

an allowance not to exceed five rupees per week for the teachers who are giving all their time, and something less for those giving part of their time.

Please make monthly reports, which need not be lengthy, but which should contain distinct statements of amounts

expended for literature and the quantity it purchased, also number of teachers and pilgrims, and briefly the work being done.

We are sending herewith £20.

Very truly your brother and servant in the Lord.

THE WESTWARD CONVENTION TOUR

THE WATCH TOWER of May 1 is ready for the press as we arrive home from our European campaign. We are quite well and send greetings to all of our dear readers, promising further details later respecting our European experiences.

We take this opportunity to express our regret that so considerable an announcement of our Western Tour during June and July was inserted in these columns during our absence. We are finding no fault, however; those responsible for the insertion used their best judgment and supposed they had the Editor's mind on the subject. We would have preferred the bare announcement of the stopping-places and dates, rather than what might to some appear an advertisement and a solicitation for a large party.

We appreciate very much the interest in this Tour displayed by some of our friends, particularly by Brother Dr. Jones, the prime mover in the excursion feature. We wish, however, to have it distinctly understood that neither the Bible and Tract Society nor the Editor has anything whatever to do with the arrangements for the excursion

party. Brother Jones inquired months ago whether or not the Editor would object to company on this Convention Tour. He was assured that we would greatly enjoy the fellowship of friends accompanying, although we would not expect to be with them much, because necessities require that our work through a stenographer shall continue at every available opportunity during the two months of our absence from Brooklyn. We specified this, so that whoever would be of Brother Jones' company would know in advance not to expect very much of the Editor's time.

We are stating matters thus very plainly, in order that none may join Brother Jones' excursion under any misapprehension, nor with the supposition that the Society has urged them to do so; nor should we be considered as a party in any sense of the word to any appeals for aid in connection with the excursion. We urge each one contemplating the matter to consider the subject on its own merits and to decide in respect to these matters according as his own conscience shall dictate to him the Lord's will.

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BROOKLYN, N. Y., MAY 15, 1911

No. 10

THE GOOD TIDINGS ABROAD—NO. 3

Two of our Sunday evenings in London were announced as Christian mass meetings at Royal Albert Hall; the first evening we discussed, "Which is the True Gospel?" the second, "Which is the True Church?" We had good attention on both occasions, and large audiences. No doubt the audiences would have been still larger had the subjects and announcements not limited the invitation to Christians. While we did not shun to declare the whole counsel of God on these subjects, we did, as usual, endeavor to present the truth as sympathetically and inoffensively as possible. We trust that some seed was sown and found lodgment in earnest hearts. Other services on the same days were held in the London Tabernacle. They were not specially advertised, but the attendance was good. The edifice is rated as accommodating twelve hundred, and on some occasions the place was crowded.

At one of the public sessions our election to the pastorate of the congregation of the London Tabernacle was duly and publicly acknowledged and accepted; but of this, reports have already reached you through the public press. We promised to give Great Britain (and London particularly) as large a share of our time as possible, but reminded the dear friends of the breadths and interests of the truth, and that much as we appreciate the openings and progress of the harvest message on Great Britain, the work in America must not be forgotten nor neglected.

EDINBURGH—GLASGOW—BELFAST—DUBLIN

These four cities were visited in the order named, and two meetings were held in each, one specially for the interested, the other particularly for the public. We are glad to report that the truth has been making good progress in all of these cities and countries. Not only in numbers, but also, we believe, in spiritual development the Lord has richly blessed them all.

At Belfast the public audience numbered nearly two thousand. We had excellent attention for about two hours, and about one-half of the audience remained to a question opportunity, which served to set forth the truth in stronger contrast with error. Although not all questioners were polite, we endeavored to give a soft answer, but a clear one; we trust with good results.

It will be remembered that on two previous occasions at Dublin, the Y. M. C. A. secretary was present as an objector and questioner—the last time accompanied by a prominent theologian and college professor. The same secretary was present this time with another minister as a mouthpiece and assistant.

Questions were unkindly put, but we trust kindly and thoroughly answered. The majority of the large audience perceived the unfairness of the attack and the Scriptural strength of the replies. Approval was frequently mani-

fested by applause, and in conclusion an elderly gentleman of about sixty-five years moved and carried a resolution of thanks to Pastor Russell for the pleasure and profit of the evening.

BRISTOL—LONDON AND THE CONTINENT

Monday of the following week was spent at Bristol. The truth had spread some here also, and the dear friends seemed cheered by our talk to them in the afternoon respecting the covenant of sacrifice which the church shares with her Lord, and the difference between this and the Law Covenant made with Israel at Mt. Sinai, and the New Law Covenant shortly to be inaugurated with Israel also, and through which ultimately all the families of the earth shall be blessed. The number present, about eighty, included some from nearby places. The evening meeting for the public had a splendid audience, especially for a week night—nearly twelve hundred. Our topic was "The Great White Throne of Judgment." We had excellent attention. The audience included evidently many of the most intelligent people of the city.

Tuesday evening (April 11) we spent at London. We had a season of very special blessing and refreshment in commemorating the Memorial of our dear Redeemer's death on its anniversary, with the London congregation. The number present at the Tabernacle was about three hundred and thirty, of whom about three hundred and seventeen partook of the Memorial. About one hundred and fifty friends who reside in the outskirts of the city, and were unable to be present on account of business duties, distance, etc., kept separate celebrations; thus the London church in its different meetings and the Brooklyn congregation in its different meetings, represented practically the same number.

The next day we traveled to Barmen, Germany, where, on Thursday, we had three very interesting sessions. The interest of the German friends continues to grow, and the numbers also—even though, as already stated, we are disappointed in the total numbers of interested ones in the truth in Germany—considering the large population and the considerable effort and money expenditure made. The returns seem less than in Great Britain and Sweden.

Friday and Saturday were devoted to meetings with the friends in the northern part of France, whom we had never before met. Our first stop was at Charleroi. We had dinner with the friends, addressed about twenty of them for about an hour, and then resumed our journey, arriving at Denain in time for supper and a two hours' talk to more than a hundred of the dear friends there. Next morning, accompanied by eight, we proceeded to Lens. There our congregation numbered about seventy interested. We had a splendid season of refreshment; then a question meeting, following which we proceeded on our journey toward London, which, by train and boat, we reached at 7

a. m. Sunday, ready for the services which have already been reported.

NOTTINGHAM—SHEFFIELD—BRADFORD—MIDDLESBOROUGH

The days of the next week were spent in addressing the dear friends in the four places above mentioned. The narrative of one is practically the story of all—keen interest amongst the friends and a general appreciation of the truth. This was our first visit to Nottingham, and a very enjoyable one. The number of interested is not large, but they are very earnest. We addressed them in the afternoon along the lines of consecration and faithful obedience both to the letter of the divine law, the Golden Rule, and to the spirit of sacrifice. They had a large hall for the evening with a capacity of twenty-five hundred. It was comfortably filled, though not crowded. The audience was intelligent and attentive, and we trust that some good was accomplished and the Lord's name to some extent glorified.

We addressed a Sheffield audience for the first time. We were agreeably surprised to find so large a company of friends—about eighty. Like the others they had worked hard with the volunteer matter, and the public service was well received, as was also the address to the interested.

Bradford was our next stop. There also the truth has been progressing, and there likewise, as indeed in every place, the friends had worked very hard to make the meeting well known—at the same time putting into the hands of the public two or three sermons to read. We were reminded that nearly all the cities of Great Britain had a very large distribution of PEOPLES PULPIT—forty thousand to sixty thousand in each place, or about one PEOPLES PULPIT to every six of the population. Surely all the friends got a blessing through this service, and eternity only will tell how much good seed of truth was implanted, and how much error and superstition were at least partially broken down.

The meeting with the Bradford friends was interesting, and the one for the public both interesting and exciting. A few objectors were anxious to put questions and to entrap us in our words, and to make the Good Tidings appear false. But God was with us, and we believe that their efforts did not succeed in accomplishing much injury. We trust that they were overruled by divine providence for good to some at least. The audience numbered about fifteen hundred.

Next came Middlesborough—another place we had never previously visited. About one hundred and twenty were present at the afternoon session for the interested and about fifteen hundred at the public address in the evening.

Considerable interest had been aroused at this point by reason of some local preachers of the Methodist church having received the truth. We had excellent attention during the discourse, and a very lively time at its conclusion, when questions were asked and answered. These question opportunities, to some extent, confuse the beautiful outlines of the divine plan of the ages in the minds of the hearers, but possibly there are compensations also. When criticisms and objections are answered readily, freely, Scripturally, a confidence in the entire Plan is, we trust, engendered, fully offsetting the disturbing influence. From Middlesborough we proceeded to London for the next Sunday—already reported.

CARDIFF—LIVERPOOL—BIRMINGHAM—LONDON

The next week we disposed of as foregoing. Our first appointment was Cardiff, Wales—the first time we had delivered an address in Wales. Cardiff has largely an English population. The proportion of Welsh faces, both at the public address and the address to the friends, was comparatively small. The hall was crowded beyond its capacity, two thousand, and hundreds failed to gain entrance. Many ministers were present.

The so-called "Plymouth Brethren" helped to advertise the meeting by getting out a little leaflet which set forth ten points in which it was claimed that quotations from "The Plan of the Ages" contradicted the Bible. We set

the audience at rest by promising to read and to answer those questions (which most of them had in their hands) at the close of the address. Our topic required nearly two hours, and then we had an interesting after-hour, in which we answered the ten questions and some other objections which were orally put to us. The friends of Cardiff rejoiced greatly with the results of their mutual efforts to glorify the Lord and his Word, and to assist the household of faith.

The Liverpool meetings were enjoyed by the friends, and we trust were profitable to all in attendance. The friends of the truth in the afternoon numbered about one hundred and fifty, and the crowd in the evening was estimated at fifteen hundred. How much good was done, only the Lord, of course, knows. The friends of the truth were greatly encouraged, anyway.

Birmingham was our next stop and a very enjoyable one. We noted a considerable increase, both in numbers and in interest, as compared with our previous meetings in this city. We had Priory Hall for the meeting of the friends, and an attendance of about one hundred and twenty-five. At night we had the Town Hall with an attendance of about two thousand. The chariot of the truth is rolling on grandly in Birmingham, so far as outward indications guide our judgment.

Friday night we had a farewell meeting at the London Tabernacle. First we met with the elders and deacons—about thirty-eight of us in an ante-room. We discussed the interests of the work and helpful methods of service. Then we joined the congregation in the Tabernacle proper. About four hundred were present.

We outlined a little the work we hoped the congregation would feel encouraged to engage in with still greater vigor and zeal than ever before. We noted the great possibilities of the largest city in the world, and the responsibilities of the Truth upon all the dear friends there. We exhorted them to remember the great prize of our high calling—and the great privilege of serving the Lord's cause, even at the expense of weariness and self-denial in the present time. We noted the great reward sure to come to all the faithful—the Lord's love and favor, and glory, honor, and immortality; and the privilege of engaging still more fully in his service on the other side of the veil, as associates with our Redeemer, members of the great Prophet, Priest, King and Mediator, who shall bless the world of mankind and bring them restitution privileges and finally restore the worthy and obedient to full fellowship with God and to eternal life. The service ended with a goodby hand-shake with the elders and the congregation, the elders standing with us as the congregation filed past.

Next day we took train for our boat at Liverpool, homeward bound. About sixty of the dear Liverpool friends greeted us on the wharf, and sang to us, as the boat receded from the shore, "Blest be the tie that binds," and "God be with you till we meet again."

BROOKLYN TABERNACLE AND BETHEL

Our homeward journey on the Cunard steamer "Lusitania" was a pleasant one, and we were able to keep our stenographer busy. The only item out of the ordinary was a conversation with the widely-known Evangelist, Rev. Wilbur Chapman, and his assistant, Mr. Norton. They were returning from a campaign in Wales. We were agreeably surprised to find both gentlemen evidently interested in the doctrine of the second coming of the Lord, and both of them professed full consecration to walk in the Master's footsteps, even unto death. We were glad of this. Our wish for them, as for all of God's true people, is a still greater study of God's Word, wholly without sectarian spectacles, with a consuming desire to know and to do God's will.

As our vessel docked we saw on the pier about a dozen of the brethren—chiefly the elders of the church. We received a very hearty welcome and at noon we had the pleasure of meeting the entire family at Bethel, and on the next Sunday the entire New York ecclesia.

THE TABERNACLE AND THE GOWN

London Tabernacle has a large gallery, seating nearly as many as the first floor—in all nearly 1,200. To suit this the pulpit is a high one, boxed in, so that only the head and shoulders of the speaker are in view. A plain black robe or gown, provided by the kindness of some of the friends, was worn by the Pastor (Brother Russell) in the pulpit, but not at other times. This raised from a few the query, Is Brother Russell becoming a Babylonian—preaching in a church edifice and wearing a robe?

It was thought well to explain, for the benefit of all, that the use of church buildings was never condemned in the Bible, nor in the DAWN-STUDIES. St. Paul preached in a Synagogue whenever he had opportunity; so did the other Apostles, and so did Jesus. We do not favor the general striving for church edifices because of the expense, because the friends of the truth are generally poor, and because what money we all can devote to the service of the Lord can be used more wisely as a rule—to accomplish a wider spread of the glad tidings.

We still view the matter thus. But at London, as in New York City (Brooklyn), it is our judgment that the cause is best served by having a plain Tabernacle for general worship and also for the Society's warehouse and office of publication. We have sought to do the Master's will, and believe we have done it in both cases.

As New York City is the American center, so is London the British center, or, indeed, the European center. It is to the advantage of the entire work everywhere that Brooklyn Tabernacle and London Tabernacle, even as names alone, should lend their dignity to the cause we love to serve. Both buildings are heavily mortgaged. The Society has other uses for its income, and is making no endeavor nor appeals for money to clear these off.

As for the gown of plain black: It is simplicity itself, and very much more like what the Savior and the Apostles wore than is a frock-coat. And as for wearing an ordinary, every-day business suit of blue or gray or tan in the pulpit—surely it is a bit irreverent, unless as emergency might make it necessary.

Respect for the Lord and for his truth seems to call for respect even in the dress of the one who, for the hour, represents the Lord as his mouthpiece, "ambassador;" or "able minister of the New Covenant," calling for the joint-sacrifices necessary to be found before the New Covenant can go into effect. We should not be understood as laying down a law respecting meats or drinks or wearing of apparel. We are merely suggesting that a fancy vest, colored tie and business suit do not appeal to us as specially to be commended. Rather, we would commend to the preaching brethren, so far as possible and convenient, a preference for black and white apparel—whatever the cut.

Prejudice is a weed which may flourish in comparatively well-kept heart-gardens. But it should always be plucked up as soon as discovered, or it will do damage—no one can tell how much—to the owner of the garden and to his neighbors.

THE GOLDEN RULE

The Golden Rule seems not to be fully understood nor appreciated by some of God's children who have gone beyond the law which it represents and are seeking to sacrifice. The Golden Rule means—be just toward fellowmen, giving them the same liberty which you desire and claim as your right. Do not attempt to fetter them in ways you would not wish them to fetter you. All saints should remember that this is simply justice, not sacrifice. It is God's command—the very foundation of his throne, of his government. Perhaps no other lesson is more needed to be learned by the church than this. It is violated continually in the

home and in the church. Justice, before generosity; the Golden Rule, before sacrifice, is surely God's order, and all who would be obedient to him and well pleasing will surely take heed to watch themselves in this respect.

FALSE DOCTRINE IS BABYLON'S FAULT

As for the churches nominal being Babylon because they meet in fine or poor buildings, with or without steeples, this is foolishness, well to be gotten rid of, and which none of us ever should have had. Similarly the dress of the minister has nothing to do with Babylonishness—although we do confess to prejudice against the changing of gowns during service and the wearing of colored gowns, etc., in Catholic and High Church ceremonials, as contrary to the simplicity of Christ.

Babylon's fault is her false doctrines—the mingled wine in her cup—the "golden cup" of the divine Word—where-with she and the world are so intoxicated that they cannot understand the truth, but persecute it.

To come out of Babylon, therefore, does not mean never-more to worship God in a specially constructed building; nor does it mean to do nothing that Babylon does and to wear nothing which Babylon approves. This application would mean that we might neither sing nor pray nor use an organ, etc., because others use these, whom we believe have departed from the faith.

It is difficult, of course, for us to keep our poor heads well balanced by the spirit of a sound mind; but the Golden Rule will surely assist. Our dear friend claimed that he was afraid that others would be "stumbled" by these matters—especially that those who have gone out from us would use it as a club. Our answer is that those who have gone out need not be considered for one moment; they will twist and turn everything, for evil anyway. If we stopped to heed and please them we would do nothing that would please and serve God.

On the contrary, we believe that the general sentiment of thinking and pious people is turning from the rough-and-ready preaching, once so approved, to something more refined and reverential. There are still good people who consider it a sin to wear a collar or a necktie even at divine service, but they are becoming fewer.

But the Golden Rule leaves these children of God free to dress as they please, without others busybodying in their affairs. Let experience teach them. Let them learn in the school of Christ that the advantages and liberties of the kingdom of God (the church) consist not in meats and drinks and clothing, but in righteousness and true holiness, represented by the wedding garment, "without spot or wrinkle or any such thing."

STRENGTH AND PEACE

"The Lord will give strength unto his people; the Lord will bless his people with peace."—Psa. 29:11.

As we look back over the years that have passed since first we learned to "know the joyful sound" of the true Gospel and consecrated ourselves fully to the Lord, we view with sorrow the imperfections of even our best efforts; and as looking forward we see the difficulties that seem to obstruct our onward course, we shall greatly need to reinforce our waning courage with the special promises of divine grace to help in every time of need. Among others, we have the blessed assurance that "The Lord will give strength unto his people"; "Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me."—Psa. 50:15.

As soldiers under our great Captain, we have enlisted in no uncertain struggle, unless our own faint-heartedness or unfaithfulness should make it so. We are fully supplied with the whole armor of God, which will amply protect us against the fiery darts of the Adversary, if only we accept it and carefully buckle it on. We have with us the constant presence of our Captain, so long as we are closely following his leading. Above the din of battle his inspiring voice may be heard saying, "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom"; "Be of good cheer; I have overcome!" (Luke 12:32; John 16:33.) If we are weak and incline to faint-heartedness, we have only to remember the blessed promise, "The Lord will give strength unto his people"; and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

Like all others, the Lord's people need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh, and the adversary. They need strength; they need encouragement. In the text under

consideration, the word strength means, in large measure, courage. The Lord will give courage to his people. He encourages us in a variety of ways; he encourages us through each other, as we build one another up in the most holy faith.

MILK FOR BABES—STRONG MEAT FOR THOSE MORE DEVELOPED

We, nevertheless, look to the individual, innate strength and to its importance. "Be of good courage, and he will strengthen your heart, all ye that hope in the Lord." (Psa. 31:24.) We are assured that we shall be strengthened in the "inner man" through the Spirit of the Lord. None have this particular kind of strength, that of the "inner man," except those who have become new creatures in Christ, to whom "old things have passed away, and all things have become new." (2 Cor. 5:17.) With this particular Spirit-begotten class all of the Lord's dealings are intended to develop character.

"Desire the sincere milk of the Word, that ye may grow thereby," and become strong. (1 Pet. 2:2.) This milk of the Word the Lord gives at first to his children, that the new nature may grow thereby and become able to digest stronger food and thus develop in character-likeness to our Lord. To all his own he has provided nourishment—milk for babes, strong meat for those more developed. (Heb. 5:12-14.) And any who would be strong in the Lord and in the power of his might (courageous) will avail himself of the Divine provision.

Our faith, however, is the basis of both our strength and our peace. No matter how fiercely the storms of life may assail us, we must never let go of our anchor and

allow ourselves to drift; but always remember that "The foundation of God standeth sure"; that "His truth is our shield and buckler"; that "What he has promised he is able also to perform," notwithstanding our human imperfections and frailties; that, covering these, we have the imputed righteousness of Christ, our Surety and Advocate; that "The Father himself loveth us," and that "He knoweth our frame and remembereth that we are dust," and so has compassion for the sons of his love and is very pitiful and of tender mercy. (2 Tim. 2:19; Psa. 91:4; Rom. 4:21; John 16:27; Psa. 103:14.) Indeed, "What more could he say than to us he hath said" to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow way of sacrifice?

With abounding compassion and tenderness our Lord, on the last night of his earthly life, bestowed upon his beloved disciples his parting blessing, his legacy of peace. It was the richest legacy he had to bequeath, and was of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind which he himself possessed—the peace of God. It was the same peace which the Father has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about; but it was not derived from the same source. In Jehovah, this peace is self-centered, because he realizes in himself omnipotence and infinite wisdom; while the peace of Christ was centered, not in himself, but in God, through faith in his wisdom, power and grace. So also, if we would have the peace of God, the peace of Christ ("my peace"), it must, like his, be centered in God, by faith.

The peace promised is not the short-lived peace of the world, which is sometimes enjoyed for a little season; but "my peace," the peace of God which Christ himself by faith enjoyed, who, "Though he was rich, yet for our sakes became poor" (2 Cor. 8:9); who lost friend after friend, and in his last hour was forsaken by all of the few that remained—the peace that endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something which none of the vicissitudes of this life can destroy and which no enemy can wrest from us.

"MARVEL NOT IF THE WORLD HATE YOU"

"There is no peace, saith the Lord, unto the wicked." (Isa. 48:22.) "The wicked are like the troubled sea, continually casting up mire and dirt." Their hearts are not in accord with peace and righteousness, but are filled with selfishness. The wicked are self-seeking and grasping; filled with anger if they cannot always get what they want; with malice if they see some one enjoying what they cannot have. All of these things indicate a lack of peace.

To the extent that any of the Lord's people have any of these evil propensities they cannot have the "peace of God, which passeth all understanding"—which passeth all description. It is a rest of heart by faith. In this peace lies a satisfaction for all the various qualities of the mind; in proportion as the mind develops the ambition of pleasing the Lord, of communicating to others the knowledge of the truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So ambition, being turned into a right line, the peace of God, which none can comprehend save those who possess it, comes to the mind and heart.

It is not an outward peace, however, for the Lord's people, individually and collectively, have most distressing experiences. The church has always been persecuted, as Jesus forewarned us: "Marvel not, my brethren, if the world hate you"; "If ye were of the world, the world would love his own; but because ye are not of the world,

but I have chosen you out of the world, therefore the world hateth you."—1 John 3:13; John 15:19.

"IN THE WORLD YE SHALL HAVE TRIBULATION"

The peace promised is not such as the world can always recognize and appreciate, for the possessor of it, like the Lord and the apostles and prophets, may have a stormy pathway. They did not have peace outwardly. They were beset, harassed on every hand; they were persecuted and obliged to flee from place to place; some of the saints of old were stoned to death; some were sawn asunder. Yet the peace of God, abounding in their hearts, enabled them to endure all these trials joyfully. Indeed, that it must be so with all the faithful until all the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms of life this peace shall abide—"In the world ye shall have tribulation," but "in me ye shall have peace."—John 16:33.

This promise, that God will give peace to his people, seems to apply only to a peace of heart. Our Lord and the Apostles possessed it to such an extent that they enjoyed themselves much more than did their enemies. While Paul and Silas were in prison they sang praises to God, instead of berating the governments and threatening what would be done to them; instead of butting their heads against the bars and saying, "God does not care for us; we will go about our own business, hereafter." So with us. In proportion as we see matters from the Divine viewpoint and appreciate the precious promises and let them inspire our hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the Spirit, we may rejoice and give thanks for these evidences of God's love.

"MY PEACE I GIVE UNTO YOU"

We see that the peace of God is compatible with great commotion and with sorrow and pain of various kinds; for it is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. Such peace—the peace of God—was enjoyed by our Lord Jesus in the midst of all the turmoil and confusion of his eventful earthly life. And this brings us to the consideration of our Lord's last legacy to his disciples, when he was about to leave the world, as expressed in his own words: "Peace I leave with you, my peace I give unto you; not as the world giveth [in stinted measure or in perishable quality], give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14:27.

The promise in our text—"The Lord will bless his people with peace"—evidently belongs to this age, when all creation groans and travails in pain. (Rom. 8:22.) When the Millennial age shall have been ushered in, there will be prevailing conditions of peace and thus he will give peace to all people.

Let us, then, have for our watchword, "LOYALTY" to God and to the principles of righteousness; and let each of us write upon his heart the gracious promise—"The Lord will give strength unto his people." Let us be faithfully "his people," and let us earnestly desire and faithfully use the strength promised. "Faithful is he that calleth you, who also will do it"; "He is faithful that promised."—1 Thess. 5:24; Heb. 10:23.

So then, if you lack the strength or the peace promised, the fault is yours, not God's. Either you have not the interests of his service closely enough at heart, or else you do not make use of the strength he provides. "The Lord will give strength unto his people (his trusting, faithful servants, those who are using to his praise the talents consecrated to their Master, however many or few those talents may be); the Lord will bless his people with peace."

THE RANSOM AND ITS APPLICATION TO ALL MANKIND

The word "ransom" is used in respect to the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an illustration of the two uses of the word, we give two texts of Scripture: (1) "Who gave himself a Ransom for all, to be testified in due time." (1 Tim. 2:6.) (2) "I will ransom them from the power of the grave." (Hos. 13:14.) In these texts we see the two uses of the word "ransom." The word ransom in the Scriptures is often used in a similar manner to the word "redeem." The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back; to ransom, as used in 1 Tim. 2:6, is to buy back, by giving a price to correspond.

The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price. The Scripture says that our Lord Jesus gave himself to be a ransom-price. (Matt. 20:28; Mark 10:45.) He gave himself at Jordan; he completed the giving of himself at Calvary. In his death he laid down the ransom-price, the price necessary for redeeming Adam and all of his race from the sentence of death.

But there is a difference to be observed between the laying down of the ransom-price and the application of that ransom-price. The price was in our Lord Jesus himself, but he must lay it down sacrificially before the benefits of it could be given to others. The Scriptures show us that,

after he had laid down that price, God empowered him to make use of it, permitting him to enter into the Most Holy, even heaven itself, to do so. He makes use of that price, as outlined in the Scriptures, in a two-fold offering to God:—

First, he appropriated of that life which he had laid down—the merits of that ransom-price—to those who would constitute his body, the church. He himself had no sins to cleanse, but those who, according to God's arrangement, were to be the members of his body, had sins; and for these he applies his blood as a redemption price or merit on their behalf, securing for them, not only release from condemnation, but also the opportunity of becoming sharers with him in the ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondarily, Christ will make use of his sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling, was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of imperfection, still being upon them. Then, under the New Covenant, of which our Lord is made the responsible Mediator, the Great Messiah will take charge of "all the people," even while they are still subject to the weaknesses resulting from the sentence of death. Under this New Covenant, as many of them as will become obedient to the laws of Messiah's kingdom, will come into relationship to the Life-Giver, in harmony with the text which says, "He that hath the Son hath life, and he that hath not the Son shall not see life." (1 John 5:12; John 3:36.) All of Adam's posterity will have an opportunity to accept Jesus, either as his brethren at the present time, or as his children in the next age.

Coming back, then, to the words ransom and ransomed: They are used in respect to our Lord, to indicate, not that he completed the ransom work when he died, but that he there provided the ransom-price. During his Mediatorial reign the whole work of Christ will be that of delivering those for whom he gave the ransom-price. In this last use of the word, it would be right to say that the church shares with Christ in this ransom work of delivering the world. This is the thought everywhere set before us in the Scriptures. But it would be wrong to say that the church par-

ticipates in the ransom-price. The ransom-price was the perfect Man, Jesus, who gave himself to be a ransom-price for all. In that sacrifice there is a sufficiency of merit for all of Adam's posterity. The church, therefore, has no participation in the work of giving the ransom-price, though it is to participate in the work of ransoming or recovering those for whom the ransom-price is to be applied.

The sentence of death, passed upon Father Adam, was transmitted in a natural way to all of his children. At the end of this Gospel age, the Great High Priest will have finished his atoning work. Then, by applying the ransom-price on behalf of the world, he will become invested with all the rights and titles to humanity and to the earth. The full price having been paid over in behalf of mankind and their home, and having been accepted by the Almighty, the "world and the fulness thereof" will all be turned over to Christ, who will then be King of kings and Lord of lords. Justice will then have no further claim upon mankind, all of whom will have been turned over to Christ. But he will not recognize those who are in a rebellious attitude toward God's arrangements.

Such, however, will be held in restraint and will still be under divine justice, for the Great Mediator will be a representative of divine justice, as well as of divine mercy. During his reign it will be his duty and privilege to teach mankind a great lesson. In one of the prophecies we read, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isa. 2:3; Mic. 4:2.) And it shall come to pass that the nation that will not go up to Jerusalem will have no blessing.—Zech. 14:17-19.

In other words, while the Millennial kingdom will be fully established, its blessings will be operative only toward those who will seek to keep the divine law. But as the nations perceive that there is no blessing apart from the keeping of the divine law, they will doubtless be influenced to do so. In due time, the light of the knowledge of the Lord will fill the whole earth, and ignorance and superstition will be supplanted by divine enlightenment. The Scriptures assure us that this New Covenant will be made with Israel, and with all mankind, who will become Israelites; for God will also give the heathen to Messiah, who will be Ruler of all the earth, not merely of those who accept his Government. "Ask of me and I will give thee the heathen for an inheritance." He will rule with the iron rod, to the intent that all mankind may learn the divine law and have the divine blessing.—Psa. 2:6-12.

THE FALL OF SAMARIA

JUNE 18.—2 Kings, 17:1-18.

"He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Proverbs 29:1.

Hoshea, King of Israel, the central personage of this study, is paid the rather doubtful compliment of being less evil in the Lord's sight than some of his predecessors. Gradually the Assyrian kingdom had extended its control to Israel, and Hoshea maintained his throne by paying tribute. This continued for several years until the King of Israel thought himself sufficiently in league with the Egyptians on the south to refuse further tribute money. In consequence, the Assyrian army advanced and laid siege to the capital city, Samaria. It seems astounding, indeed, to learn that the city withstood the siege for three years. The end came in the ninth year of Hoshea, and signified the end of the ten-tribe kingdom, the people being transported by their captors several hundred miles to another portion of the Assyrian empire.

The decline of Israel as a nation, from the time of Solomon, had been a gradual one. The most religiously inclined had been attracted to the southern division called Judah. The latter, with the smaller tribe of Benjamin, not only had the Holy City and the temple, but gradually gained all the holy people of Israel, attracted by the worship of Jehovah and repelled from their own tribal homes by the prevalent idolatry.

The ten tribes must have wasted away considerably before this final removal of Hoshea and the remnant left in Samaria—in all less than twenty-eight thousand, whereas the nation had previously numbered millions.

The fact is that in previous wars captives were taken, who, having lost their religion, were Israelites in name only; and having no Father in God, nor interest in the Abraham-

promise, nor in the land of Israel, were just as much at home and just as much in fellowship with surrounding conditions and as well suited in religion in their new homes as they had been in the old. In a word, only twenty-eight thousand remained in the northern kingdom who even took pride in the name of Israel; and they, as we have seen, were in great part idolaters and out of relationship with God. When thinking of the ten tribes of Israel "scattered abroad," we should remember how few there were of them when the ten-tribe kingdom finally died. Whoever of them maintained his religious faith in God and observed circumcision in his family, thus maintained his membership as an Israelite. Others ceased entirely to be Israelites.

THE OVERTHROW OF ISRAEL A JUDGMENT OF THE LORD

Later on, when the two-tribe kingdom of Judah was also carried captive into Babylonia, the division lines were lost and the name Jews became dominant and synonymous with Israelites. Thus in our Lord's day he declared that his mission was to "the lost sheep of the House of Israel." So also the Apostle James later wrote respecting "the twelve tribes scattered abroad." Some of all the tribes were to be found loyal to God, in the surrounding nations and in the land of Israel. Those in foreign lands, we remember, came up to Jerusalem yearly to keep the feast of the Passover, and again to keep the Atonement Day celebration. These were not in any sense of the word lost, but merely scattered, as the Jews of today are scattered, in all parts of the world.

The overthrow of Israel, recounted in this study, we are

directly told, was a judgment from the Lord. "Therefore the Lord was very angry with Israel and removed them out of his sight; there were none left but the tribe of Judah only."—2 Kings 17:18.

Sin tends to national destruction in a very natural way—by sapping the vitals of the people of the nation. But in Israel's case there was something more than this. God entered into a special covenant with that nation by which he bound himself and they bound themselves. Israel agreed to be God's people, to serve and obey him faithfully; and God agreed that, if they would do so, he would specially favor them and look out for their interests, their flocks, their herds, their health, their prosperity; all were to be blessed so long as they were loyal and true. On the contrary, God specially pledged himself that if they as a people proved unfaithful to the covenant, he would specially chastise them, punish them, deliver them to their enemies, etc. Thus Israel's prosperity or defeat indicated surely the Lord's favor or disfavor, in a manner not applicable to other nations.

Our lesson recounts the Lord's testimony against his people in which he points out wherein they had failed in their part of the covenant. They had done things which they should not have done and had left undone things which they should have done. Nevertheless, the Lord testifies unto Israel and unto Judah through the prophets sent to them. "Turn ye from your evil way and keep my commandments and my statutes, according to the law which I commanded your fathers and which I sent to you by my servants, the Prophets." God did his part, and more. Then we read, "Notwithstanding, they would not hear, but hardened their necks like the neck of their fathers, who believed not in the Lord their God." "A stiff neck" is used symbolically to represent a self-willed and rebellious attitude of heart.

DESTROYED WITHOUT REMEDY

Our text, taken from Proverbs, tells what will be the final outcome of any conflict between God and the sinner. If reproofs are not rightly received, if they do not have a corrective influence, they will have the opposite effect—the sinner will be the more obstinate and self-willed and opposed to God. The result of such a contest with the Almighty must mean their overthrow, their destruction—a destruction from which there is no recovery—no remedy. Whoever shall be remanded to the second death, there will be no hope for him.

But, thank God, this irremediable destruction of the second death will come only upon wilful evil-doers of the class mentioned in this text—often reprov'd and yet stiff-necked. Some of the church might be classed in this category because of previous enlightenment, etc., enjoyed, but surely the world in general has not had such reproofs and such an intelligent understanding of the Lord as would make them properly amenable to the second death. And God purposes that every member of Adam's race must have this one full, complete privilege and opportunity for eternal life before he can be sentenced to the second death.

The philosophy of this is plain: Adamic death, which comes to all men as a result of Adam's sin and his condemnation as a sinner, is to be entirely wiped out, and Adam and all of his race are to be fully released from it. The right to set men free from that sentence was secured by the great Redeemer, Jesus, who offered up himself a corresponding price for all, to be testified in due time. This great fact has been testified to a comparatively small number during this Gospel age to such only as have an ear to hear and the seeing eye of faith. These only are set free from Adamic death now—and that not actually, but by faith, in order to permit them to become sanctified followers of Jesus.

An important fact, heretofore very generally overlooked, is that God's provision through the death of Jesus embraces

every member of Adam's family as well as himself, and is the guarantee, to each and every member, of another chance or opportunity for harmony with God, aside from the one which Adam had and lost. Those of us who, as the Spirit-begotten church, enjoy this favor in the present time, must not expect any further favor along this line in the future, for Christ dieth no more; and only one share in his redemptive work is provided for every member of the race. But so many as do not now hear and see and understand the grace of God, must be brought to a knowledge of this great truth. This includes the heathen as well as many residing in civilized lands, the eyes and ears of whose hearts have not seen nor heard the true message of divine grace in Christ Jesus, and who, therefore, could not refuse him nor be refused by him thus far.

ISRAEL'S PROMISED RESTITUTION

When in the future all these people are brought to a knowledge of the truth, the grace of God will be to them "a savor of life unto life, or of death unto death," as it is now to the church.

The Israelites suffered the penalty for their failure as a nation; they were destroyed, but not without remedy. Indeed, the Bible tells us that in the end of this age, as soon as the election of the Church shall have been completed and the first resurrection accomplished, God's favor will return to Israel, the twelve tribes, and their regathering will be the first blessing to humanity under Messiah's glorious reign. The Lord's special promise is that he will gather them from the north country, and from all the lands whithersoever he has scattered them, and that he will bring them into their own land.

St. Paul brings this matter to our attention very explicitly in his letter to the Romans. (11:25-32.) The logic of his argument should be carefully noted, including the fact that Natural Israel will receive mercy at the hands of Spiritual Israel—in the kingdom.—Vs. 32.

The nation of Israel transgressed divine commands, and was therefore worthy of punishment—but this did not signify that that nation would become alienated from the divine mercy which God had already intended and had already promised through Abraham. The time for the beginning of that mercy did not arrive until seven centuries after the narrative of this lesson—not until Jesus came to die, the Just for the unjust, to bring us back to God as a race—to open up "a new and living way." Thus we read, "Christ brought life and immortality to light through the Gospel."

Neither Israel, in the days of Hoshea nor at any other time, nor any other nation, knew anything about the life and immortality which God purposed to proffer to mankind through the Redeemer in due time. As the Apostle again says, "This great salvation began to be spoken by our Lord and was confirmed unto us by them that heard him."—Heb. 2:3.

It is well for us to keep in memory that God's punishment for sin is death; that this punishment came upon Father Adam and his entire family because of sin; and that thus far all mankind have died because of Adam's sin. It is well for us to remember that it is because we were all thus dead in trespasses and in sins through Adam's disobedience that God provided the Savior and his redemptive work. It is well for us to remember that this work must be efficacious for every member of our race; and that only by having enjoyed his share in the Redeemer's sacrificial merit could anybody be consigned to the second death; and then it will be only on account of wilful, deliberate, intentional wrong doing. It is well for us to remember that the second death is the extreme penalty of the divine law, and not eternal torment, as many of us were mistaught to believe. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

YOUR REASONABLE SERVICE

JUNE 25.

"What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"—Micah 6:8.

Who could find fault with these requirements? Who could say that in setting such a standard for his creatures the Almighty required too much? On the other hand, how could we imagine a just and loving Heavenly Father requiring less than is here stipulated? God's law, variously stated, always amounts to the same thing. The statement of it, as given to the Jews at Mt. Sinai, embodied in the Decalogue, corresponds with this statement, as does also the presentation

of it set forth by the great Teacher, saying, "Thou shalt love the Lord thy God with all thy mind, soul and strength; and thy neighbor as thyself."

Many of us, after confessing with St. Paul that the divine law is holy and just and good, have been surprised to find that that which our minds heartily approve, we are unable to obey—to the full. For thirty-five hundred years the Jews have sought to keep that divine law, under the

promise of eternal life for so doing, but none of them have been able to gain the prize. When as a nation they realize their inability, and not sooner, they will be ready to receive at God's hands, as a free gift through the Redeemer, the forgiveness of their violations of the divine law. And then, under their New Covenant (Jer. 31:31; Heb. 8:8-13), they will have Messiah's assistance in regaining that perfection of mind and body and a "new heart," which will enable them to obey in every particular the divine law, which all our minds recognize as just and true, but which, because of heredity, we are unable to perfectly obey in the flesh.

That blessing, which is soon to come to natural Israel, under Messiah's kingdom and the New Covenant, will be extended through them, as the natural seed of Abraham, to every nation, kindred and tongue, in harmony with the divine promise made to Abraham.

A different, although a corresponding favor, is now, in advance, bestowed upon a small class gathered from Jews and Gentiles, and Scripturally known as the "Church of the First-Borns, whose names are written in heaven." These, in advance, realize their inability to keep the divine law, and by faith lay hold upon the Redeemer's merit and consecrate their all to God through him. In the Redeemer they are accepted of the Father; their heart endeavors for righteousness are recognized, and the flesh and its imperfections are renounced and counted as dead and are offset by the merit of the Redeemer. These are Scripturally classed as members of the Great Prophet, Priest, King and Mediator between God and men. The thought of our text will be completed when all the faithful, as members of the Messiah, "the little flock," shall be made joint-heirs with him, as "the bride, the Lamb's wife."

ANALYZING OUR SUBJECT

We may demonstrate to ourselves the truthfulness of the foregoing: What is it to do justly? It means much more than not to overcharge our neighbor for the goods he may purchase of us. It means much more than not to defraud him in the making of change. To deal justly means justice between servant and master, mistress and maid, buyer and seller—that we should do to others as we would that they should do to us; it means the strict following of the Golden Rule enjoined by the Great Teacher.

Applying this principle of justice to our words, it means that we should not speak evil of either friend or foe; that we should not even insinuate evil. It means that we should not tell unnecessarily what we know to be the truth, if it would harm our neighbor, disparage him and discredit him in the eyes of others. It means that we should love our neighbor and his interests as we love our own, and should defend his interests and guard them as carefully as we would our own.

Justice, in order to thus operate in our words and deeds, must operate in our hearts—in our minds. "As a man thinketh, so is he." If he thinks unkindly, ungenerously, unjustly, he will find it impossible always to avoid unkind, unjust, unloving words or actions. "Out of the abundance of the heart the mouth speaketh." It follows, then, that to do justly signifies absolute righteousness in thought, in word, in conduct. Of this none of us is capable.

The nearest approach to this is the perfect or just intention of the heart, covenanted by all those who become followers of the Lord Jesus Christ. The intentions and good endeavors of these are accepted of the Father. As for the world, it will require long years of assistance and uplifting out of weaknesses and imperfections of the flesh to bring them to where their thoughts, words and deeds will be absolutely just and in full accordance with the Golden Rule. Their attainment of this will mean their getting rid of all the imperfections of the flesh and, by full restitution, returning to the image and likeness of God lost in Adam.

TO LOVE MERCY

All recognize mercy as a very proper, a very desirable quality. All realize their need of divine mercy. All should know that the divine purpose is that only those who show mercy to others will themselves receive mercy at the Lord's hands. Many, however, while admitting all this and while seeking to practice mercy, do not love it. Rather, they love vengeance, and are merely constrained to mercy by the laws of the land, public sentiment and the Word of God. Time and again this has been shown in the case of lynchings. Mobs have gathered for the infliction of punishment, glad of an opportunity for setting aside mercy and letting loose justice, as they might express it. And in those mobs have been many guilty of perhaps as great crimes as the one who was mobbed. "O, consistency, thou art a jewel!"

WALK HUMBLY WITH THY GOD

By a strange perversity of our fallen nature, those most able and willing to follow the first two requirements are apt to be the most delinquent in this third requirement. In a word, the just and merciful are very apt to find themselves possessed of a spirit of pride, a feeling of superiority to their fellows, a hindrance to their having a humble walk with God. Those most humble toward the Almighty are frequently those who have had great sins and great weaknesses, which have helped to humble them. Thus the great Apostle, St. Paul, was allowed to retain a measure of visual weakness as a reminder of the time when he was a persecutor of Christ—of the "Church which is his Body"—as a reminder of how the grace of God apprehended him on the way to Damascus, and that without the Divine interposition he might have continued hopelessly blind.

The Apostle refers to his weakness of eyes as a thorn in the flesh, a messenger of Satan permitted to buffet him. The Lord declined to remove the affliction, doubtless because it would keep the Apostle humble enough to attend properly to the great work God had for him to do without being puffed up to his own injury. The Divine message was, "My grace is sufficient for thee; my strength is made perfect in weakness." Realizing the import of this the Apostle cried out, "Rather, therefore, will I glory in mine infirmities that the power of Christ may rest upon me."

And so may all God's people, while realizing their inability to live up to these Divine requirements, rejoice in the Divine provision on their behalf that God's grace is sufficient for them, where their weakness is recognized and confessed and abhorred, and his mercy appreciated, sought and accepted.

BIBLE STUDY CLASS - EXTENSION

As we have recognized the growth of grace and knowledge amongst the Brethren in the various Bible Study classes we have thought and prayed over the matter of their usefulness as laborers in the Vineyard. At first the Society encouraged and assisted several of the brethren in outside work. However, as others made application for similar recognition we soon saw that the Society would be in danger of getting into trouble, either by endorsing and assisting some not worthy, or in failing to assist some who were worthy. And anyway, the attempt of the Society has always been to follow the Apostolic injunction, "Without partiality and without hypocrisy."—James 3:17.

We therefore withdrew all special co-operation outside the regular pilgrim force, whose names appear on the last page of THE WATCH TOWER or are specially announced. We cannot shirk responsibility for these, and, without wishing to cultivate a captious or critical or fault-finding spirit, we now say that we earnestly request that the dear members of the Society everywhere shall report anything in the conduct or teachings of the pilgrims which to them may appear contrary to the instructions of the Word—at variance with the "faith once delivered to the saints." Do not discuss such matters slanderously, but report them kindly and lovingly to the Head

Office at Brooklyn—"Pilgrim Department." It does not follow that we will agree with you and censure the pilgrim. But as the pilgrims represent the Society it is proper that we should know the influence of their lives and any peculiarity of their teachings. This would not be in the nature of slander unless the narrator attempted to color the facts and to make out a case of condemnation.

THE NEW EXTENSION PLAN

About six months ago a plan developed by which we believe the Society will be able to co-operate with hundreds of dear brethren in the exercise of their talents in the spread of the truth. This plan, so far as we can see, is as free from objection of every kind as any human plan could be. It will make the different classes responsible for the Extension Work, and the Society will thus be working through and in conjunction with the classes. It is not a plan by which one class will undertake to shepherd another or several classes indefinitely. It is our thought that we expect divine providence gradually to raise up in each class elder brothers who would be thoroughly competent to care for the local interests, and before long be able also to engage in the Extension Work. The plan we suggest relates only to extension, as follows:

(1) Any class is invited to join in this extension move-

ment provided it has amongst its regularly chosen elders a sufficient amount of talent available for outside work, without jeopardizing the welfare and prosperity of the class.

(2) If a class have a superfluity of ability amongst its Elders, more than is necessary for its own proper prosperity, it should consider its own surrounding territory in which there are no classes, and should select several fields for active service. The class should designate which of its elders it believes to be well qualified for the giving of three Chart Talks, and which of its elders would be qualified to give three talks afterward on the Day of Judgment, Ransom and Restitution, and the Manner of the Lord's Coming. The Society is prepared to supply Charts for such use, and also a little pamphlet for such speakers, giving outlines for three chart discourses—the same to be filled out by the speaker. The three succeeding talks could be given very much along the lines of the presentation in *STUDIES IN THE SCRIPTURES*, or those chapters might be read after thorough study and practice, if that prove the most advantageous method.

At the conclusion of each discourse the following one should be announced and the hearers and their friends cordially invited. At the closing of the third Chart Talk, the speaker should announce the name and topic of the Brother who would speak on the following Sunday, making such interesting and voluntary comments as the situation would permit. At the close of the second speaker's three meetings it would be well to inquire how many of the audience felt sufficient interest in Bible Study along dispensational lines to come together regularly as a class of Bible Students. The speaker should explain the Berean Study classes and should counsel as respects the most suitable time and place for such classes, and should promise that, if desired, the class sending him would send some one of their number to assist them until they should get started in these Berean Studies and be able to make progress by themselves, etc.

(3) The getting up of these Extension classes would involve labor and expense. Sometimes court-houses, sometimes the school-room, sometimes the church lecture-room, sometimes an unused chapel, sometimes a picture theatre, sometimes a conservatory of music—as the case may be—is obtainable. Quite frequently those in charge—learning that the meetings are for Bible Study, and that no admission fee is charged, and that no collection is lifted—are willing to give the premises free, or with a nominal charge for the janitor's service or light or heat, etc. Sometimes a small price must be paid. But in any event it should be thoroughly understood that from three to six meetings are purposed and are to be advertised for successive Sundays. And payment should be made in advance and a receipt secured, so that there might be no misunderstanding before the advertising matter would be prepared for circulation.

(4) In connection with all such meetings the Society is glad to co-operate. It will furnish free copies of *Everybody's Paper*, on the back of which will be an announcement of the Chart Talks for each of the first three Sundays. Everything

will be complete except the name of the meeting-place and the dates. These could be printed in by a local printer at a very small cost, or could be stamped on with a rubber stamp. The circulation of these papers will mean the distribution of many sermons, which may do good work, aside from those who will be drawn to the public gathering. We will supply these in proportion of one to every six of the English-speaking population of any town, district or city, upon application. The population figures include children, and one in six would generally represent the number of families.

The expenses for the meetings the classes are usually able to bear, and the traveling expenses for close-by towns is small. However, the Society will be pleased to co-operate with any classes not prepared to bear the full expenses of these meetings, provided the report sent in seems to justify the expenditure. In making such a report the class, through its Secretary, should give us particulars and say what proportion of expense the class is prepared to bear and how much money it would be necessary for the Society to contribute, in order to carry out the programme.

(5) The Society does not wish to deal with the speakers directly, but prefers that they should be responsible to the Ecclesia which sends them forth, even as Paul and Barnabas were sent forth, first by the church at Corinth, and made their reports directly thereto. The Society prefers to have reports monthly, on the printed blank which we supply, through the duly elected Secretary of the Class.

(6) All correspondence (except such as is strictly personal and could be attended to only by Brother Russell) should be addressed International Bible Students Association, care of Extension Dept. All correspondence on this subject should be addressed in America to the Brooklyn Tabernacle; in Great Britain to the London Tabernacle; in Australia to Melbourne, and in the Scandinavian and German countries to their respective offices.

(7) What we have said foregoing in respect to English meetings may be applied equally in respect to services in other languages in proportion as opportunities permit.

THIS WORK ALREADY COMMENCED

We have already made a trial along the above lines. Some seem not to have gotten our thought fully on some points. Nevertheless the good work has already commenced. We have already reports from 145 classes. And already 512 meetings have been held, with 16,392 in attendance, as shown by reports up to April 1. Let the good work go on wisely, moderately, lovingly, zealously! The harvest is great; the laborers are few in comparison to the great field to be reaped.

Let us emphasize again in respect to all communications on every subject—that the Society, and not individuals, should be addressed, and, if convenient, the Department should be indicated on the envelope. Letters otherwise addressed will be more or less likely to fail of prompt attention; individuals may be sick or absent, but the Departments remain, and always give prompt attention.

LOOSING THE FOUR WINDS OF HEAVEN

Our recent visit to Europe revealed no more unrest amongst the people than our previous one. Indeed, we were surprised to find so many evidences of prosperity everywhere and so few manifestations of violent discontent. Some residents confirmed this view, while others thought that there is a deep undercurrent of discontent not manifest on the surface. Our readers know that for some years we have been expecting this Age to close with an awful time of trouble, and we expect it to break out with suddenness and force not long after October, 1914, which, so far as we can understand the Scriptures, is the date at which the Times of the Gentiles—the lease of earth's dominions to the Gentiles—will expire; the time, therefore, when Messiah's kingdom will be due to begin its exercise of power, which the Scriptures declare will dash the nations in pieces as a potter's vessel. By that time we think the Scriptures indicate that the church will be complete and will have passed beyond the second veil into the "most holy" and to perfection of spirit nature by a share in the first resurrection. Nevertheless, how this is all to come about, as we have heretofore declared, is not plain to us—how it will be that all of the church class will die before that date, changed in the moment of their dying, "in the twinkling of an eye."

But while considering these perplexities, and considering also the fact that we have no fault to find with the chronological features of the Bible, our mind is directed to an old Scripture which suddenly seems to have a new importance. We refer to the statement, "I saw four angels standing on the

four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. . . . Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. 7:1-3.

We have long seen that these symbolic winds represent strife, anarchy, the great time of trouble which is held in check by divine power until the completion of the harvest work—the sealing of the living members of the elect class with present truth. We long ago pointed out that these four winds, let loose, coming together, will constitute a whirlwind, which is the symbolical figure used in the Bible to represent the great time of trouble approaching. And this whirlwind corresponds to the typical one by which Elijah, the prototype of the church, was taken away. Winds also represent false doctrines.—Ephesians 4:14.

"THE PRINCE OF THE POWER OF THE AIR"

Nothing that we see further contradicts any of the foregoing, but rather, corroborating it, throws a light upon it. The additional thought is that these winds or powers of the air, held in restraint, represent the fallen angels, whose prince is Satan, "the prince of the power of the air." Our thought is that the evil angels would long ago have done injury to the symbolical earth, sea and trees, had it not been for the restraint of divine power. Symbolically, the earth represents organized society; the sea represents the disorganized masses,

and the trees represent the household of faith. The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble, which everywhere in the Scriptures is one of its particular features—"in one hour"; "suddenly as travail upon a woman"; "as it was in the days of Noah," and "as it was in the days of Lot."

Again there is a resemblance between the days of Noah and the days of Lot, not merely in respect to the suddenness of the calamity which came, but also in regard to the violence and licentiousness of those periods. Already human prejudice

and passions are manifesting a heat such as never before was known—and this, notwithstanding the much greater provision of army and police regulations for the control of society. If discontent, selfishness, passion, frenzy, can sway mankind under present conditions, what may we expect when the "powers of the air" shall be allowed to gain a temporary liberty for the very purpose of manifesting the evil tendencies of the unregenerate heart; for the very purpose of demonstrating that no liberty can bring true happiness, except that which is in full accord with the divine requirement?

"THE CHURCH OF THE FIRST-BORNS"

The general assembly of the church of the first-borns.—Heb. 12:22, 23.

"The church of the first-borns" is not to be confounded with the church of the first resurrection. The word first, in the phrase first resurrection, signifies better, superior. The first resurrection includes only the Lord and "the church, which is his body"; in other words, the bride class. But in this glorified church of the first-borns are included all those who are born of the Spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel age—before God's favor goes to the world. This church of the first-borns includes all who come into covenant relationship with God before the New Covenant is put into force. Some will have part (an inferior part, however, to that of the church) with the great "High Priest of our Profession" in instituting the New Covenant. They will all have some share with him in dispensing the blessings of the New Covenant to all the families of the earth—to Israel first, and then to all nations.

"YE ARE COME UNTO MT. ZION, THE HEAVENLY JERUSALEM"

The church of the first-borns is prophetically pictured in the Old Testament in connection with the Passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. These escaped because of the blood on the lintels of their houses and because of their partaking of the lamb within. We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts—one a priestly class and the other a servant class. The former were called Priests; the latter Levites; though, of course, all were Levites. These two classes were types of the church of the Gospel age.

"But ye are come unto Mount Zion, and unto the City of

the living God, the heavenly Jerusalem; to the general assembly of the church of the first-borns." (Heb. 12:22, 23.) More properly we understand this to signify that we have approached—this is that to which we are coming—it is in sight. Some have already reached it. Our Lord has reached the goal. And some others of the first-borns have also reached the goal; and some of us have not yet reached it. But this is what we are approaching. We shall all have come into power and into our place in the divine plan, at the close of this Gospel age. Thereupon will follow the "time of trouble" with which this age will end, typified by the trembling of the mountain of Sinai. Then, in the same connection, we read that we are approaching an innumerable company of angels.

The Apostle seems to be here setting before us the glories of the future. Not only shall we see our Heavenly Father and our Heavenly Lord, and be ushered into the assembly of the church of the first-borns, but we shall be ushered into the presence of an innumerable company of angels. These are the angels who encamp around about those that fear the Lord and deliver them. (Psa. 34:7.) They are sent to be ministers for those who shall be heirs of salvation. (Heb. 1:14.) They have been with us here overseeing our interests; and it will be part of our joy on the spirit plane to make their acquaintance. If the Apostle had neglected to mention these, we would think it strange; for he is enumerating the things to which we are approaching.

Thus we see that the church of the first-borns includes the "great company" of the Levites as thoroughly as it includes the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the "little flock" but also the "great company," the servant class, the companions of the bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance.

"SUFFER LITTLE CHILDREN TO COME"

Parents have inquired on several occasions respecting their children and how they should in some manner indicate that they had dedicated them to the Lord. We, of course, declined to baptize the infants, because such a course would have been contrary to the Word of God—because baptism is therein stated to be for believers—an outward expression or symbolization of their consecration to the service of the Lord, even unto death, and of their faith that, so doing, they would be sharers with the Lord in the likeness of his resurrection.

However, we remembered how Samuel in childhood had been presented to the Lord in consecration, and of how our own parents had told us that they had devoted us to the Lord and his service in infancy, and of how all Jewish boys were, in a sense, set apart to holiness, in harmony with the Lord's will. We remembered also how children were brought to Jesus by their parents, that he should bless them or pray a blessing upon them. We remember that the disciples thought this too insignificant a work for the Master and were sending them away, when Jesus called to them, saying, "Suffer (permit) the little children to come unto me, and forbid them not; for of

such is the kingdom of God." (Mark 10:14.) We gave notice that hereafter we will have a Child-Blessing Service in the evening of each Sunday we are in Brooklyn. And we see no reason why we may not extend this opportunity to any who desire it on the occasion of our visit to any of the classes—in conjunction with the less public meeting.

It is our opinion that the influence of this service upon the parents and upon the children will be favorable, impressing upon the former their responsibilities. The fact that the children have been formally devoted to God in public may assist the parents in fulfilling their obligations and later assist the children as they shall come to a knowledge of the fact that they were thus committed to divine care by their parents.

Nothing in this, however, should be understood as signifying a law, or even an obligation or custom. It is arranged merely for the convenience of those who desire it. Nor need such a service be performed merely by one person. Anyone serving as a minister of the truth would, at the request of the parents of an infant, be fully justified in thus publicly stating the matter and asking the divine blessing.

THUS MAY HE BLESS AND KEEP THEE

NUMBERS 6:24.

The Lord bless thee!

How shall he bless thee?

With the gladness that knoweth no decay;

With the riches that cannot pass away;

With the sunshine that makes an endless day—

Thus may he bless thee!

And keep thee!

How shall he keep thee?

With the all-covering shadow of his wings;

With the strong love that guards from evil things;

With the sure power that safe to glory brings—

Thus may he keep thee!

ALL THINGS TO ALL MEN—WINNING SOME

We are well aware how our foes seek to put an evil construction upon everything the Editor says and does. The adversary is continually on the alert to take advantage of human weaknesses, prejudices, etc., and to slander, malign and suggest evil in respect to everything. Our Lord called attention to this in his own case. He says that when John the Baptist came living an abstemious life the people said, "He hath a devil and is mad." And when the Son of Man came eating and drinking, they said, "Behold a gluttonous person, a wine-bibber." In a word, there is nothing that either God or his people can do that the Adversary, "the accuser of the brethren," and those who have his fault-finding spirit, cannot use as an occasion for fault-finding. "As he was, so are we in the world."

Those out of harmony with the Gospel we preach, and those of a jealous spirit are grieved to note the blessing of the Lord connected with the harvest work. The very blessing for which we have been striving for forty years, and the very blessing which we know from the Scriptures can last but a brief time, excites our foes to envy, anger, hatred, slander. They convince themselves that everything we may do to co-operate with the Lord in the attainment of the wide publicity of the truth must be evil. Thus we are charged with pride and ambition, etc., because we are making use of business methods to promulgate the "good tidings."

We quote St. Paul's words, "It is a light thing that I should be judged of you or of any man; yea, I judge not mine own self. There is one that judgeth me, even God." We think it not worth while to give explanations to our foes respecting our reasons for permitting our portrait in the newspapers, on the bill-boards, etc.; nor need we explain to them why we wear a silk hat. It is none of their business. And if

they were as decent as worldly people in the matter of minding their own business, it would be to their advantage, both for the present and for the future life. They should remember St. Paul's advice, "Study to be quiet and to mind your own business."—1 Thess. 4:11.

To our friends we say, We have changed in no particular. Our decided preference would be for a very quiet life. It is painfully annoying to us to be so prominently in the public eye. We could easily end it all and drop back again into obscurity. Why do we not do so? Because, to our understanding, that would not be God's arrangement. We believe that it is of him that the truth has a flare-up of popularity at this time—to be followed very shortly, we believe, with an apparently disastrous climax, which will be all the more hard to bear because of the wide-spread publicity. As it was only five days between the time when the people cried, "Hosanna," before our Lord, until they crucified him, so we expect no real popularity from the world, nor from the chief priests, scribes and Pharisees of our day, without its reaction.

Although thus expecting we are using the present opportunity for all that it is worth and are not shunning to declare the whole counsel of God as wisely and as lovingly, yet as faithfully, as we know how. We leave our case and that of our traducers in the hands of the Lord and will be satisfied with his decision.

When God's time shall come to say, "It is enough!" we will be glad to experience the promised "change." But meantime we will count our afflictions as light as possible and rejoice in them and in all of our experiences. Neither the slander nor other oppositions of our enemies shall swerve us from the path which we believe is marked out for us by our Lord.—Matthew 5:11, 12; 11:18, 19.

THE MEMORIAL CELEBRANTS

The reports of the celebration of the Memorial Supper this year have come in much more satisfactorily than on any previous occasion. The total number celebrating the Memorial reported up to this writing is ten thousand five hundred and seventy. We will probably hear later from a sufficient number to run this total to twelve thousand.

Many will be interested to know how the different ecclesias stand numerically. For their satisfaction we append the numbers from fifty upward. These numbers, as a whole, of course, are very small, as compared with the large organizations of Christendom, but we believe that they represent such as have really made quite full and intelligent consecration of their lives to God, such as are able to give a reason for the hope that is in them, in meekness and reverence. We must assume that of our thirty to fifty thousand WATCH TOWER readers more than the aforementioned number partook of the Memorial bread and cup, but why they failed to report we cannot understand. So far as we have knowledge the Lord's people have never had, in late years at least, a celebration of deeper spiritual significance, nor one more thoroughly appreciated, both as respects the merit of our Lord's death and our pledge to partake of his cup.

PARTICIPANTS IN LARGER ECCLESIAS

Brooklyn, N. Y., 461; Chicago, Ill., 390; Pittsburg, Pa.,

330; Boston, Mass., 280; Philadelphia, Pa., 175; Los Angeles, Cal., 175; Cleveland, Ohio, 145; Washington, D. C., 133; St. Paul, Minn., 120; St. Louis, Mo., 114; Seattle, Wash., 110; Toronto, Ont., 110; Providence, R. I., 105; Dayton, Ohio, 97; Indianapolis, Ind., 96; Buffalo, N. Y., 85; Detroit, Mich., 83; Bristol, Eng., 80; Cincinnati, Ohio, 77; Oakland, Cal., 76; Sheffield, Eng., 73; Orebro, Sweden, 72; Stockholm, Sweden, 72; Lancaster, Pa., 71; Columbus, Ohio, 70; Lynn, Mass., 68; Toledo, Ohio, 65; Kingston, Jamaica, 63; Portland, Ore., 62; San Antonio, Tex., 61; Baltimore, Md., 60; Springfield, Mass., 58; Kansas City, Mo., 58; Pasadena, Cal., 56; Binghamton, N. Y., 55; Houston, Texas, 55; Richmond, Va., 55; Camberwell, Jamaica, 53; Spokane, Wash., 53; Atlanta, Ga., 51; Birmingham, Ala., 50.

Additional reports from England have just been received and are as follows: London Tabernacle and suburban districts, 515; Manchester, Eng., 140; Liverpool, Eng., 67. The report from Glasgow, Scotland, is delayed. It should be in the neighborhood of 300. If matters progress as we hope, there will probably be over 500 next year reporting from Travancore District, India. We will hope also for some reports from Africa. Meantime we remark that two of the above reports are from Jamaica, the classes being composed almost exclusively of negroes. The Lord be praised for the encouragement of numbers, but specially for the evidences of spiritual prosperity!

THE COLPORTEUR WORK PROSPERING

Glad are we to report that the colporteur work is showing a considerable improvement this year in America. The dear laborers in this part of the harvest field are taking fresh courage, as we hoped they would. The Swedish field is also yielding good results. We are hoping for fresh enthusiasm in Norway, Denmark, Germany and Great Britain, where there seems to have been a slackening of the hands and a weariness in well-doing and a fainting by the way.

We have every reason to believe that the present year may be one of the best ever known in the harvest work. The religious public are becoming more and more awake to the necessity for some clearer light upon God's Word, and prejudice seems to be giving way to reason, except with a bigoted few, with whom the Lord will have, doubtless, some other way of dealing in his own due time.

The field in Great Britain appears to us as most fertile. We find that the printing and binding there can be done more cheaply still than here. And this means that the British, where times appear to be stringent, can be supplied with cloth-

bound Volumes at One Shilling per copy, and the colporteurs can have them at one-half of this, plus carriage. This extremely low price should greatly augment the circulation of STUDIES IN THE SCRIPTURES in Great Britain. And the financial stringency there should make the people the more anxious for the reading matter, which will explain to them why creation groans at present and also of the glorious arrangement of the divine plan for its relief.

We know of no more important part of the harvest work than that served by the dear colporteurs. A very large proportion of those now enjoying "present truth" have had it thus brought to their notice. In this way many can be reached who could never be reached through the public platform; many who never attend religious services, and yet are hungering for the truth, have it thus brought to their attention. The wide publication of the sermons seems to be helping to pave the way for the colporteurs. Many of the unprejudiced purchase at once upon learning that Pastor Russell is the author of the books.