward in prospect. The terms ancient worthy and modern worthy do not appear in the Scriptures in that form, but that does not at all militate against the thought that such terms are proper if the Scriptures taken as a whole warrant the use of them. Without doubt the Scriptures do warrant the use of the term worthy as applied to the faithful ancients. The Apostle Paul (Hebrews 11) enumerates a long list of faithful men from Abel to John, who, because of their loyalty and devotion to the cause of righteousness, received a good report and the approval of Jehovah and his promise of the reward of a better resurrection, which reward they will receive in God's due time.

When considering any open question, such as this, we must square our arguments with those doctrines which have been definitely and conclusively determined. By that we mean such doctrines about which there is no doubt and which are not open to discussion. God is consistent and all of his plan must be consistent; hence a just conclusion can be arrived at only by harmonizing such conclusion with the well-settled doctrines of the divine plan.

### GOD'S RELATIONSHIP WITH JUSTIFIED

The Scriptures do definitely and conclusively settle the question that God enters into relationship with only those who are justified, and this is true because God cannot deal with an unholy or unrighteous person to the point of promising him a reward. Doubtless all will concede this point. If this were not true, then there would be inconsistencies in the divine arrangement, and we know there are no inconsistencies. When we come to consider the question of worthies, as that term may be applied to God's creatures, we must take the Scriptural requirements for our guide as to what constitutes a person worthy to merit God's approval.

We find the Scriptures lay down these three requirements as conditions precedent, which must be met and performed in the order named before receiving the divine approval, to wit:

(1) Faith in the promises of God, actively exercised by the person, leading to justification.

(2) The sacrificial spirit manifested by such person to the point of giving up everything, if necessary, in order to prove loyal to the Lord and in order that the promised reward might be had.

(3) Perfection through suffering, attained by *cheerful endurance* of divinely permitted experiences.

First let us apply these well settled principles to those mentioned by the Apostle Paul in Hebrews, 11th chapter. He says, "By it [faith] the elders obtained a good report." Again, "Without faith it is impossible to please him." By faith was Abraham justified. (Romans 4: 17-21) Faith means an intellectual understanding of

the Word of God and an appreciation of that Word and a confident reliance upon it; and the exercise of such a faith of necessity means consecration, viz., an earnest willingness to do God's will.

### OLD TESTAMENT SAINTS WORTHY

The approved ones mentioned by the Apostle in Hebrews 11 manifested the spirit of sacrifice by acting upon God's promises and leaving their earthly possessions in obedience to the divine requirement, wandering about in the earth, living in caves, for they "looked for a city which hath foundations, whose builder and maker is God". They suffered persecution, waxed valiant in fight, were tortured, refusing to accept deliverance, that they might obtain the reward of a better resurrection—"of whom the world was not worthy: . . . and these all, having obtained a good report [approval] through faith," died, the promised reward being yet future. Thus we see that these faithful men of old met the requirements above suggested. For this reason they are called worthy; and being men of ancient times, the term ancient worthy is properly applied to them.

The same three divine requirements or rules were met by Jesus and must be met by all the members of his body. The Lord Jesus was, of course, justified because he was perfect as a human being and perfectly kept the law. He surrendered his will wholly to the Father and manifested the sacrificing spirit in obedience to the Father's will to the fullest extent. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Corinthians 8:9) He suffered indignities and persecutions and the most ignominious death. "Though he were a son, yet learned he obedience by the things which he suffered." (Hebrews 5:8) That this divine rule is properly applied, St. Paul makes clear, saying: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren."—Hebrews 2: 10, 11.

With the body members God enters into relationship only when they are justified by faith through the merit of Christ Jesus, and then each of those members must manifest the sacrificing spirit by giving up earthly treasures that they may lay up heavenly treasures. (Matthew 6: 19, 20) They must follow in the footsteps of Jesus, suffering in like manner the indignities and reproaches that fell upon him. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2: 21) These are made members of the body of Christ—"heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together".—Romans 8: 17.-

### JEHOVAH'S RULES DEPENDABLE

These three divine requirements, then, being definitely stated by the Scriptures, as applied to the ancient worthies and to the members of the body of Christ, we are justified in the conclusion that these are the divine requirements with reference to all who are approved by

Jehovah. The fixed rules of God are unchangeable. The Scriptures nowhere warrant the conclusion that God intends to reward any class with special favor who do not meet these requirements.

The argument is sometimes made that there is a class of noble people associated with those in present truth who do not claim to be consecrated and who are not consecrated, but who manifest a love for the truth and a willingness to serve it in a measure; and it is claimed that the Lord must have some special reward for such a class; hence it is suggested that they would have a place with the ancient worthies. The term modern worthy has been carved and applied to such a class. Some in present truth have noble relatives and friends whom they love—and properly so—which friends or relatives manifest a friendliness for the truth. It may not be out of place to say that a desire on the part of brethren in the Lord to see their loved ones have a better place in the kingdom has led them to the conclusion that a loving God would provide something special for this noble class of people.

Noble traits of character are insufficient to warrant God's approval. No man is perfect; and since God cannot approve any unholy or imperfect being, the only means whereby any one is approved since the death of Christ is by faith in the merit of Christ's sacrifice and the imputation of that merit to him. That this conclusion is correct is clearly demonstrated in the example of the rich young ruler who came to Jesus and said: "I have kept every part of the law from my youth up; now what shall I do to inherit eternal life?" He must have been a very noble young man. He was diligently striving to observe both the letter and the spirit of the law; but all this did not warrant his approval. Jesus replied to him: "If thou wilt be perfect [justified, made holy or complete], go and sell that thou hast, and give to the poor . . . and follow me".—Matthew 19:21.

Paraphrasing Jesus' words, he said to this young man: You are a noble young fellow; I am glad to see you making such an effort to keep the law. I love you very much, but that does not warrant you to claim the approval of God. What you must now do is to consecrate yourself unreservedly to do the will of the Lord, sacrificing everything earthly that you have and manifesting that you have done so by following me. If you would be my disciple, you must take up your cross and follow me. Of course, to follow Jesus meant that he must be justified and made perfect through suffering.

#### "BROTHERS-IN-LAW" TO TRUTH

Applying these definitely fixed rules with reference to the children and the noble relatives of the consecrated, and others who are friends of the truth and who possess many noble traits of character, can we say that these meet the divine requirements? Have they exercised faith to the point of justification? In order to do this they must make a full consecration to do the Lord's will, as the Lord does not justify any at this time who do not consecrate. Any suffering for righteousness' sake by one who is not consecrated and justified cannot be counted in as suffering that leads to perfection; because that is not the divine rule. Consecration and justification must come first, then the sacrificing spirit, then the suffering, leading to perfection. It would seem that those here

named do not meet any of the divine rules and, therefore, could not be properly assigned to the worthy class.

Sometimes we hear the terms "brother-in-law" or "half brother in the truth" applied to some who associate with the Lord's people and who manifest noble traits of character; and it has been suggested that these might have a place with the ancient worthies. Neither reason nor the Scriptures would seem to warrant such a conclusion. Jesus himself laid down the rule that knowledge brings responsibility. He told the people of Jewry that it would be more tolerable for those of Sodom and Gomorrah in the day of judgment than for them. This was evidently based upon the principle that the Jews had some knowledge, some light, and therefore responsibility to that extent; while the peoples of Sodom and Gomorrah had no light.

The Apostle Paul speaks of a class that receive the grace of God in vain. (2 Corinthians 6:1) This may be applied to any one who does not profit by the knowledge he receives of the divine plan for his salvation. Would we be warranted, then, in saying that because one knows of the truth, associates with friends in the truth, manifests a love for the truth, and yet says, I prefer the things of the earth and do not wish to make a consecration, such an one would be rewarded with a special place with the ancient worthies? Such a conclusion does not seem reasonable and it does not seem to be in accordance with the Scriptures.

#### SPECIFIC TEXTS EXAMINED

Certain texts of Scripture have been cited, which we are asked to examine, relative to this question, and these we here consider.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zephaniah 2:3.

The word wrought here means performed, i. e., you who have performed the judicial determination or ordinances of God. It is quite evident that the text applies to a time of special trouble upon the peoples of earth. To whom, then, could the Lord here have addressed himself? God dealt with the nation of Israel alone prior to the coming of Christ Jesus. His judgment or judicial determination with reference to that people was announced by Jesus when he rode into Jerusalem, saying, "Behold, your house is left unto you desolate". From then until now there have always been some Jews awaiting the coming Messiah. There is a large number of Jews in the earth now who are anticipating the coming of the Messiah. Israel as a people has performed or wrought the judgment or judicial determination of God in this, that they have been cast off as a nation for many centuries and yet have held on to the hopes relating to the Messiah. Other Scriptures clearly indicate that after these Jews have returned to the land of Palestine and have in some measure been builded there a special time of testing and trouble, designated in the Scriptures as Jacob's trouble (Jeremiah 30:7), will come upon them. This prophecy applies to Israel. It does not seem to be applicable to any one else.

Those Jews who have faithfully waited for the coming of Messiah have kept the ordinances as best they



could, have looked for the Messiah to return, have exercised faith in God, and now are told that if they will seek the Lord, seek righteousness and meekness, they have the promise of being hid in this great trouble that is coming upon Israel. But even should it be contended that this Scripture applies to all who seek righteousness and meekness, it must be observed that *no reward* is promised, but the only promise is: "It may be ye shall be hid in the day of the Lord's anger".

There is nothing in this Scripture to warrant the conclusion that any one there designated would be rewarded by the Lord to the extent of being made associates with the ancient worthies as his legal representatives in the earth. And again, when we apply the three fixed rules above mentioned there is no indication that a single one of them has been met. Hence we must conclude that this text has no reference whatsoever to a modern worthy class.

#### REMEMBERING THE POOR

Another text cited by some as proof that the Lord is developing a modern worthy class is Psalm 41: 1, 2—"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies."

Applying the three fixed rules herein mentioned, we see that not one of the requirements has been met by the class described. The promise in this text is that the man who will be considerate of the poor and be kind to them the Lord will deliver in the time of trouble and he shall have a blessing upon the earth, but no intimation that he shall occupy a position of special favor. Its application, therefore, must be to a class of people who seek to do right because of their love for the principles of righteousness, and these may have a hope of being carried over, through the time of trouble, and thereby escaping actual death.

Another text submitted for consideration is: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."—Zechariah 13: 8, 9.

This Scripture seems to describe a class that will pass through special suffering and to whom God will grant some special favor. The question is, Could it apply to any class *now in course* of development? When we examine the context more light is shed upon the meaning of this passage.

#### A VERY BURDENSOME STONE

In the preceding chapter (verse 3) this same Prophet says: "In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." In THE WATCH TOWER of 1879, Brother Russell specifically applied this Scripture to Jacob's trouble. (Z'79-9-2) This seems to be in harmony with reason and with other Scriptures. Here

the Prophet seemingly describes other nations gathering themselves against Jerusalem, moved by a jealous spirit. We can note the elements preparing for this very time. For the past year the Jews have been attempting to establish a nation of their own in Palestine, and while all the nations seemed to approve to begin with, there is now developing evidence of a spirit of jealousy on the part of certain nations, pointing to a time when this may culminate in a general assault against the Jews in Palestine. As the other nations grow weaker and weaker and see the Jews making some progress, they will doubtless gather against the people of Israel, resulting in Jacob's trouble.

Further the Prophet says: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart."—Zechariah 12: 9-12.

Here the Prophet shows that there will be a class of Jews living during that trouble who will have the spirit of supplication and that these will be in the thick of the trouble, and that when the Lord fights the battles on behalf of Israel as he did of old, they will recognize his hand and come to some knowledge of the Messiah and will mourn for him—not that they will see Jesus with their natural eyes, but they will recognize his power. They will discern the manifestation of the power of the Lord exercised in their behalf.

#### THIRD PART THROUGH THE FIRE

Now returning to the text (Zechariah 13: 8, 9), we may apply it to the entire time of trouble thus: "And it shall come to pass [when the time of trouble is upon the earth], that in all the land, saith the Lord, two parts therein shall be cut off and die." The two parts evidently mean the little flock and the great company class. (Z'06-151) What other part is in the world at this time to whom God is showing some favor? Our answer would be, Regathered Israel at Palestine; and this is in harmony with St. Paul's statement: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."—Romans 11: 25, 26.

The third part here mentioned, then, would seem to apply specifically to the Jews regathered at Palestine. Continuing, the Prophet of the Lord says: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Here we see a class who have faith in God's

promises, who exercise that faith by returning to Palestine to rebuild their own nation and this at a great sacrifice to themselves, who suffer because an effort is made to drive them out of their own land; and by reason of their faith in God they hold fast and see the manifestation of God's power in their behalf. These faithful ones, then, have the promise, as a class, of being brought through the fiery trouble, which part of the fiery trouble evidently means Jacob's trouble; and then are put to fiery tests to determine whether or not they will maintain their faith in God and the promised Messiah, whom they now recognize.

But let it be marked that this class is tried and refined and perfected *after the church is all gone*, including both the little flock and the great company; and it is manifest that that class could not be developed and perfected even according to this text until after the church is glorified. And that being true, it could not be said that the text has an application to any one at this specific time nor prior to the time of Jacob's trouble. By that we mean that the third part which is to be brought through the fire and tried is not yet manifest. But it does refer to a class which is developed after the completion of the church. Mark that the Prophet says, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: [and then] they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God".

#### TRIED AS SILVER AND GOLD

It does not seem reasonable to conclude that the Lord at this time is developing any class aside from the little flock and the great company. And these must be completed before he begins the development of another class, and after their glorification the first ones to be dealt with will be regathered Israel, as St. Paul makes clear in Romans 11. Whether the "third part," meaning the class of Jews brought through this Jacob's trouble and refined, is to be given a place with the ancient worthies is not made clear. The fact that they are to be refined and tried as silver and gold might be taken to mean that they are being developed for some specific purpose. But, however that may be, it is manifest that that refining, developing process does not and can not take place until after the glorification of the church; hence the text could have no present-day application.

This, however, is the strongest text indicating that there might be such a class as a modern worthy class. Those here described come nearer meeting the three requirements than any other. These regathered Jews have exercised faith in the promises of God. When the last member of the spirit-begotten class has finished his course, the New Covenant will be made with the Messiah as the legal representative of the house of Israel, and Israelites then seeing or discerning the Messiah as the Mediator of this New Covenant will be in a position to be brought into relationship with God by faith and obedience. Then the refining and purifying of them might indicate that the Lord had some special place for them during the Millennium, together with the ancient worthies. Surely this passage could have application to no one else than seeing and discerning Israelites.

#### PLOWMAN OVERTAKES REAPER

Another text we are asked to consider is Amos 9:13—"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt".

The plowman symbolizes the time of trouble; the reaper represents those who are gathering the grain. The treader of grapes pictures the radical element which will overturn the present order of things. The harvest has been in progress since 1878, the forty-year *period* of which closed in the spring of 1918. The trouble was on then, the reapers being overtaken. That did not mean that all reaping had to cease. Since the Lord chose the natural harvest to illustrate the spiritual, we are justified in examining the natural picture further. In the harvest of grain, it is not unusual in the wheat belt to find the cutting of the grain, the threshing and the plowing progressing in the same field at the same time. Since 1918 there has still been a gathering in of some of the Lord's people, which may be properly styled a gleaner's work. The plowman (the trouble) has continued. The treader of grapes does not seem yet to have reached the point of performing his part. This is the class that will press the juice out of the vine of the earth, and this class will overtake "him that soweth seed," i. e., the work of destruction will overtake those who are proclaiming the message, thereby sowing the seed for the restitution blessing of mankind which will take place during the reign of Messiah. When we apply the three rules first above mentioned as the divine requirements for the approved, we can readily see that this Scripture has no application at all to the development of a separate and distinct class. What it does show is progressive steps in the development of the trouble, the final work of gathering and the incoming of the new kingdom. To use this as a proof text as showing that the Lord is developing a modern worthy class would seem to do violence to the Scriptures.

Another text which is sometimes cited as proof that the Lord is developing a modern worthy class to be associated with the ancient worthies is that recorded in Matthew 8:11, the same event being mentioned in Luke 13:29. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

#### SITTING DOWN IN THE KINGDOM

When the kingdom of the Lord is established and the New Covenant is in operation, the people will come from all quarters of the earth, accepting the terms of the New Covenant gladly resting in the faith and hope that it holds for them, and they will rejoice to put themselves under the supervision of Abraham, Isaac, Jacob and the prophets. It will be noticed that this text says those coming from the different quarters will sit down with the ancient worthies in the kingdom. Sitting down does not suggest the thought of authority. On the contrary, it suggests a condition of rest and ease of mind. (Z'04-335) There will be a class of nominal followers of the



Lord who will be looking on then; for instance, the clergy class, who are nominally the children of the kingdom. And they will witness the fact that they have failed to get in and they will have difficulty in getting over the highway of holiness because they will experience difficulty in humbling themselves to the terms of the New Covenant ministered through the agency of the ancient but will be gnashing their teeth as they contemplate worthies; whereas the people, the meek and lowly of heart, will be at perfect ease and rest. Doubtless this will include many Jews who have been unfaithful to the promises made to father Abraham, as well as many Gentiles; but there is no suggestion in this text that any one will have authority with Abraham, Isaac, Jacob and the prophets.

In Jesus' day there were doubtless many who looked upon him as a great teacher and would have believed upon him had they not been prevented by the Pharisees. Doubtless there are Jews now returning to Palestine, and thereby manifesting faith in God's promises, who in the time of Jacob's trouble will do everything within their power to come into full harmony with the Lord. Such, then, of humbler minds and hearts will be anxious to seek the consolation that they will receive by fellowshiping with the ancient worthies; but the Pharisees and the clergy will not be faring so well. They will behold those of the humbler walks of life basking in the comfort of the smile and feeding upon the gracious words of these faithful worthies, while they themselves, because of the disposition developed, will not be happy, but will be gnashing their teeth as they contemplate what they have missed, being outside of the kingdom. There is nothing, however, in this text to indicate that a modern worthy class is now in course of development; and even if some of those who sit down with Abraham, Isaac and Jacob in the kingdom should be classed as modern worthies, it is manifest that their development would have to take place after all the spirit-begotten ones have finished their course.

#### SHALL NEVER SEE DEATH

Another text has been cited: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death."—John 8:51.

It is impossible for any one to keep the saying of the Lord without first hearing and understanding that saying. Christ Jesus is the advocate of the spirit-begotten ones during the gospel age. He is not the Mediator of any one until the New Covenant is put in operation. And since the modern worthy class (if there should be one) must needs have a mediator, it is very evident that these words of our Lord could not apply to any one who will get an earthly blessing until the New Covenant is put in operation. Consequently, this text could not be considered as a proof that there is now being developed a modern worthy class.

We now come to consider some things that Brother Russell incidentally said with reference to this class. In Volume 6, page 157, we read:

"So with those now entering: they cannot fully appreciate the heavenly, spiritual things until first they have reached the point of performing their reasonable service in a full consecration. And we may be sure that any consecrating and performing a full sacrifice of themselves in the interest

of the Lord's cause *after* the heavenly class is *complete*, will find that the Lord has plenty of blessings of some other kind still to give and that all of his blessings are for such consecrators, self-sacrificers. Possibly they may be counted in with the ancient worthies who had the sacrificing disposition that is pleasing to God, prior to the beginning of the 'high calling'."

Analyzing these words of Brother Russell, we see clearly that this is the pith of his argument: *After* the heavenly class is completed, God will have some other kind of blessing to give to any one performing the reasonable service of full consecration; but before the completion of the spiritual class such would not be considered at all with reference to a reward. The only reference to the ancient worthies in this connection he makes in these words: "*Possibly they* may be counted in with the ancient worthies who had the sacrificing disposition that is pleasing to God, prior to the beginning of the 'high calling.'" This last sentence is merely an *obiter dictum*, not based upon any Scriptural proof. Brother Russell showed that he had little faith in such being the case when he said "*possibly they* may be counted in with the ancient worthies".

#### CONSECRATION, SACRIFICE, LOYALTY

Again reference is made to this question in THE WATCH TOWER of September 1, 1915:

"It is our thought that with the closing of the 'door' of this gospel age there will be no more begetting of the holy spirit to the spirit nature. Any afterward coming to God through consecration, before the inauguration of the restitution work, will be accepted by him, not to the spirit plane of being, but to the earthly plane. Such would come in under the same conditions as the ancient worthies who were accepted of God. The ancient worthies came in, no call being opened to them—the high calling not being yet open, and the restitution opportunities not open. But they freely gave themselves up to God without knowing what blessings their consecration would bring, except that they had the intimation that they would, in the future life, have a 'better resurrection' than would the remainder of the world.

"Our thought is that whoever under such conditions as these will make a full consecration to the Lord, to leave all to follow in his ways, and will live up faithfully, loyally, to that consecration, may be privileged to be counted as a similar class to those who preceded this gospel age. We know of no reason why the Lord would refuse to receive those who make a consecration after the close of the gospel age and its high calling and before the full opening of the Millennial age."

It must be noted here that Brother Russell lays down clearly the three rules that must be met; viz., faith to the point of consecration and justification, a sacrificial spirit, and loyalty, proved by suffering. He then merely expresses an opinion, saying that such may come in with the ancient worthies. But it will be seen that this statement is not a positive one, nor one well reasoned in the light of other plain and indisputable doctrines, which are set forth subsequently in this article. Besides, Brother Russell here plainly says that such a class would not be considered as being in development until the "door" is closed and the begetting by the holy spirit has ceased. We think had he considered the matter further, he would have added one other condition, which we treat in a following paragraph.

#### THE RANSOM THE KEY

The key or true measuring rod by which we can determine the truthfulness of every doctrine is the ransom

sacrifice. Time and again our attention was called to it by Brother Russell—that we should square all of our doctrines by the ransom. If the development of a modern worthy class at the present time cannot be harmonized with the philosophy of the ransom sacrifice, then that ought to be sufficient to settle the question definitely and conclusively.

The justification of the ancient worthies resulted to them by reason of their faith in the promises of God. Abraham was justified because of his faith. He could not be justified to life, for the reason that the ransom sacrifice had not been provided; but God counted him righteous because of his abiding faith, in order that he might deal with him. Abraham then performed everything he could. He fully consecrated his will to do the Lord's will and carried it out by enduring all kinds of suffering to prove his loyalty.

But when the ransom sacrifice was provided, the rule of justification was somewhat different, in that all justification must be based upon faith in the ransom and result from the imputation of the merit of that sacrifice. When Jesus arose from the dead and ascended on high, he bore in his hand, figuratively speaking, the merit of his human sacrifice, the value of which was sufficient to redeem the entire race of Adam. He appeared in the presence of Jehovah and made presentation of the merit of that sacrifice, depositing it with divine justice for the purpose of justifying and keeping in harmony with God all who, during the age of sacrifice, would present themselves in full consecration to do the Father's will. Thereafter justification must come in but one way; namely, through faith in the merit of Christ and exercise of that faith to the point of making a full consecration by surrendering the will to do God's will. Then follows the imputation of Christ's merit, which results in righteousness or justification; then the acceptance by Jehovah and the begetting to the divine nature, whereby such an one becomes a new creature in Christ.

#### JUSTIFICATION FOR SACRIFICES

It will be unnecessary here to produce argument or proof that the merit of Christ's sacrifice is used during the gospel age only for the purpose of justifying or making right the spirit-begotten class; and each one who receives the benefit of that merit ends his career in one of three ways: by passing into the second death, the great company class, or the little flock. We merely cite one Scripture: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us".—Hebrews 9:24.

Neither does it require argument or proof to Bible students that the merit of Christ deposited in heaven on behalf of the spirit-begotten ones cannot be released for the use of any other until the church or spirit-begotten class is finished.

We believe it will be conceded by all that the merit of Christ cannot be imputed to any one for the purpose of justification except to the church, prior to the time that the church is glorified. And conceding this point, it definitely settles the question as to whether there could be a modern worthy class in course of development at this time for the following reasons: (1) the merit of

Christ on deposit in heaven must be retained there for the purpose of justifying or keeping good the justification of all spirit-begotten ones until the last member of the spirit-begotten class has finished his course in one of the three ways above mentioned, and thereafter to be released for the purpose of sealing the New Covenant; (2) that no one can be justified since the death and resurrection of Jesus except by the imputation of the merit of Christ.

#### DENIAL OF THE RANSOM

No one could be developed as a modern worthy, or any other worthy, without justification; and if we teach that the Lord is developing a modern worthy class while there remain on earth any of the spirit-begotten ones, we in effect deny the ransom sacrifice, because we would have to conclude that the justification of these modern worthies was without the imputation of Christ's merit, and if without Christ's imputed merit, then his merit is unnecessary and this leads us to a denial of the ransom.

Stated in other phrase, justification since the resurrection of Jesus results only to those who have imputed to them the merit of Christ's sacrifice. This is imputed to no one except those who consecrate, and is imputed and accepted by the heavenly Father then only for the purpose of permitting such an one to become a part of the sacrificial body of Christ. The merit of Christ cannot be released for the purpose of justifying any other until every one of the spirit-begotten ones has finished his course; and to hold or teach that God is now developing a class who shall receive a special earthly reward is to say that he is justifying them without the imputed merit of Christ; and if justification results without it, then the merit must be unnecessary; hence, in effect, this is a denial of the ransom.

#### THE COVENANTS

There is another point that is controlling in this question and settles it beyond peradventure of a doubt. No one of the human race can stand before God without a mediator or an advocate. Christ is the Advocate only for the spirit-begotten ones. He never will be the Advocate for any one who will get life on the human plane. He will be the Mediator for those who will get a life on that plane. He can be the Mediator for no one until the New Covenant is made, which he will mediate between God and man; and when he becomes the Mediator he ceases to be the Advocate. Because of the imperfection of the offspring of Adam, God could not and would not enter into relationship with any one and deal with such except through the office of an advocate or a mediator.

When any one is begotten by the holy spirit to the heavenly hope, Christ becomes his Advocate and only in and through the Beloved One is he acceptable to the Father. If one would be justified without having either advocate or mediator, he would be bound to go into the second death, because unable to stand before Jehovah; and since no one could have a mediator now so long as the church is this side the veil, it follows that none have been called or are in course of development for a position of membership in an earthly body which will be associated with the ancient worthies and which might be termed a modern worthy class.

Furthermore, every one of the Adamic stock that will get life on any plane of necessity must be the offspring of one of the covenants. Each of these covenants was pictured by a woman. The Law Covenant, pictured by Hagar, promised life to the Jewish nation, but failed because no one was able to keep the terms of the Law. Therefore it brought forth no seed. Isaac was the only offspring of Sarah. Sarah represents that part of the Abrahamic Covenant under which the church is developed. Isaac is a type of the church. "Now we, brethren, as Isaac was, are the children of promise." (Galatians 4:28) The Sarah Covenant produces no seed except the spirit-begotten class. It follows, then, conclusively, that a modern worthy class could not be developed under the Sarah Covenant.

#### KETURAH AND NEW COVENANT

The New Covenant was pictured by Keturah. Abraham took her to wife after Sarah's death, picturing that the New Covenant cannot be made until the Sarah Covenant has produced its seed and ceased. The New Covenant cannot be made until the merit of Christ used to justify the spirit-begotten ones is released. If there should be such a class as a modern worthy class, of necessity they must be the offspring of the New Covenant. Then it follows, without the necessity of argument, that they could not be developed until that New Covenant comes into existence. And since it has not already been made, it would be doing violence to the clear teachings of the truth on the covenants to say that a modern worthy class is now in course of development.

Here, then, are three doctrines clearly and definitely settled in the mind of every one who now has a knowledge of present truth; viz., the ransom and its application, the covenants, and the Advocate and Mediator; and since the thought of a modern worthy class now in process of development is out of harmony with the clear teachings upon these subjects, it conclusively proves that the Lord is not now developing a modern worthy class. If such a class should be developed, as intimated by the statements of Brother Russell in Volume 6 and *THE WATCH TOWER* of 1915, it will be after the spirit-begotten ones have finished their course. Hence we say that after the making of the New Covenant and when the period of distress upon the earth known as Jacob's trouble is in progress, the Lord may develop a class that will be associated with the ancient worthies in the operation of the kingdom; but however that may be, it cannot be said that the Lord is now developing such a class.

#### WORK OF THE CHURCH

If it be claimed that the harvest ended in the spring of 1918, the question then is, What is the present work of the church? We understand that the harvest began in 1878 and continued for forty years, ending in the spring of 1918. That statement published in *THE WATCH TOWER* of May 1, 1919, might have been qualified by an explanation that the ending of the harvest meant the end of the forty-year period. That does not mean, however, the end of the work for the church. Referring again to the end of the natural harvest, which Jesus used to picture the spiritual harvest, according to the Jewish custom, we remember that the regular

harvest was followed by a gleanings work in which the few scattered heads of wheat were gathered in.

This would suggest the thought that after the close of the regular harvest period there would here and there be some gathered into the garner to take the place of others falling out, and that this work going on after the spring of 1918 would be pictured by the gleanings work and properly designated as such.

As long as there are any of the members of the church this side the veil there must be a possibility of their falling out; and, that being true, there must be opportunity afforded for some one to take the places thus vacated. Hence it would not be correct for us to say that the Lord would not beget any to the divine nature after the spring of 1918. There is no Scripture authorizing such a statement. The picture of the gleanings work would seem to teach the contrary; and in proof that this is the correct conclusion, attention is directed to several who have come to a knowledge of the truth since the spring of 1918, consecrated and given every evidence of having been spirit-begotten, and are rejoicing and following in the footsteps of the Master, performing their daily sacrifice, their reasonable service.

If there is any question about the work of the church while this side the veil, it is only necessary to refer to the church's commission. A commission means an authority to act. By way of illustration, when a man is elected to an office in a state, a commission is issued to him which is a paper writing signed by the governor, setting forth his authority to act in office; and this commission, together with the laws of the state, specifically defines his duties and obligations. When one is begotten to the divine nature, he receives the anointing through the head, Christ Jesus, which anointing is a designation to official position, viz., a position as a member of the body of Christ. This side the veil he becomes an ambassador of Christ; and as such ambassador and member of the Christ body his duties and obligations are defined in the commission set forth by the Lord through his prophet.

#### THE CHURCH'S PLAIN COMMISSION

This commission applied primarily to Jesus and through him applies to all the members of the body, to wit: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek [or teachable]; he hath sent me to bind up the brokenhearted [never was there a time when it was more appropriate to bind up brokenhearted ones than now by preaching to them the glad tidings, the good news, of the incoming kingdom of Messiah], to proclaim liberty to the captives and the opening of the prison to them that are bound [the great company class is chiefly in captivity to Babylon and it is the privilege and will continue for a time to be the privilege of the body members this side the veil to proclaim the message to those in Babylon that they might hear and come out]; to proclaim the acceptable year of the Lord, and the day of vengeance of our God [the time for the declaration of God's vengeance is surely at hand and the church must declare it, consequently it is a part of her work]; to comfort all that mourn [millions are mourn-

ing because of the loss of loved ones in the war, the famine, the pestilence, the distress, sickness, and sorrow; and this extremity of the human race is the Lord's opportunity through the body members to bind up their broken hearts and comfort them]; to appoint unto them that mourn in Zion [clearly this part of the commission applies to the church and points out the privilege of the body members to continue to comfort one another and build one another up in the most holy faith], to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Thus the Lord designates the work that the church can now do. Each member of the body has the great privilege to build the other up in the most holy faith by word of mouth and by the printed page, by Berean studies and by the various other meetings for study and fellowship. There are some watchers in Zion who are passing through special trials; and it is the privilege of others not only to suffer with them, but to call their attention to the beautiful promises of God and to pour upon them the oil of joy, that their faith may be strengthened and their hope made brighter.

#### GLAD TIDINGS OF RESTITUTION

While doing this work, it is the privilege and duty of the church to declare to the world of mankind the glad tidings of restitution and the blessings that will be ministered through Messiah's kingdom. They have been doing this for more than forty years.

The Scriptures seem to indicate that there is a great work for the body members this side the veil to do before

the last one is glorified, and the commission is broad enough to afford wide fields of service to that end; but let us see to it that we do not hold out false hopes to any by saying to them that they might have a chance with the ancient worthies because they are noble, high-minded, love the truth and bear some reproaches because of the truth. Let us not intimate to them that without a full consecration to the Lord and receiving the merit of Christ they can hope for some better reward than will come to the world in general. Let us tell forth the plan of God, bravely, calmly and sweetly, and leave the reward with him, which he will grant in due time according to the orderly progression of his wonderful program.

Therefore upon consideration of all the facts and the Scriptures bearing upon the subject, viewed in the light of definitely determined doctrines which have been taught us by Jesus and the Apostles and the Lord's chosen servant of the Laodicean church, we must come to the conclusion that God is not at this time developing a modern worthy class; and that for us to teach that he is doing so would be a denial of the ransom sacrifice, a contradiction of the plain teachings of the Bible with reference to the Advocate and Mediator, and a clear contradiction of the doctrine of the covenants. And for these reasons the theory of the present development of a modern worthy class is unwarranted by the Scriptures. The Lord may develop such a class immediately following the inauguration of the New Covenant; but that he is not now so doing is quite clear.

## PETER DELIVERED FROM PRISON

— FEBRUARY 22 — ACTS 12:5-17 —

A SEASON OF PERSECUTION — THE APOSTLE JAMES BEHEADED — PROBABLE ORIGIN OF THE LENTEN SEASON — DELIVERANCE IN ANSWER TO PRAYER — MIRACLES PERFORMED ONLY WHEN NATURAL MEANS ARE INADEQUATE — SURPRISED AT PROMPT ANSWER TO PRAYER — LESSON OF THE GOLDEN TEXT.

"The angel of Jehovah encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

OUR lesson is supposed to date about twelve years after our Lord's crucifixion. A period of rest and prosperity was followed by persecution. Herod Agrippa I had been appointed king of Judea. He was grandson of Herod the Great, the murderer of the babes of Bethlehem. He was nephew of Herod Antipas, who had beheaded John the Baptist. It was his son, Agrippa II, before whom the famous address was made by the Apostle Paul. (Acts 26:28) Herod was not a Jew, but an Edomite, a descendant of Esau. He appears to have been desirous of the good will of the people, even at the cost of principle. He took pains to observe the minutiae of Jewish ceremonials. He hung up in the Temple the gold chain which the Emperor Caligula had given him. It is related that at a Feast of Tabernacles he caused the entire book of Deuteronomy to be read in the hearing of the people, and that he "burst into theatrical tears" when the reader came to the words, "Thou mayst not set a stranger over thee, who is not thy brother". (Deuteronomy 17:15) Thereupon the populace obsequiously cried: "Don't weep, Agrippa: you are our brother".

On the lookout to curry favor with the Jews, especially the influential ones. Agrippa caused the Apostle James to be beheaded; and finding that this brought great pleasure to the Jews, he had the Apostle Peter arrested. The Greek word rendered "apprehended", in verse 4, implies that Peter's arrest was after searching. Probably all of the apostles were more or less secreted about that time. But trusting to the sacredness of the Passover season, Peter had ventured forth, and was arrested, Agrippa intending

his death directly at the close of the Passover week. Meantime, the Lord delivered his faithful Apostle, as this lesson shows.

#### PASSOVER SEASON SIFTINGS

We can well imagine the sadness of the church at that Passover season, which must have reminded them forcibly of the time of our Lord's death and the alarm then among his followers. It may not be proven to the satisfaction of all, but for some years it has seemed to us as though each Passover season, each Memorial celebration, was a time of special trial and testing among our Lord's followers. As Judas, Peter and all of the Master's disciples got their sifting at this particular season of the year, so (it does seem to us) the sifting and shaking by which Satan desires to have others of the Lord's followers are specially permitted at the Memorial season. But whether this supposition is true or not, it surely will not injure the Lord's people to be specially on guard against the wiles of the adversary at these times, since we are to watch and pray always, lest we fall into temptation.

The thought of special trial, special temptation from the adversary at this season of the year, seems to have been the foundation for the so-called Lenten season, or period of special restraint, fasting and prayer which has come down to us through the oldest channels of church history. The fact that the Lenten season is with many today a mere formality does not mean that it is so to all, nor that it was so originally. Strongly would we recommend the fasting and prayer at all times enjoined in the Scriptures

and, if possible, that alertness be specially exercised by all of the consecrated during the forty days preceding the Memorial Supper.

As we have heretofore explained, our self-denials are not merely along the lines of food and drink, but extend to all of our appetites. Nevertheless a very simple and very limited diet in the Spring of the year would undoubtedly be beneficial for the majority of mankind, even were there no spiritual blessings and prayers connected therewith. Winter cold bringing hearty appetites, toward Spring the result is apt to be a surfeited or over-charged condition of the system, from which it needs to be relieved by a measure of abstinence, which is as favorable to spirituality as surfeiting is unfavorable.

#### SPECIAL PRAYERS OFFERED FOR PETER

The Apostle Peter is supposed to have been imprisoned in the famous Castle of Antonia, possibly in the very same room in which our Lord was arraigned before Pilate, and the same one to which the Apostle Paul was subsequently taken when mobbed in Jerusalem. Peter had a guard of four quarternions (four soldiers each), who relieved each other every three hours. Two of the four soldiers were chained to his arms, one to each arm; a third was outside the door, and a fourth in the passage leading to the outer iron gate. The power of divine grace, helping in every time of need and giving peace amid alarms, is well illustrated in this case by the fact that under all these circumstances the Apostle was fast asleep when the angel of the Lord came to deliver him.

The proprieties of the case are also illustrated by the fact that Peter's friends, the church, were not asleep, but were praying for him. It was not for the Apostle to pray for himself deliverance from the power of Agrippa; for he had already consecrated his life unto death, and properly should feel quite ready to lay down his life at this time, if such proved to be the Lord's will in respect to him. For him to have asked for the prolongation of his life would have been to ask amiss, and would have manifested a wilfulness incompatible with a full consecration to the divine will. But with the church it was different. While expressing to the Lord their confidence in the divine supervision of the church's affairs, they could with all propriety tell him also of their love for the Apostle Peter and of how much his sacrificing in the service of the truth had done for them. They could properly enough express the hope that it might be the Lord's will that the Apostle should continue with them for their joy, their comfort and their upbuilding in the most holy faith. It should not surprise us that this prayer-meeting on Peter's account lasted all through the night. For aught we know, other meetings of the same kind may have been held besides the one referred to in this lesson, which was at the home of Mary, the mother of Mark, writer of the Gospel of Mark and cousin of Barnabas, presumably the unnamed person of Mark 14:51.

#### PROPRIETY OF ALL-NIGHT PRAYERS

It may be asked: 'Would it not have been appropriate for the church to offer prayer and then to retire as usual leaving the results entirely with the Lord?' We reply that the examples given us in the Scriptures fully warranted the thrice-repeated prayers in Gethsemane? Do we not recall all-night prayer meeting, and even its continuance for several days. Do we not know of our Lord's remaining all night in the mountain at prayer? Do we not remember his thrice-repeated prayers in Gethsemane? Do we not recall the Apostle Paul's exhortation to the church, "Pray without ceasing and in everything give thanks"? Giving this a liberal construction as signifying a prayerful attitude of mind and continued looking to the Father for his grace and guidance, nevertheless, our Lord's parable of the importunate widow and her repeated comings and her reward all teach the same lesson of importunity. Besides, our Lord thus applied the parable, saying, "Shall not God avenge his very elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."—Luke 18:7, 8.

The Lord certainly does not wish us to understand that he has no oversight, arrangements or plans of his own, nor that the divine arm may be moved by our prayers in any direction at our pleasure, at any time. On the contrary he assures us that all of his purposes shall be accomplished, and that his word shall not return to him void, but shall accomplish that which he pleases and shall prosper in the thing whereunto it was sent. (Isaiah 55:11) Nothing can alter the definite, fixed outlines of the divine program. But the Lord has evidently left out certain of the filling in of our experiences subject to change or modification. These minor details he is ready to use for the blessing of his people, for the development of their faith. Thus in Peter's case the Lord was doubtless purposing a deliverance in some manner; but he permitted it to come about in such a manner as to indicate it as a reward of the faith of those who prayed for the Apostle. Otherwise the deliverance might have come sooner or later, and in response to faith or works along some other line.

The Lord evidently desires to cultivate in us a quality of faith, trust. Therefore he has made faith a condition for all of his blessings of the present age, and distinctly tells us that without faith it is impossible to please him, and that he desires us to "walk by faith and not by sight".—Hebrews 11:6; 2 Corinthians 5:7.

#### WHY ONE TAKEN AND THE OTHER LEFT

Materially and properly the question arises: 'Why was Herod permitted to kill the Apostle James and not the Apostle Peter? Was the Apostle James unworthy of any further part in the gospel work, or less worthy than the Apostle Peter? Was there not enough work for all, or was the Apostle James permitted to die because he was ready for death, because he had finished his course? Was the Apostle Peter preserved alive because he had not finished his course?' None of these suggestions seems to be the right one. Rather let us surmise that both Apostles were loyal and acceptable to the Lord and at the mark of perfect love, fit for the kingdom. Let us suppose that the Lord preserved Peter because he had a special work for that Apostle to do: and that he permitted the beheading of James, not because there was nothing more that James could do, but because by such a death as he experienced and at such a time he could accomplish the most that was possible, a work which could not have been so well done at another time, nor by the death of another person. Apparently James was the leader among the apostles; and his execution would be a great shock to the cause, awakening the followers of our Lord to renewed zeal and energy in the proclamation of truth. It doubtless served to increase the appreciation of the people for the apostles, causing them to give still more earnest heed to their teachings and to realize how greatly the Lord's cause had been made dependent upon them, the "twelve apostles of the Lamb".—Revelation 21:14.

This, then, would help to explain why the church prayed day and night for the Apostle Peter. The loss of the Apostle James made Peter and every other apostle doubly precious in the estimation of the household of faith. God designed that Peter should live to be an old man; for this was our Lord's prophecy respecting him. (John 21:18,19) But the emergency proved to be a blessing to the church, by way of stirring up their pure minds to an appreciation of the Lord's cause in general and for the Apostle Peter in particular. A similar lesson may be drawn today. As we see some ripe grains taken and other ripe grains left, it may mean that the Lord can use the death of the one the better, and the life of the other the better, in his dealings with the church.

#### A REAL ANGEL, A REAL DELIVERER

The power of materialization was still possessed by the holy angels in the time of the early church and is, indeed, still possessed by them; but, apparently, the exercise of such power is no longer permitted. It was between three and six o'clock in the last watch; for Peter was not missed until sunrise, when the guards were changed. The Apostle, sleeping peacefully, was awakened by the angel, whose features were radiant: for this was necessary in order that the

Apostle might discern that his deliverer was a holy being. The Scriptures mention numerous appearances of angels as men without radiant countenances. The Apostle was bidden to arise. Quickly and simultaneously the chains which bound him to the soldier on either hand were loosed. He was instructed to put on his sandals and his outer garment, or cloak, and to follow his leader. We read that he followed, realizing the facts as those of a dream. Thus he was led past the first and second wards, or doors, until they came to the great gate of the prison, which opened of its own accord; and then the angel left him.

It is worthy of notice here that the miracles performed were only such as were beyond Peter's natural power. Whatever he could do he was required to do, namely, putting on his sandals and his cloak, and following the angel. He could have been transported. His own sandals or other sandals could have been fastened to his feet. A new coat might have been provided. But the lesson is a more profitable one as it was given. Similarly in the Lord's dealings with us today, we should remember that it is ours to do everything within our power, and the Lord's to overrule all things for our good and to supply our deficiencies from his abundance. Thus still he gives us day by day our daily bread, in the rain and the sunshine and the seed. But he expects us to labor for it, to plow the ground, to sow the seed, harrow it, to thresh the grain, grind it and bake it.

"When Peter was come to himself," when he realized the facts in the case, that he was free, he said: "Now I know of a surety that the Lord hath sent his angel and delivered me out of the hand of Herod and . . . of the Jews". The Apostle's faith was strengthened. Willing to die, he found that the Lord was willing that he should live, labor and endure; and he was equally pleased, we may be sure, for the privilege of further service, even though it would mean further sacrifices and sufferings for the Lord's sake and for the sake of his people.

Doubtless the angel started in the direction of Mary's home, where the prayer meeting was being held on Peter's behalf. The description of the house with an outer gate implies that it was one of the better sort. Peter's knock was heard by little Rose (for such is the meaning of Rhoda). So overjoyed was she that, forgetful to let him in, she ran

first to tell the praying household that Peter was at the gate. Expecting no deliverance at such an hour, some thought that the maiden was mistaken, and then insisted that it must be his angel; in harmony with the prevalent thought that an angel had supervision of each individual of God's people, and that such might personate the one under his protection.

The brethren were surprised at the Lord's answer to their petitions, because it came so unexpectedly as respects time. There was an outburst of excitement and of questions, which the Apostle was obliged to quiet by the shaking of his hand. Then he narrated the wonderful story of his deliverance and bade them tell it to the other James, the half brother of Jesus, and to the other disciples. Then Peter went his way, whether to another city or to another house we do not know. In any event he exercised wisdom in not needlessly provoking Herod. There was consternation with the coming of daylight. Later on in the same chapter we learn of another visit of the angel of the Lord, this second time to smite Herod with disease, intestinal worms, from which he subsequently died. This chapter then shows the power of Satan, the power of God and the power of prayer.

#### THE GOLDEN TEXT

Of course our Golden Text is a symbolical statement illustrative of the divine guardianship of all those who are truly his. The thought is the continual supervision of our affairs by the Lord. Whether we think of the angel of the Lord as one of the heavenly host especially appointed on our behalf, or whether we think of him from the standpoint of the various powers of nature, the levers of which are all in the divine care, matters not. We have the assurance that the Father himself loves us, and that all the heavenly powers are pledged to those whom he has accepted in Christ Jesus; and these unitedly guarantee blessings to all those who abide in God's love. This means to abide in faith in the Redeemer. It means to abide loyal to our consecration, to do the Father's will to the best of our ability. That will is declared to be that we shall love God supremely, our neighbor as ourselves, and all the members of the household of faith as Christ loved us.

## SHAREHOLDERS' MEETING 1920

**A**GREEABLE to notice previously given, the shareholders of the Watch Tower Bible and Tract Society assembled at Carnegie Hall, North Side, Pittsburgh, Allegheny County, Pennsylvania, at 10 a. m., January 3, 1920, for the purpose of electing directors and officers of the Society and of transacting such other business as might be deemed wise and proper.

The meeting was opened by song and prayer, the President of the Society presiding and other officers being present. After disposition of the minutes of the previous meeting, both the President and the Secretary of the Society gave extensive reports of the activities and work of the Society during the year last past.

Under the order of business for the election of directors, Brother J. A. Bohnet placed in nomination the following seven persons to serve as directors, viz.: Brothers J. F. Rutherford, C. A. Wise, W. E. Van Amburgh, A. H. Macmillan, G. H. Fisher, W. F. Hudgings, and C. H. Anderson. There were present and voting at the said annual meeting a total number of 126,934 shares in person and by proxy. There being no other nominations placed before the annual meeting, the vote was taken according to law and the entire vote of 126,934 shares was cast for each of the seven persons above named and then the shareholders present unanimously confirmed the same by rising vote. Thereupon it was declared that the said seven persons above named were duly elected to serve as directors of the Society.

The next order of business was the election of officers.

Brother E. D. Sexton of Los Angeles, California, thereupon placed in nomination the following persons: For President, J. F. Rutherford; for Vice-President, C. A. Wise; for Secretary-Treasurer, W. E. Van Amburgh. There being no other nominations, the shareholders directed that the entire vote of 126,934 shares be cast for each of the persons named for the respective offices named, which being done, all the shareholders present then by rising vote ratified and confirmed the official ballot just taken and it was thereupon declared that the persons above named for the respective offices named were duly elected as the officers of the Society.

Several of the brethren present then addressed the shareholders' meeting, directing attention to the fact that the election held each year requires a great amount of work and occupies fully two months of the time of the Secretary-Treasurer and his assistants in preparing the books, proxies, voting list, etc., preparatory to the said election, and which extra work and time seems to be needlessly expended. It was also stated that the election held on the first Saturday in January was an inopportune time and inconvenient for many. Other brethren made the point that too frequent elections always left the work in a state of uncertainty and that an election less frequent would be for the best interest of the work generally.

The question was then put to the President as to whether or not the shareholders had the power and authority to change the time of the annual meeting and the tenure of office of the directors and officers. To this the President re-



sponded that since the question directly involved himself, because of his official position, it would be better for the shareholders to take legal counsel from some one else. Thereupon a motion was made, seconded, put and unanimously carried that a committee of three brethren be appointed to consult with some competent Pittsburgh attorneys at law and take advice as to whether or not the time of meeting might be changed and the tenure of office for the members of the Board and for the officers might also be changed. The following brethren then were appointed members of the committee: G. C. Driscoll, B. C. Rutledge, and J. A. Bohnet.

#### COMMITTEE ON REVISIONS

The committee immediately retired and went into consultation with the law firm of Dunn & Moorhead of Pittsburgh.

In the meantime the shareholders took a recess, during which period Brother Rutherford delivered to those assembled a discourse on the subject of brotherly love. This was followed by a general testimony meeting and all present rejoiced very much in their fellowship together.

At four o'clock in the afternoon the committee returned and their report in substance was that the counsel consulted by them had advised that the statutes of the State of Pennsylvania, which control corporations similar to that of the Watch Tower Bible and Tract Society, direct that the holding of meetings for the election of officers and the tenure of office shall be determined by the by-laws duly made and passed and that the by-laws could be changed to suit the wishes of the Board of Directors and shareholders; that the said counsel advised that the Board of Directors, during the intermission of the shareholders' meeting, hold a meeting and amend the by-laws and subsequently submit the same to the shareholders in session for ratification.

A meeting of the Board of Directors was then called and the by-laws duly amended as hereinafter appears. The Board of Directors then reported to the shareholders in session that, acting upon advice of counsel, they had amended the by-laws and submitted the amendments for the consideration of the shareholders. Thereupon a motion was duly made by Brother E. F. Williams that the by-laws so amended by the Board of Directors upon advice of counsel be fully confirmed and ratified by the shareholders. This motion was duly seconded and the by-laws as amended were then read to the shareholders, and after full consideration and discussion a vote was taken and the shareholders voted unanimously to confirm the action of the Board of Directors in amending the by-laws. These proceedings are more fully set out as follows:

#### REVISION OF BY-LAWS

It was moved that section 1 of Article II of the by-laws be amended and when so amended should read as follows:

"1. The annual meeting of the shareholders or members of this Society shall be held at the office of the Society in Allegheny County, State of Pennsylvania, in the City of Pittsburgh, at 10 o'clock in the forenoon of the 31st day of October of each year, if not a legal holiday, but if a legal holiday, then on the next business day succeeding, for the purpose of transacting such business as may be brought before the meeting."

That section 2 of Article III of the by-laws be amended so that when amended the same should read as follows:

"2. Members of the Board of Directors shall be elected tri-annually and hold their office for three years, or until their successors are elected and qualified. Vacancies in the Board of Directors may be filled within thirty day after such vacancy or vacancies occur (or occurs) by the remaining members of the Board, and if not filled within thirty days after such vacancy occurs, then the President shall fill such vacancy or vacancies by appointment; the person so elected or appointed to fill any such vacancy shall hold his office until the next election."

That section 1 of Article IV of the by-laws be amended so that when amended it should read as follows:

"1. The officers of the Society shall be a President, Vice-President, and Secretary and Treasurer, all of whom shall be elected every third year by the shareholders at the tri-annual meeting, and shall hold office for a period of three years or until their successors are elected and qualified. Such officers shall be selected from amongst the Board of Directors, if there be a full Board of Directors at the time, and if not, then the election of any one member of the Society by the shareholders to any office shall operate as an election of such person as a member of the Board of Directors. The position of Secretary and Treasurer may be united in one person."

The shareholders having fully ratified and confirmed the amended by-laws, attention was then called to the fact that the directors and officers elected at this annual meeting should hold office for the term contemplated by the amended by-laws. Thereupon the following motion was made by Brother G. C. Driscoll: Moved that the Board of Directors nominated and elected at the session of this annual meeting this day begun and held at 10 o'clock shall hold and continue in office for a period of three years as provided in the amended by-laws or until their successors are elected and qualified, and that such term commence as of this date and expire October 31, 1923, or when their successors are elected and qualified. After discussion, a vote was taken upon this motion and it was unanimously carried.

#### EXTRA TENURE OF OFFICE

Brother Driscoll then made the following motion: Moved that the officers of this Society as nominated and elected at this session of this annual meeting begun and held this day at 10 o'clock by reason of the amendments to the by-laws be declared to be elected and hold office for a term of three years, beginning as of this date and expiring on October 31, 1923, or until their successors be elected and qualified. This motion, after being seconded and properly discussed, was voted upon by the shareholders and unanimously passed.

The result of the action of the shareholders in brief means that the next annual meeting will be held October 31, 1920. This is the date of the anniversary of Brother Russell's death, at which time it is expected that a convention will be held and any business necessary to be brought before the shareholders will be transacted at that time, but no election will be held; and that the next election of directors and officers of the Society will take place October 31, 1923, unless for some good reason that may arise earlier action is deemed advisable.

The annual meeting was entirely harmonious and everybody seemed to be rejoicing in the privileges of service up to this time and the greater prospects of service in the future. After the adjournment of the annual meeting the friends present were addressed in the evening by Brother Martin, and withal it was a very profitable and joyful occasion.

## "HIS FOOTSTOOL GLORIOUS"

Creation, which had groan'd in travail-pangs  
Together with her children until now,  
Ceased from her groaning. Long-forgotten smiles,  
The smiles of her sweet childhood's innocence,  
Stole o'er her happy face. The wilderness  
Rejoiced, and blossom'd as the rose. The curse

Which for six thousand years had sear'd the heart  
Of nature, was repeal'd. And where the thorn  
Perplex'd the glens, and prickly briars the hills  
Now, for the Word so spake and it was done,  
The fir-tree rear'd its stately obelisk,  
The cedar waved its arms of peaceful shade,

The vine embraced the elm, and myrtles flower'd  
Among the fragrant orange-groves. No storms  
Vex'd the serene of heaven: but genial mists,  
Such as in Eden drench'd the willing soil,  
Nurtured all lands with richer dews than balm.

# International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

## BROTHER W. A. BAKER

Nampa, Ida.....	Jan. 22	Grand Junction, Colo.....	Feb. 1
Emmett, Ida.....	" 23	Silt, Colo.....	" 2
Boise, Ida.....	" 25	Florence, Colo.....	" 3
Glenns Ferry, Ida.....	" 26	Pueblo, Colo.....	" 4, 5
Ogden, Utah.....	" 28	Colorado Sp'gs, Colo.....	" 6
Salt Lake City, Utah.....	" 29	Denver, Colo.....	" 8

## BROTHER J. A. BOHNET

Jackson, Mich.....	Jan. 18	Peoria, Ill.....	Jan. 25
Three Rivers, Mich.....	" 19	Canton, Ill.....	" 26
Elkhart, Ind.....	" 20	Keokuk, Ia.....	" 27
South Bend, Ind.....	" 21	Medill, Mo.....	" 29
Kankakee, Ill.....	" 22	Rutledge, Mo.....	" 30
Ottawa, Ill.....	" 23	Macon, Mo.....	Feb. 1

## BROTHER E. P. CRIST

Aurora, Ill.....	Jan. 18	Belvidere, Ill.....	Jan. 25
Joliet, Ill.....	" 19	Ashton, Ill.....	" 26
Batavia, Ill.....	" 20	Rock Island, Ill.....	" 28
Geneva, Ill.....	" 21	Moline, Ill.....	" 29
Elgin, Ill.....	" 22	Davenport, Ia.....	" 30
Maringo, Ill.....	" 23	Kewanee, Ill.....	Feb. 1

## BROTHER A. J. ESHLEMAN

Bronwood, Ga.....	Jan. 19	Brunswick, Ga.....	Jan. 27
Columbus, Ga.....	" 20	Savannah, Ga.....	" 28
Fitzgerald, Ga.....	" 21	Davisboro, Ga.....	" 29
McRae, Ga.....	" 22	Irwinton, Ga.....	" 30
Eastman, Ga.....	" 23	Atlanta, Ga.....	Feb. 1
Rentz, Ga.....	" 24	Barnesville, Ga.....	" 2

## BROTHER A. M. GRAHAM

Haverhill, Mass.....	Jan. 18	Worcester, Mass.....	Jan. 25
Lawrence, Mass.....	" 19	Franklin, Mass.....	" 26
Lowell, Mass.....	" 20	Woonsocket, R. I.....	" 27
W. Chelmsford, Mass.....	" 21	Pawtucket, R. I.....	" 28
Concord Jn., Mass.....	" 22	Attleboro, Mass.....	" 29
Milford, Mass.....	" 23	Brockton, Mass.....	" 30

## BROTHER M. L. HERR

Cullman, Ala.....	Jan. 17	Anniston, Ala.....	Jan. 25
Birmingham, Ala.....	" 18, 19	Gadsden, Ala.....	" 28
Pell City, Ala.....	" 20	Walnut Grove, Ala.....	" 29
Seddon, Ala.....	" 21	Boaz, Ala.....	" 30
Riverside, Ala.....	" 22	Piedmont, Ala.....	Feb. 1
Lincoln, Ala.....	" 23	Opelika, Ala.....	" 3

## BROTHER G. S. KENDALL

Sherman, Tex.....	Jan. 18	Houston, Tex.....	Jan. 25
Denison, Tex.....	" 18	San Antonio, Tex.....	" 26
Paris, Tex.....	" 19	Kingsville, Tex.....	" 28
Greenville, Tex.....	" 20	Harlingen, Tex.....	" 29
Winnboro, Tex.....	" 21	McAllen, Tex.....	" 30
Dallas, Tex.....	" 23, 24	Corpus Christi, Tex.....	Feb. 1, 2

## BROTHER W. H. PICKERING

Louisville, Ky.....	Jan. 16	New Albany, Ind.....	Jan. 26
Alfordsville, Ind.....	" 19	Palmyra, Ind.....	" 27
Bedford, Ind.....	" 21	De Pauw, Ind.....	" 28
Linton, Ind.....	" 22	Salem, Ind.....	" 29
Dugger, Ind.....	" 23	Sparksville, Ind.....	" 30
Indianapolis, Ind.....	" 25	Madison, Ind.....	Feb. 1

## BROTHER V. C. RICE

Hattiesburg, Miss.....	Jan. 18	Pheba, Miss.....	Jan. 27
Laurel, Miss.....	" 20	McCool, Miss.....	" 28
Louis, Miss.....	" 21	Okolona, Miss.....	" 30
Waynesboro, Miss.....	" 23	Memphis, Tenn.....	Feb. 1
West Point, Miss.....	" 25	Gadsden, Tenn.....	" 2
Columbus, Miss.....	" 26	Big Sandy, Tenn.....	" 3

## BROTHER R. L. ROBIE

Norristown, Pa.....	Jan. 20	Riverside, N. J.....	Jan. 27
Linfield, Pa.....	" 21	Wilmington, Del.....	" 28
Pottstown, Pa.....	" 22	Baltimore, Md.....	" 29
Boyetown, Pa.....	" 23	Annapolis, Md.....	" 30
Philadelphia, Pa.....	" 25	Washington, D. C.....	Feb. 1
Camden, N. J.....	" 26	Richmond, Va.....	" 2

## BROTHER O. L. SULLIVAN

Ellwood City, Pa.....	Jan. 18	Marietta, Ohio.....	Jan. 24
Pittsburgh, Pa.....	" 19	Bellaire, Ohio.....	" 25
Zanesville, Ohio.....	" 20	Clarrington, Ohio.....	" 26
Newark, Ohio.....	" 21	Wheeling, W. Va.....	" 27
Dresden, Ohio.....	" 22	Coshocton, Ohio.....	" 28
Cambridge, Ohio.....	" 23	Port Washington, O.....	" 29

## BROTHER W. J. THORN

Gustine, Tex.....	Jan. 18	Houston, Tex.....	Jan. 24
Purmela, Tex.....	" 19	San Antonio, Tex.....	" 25
Stephenville, Tex.....	" 20	Comfort, Tex.....	" 28, 29
Dublin, Tex.....	" 21	Kerrville, Tex.....	" 30
Weatherford, Tex.....	" 22	San Antonio, Tex.....	Feb. 1
Dallas, Tex.....	" 23	Tarpley, Tex.....	" 2, 3

## BROTHER T. H. THORNTON

Bluefield, W. Va.....	Jan. 18	Lexington, Ky.....	Jan. 27
Ashland, Ky.....	" 19	Frankfort, Ky.....	" 28
Patrick, Ky.....	" 20	Shelbyville, Ky.....	" 29
Paintsville, Ky.....	" 21	Jeffersonton, Ky.....	" 30
Elmgrove, Ky.....	" 23	Sonora, Ky.....	Feb. 1
Cincinnati, Ohio.....	" 25, 26	Vine Grove, Ky.....	" 2

## BROTHER S. H. TOUTJIAN

Chico, Cal.....	Jan. 24	Fresno, Cal.....	Feb. 1
Sacramento, Cal.....	" 25	Orosi, Cal.....	" 2
Stockton, Cal.....	" 26, 27	Tulare, Cal.....	" 3
Oakdale, Cal.....	" 28	Bakersfield, Cal.....	" 4, 5
Modesto, Cal.....	" 29	Pasadena, Cal.....	" 6
Turlock, Cal.....	" 30	Los Angeles, Cal.....	" 8

## BROTHER J. A. BAEUERLEIN

Millville, N. J.....	Jan. 18	Kingston, N. Y.....	Jan. 25
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## BROTHER E. W. BETLER

Benton, Pa.....	Jan. 18	Washington, D. C.....	Jan. 25
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## BROTHER L. T. COHEN

Valley Stream, N. Y.....	Jan. 18	Tarrytown, N. Y.....	Jan. 25
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## BROTHER E. J. COWARD

Gloversville, N. Y.....	Jan. 18	Camden, N. J.....	Jan. 25
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## BROTHER E. L. DOCKEY

Bayonne, N. J.....	Jan. 18	Paterson, N. J.....	Jan. 25
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## BROTHER A. DONALD

Port Chester, N. Y.....	Jan. 18	Dover, N. J.....	Jan. 25
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## BROTHER A. D. ESHLEMAN

New Britain, Conn.....	Jan. 18	Newark, N. J.....	Jan. 25
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## BROTHER A. R. GOUX

Granville, N. Y.....	Jan. 18	Linfield, Pa.....	Jan. 25
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## BROTHER G. H. FISHER

Newport, R. I.....	Jan. 18	Wilkes-Barre, Pa.....	Jan. 25
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## BROTHER H. E. HAZLETT

Boyetown, Pa.....	Jan. 18	Mt. Vernon, N. Y.....	Jan. 25
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## BROTHER W. F. HUDGINGS

Wilmington, Del.....	Jan. 18	Scranton, Pa.....	Jan. 25
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## BROTHER J. H. HOEVELER

Paterson, N. J.....	Jan. 18	Allentown, Pa.....	Jan. 25
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## BROTHER R. J. MARTIN

Chester, Pa.....	Jan. 18	Louisville, Ky.....	Jan. 25
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## BROTHER C. E. MYERS

Stamford, Conn.....	Jan. 18	Atlantic City, N. J.....	Jan. 25
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## BROTHER H. H. RIEMER

Cromwell, Conn.....	Jan. 18	Taunton, Mass.....	Jan. 25
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## BROTHER H. A. SEKLEMIAN

Deep River, Conn.....	Jan. 18	Hartford, Conn.....	Jan. 25
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## BROTHER W. E. VAN AMBURGH

Glens Falls, N. Y.....	Jan. 18	Norristown, Pa.....	Jan. 25
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## BROTHER C. A. WISE

Easton, Pa.....	Jan. 18	Harrisburg, Pa.....	Jan. 25
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## Conventions to be addressed by Brother J. F. Rutherford

Louisville, Ky.....	Jan. 18	Dallas, Tex.....	Jan. 25
Memphis, Tenn.....	" 21	Houston, Tex.....	" 26
Little Rock, Ark.....	" 22	San Antonio, Tex.....	" 27
Fort Smith, Ark.....	" 23	El Paso, Tex.....	" 29

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By Means of "STUDIES IN THE SCRIPTURES"

Questions from MANUAL on VOLUME SIX

Study XIV: "Earthly Obligations of New Creation"

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Week of Feb. 8 . . . Q. 18-26 Week of Feb. 22 . . . Q. 34-40

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