

"I am proceeding to put in shape my affairs in order to engage in this latest Lord's work as the way may open to me. I shall truly be very sorry and ashamed if I miss the chariot when it ascends."—Sr. S., N. J.

"The testimony meeting last Sunday afternoon was about 75% Seventh Volume testimony. If any one present then could not see it is the Seventh Volume, he was dumb as well as blind."—E. H. T., D. C.

## INTERESTING LETTERS

### CONVINCED THE LORD MADE NO MISTAKE

Sept. 9th, 1917.

DEAR BRETHREN:—

Greetings in our dear Lord! Just a few lines to tell you of my full heart sympathy and loyal support in these times of stress upon the church in general, and particularly upon our dear President, who is so nobly and faithfully standing for truth and right. The kindly way in which he has spoken of the opposing brethren during each and all of the series of conventions this year has been a grand inspiration to me and a wonderful lesson in brotherly love. Of him I can now truthfully say in the words of St. Paul to the Philippian church, "I thank my God upon every remembrance of you."

I was so glad to receive HARVEST SIFTINGS and to know exactly how conditions are. One little thing was cleared up which has been rather a mystery to me for over a year. I wondered why, when one of the now opposing brethren was in Vancouver on a pilgrim visit in 1916, he should have spoken so strangely about Brother Rutherford and Brother Van Amburgh. He stated at my table that whenever Brother Russell was away for any length of time, he invariably, upon his return, would be called upon to straighten out tangles at Bethel, doctrinally or otherwise, caused by Brothers Rutherford and Van Amburgh. I believed it then, coming as it did from one of the SOCIETY'S officers. How could I reasonably doubt it? But now, with HARVEST SIFTINGS in my hand, I see plainly the motive behind these remarks. It appears the brother was here doing what he had been engaged in doing all through Canada—commonly known by the world as "knocking." Of course when the election took place last January I was greatly surprised that without any effort on Brother Rutherford's

part he was placed in the position of honor and trust which he now holds under the Lord—that of President of the WATCH TOWER BIBLE AND TRACT SOCIETY, which the Lord loves as the apple of his eye. I now see the wisdom of the Lord in the whole matter, and am convinced that He made no mistake.

I notice in the new pamphlet gotten out by the opposition they charge that the Bethel Family and Pilgrims are staying by our President because they have been bribed. What an insult to the dear faithful friends at Bethel whom these brethren pretended to love! As one of the traveling brethren I positively deny being bought or bribed. I should think it a very dangerous position to take—to freely charge any of God's elect with such a crime!

Dear Brother Rutherford is personally the target for Satan's darts at this time, but he has the prayers of all true saints that he may "be strong and very courageous." By divine favor, I am,

Your brother in the truth,

C. E. HEARD, Pilgrim.

### SOME WORDS OF ENCOURAGEMENT

DEAR BRETHREN IN CHRIST:—

THE TOWERS continue to be beautiful and inspiring; they seem just as stimulating and helpful as when our beloved Brother Russell was with us. There is one thing which has impressed me, one thing which marks this periodical as being of the Lord, namely, the absence of the ego, that personal element which is likely to engender sectarianism and pride.

The dear Lord will surely continue this "meat in due season" till the spiritual Israel are sealed and made meet for the glorious inheritance. Much love and best wishes.

Yours in our dear Redeemer's name.

FREDERICK LARDENT.—England.

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## PROPER AND IMPROPER JUDGMENT OF OURSELVES AND OTHERS

"If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 Corinthians 11:31, 32.

In this text the Apostle seems to be saying that if we as Christians would properly criticise, examine and correct ourselves, it would not be necessary for the Lord to take us in hand and give us disciplinary judgments, or criticisms. But if we fail to do this judging of ourselves, then the heavenly Father must do it; for he has taken us into his family, under his parental care. The object of this chastening would not be to injure us, however, but to prevent our being condemned with the world.

We judge ourselves when we criticise our own conduct, our own words, our own actions, and try them by the principles which are found in the Bible—justice, mercy, and truth. As our Lord has taught us, if we find that we have done wrong to another, we should leave our sacrifice on the altar, and first go to make apologies to our brother. (Matthew 5:23) Thus we would be judging ourselves, obligating ourselves to do the right thing. When we have done wrong, it is not enough to say, "Yes I am wrong; but then, no one is perfect." To do so would not be to act in harmony with the spirit of our text. That spirit is that if we find ourselves to be in the wrong, then we have a sacred duty to perform—we must make the matter right, to the best of our ability.

If the wrong has been along the lines of uncharitable thoughts toward anybody, it is not necessary that we go to that person and tell him about the matter. But we should remind ourselves of all the circumstances, and then judge ourselves, give ourselves a good setting-down. We are obligated to give ourselves a lesson along this line. Thus we should manifest that our heart's intentions are right, and that we are, therefore, right at heart.

We understand that the will of God concerning us is, that we should judge ourselves. If we find that we have injured another with our tongue, or in any other way, we should go to that person and make proper apologies, thus setting matters right. Then we should put upon ourselves a penalty that we shall not easily forget. If the paying of that penalty requires considerable humility, so much the better. But if we neglect to punish ourselves, we would thus demonstrate that we are not in proper heart condition; and in that case the best thing that could happen to us would be for the Lord to give us a

severe chastisement. This might not come on the same day or week or month, however, as the wrong-doing. But we may be sure that if we fail to do right in the matter, the Lord will take us in hand and give us some kind of trying experience which will teach us the needed lesson. He may permit somebody to do something to us or to say something about us that will show us wherein we have failed to do right. Or he may permit us to come into such a position that it will bring upon us some kind of disciplinary suffering.

The object of this arrangement—that if we do not judge or criticise ourselves, the Lord will do so—is that we shall not come into condemnation with the world. During the next age the race of mankind will be on trial, on judgment. (Acts 17:31) If we were of the world, our judgment would come then instead of now. But we are not of the world; for the Lord has called us out of it. We are new creatures in Christ, begotten of the holy Spirit of God. In our case it may be the same now that it will be with the world in the future; that is, we might be making marks upon our character which must be removed. If this is true, the Lord will discipline us for their removal, unless we come to realize the situation and remove the marks ourselves. Otherwise we should not be fit for the kingdom. In other words, if we belong to the church of Christ, we must receive our judgments and punishments now, during the present age. If we fail thus to chastise ourselves, then the Lord will do so for our growth in holiness.

### JUDGMENT NOT NECESSARILY CONDEMNATION

We very frequently use the words judgment and opinion as synonyms, as expressing the same sentiment. A man's opinion of a matter is his judgment upon the subject. Whether he expresses it to another or whether he keeps it to himself, his judgment is his opinion. There may be times when it would be proper for us to have an opinion, or judgment, that we would not think it wise to express. For instance, our Lord said to his disciples, "I have many things to tell you, but ye cannot bear them now." (John 16:12) There were certain reasons why he withheld knowledge from them. So it might be with us.

In the Scriptures the word judgment is sometimes used, in a special sense; namely in the sense of condemnation. This

judging, however, the Lord forbids his people to do. We may say that certain lines of conduct and certain words or acts are, in our judgment, out of accord with the Lord's standards of righteousness. This is our privilege. When a matter is known to be a fact, we ought to have an opinion. Whoever has no opinion, no judgment, of his own is unstable in character. Every intelligent person should have an opinion upon every subject which comes up for criticism. How much of his mind he might tell others or might reserve to himself would be for him to determine, according to his own best judgment in the matter.

#### "JUDGE NOTHING BEFORE THE TIME"

Another Scripture says, "Judge nothing before the time." (1 Corinthians 4:3-5) This does not relate to the judging of ourselves, however, but to our judging of others. It is not for us to judge heart-intentions. We should not denounce people and declare them guilty of evil intentions. While we might think that certain conduct is wrong or that certain teachings are wrong, yet it is not for us to say that the individual is willingly wrong; for we are not able to read the heart of any one. God is the only one who knows to what extent people are willing sinners, wilful wrong-doers. In some cases it may be that they are under delusion, ignorance, superstition. In other cases it may be that their environment gives things a different color from that which we would see. At the proper time and as may be convenient, we are to do all in our power to show such people the error of their course; but, having done so, we are not to attempt to harm them or to punish them for those things which we esteem to be wrong.

This principle applies to the punishments which are inflicted by society, such as imprisonment, capital punishment, etc. The civilized people of the world have reached the conclusion that mankind cannot read the heart. Therefore the governments assign different degrees of punishment for different crimes, not as an offset for the crime, but in order to restrain evil-doers. As a result, the doer of wrong deeds is often put into prison for a term of years and sometimes for life, that he may be restrained from further wrong-doing and perhaps reformed in character. Even in capital punishment the thought is not that the punishment is proportionate to the heinousness of the crime, but that the taking away of life is for the restraint of wrong-doing. Thus various methods of capital punishment have been invented in order that it may be done in as painless a manner as possible. Some claim that the breaking of the neck in hanging does not keep the criminal in suffering. Others declare that the electric chair is so constructed that the person will have no consciousness whatever after the electric current has reached him. So we see that the endeavor has been merely to curtail the wrong-doer from the privileges and liberties of life, according to the decision of those sitting as legislators and law-makers as to what would be the proper restraint for evil-doing.

#### PROPER AND IMPROPER JUDGING

Reverting to what the Scriptures say of the people of God, we may not judge in the sense of determining the degree of guilt resting upon evil-doers. Love always hopes for the best, and is not given to evil-speaking or to an expression of evil judgment. Love ever seeks to think no evil, but rather to think something favorable, kind, rather to put away anything in the way of bias, prejudice. Love is rather given to suppose that the individual whose doings are under criticism did not discern the right, did not see it clearly, or for some reason was led into error.

The Master said, "By their fruits ye shall know them." (Matthew 7:18-20) This means that we are to notice the fruitage of life in ourselves, in the brethren and in our neighbors. In our own minds we are to judge and disapprove of what is evil. We should continually judge whether various acts and words are right or wrong. Every day we see and hear many things in life which would not be pleasing to the Lord. Therefore we can exercise our judgment in respect to all of these things and get the lesson out of them. This would not mean, however, that we would judge the people who do and say these reprehensible things. It would be highly improper for us to relegate them to the second death. While we may appreciate our Lord's statement that a good tree will bring forth good fruit, and while we may see that there is something wrong in the conduct of another, yet we must not forget that we are not competent to judge as to what degree of punishment his wrong conduct would deserve. Therefore we might make a great mistake in endeavoring to judge others and to decide what punishment they should receive.

The Scriptures state that by and by there will be a time when judgments will come upon all those who do wrong. Until

that time comes, we are not to judge others either in our minds or in our words. All that we may be able to do is to judge of conduct—whether it is proper or improper; but we should keep our conclusions to ourselves and not express them to others. If we are to go through life telling what we think of this one and of that one, we shall certainly have a hard time of it. Let us, therefore, recognize the fact that we cannot judge the heart of any one, just as no human being can know our hearts as well as we know them ourselves.

But in judging even ourselves we should use a certain amount of leniency, as the Apostle suggests. (1 Corinthians 4:3, 4) His thought seems to be that when we come to recognize how high the divine standard is, we might be too apt to judge ourselves too severely and not take into account the fact that the Adamic race is shapen in sin and born in iniquity. (Genesis 3:20; Psalm 51:5) Instead of condemning ourselves too harshly, we should rather think: "I feel greatly condemned for what I have done. But while I cannot make any good excuse for myself, I hope that God will be able to make some allowance for me in this matter. Perhaps he will see some extenuating circumstance which I do not see." Thus, as the Apostle suggests, we would not judge even ourselves.

Those who have the organ of self-esteem small and that of conscientiousness large are prone to see clearly all of their recognized imperfections and to suffer much from self-condemnation. Such persons should endeavor to see matters as they really are and to judge themselves justly. In fact, all judgment should be just; for justice is the very foundation of the divine throne. Therefore we should endeavor to be just in our judgments to the very best of our ability. All of the Lord's people will find it profitable to ascertain their own gains and losses as new creatures, and to perceive how, when and where these experiences came to them in the constant battle with the world, the flesh and the adversary. Let them note the weaknesses and filthiness of their own fallen fleshly nature, and seek to cleanse themselves of these blemishes, in order that more and more the new mind will be given full control, and that every thought will be brought into captivity to the will of God as expressed by Christ and illustrated by his example.

#### GOD'S PEOPLE RESPONSIBLE NOW

Those who are children of God expect shortly to be made judges of the world. (1 Corinthians 6:2, 3) Moreover, God is now seeking to develop in our hearts and lives, in our character, those principles of righteousness which he desires and which will be preparatory to our future work of judging mankind. Therefore unless we are just in our very hearts, unless we appreciate the principles of righteousness and rejoice to practise them, we shall not be fit for the kingdom. We should not be unjust even to an animal. Every creature has its rights; and we should give them those rights, leaving the results with God. Thus doing, we shall be preparing our own minds and hearts for the glorious conditions in reservation for those who love God supremely.

#### CROWNS APPORTIONED ACCORDING TO JUSTICE

The prize of our high calling will not be given to anyone on the basis of mercy or of favor. God shows mercy in connection with the weaknesses and blemishes against which we are striving; but he will not permit even one individual to enter the kingdom class whose character is not suitable for that high position. Those whom he approves for joint-heirship with our Lord Jesus must represent the principles of righteousness and must know how to apply these principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than to be unjust will not have a share in the Messianic kingdom.

Let us ever remember that if we are true, loyal children of God, all our unwilling blemishes are covered by the robe of our Redeemer's righteousness; and that if we are doing with our might what our hands find to do in this great matter of judging, criticising, ourselves with a view to improvement of character, and are dealing with all others along the line of the Golden Rule, we are thus demonstrating to the heavenly Father that we appreciate highly the principle which is the foundation of his government. If, moreover, we build upon this sure foundation a superstructure of love, we shall thus be blessed and made ready for the kingdom of his dear Son, our Lord Jesus Christ.

Very few have been fully awake to the importance of the Golden Rule. Very few have been careful to practise it in all the details of everyday life. Let us remember that there is comparatively little time left for character-building, that even now the great Judge is at the door, and that the final

testings are upon us. If we hope to be of the kingdom class we must make haste. This is a very solemn thought. Therefore we should make the effort to learn what it is that God

requires of those who are to be kings, priests and judges in the Messianic kingdom, in order that we may be amongst those who will make their calling and election sure.

## DEFEAT THROUGH DRUNKENNESS

[This article with the exception of the paragraphs below was a reprint of that entitled "Elijah's Work Before Ascension," published in issue of September 1, 1915, which please see.]

### THE CURSE OF INTEMPERANCE

Intemperance is one of the most dreadful curses afflicting humanity, and even those who are its slaves will admit the truth of this statement. Apparently every one who comes under the baneful influence of strong drink becomes more or less its slave—the more so in proportion as he has become weak through the Adamic fall and the six thousand years of increasing loss of physical and mental strength and vigor. Only those who realize that inherited weakness has much to do with drunkenness can sympathize with a fallen one, or rightly appreciate why intoxicants have so much stronger influence over some than over others. But while pity and sympathy are properly called for, yet these qualities must be exercised in moderation, if we would benefit the fallen and weak. None are so weak, so degraded, as to be without some base of character; and our aim should be to strengthen and build up character, encouraging and stimulating resistance to these weaknesses, rather than condoning them too freely.

The weak and degraded should be encouraged to know that they have a will-power which will greatly assist them in the cultivation of character if they will use it. But all should know that the greatest strength and stimulus to character comes from above; and that the weakest, as respects depravity of the flesh, may obtain such help of heart and of intellect from the promises, exhortations, admonitions and encouragements of God's Word as will make them strong in the Lord and in the power of his might. We need power and strength of our own wills daily in overcoming the weaknesses of our fallen flesh. More than this, we need "grace to help in every time of need"; and we need to learn whence it is obtained, and how to approach the throne of heavenly grace with confidence, so as to obtain the needed blessing.

Here comes in the necessity for an appreciation of the doctrines of Christ, to assure us that our weaknesses are understood and sympathized with by our heavenly Father in every proper sense, and that his provision in Christ is such that he can be just and yet justify believers in Jesus—that he can be just, and yet forgive us our sins and grant us needed strength and help in overcoming.

To those who have friends or neighbors addicted to intemperance, over whom they desire to exercise a helpful influence, we advise that they appeal to the will, to the self-respect, and to the rewards of temperance and intemperance, viewed from a worldly and social standpoint. We also advise that they go further, and urge that in view of their weakness of will manifested by the intemperate the latter should recognize that while all men need the Savior and the help which he alone can give, yet the weaker the will, the greater the

need. When we are weak in the matter of self-reliance, and are thereby led to make a covenant with the Lord and to lean upon his strength, then we are strong—2 Corinthians 12:9, 10.

### SPECIAL LESSON TO THE CONSECRATED

We have no reason to think that any of our readers are slaves to intemperance; for we know that whom the Son makes free is free indeed. Therefore we urge upon all that the greater freedom which we receive in Christ, through a clear knowledge of the divine plan, should lead us more diligently to bring every talent and every power of mind and of body into full subjection to the divine will and into the service of the divine purposes. Those who are imbued with this thought will surely realize that they have neither mental nor physical powers to dissipate—that they belong to the Lord and are to glorify him in their bodies and their spirits, which are his. (1 Corinthians 6:20) They will perceive that they are merely stewards; and that any misuse of talents, either through intoxication or otherwise, would be a misuse of their stewardship, and would surely lead on to that condition in which the Lord could not say unto them, "Well done, good and faithful servant."

But while disposed to discourage intemperance in respect to intoxicants of every kind, we feel that the special lesson needed by the Lord's people is in respect to the intoxicating influences of the world, as these come to us and affect us as new creatures in Christ. There is an intoxication in wealth, in luxury, in ease, which tends to say to the soul, "Take thine ease; forget thy covenant of sacrifice—to walk in the footsteps of Jesus and be dead with him to the world and its aims." There is an intoxication of pleasure, of fashion, of pride and fond desire, which appeals to the new creature very strongly through various avenues of the mortal body, and which seeks to intoxicate, to stupefy, the new mind, to make us dull of hearing as respects spiritual things, to make us lax as respects our zeal for the Lord, for the truth and for the brethren, and to make us covet the things that would be approved by the world and pleasurable to our own flesh, as well as harmonious to the wishes and exhortations of our friends. To all of these intoxicating allurements the answer must be, "No! We have covenanted our lives that henceforth we shall be dead to earthly interests and alive toward God. Our joys, our pleasures, our exhilarations, must be of the spiritual kind." We must become so enthused, so enraptured, with the heavenly things, with the joy and peace and blessing which accompany the eating and drinking at the Lord's table, and so filled with his spirit, that the intoxications of earthly joys will have less and less attraction for us.—Ephesians 5:18.

## DIVINE TRUTH

"All truth is calm,  
Refuge and rock and tower.  
The more of truth the more of calm,  
Its calmness is its power.  
Truth is not strife,  
Nor is to strife allied,

It is the error that is bred  
Of storm, by rage and pride.  
Calmness is truth  
And truth is calmness still;  
Truth lifts its forehead to the storm  
Like some eternal hill." —H. BONAR.

## NEHEMIAH'S PRAYER

[This article was a reprint of that published in issue of November 15, 1905, which please see.]

## CONCERTED VOLUNTEER PLAN

Although we have announced that we would begin making shipments of the new Volunteer issue "The Fall of Babylon" early in October, it has since been suggested by some that all orders for the entire country be first listed, and then shipped so as to reach all classes about the same time; then the Society designate some particular Sunday as a VOLUNTEER DAY, on which date the friends all over the country will distribute this very important number. We think the plan a good

one, and therefore suggest that all classes, including isolated friends, who have not yet sent in their order for this new Volunteer matter, do so at once that we may have same printed up and shipped in accordance with the foregoing program. We will then designate the date on which all the brethren, in every city, town, village and country district, may engage in this stupendous concerted distribution of "THE FALL OF BABYLON."

## CHARGES ANSWERED

The Board of Directors have requested Brother Rutherford to prepare a reply to the paper recently issued under the

title, "Light After Darkness." This reply is not for general distribution, but will be sent to any of the friends on request.

## INTERESTING QUESTIONS

### THE THINGS WE ARE TO FORGET

Question.—“Forgetting those things which are behind,” (Philippians 3:13) To what things “which are behind” does the Apostle refer in this text, and why should we forget them?

Answer.—St. Paul could not have meant by this that we should not have the things of our previous experiences in memory at all, that we should forget them all absolutely; for his writings show that he held his own past in memory. In our context he tells us of the things he had lost and the things he had gained; and these things of his past have been remembered to the extent that they have come down to the church for eighteen hundred years. The Apostle declared that he had suffered the loss of many things for the sake of the truth. He recounted the many persecutions and sufferings which he had endured, but said that he had borne all this willingly, gladly. He had relinquished all his worldly advantages because, as he said, these things had no particular value. They were as dross compared to his opportunity of becoming a member of the body of Christ, of the church in glory.

He was forgetting all these in the sense of renouncing them and casting them behind his back. He was forgetting—in the sense of not dwelling upon them, being hindered by them—his previous failures to keep the law, his futile endeavors and inability to live up to its requirements. He was giving up all his earthly ambitions, and was not mourning the opportunities in life that had gone from him because of his consecration to the Lord. He was doubtless seeking to forget his own personal weaknesses and failures in that he would not allow the memory of them to discourage him. But this did not mean that he so completely forgot them as to lose the benefit of the lessons which these weaknesses and failures had taught him.

Our lives would amount to very little if we forgot all the past. What profit would it be to ourselves to have lived in the world if we forgot it all? The Apostle uses the word “forgetting” with somewhat the thought that it sometimes has now, when used in a sort of slang phrase. A man may say to his friend, “You did me a great kindness, and I would like to do what I can to repay it.” And the friend replies, “Oh, forget it!”—that is, forget it in the sense of feeling under an obligation. And so in the proper sense the Apostle was seeking to forget the things of the past. If he had made mistakes in the past, he was now seeking that all of his powers might be enlisted on the side of righteousness. He might well forget these things in the sense of thinking of their being remembered against him, for they were all covered by the merit of Christ.

So we have made our peace with God. Having Christ as our Advocate and Master, we know that God has blotted out our failures from his book of remembrance. He no longer holds them against us. Therefore we should not lose time and strength in useless grieving over them. But we are to let them teach us lessons for the future. We are to forget the ambitions of the past, in the sense that we will not be controlled or influenced by them; for we have new hopes. We have the hope of association with Christ, of membership in his glorious body. We are to forget the worldly opportunities of the past that we sacrificed, even as St. Paul forgot the things which he sacrificed; as he no longer craved them nor sought them.

There are some of the Lord's, professed people who have difficulty along this line. They say, “Oh, I sacrificed so much to become a child of God—I sacrificed so much!” And what they sacrificed is in their eyes too much. But it was not very much, whatever it was. The more we know of ourselves the more we realize how insignificant we are in ourselves, and how little of real value we could accomplish in our own strength. And the more we know of the world and the things of the world the more we realize their emptiness and unsatisfactoriness. So we decide that we will not think of some

grains of sand that we dropped in order to take hold of the hand of the Lord; for we have glory, honor and immortality in view.

St. Paul said he was glad that he could suffer something for Christ. And he was urging others to likewise rejoice in this great privilege, and inspiring his hearers with the courage to lay aside every weight and sin, and to run with patience the heavenly race. So all these glorious things God has promised are before us as Christians. Everything we had in the way of earthly ambitions or prospects or fame—these things are all behind us, and are nothing in comparison to the things we have already received and those we are hoping for, by the grace of God.

### TRESPASSES, NOT ORIGINAL SIN, BLOTTED OUT

Question.—When the Apostle speaks of the sins that are past by the forbearance of God, we understand him to mean the sins that were forgiven when we accepted Christ and were begotten as new creatures. Suppose, then, that one so forgiven subsequently returns to wallow in the mire, would the sins that were past be revived against him, or not?

Answer.—It is our understanding that in accepting the church the Lord accepts all of that number desirous of coming to the Father through him, and that he makes an imputation of his merit sufficient to offset all their Adamic sin and weaknesses, in order that they may be made the righteousness of God through him. Being thus justified through faith they may have full peace with God, and realize that old things have passed away and that all things have become new. We would think, therefore, that nothing in the past would be revived, even if they should commit the sin unto death; for all former sins were settled for. It would be the sin as a new creature that would bring his death—it would not be necessary to go back to the past, when he was an old creature, to find something corroborating this.

This blotting out of sins at the glorification of the church does not refer to the blotting out of original sin, but more particularly to the blotting out of those elements of sin that are in the flesh, those trespasses for which we need to go continually to God day by day and pray: “Forgive us our trespasses!” All these are blotted out when the flesh itself shall have been relinquished and we shall have experienced the “change” to spirit nature.

### KNOWLEDGE PROPORTIONATE TO OBEDIENCE

Question.—Is there any text of Scripture, or are there several texts—and if so, which?—that teach that we must act upon truth when we receive it, before we may receive more truth?

Answer.—“He that is faithful in that which is least, is faithful also in much.”—Luke 16:10.

“Whoso looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”—James 1:25. See also verses 22-24.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”—2 Timothy 2:15.

“The path of the just is as the shining light, that shineth more and more unto the perfect day.”—Prov. 4:18.

“If any man will to do his will, he shall know of the doctrine [the truth], whether it be of God.”—John 7:17.

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”—John 15:7.

Again Jesus said, “He that followeth me shall not walk in darkness, but shall have the light of life.”—John 8:12.

All the Word of God indicates the necessity of continuance, of growing in grace and in knowledge—growing up into him who in all things is the Head of the body, even Christ.—Ephesians 4:15.

## PRESENT BLESSINGS INCREASING DISCONTENT

The question has been asked us, Has the Millennium any relationship to present-day strikes, etc.? We answer that the grandfathers of those men and women who are now rising up against the present order, received very much smaller compensation, worked much longer hours and were much more contented and happy, than is the present generation. Something has come in which has changed this attitude of mind and has brought great blessing, great riches, and increasing discontent. That thing, we believe, is the dawn of the Millennial day, with the light that it brings—the enlightenment, the knowledge and realization of power on the part of the masses.

Some, of course, will be willing to use their knowledge righteously. We hope that all Bible Students feel so. Others will be inclined to use their knowledge selfishly. Seeing that

things are wrong they may lack patience, lack love, be unwilling to endeavor to adjust the wrong in reasonable and proper ways, as should be the case with those guided by the wisdom from above. Hence the world is getting more and more bitter; this dissatisfied condition of mind is increasing. Men are truce-breakers, breakers of agreements—anything to further their selfish interests.—2 Timothy 3:1-5.

We do not know the merits of each particular case, but we think that what we have said would be applicable anywhere. We think it safe to assume that the men who strike at present would average \$3.00 per day for about nine hours' work, and the nine hours' work would not be as laborious as labor was formerly; for now it can nearly all be done by machinery. But many laboring men, working for the Standard Oil Company, the railroads, coal corporations, etc., see that

in spite of paying good wages, these corporations are making much money. They read about the millions being paid in dividends. They feel in their own pockets. Not a million do they touch; and they wish there was a million there, and are envious and unhappy because it is not there.

#### OMNIPOTENT POWER THE ONLY HELP

The Bible points out this increase of knowledge of our day: "Many shall run to and fro"; "Knowledge shall be increased"; "The wise shall understand"—the rest shall not understand, and "there shall be a time of trouble such as never was since there was a nation." (Daniel 12:4, 10, 1) This is the prophetic view of the matter in advance. God permits the Millennial age to come in this way, in a measure, to demonstrate that it will not be rightly received and that selfishness would have gone on to even worse lengths if all the

blessings of the Millennial age had been here before. The world would have been in a worse condition, more discontented. Jesus said that the discontent would go on to such a degree that "unless those days should be shortened there would be no flesh saved." (Matthew 24:22) Everywhere that spirit would go; and it is going everywhere. The Lord's Word seems to imply that this will be so until men shall learn that their happiness will come, not by might nor by power, but by the Lord's Spirit. (Zechariah 4:6) As they learn this, they will see the great Ruler and his power rectifying things along the line of justice. Every evil of life shall thus be opened up to view, to correction; everything will be straightened out; and the world will begin to see the reign of holiness, of righteousness, harmony with God, justice, equity. Then the knowledge will do them good.

## RELATION OF EUROPEAN WAR TO ISRAEL'S HOPES

We have been expecting great things for the Jewish people, and believe that these are on the way. Undoubtedly the war has a very important part to work out under divine supervision, something that will be advantageous to the Jew, to Palestine, and eventually to everybody. We would not know how to forecast the future so as to say what effect the war will have; for if the Germans should win, then Palestine would remain under Turkish or German influence; and if the Allies should win, Palestine would come under the influence of the Allies, whose fraternal feeling for each other would lead them to protect each others' interests.

We know the feeling of many of these countries towards Palestine. The Russians, for instance, treat the Jews very courteously when people of Russia go to Palestine—not, however, with any feeling of friendship for the Jew. We know that the same is the general feeling throughout the world. Each nation would like to possess Palestine. It is not that Palestine is such a wonderful country, not that it will be greatly to the advantage of any of them to possess that little country; for it has not even one valuable port; but somehow all have an anxious desire for what is termed "the Holy Land." Russians, Germans, British and French—all are represented there; and they would not be willing to give up their hold on it unless there was some very special compensation.

As to the Jews themselves, we believe that they have more confidence in the Mohammedans, the Turks, who are their cousins by birth, than they have in any Christian nation. This is probably because they have been under the Turkish rule in Palestine, where Jews have had a better time than they are having in any other country. But we are not wise enough to do any guessing on this question. We simply know some of the facts as they stand today, and the great fact of the future as the Bible points it out, that Israel will again come fully into possession of their own land.

We think that there are many Jews now in Russia, Poland, Germany, etc., who would be very glad had they gone over to Palestine when they had the chance. We understand that some of them are going over now, notwithstanding the war conditions. We had not so understood previously, but information has reached us that there is now a land immigration which is taking many Jews to Palestine. We are not, in any event, to expect that all the Jews will go there; no more than when God, through the Prophet, declared that Israel would be brought again from the captivity of Babylon. We remember that many of them went into captivity to Babylon; and that after being there, some of them for several centuries, the whole number that came out under Cyrus' decree was about 50,000, leaving the great mass of the nation "scattered abroad," as we read in the New Testament—scattered amongst the heathen nations, preferring to live where they had become attached to the soil or land rather than to go back to Palestine. So we expect that the going back to Palestine will not include all the Jews now living, but merely representatives of the Jews, of the hopes of Israel.

Without doubt great changes are just ahead, great favors and blessings, for the devout of the Jewish people who cling faithfully to the divine promises respecting them. However we are not to expect their full establishment as a nation through which the Lord will operate, until after wars, revolutions and anarchy of the time of trouble have ceased, and the ancient worthies have been brought back from the dead in human perfection. On this point we here append a contribution from one of our readers, which agrees well with the presentations of SCRIPTURE STUDIES, Vol. 7, concerning the resurrection of the ancient worthies and their inheritance of the land:

#### WHEN WILL ABRAHAM INHERIT THE LAND?

I am basing my suggestions (a) on the statement of TABERNACLE SHADOWS, page 34, Par. 1, as follows: "So, then, after the body of Christ completes the spiritual 'Seed,' that additional promise to Abraham respecting an earthly seed must have fulfillment." (Italics mine.) (b) Also on the fact that this additional promise is part and parcel of the great oath-bound Abrahamic Covenant; (c) on the reasonable inference that Hagar was a type of this additional promise, as was Sarah of the first promise to the spiritual seed; (d) on the belief that the 3980 years derived from Genesis 15:9 are creditably established as a chronological period; (e) and on the seeming discovery that the additional promise, of the earthly seed, was confirmed to Abraham ten years after the giving of the first or chief promise.

Before Abraham moved into the Land of Canaan there was the promise of a blessing. The ratification of the promise was contingent on his obedience to the divine injunction. When he began his sojourn in the land the promise came into being as a covenant exactly four hundred and thirty (430) years before the exodus. (Exodus 12:40, 41.) At the same time, Sarah came into existence as a type of the promise, or covenant, then made and pertaining exclusively to the spiritual seed.—Romans 4:13; Galatians 3:16, 17; 4:28.

After the departure of Lot for Sodom, God made a certain promise respecting the land to Abraham—"All the land which thou seeest, to thee will I give it and to thy seed forever." (Genesis 13:15) A certain command was annexed to the promise: "Arise, walk through the land, in the length of it and in the breadth of it." (v. 17) Abraham began at once to carry out this injunction.—V. 18.

Subsequently, his faith having been satisfactorily demonstrated, God ratified and confirmed to Abraham the promise of the land, apparently greatly increasing its scope, and made a covenant with Abraham concerning it. (Genesis 15:18) The date of the giving of this covenant is of great interest to Bible students. When was the promise of the land, pertaining exclusively to Abraham and his fleshly seed, ratified and confirmed as a covenant obligation, absolutely unconditional, by Jehovah?

"In the same day, God made a covenant with Abraham, saying, Unto thy seed have I given this land from the River of Egypt unto the great river, the river Euphrates." (Genesis 15:18) Here, it seems to me, we have the second part or instalment of the great Abrahamic Covenant, afterwards confirmed by oath and called The Promise, although embodying distinct promises to different classes. (Rom. 4:16) St. Paul has shown distinctly that the first part of the covenant, ratified when Abraham became a sojourner in the land, pertained only to the spiritual seed, which seed is Christ. (Galatians 3:16) The Abrahamic Covenant here came into existence, but not as a whole—only as to its first section. The second section of the covenant, or second covenant, afterwards merged with the first into the one great unconditional oath-bound "promise," came into existence "in the same day" mentioned in Genesis 15:18.

Now if we can find the date of this covenant respecting the land we shall, with reasonable certainty, be able to fix the date on which Abraham will inherit the land. God instructed Abraham to perform a certain strange ceremony of symbolic significance at the time that he ratified the promise of the land and entered into a covenant regarding it. This ceremony by which it was customary to ratify covenant engagements or contracts at that time was in order to strengthen Abraham's faith, in answer to his question, "Whereby shall I know that I shall inherit it?"



### JEHOVAH'S SIGNIFICANT ANSWER TO ABRAHAM

We need not suppose that Abraham perceived any symbolic meaning hidden away in the ages of the victims selected. This is one of the things "hidden from ages and generations," but now made known unto us by the Spirit. The three beasts were each three years of age; the two birds were young birds. We quote the Biblical comment on Genesis 15:9—"A bird is usually considered young up to one year old. Figuring thus, the ages of the animals represent 11 years. Eleven prophetic years of 360 literal years each equal 3,960 years, the time from the giving of this covenant to Abraham till the year 1915, when he will inherit the land." The method here used in obtaining the period elapsing from the giving of this covenant till Abraham should inherit the land is sound and in accord with other symbolisms under which God hid or covered information until due time for it to be known. The period of 3,960 years seems a well fixed chronological period. However, we are absolutely certain that Abraham did not inherit the land in 1915. It may not seem improper, therefore, for the Bible student to carefully analyze the above comment, seeking an explanation. In doing this we can find no fault with the assertion that the 3,960 years begin to count "from the giving of this covenant"; yet, if the year 1915 is wrong as the date of the end of the 3,960 years, certainly the date fixed on in the comment as the date from which the 3,960 years begin to count is also erroneous. Evidently the comment begins the 3,960 years with Abraham's entrance into the land, 430 years before the exodus, or the year 2045 B. C. That is the date of the giving of the covenant, or the first feature of the covenant, meant for the spiritual seed only. It seems reasonable, however, that the period intervening until Abraham should inherit the land would begin with the giving of the covenant respecting the land. This is the covenant of Genesis 15:18. Regarding this as the second instalment of the great oath-bound promise (Genesis 22:16, 17; 26:3, 4), we are perfectly correct in saying that the 3,960 years begin with the giving of the covenant.

The points in regard to the covenant which were not noted in the comment are these:

1. Its two specific parts were given at different times.
2. The natural and logical date for beginning the 3,960 years would be the giving of the second part of the oath-bound compact. This was "in the same day" on which the ceremony attending the slaughter of the victims recorded in Chapter 15 took place. There and then God established his covenant with Abraham respecting the land.—Genesis 15:18.

### WHEN "SECOND PART" OF COVENANT WAS RATIFIED

Has God left us a clue to this date? We answer, that we believe he has and it is found in Genesis 16:3. It is a rea-

sonable inference that the event herein recorded followed immediately upon those recorded in Chapter 15. It seems a plain deduction that Hagar was a type of the covenant or promise to the fleshly seed, typified by her son Ishmael. We are not speaking here of the Law Covenant, of which she was a type, but of the specific promise to the fleshly seed, included in and forming a part of the oath-bound covenant. The law was added 430 years after the promise to the spiritual seed of Genesis 12:3, and 420 years after Abraham took Hagar to wife.

The promise, so firmly ratified respecting the land and his earthly seed, greatly stimulated Abraham's desire for a son, and moved Sarah. (Chapter 16:1, 2) So Sarah, anxious to help, offered Hagar to Abraham. "And Sarai, Abraham's wife, took Hagar, her maid, the Egyptian, after Abraham had dwelt ten years in the land of Canaan and gave her to her husband Abraham to be his wife." (V. 3) Here at this point Hagar came into existence as a type of that portion of the Abrahamic Covenant which exclusively pertains to the fleshly seed. Sarah became a type at the same time that the portion of the Abrahamic Covenant pertaining to the spiritual seed was ratified, when Abraham entered the land. Hagar became a type at the same time that the portion of the covenant respecting the fleshly seed's inheritance of the land was confirmed. This was ten years after Abraham entered the land.

Hagar was, of course, a type of the Law Covenant and Keturah of the New. But these facts do not concern especially the present inquiry. It is true that the fleshly seed came under the law, but it is not true that Abraham or his seed will inherit the promise through (by keeping) the law. Abraham will inherit the land under the Abrahamic Covenant—that portion of it pertaining exclusively to him personally and his fleshly seed after him.—Genesis 15:7, 18; Acts 7:5.

There will be no slip-up. Abraham inherits the land by faith (as its reward); God's oath makes it certain. "The gifts and calling of God are without repentance." (Romans 11:29) The promise respecting the land is as absolute and unconditional as the promise respecting the spiritual seed. "To the end that the promise might be sure to all the seed."—Romans 4:16.

It seems a reasonable deduction from the foregoing that the date of the giving of the covenant respecting the land was coincident with the union of Abraham and Hagar. Here the 3,960 years begin to count. This union took place ten years after he entered the land. As he began his sojourn in the land in the year 2,045 B. C., it follows that the 3,960 years begin to count from 2,035 B. C. 2,035 plus 1,925 equals 3,960. Accordingly Abraham should enter upon the actual possession of his promised inheritance in the year 1925 A. D.

## REPORT OF THE WESTERN CONVENTIONS

Leaving Aurora, Illinois, our journey was westward, the first stop being at Spokane, Washington. Here about three hundred of the friends had assembled from nearby classes for a one-day convention. The morning was spent in praise, prayer and testimony, which was very edifying and profitable to all. In the afternoon the friends were addressed by Brother Rutherford on "The Bond of Completeness," text being taken from Col. 3:14. The speaker pointed out the necessity of putting on this bond of completeness as we near the end of our course.

In the evening, a public lecture was given by Brother Rutherford at the Spokane Theater, the subject being, "Are We at the End of the World?" Fully two thousand people were present, many being turned away. This being a midweek meeting, it was considered unusually well attended. Interest was splendid and we hope much good may result.

The next evening, the 16th of August, a public meeting was addressed by Brother Rutherford at the Everett Opera House, Everett, Washington, about twelve hundred being present. Just one year to the day prior thereto, the speaker had addressed an audience in the same Opera House with reference to the War, at which time he stated that the United States would be drawn into the war before another year. The public press at Everett commented on this fact and the fulfillment of this statement, which probably had much to do with bringing out many of Everett's most substantial citizens. The interest at the evening lecture was unusually good, many leaving cards signifying a desire for further information.

### TACOMA CONVENTION

Tacoma, Washington, was a four-days convention, August 16th to 19th, inclusive. The discourses were all listened to eagerly by the friends at each session of the convention, about fifteen hundred being present. The PHOTO DRAMA OF CREATION was exhibited in the evening at the theater where the

convention was held, it being packed to overflowing at each session. Seventy symbolized their consecration to the Lord.

Several months previous, the Mayor and Board of Trade of Tacoma had invited our ASSOCIATION to hold a convention at Tacoma, offering the use of the Stadium, which was accepted. The Stadium is a magnificent structure built on the very banks of Puget Sound, with a seating capacity of more than thirty thousand, and the acoustics are so nearly perfect that when filled, everyone can hear a speaker addressing the audience in an ordinary voice. Some weeks after the invitation had been accepted, some of the ministers of the city of Tacoma objected to our using the Stadium unless it was agreed that nothing would be said derogatory to the clergy, and the Stadium Board asked that this limitation be put upon the use of the place. We declined to accept it on these terms and had no idea of using the Stadium at all. The public meeting was advertised to be held at the Tacoma Theater, but it was evident that the Theater would not accommodate the people. The Mayor and Board of Trade then influenced the Stadium Board to withdraw all conditions on the Stadium and placed it at our disposal without restrictions. Only two days remained for advertising the meeting. The attendance Sunday afternoon was fully five thousand. The Mayor of the City presided and introduced the speaker, the subject being, "Are We at the End of the World?" During the course of the lecture, Dr. Dyer, said to be the leading clergyman of Tacoma, took exception to some things the speaker said, came to the platform and demanded that the Mayor suppress the meeting, which the Mayor refused to do; then, time and again he interrupted the meeting, going to the extent of standing on the platform and calling the speaker a liar three times. It was evident that the audience was against him, and when the meeting was over, the minister left the auditorium amidst jeers and many of his own congregation were heard to say

that never again would they go to hear him. A great number of the audience left their address cards, signifying their desire to hear more. The interruption proved a splendid opportunity for a public witness to the truth, and again the Lord caused the wrath of man to result to his praise.

On Monday evening, the 20th of August, a public meeting at Portland, Oregon, was addressed by Brother Rutherford, fully 1,200 being present. The interest manifested was very marked and many left their address cards. The day following there was a gathering of the friends at Salem, Oregon, being addressed by Brother Rutherford.

From the 22nd to the 26th, inclusive, the convention was held at Oakland, California, Brother Wisdom being the chairman. The other speakers of the convention were Brothers Anderson, Hadley, Heard, Taliaferro and Rutherford, about six hundred of the friends attended this convention, forty symbolizing their consecration. Sunday afternoon at Oakland, a public meeting was addressed by Brother Rutherford, about two thousand being present. The same evening another public meeting was addressed at San Francisco, about one thousand being present. The attendance here was small, probably due to the fact that a street car strike rendered it difficult for the people to get to and fro in the city. This was a very blessed convention and everybody remarked that many blessings were received there.

On August 31st to Sept 2nd, a convention of the I. B. S. A. was held at Los Angeles, California. It was not expected that more than four or five hundred would attend this convention, but the attendance was fully eight hundred. Brother Heard was chairman here. The other speakers were Brothers Anderson, Wisdom, Hadley, Sexton, Lee, Sherman and Rutherford. No public meeting was attempted at Los Angeles because it was the beginning of the Billy Sunday campaign and it was thought inadvisable to attempt a public meeting at this time, we preferring to wait a more opportune season. Fifty-six symbolized their consecration here.

#### NOTICEABLE FEATURES OF THE CONVENTION

At each one of the conventions above named, the spirit manifested was unusual. It has long been a custom at our conventions to have a committee to whom complaints would

be referred. At these conventions there were no complaints, hence the trouble committee was without employment. There was a total absence at these conventions of gossip. The friends refused to discuss past troubles or disturbances. They seemed bent on doing but one thing, striving with earnestness and zeal to prepare for an abundant entrance of the church into the kingdom of our Lord. The Spirit of the Lord was everywhere manifest to a marked degree. All seemed to realize that the end of the harvest is very near, and the necessity of greater zeal and earnestness on the part of all the harvest workers. At each one of these conventions, at the conclusion of "Harvesters' Day," the enthusiasm and zeal to enter some branch of the work in these closing days of the harvest was everywhere marked. Many who had heretofore been in the colporteur work and required to stop, signified their determination to immediately return to it. Others who had never been colporteurs expressed a desire to immediately take up the work. Quite a number of brethren with ability offered themselves for the pilgrim service, some of whom have been selected and will shortly enter the work.

The Seventh Volume was enthusiastically received by most all who attended the various conventions, only here and there being an exception. At every convention resolutions were adopted by almost a unanimous vote approving the present management of the WATCH TOWER BIBLE AND TRACT SOCIETY and its officers, pledging unreserved loyalty to the SOCIETY. As an old soldier expressed it, "A good soldier always follows his regimental flag. The WATCH TOWER BIBLE AND TRACT SOCIETY is our flag. The Lord has used it all these years and continues to use it, and where he directs the work through it, we rejoice to follow."

At every one of these conventions the friends could be heard enthusiastically saying, "This is the best convention I ever attended." The sweet spirit of love for the Lord and the brethren and loyalty to him and to his cause and to the channel he continues to use for the harvest was everywhere manifest. It was indeed good to be there, and reminded us that we are drawing nearer to the general convention of the church of the first-born where there will be fulness of joy in the presence of our King.

## "MEET FOR THE USE OF THE MASTER WE LOVE"

[This article was a reprint of that published in issue of October 15, 1902, which please see.]

## INTERESTING LETTERS

### GREETINGS FROM AN ENGLISH PRISON

DEAR BRETHREN IN THE LORD:—

Greetings in the precious name of our dear Redeemer.

Seeing that so many of our dear brethren in America are being affected by the new military measure, we are desirous of extending to them our warmest sympathy.

We rejoice to know that so many of the dear saints of God are standing thus firmly by the principles of righteousness in this hour of trial. Our prayer on their behalf is that they may have the necessary grace sufficient in every time of need and that wisdom which cometh from above, so that they may be enabled to "witness a good confession" and copy the noble example of our dear Redeemer, following in his footsteps.

We are realizing, perhaps more than ever, that here we have no continuing city, that in the world we must have tribulation, and that the child of God must suffer persecution, for it is only "if we suffer with him" that "we shall reign with him." Nevertheless we are learning from our illustrious Example the power of the joy that is set before us, and we are seeking to cheerfully endure all things that God in his providence sees fit to bring upon us.

Daily do our prayers ascend at the throne of heavenly grace for all the dear brethren throughout the whole habitable who are affected by the military, and we sincerely trust that the dear American brethren may continue firm and steadfast, rejoicing in tribulation, and faithful unto the end, in all things seeking to glorify the name of our Father in heaven. We know not what awaits us, but then again we do know that faith can firmly trust him, come what may.

Under divine providence we have been before tribunals—in the hands of the military—and also in prison, but God has blessed and kept us in all of our experiences. Our temperaments are varied, our experiences have varied, but we have all felt the power of a deeper and sweeter communion with our heavenly Father and the Lord Jesus. We all testify to the fact of our being drawn nearer to our dear Father in heaven as a result of these experiences.

Now, however, we are enjoying a measure of freedom, not being fully subject to either military or prison discipline. We are rejoicing to be accounted worthy to suffer on account of the name of Christ, and we hasten to send these few words of sympathy and encouragement to all the dear ones who will be affected by the Military Service Act.

We also pray the heavenly father's richest blessing upon the Bethel Family and send our fervent Christian Love.

Your brethren and fellow-servants in the Lord,

(Signed by 37 Brethren.)

### LEARNING TO KNOW HERSELF

MY DEAR BRETHREN:—

Greetings in the name of the King of kings! I feel so very grateful to the Lord that I have a deeper sense of appreciation for him and for the results of our deceased Pastor's faithful service in his name. And while my heart is lauding, magnifying, and praising him, I impose on your valuable time and with a few pen words make my thanks known.

Especially good and valued are THE WATCH TOWERS. Each subject seems to be addressed to me. Some bring much comfort and are as apples of gold in pictures of silver; while others bring rebukes and corrections to Self. Yes, where I once thought I was "some one," now I am learning to know myself; and I find much dross, not to be desired. How anxious I am to have this purged out of my life, and to be transformed into his likeness, from one degree of radiant holiness to another, as derived from the Lord!

In order to help me remember I am an ambassador for Christ, I have taken this way as a helper: Each morning after worship I inscribe with ink on the palm of my hand, or on the arm, the Scripture citation for the morning, and also the Bethel hymn, so that when Satan would overtake me I see the citation. In what a wonderful way the Lord speaks! This simple method recalls the text. I find that I can have the music of God's great plan ring through my heart and life every day and hour.