



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

**"Watchman, What of the Night?
The Morning Cometh, and a Night also!"** Isa. 21:17-22

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Yeibi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all." (1 Peter 1:19; 1 Timothy 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5,9,10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest accordance to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereto we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature," and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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BROOKLYN CONVENTION

Arrangements are being made for a four-day convention to be held in Brooklyn May 19-22, inclusive. An auditorium with a capacity of 2,500 will be used for the entire convention. It is expected that many will attend from different parts of the United States, but it will particularly furnish an opportunity for friends in the Eastern and New England States to have a season of fellowship together and of the study of God's Word. We make this brief announcement now so that the friends may be making their plans to attend. A more detailed statement will appear later.

HYMNS FOR APRIL

Sunday	3 289	10 229	17 279	24 6
Monday	4 277	11 150	18 299	25 331
Tuesday	5 181	12 2	19 174	26 250
Wednesday	6 13	13 122	20 136	27 198
Thursday	7 145	14 209	21 146	28 300
Friday	1 183	8 180	15 186	22 95
Saturday	2 257	9 134	16 25	23 160
				30 8

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing typically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5"x7½"), and the maroon cloth pocket edition on thin paper (size 4"x6½"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Both editions uniform in price.

SERIES I, "The Divine Plan of the Ages," giving outline of the divine plan revealed in the Bible, relating to man's redemption and restitution: 350 pages, plus indexes and appendices, 75c. Magazine edition 20c. Also procurable in Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hollandish, Hungarian, Italian, Polish, Roumanian, Slovak, Spanish, Swedish, and Ukrainian; regular cloth style, price uniform with English.

SERIES II, "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 333 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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

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

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

SERIES VII, "The Finished Mystery," consists of a verse-by-verse explanation of the Bible books of Revelation, Song of Solomon, and Ezekiel: 608 pages, illustrated, \$1.00 in cloth, 20c in magazine edition—latter treats Revelation and Ezekiel only.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

FEBRUARY 15, 1921

NO. 4

VIEWS FROM THE WATCH TOWER

PERSONS who are constantly observing the crowds of our large cities are familiar with the fact that drunkenness is more prevalent than it was prior to the enactment of the so-called dry laws. Many of those who were responsible for lobbying through this law or who supported it doubtless did so on conscientious grounds. It is reasonable to suppose that many of those who labored for the prohibition amendment did so because they thought it would work for the general benefit of the people as a whole. No doubt it has had some good effect in spots, but such good effect is very negligible in large cities. A man whose name and face are familiar to many millions of American people said only a few days ago in New York that while one experiences certain restrictions in Great Britain in the buying of intoxicants there seem to be no restrictions at all in New York.

This whole subject of reforming people by laws is one which has many elaborate by-passages. For instance, it is commonly reported and believed in New York state that the stringent law against the possessing and carrying of weapons was framed with a view to extorting from arms manufacturers a large "ransom". The arms manufacturers were willing to produce only half the amount demanded, and, consequently, the bill was allowed to go through and become a law. Unscrupulous politicians sometimes find it quite profitable to frame threatening bills and have them bought off. None of these stringent laws have any perceptible effect upon the real conduct of those who desire to engage in illegitimate activities. The above mentioned weapons law only makes it difficult for individuals who may have real use for arms to procure them. It has no deterring effect whatever upon the professionally criminal class. The public continues to be shot in exactly the same manner as before the law existed. The same is true of the narcotics laws. They have almost no effect on the distribution and sale of narcotics to habitual users.

ONE EFFECT OF DRY LAWS

An item from the New York *Herald* touching on the effect of the "dry" laws on the populace reads as follows:

"Cases of insanity from alcoholism have increased in the Cook County Psychopathic Hospital [Chicago] since prohibition went into effect, according to the quarterly report of Dr. James Whitney Hall.

"Dr. Hall reported an increase of 33 percent in alcoholic cases in December, 1920, over the last officially 'wet' December, and of 16 percent in November. A slight increase was noted in October over previous Octobers, while in September the increase was 30 percent."

It is not for the Lord's people to discourage any honest effort on the part of the world to better its conditions. But sympathy for any proper degree of right desire or right doing cannot blind them to the fact that much of these activities are inappropriately conducted by men who claim to be followers of Christ Jesus. Neither can it blind them to the fact that all human remedies are sure to fail, because Christ is not supreme. Those who name the name of Christ should know better than to expect God's blessing upon unauthorized and unanointed activities. The time for real reform with real power lies just ahead of us, beyond the time of trouble. "Without me ye can do nothing."—John 15:5.

Newspapers are constantly reporting that the Lord's Day Alliance, coöperating with the International Reform Bureau, which is said to serve as a connecting link between the Alliance and the Anti-Saloon League, is going to great lengths to force Congress to enact legislation intended to bring about a return of a strict observance of the Puritan Sabbath. This purpose has been very boldly proclaimed and it has a well organized lobby with which to swoop down upon Congress and browbeat it into doing its will, very much as the Anti-Saloon League browbeat that legislative body into passing the eighteenth amendment, and, later, the adoption of the Volstead Enforcement Act.

PROMINENT ANTI-SABBATARIANS

No small amount of antagonism is observable against this proposed move to legislate holiness onto people. Some individual writing in the New York *Globe* remarks:

"In view of the Sunday question being brought up prominently again, I thought some might like to know how bygone authorities on religion and others viewed this question.

"St. Paul: 'One man esteemeth one day above another. Another esteemeth every day alike. Let every man be fully persuaded in his own mind. Let no man, therefore, judge you in meat or drink or in respect of a holy day or of the new moon or of Sabbath days.'

"St. Cyril: 'Jesus Christ hath redeemed thee—henceforth reject all observance of Sabbaths.'

"Luther: 'As regards the Sabbath or Sunday, there is no necessity for keeping it. St. Paul and the apostles after the gospel began to be preached and spread over the world, clearly relieved the people from the observance of the Sabbath.'

"Melancthon: 'The Scriptures allow that the observance of the Sabbath has now become void, for it teaches that the Mosaic ceremonies are not needful after the revelation of the gospel. The observance neither of the Sabbath nor of any other day is necessary.'

"Erasmus: 'It is meet, therefore, that the keeping of the Sabbath day give place to the community and profit of man.'

"Archbishop Cranmer: 'The Jews were commanded to keep the Sabbath day, but we Christians are not bound to such commandments of Moses's law.'

"Justin Martyr: 'You, because you are idle for one day, suppose you are pious. Our God is not pleased with such observances. You see the heavens are not idle nor do they observe the Sabbath.'

"Bishop Warburton: 'The observance of the Sabbath is no more a natural duty than circumcision.'

"Cardinal Gibbons: 'Read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday as a Sabbath.'

"The Rev. James Freeman Clarke: 'Scholars are now generally agreed that the Sabbath obligation was not transferred by Christ or his apostles to the first day; that there is not in the Christian Scriptures a single command to keep the Sabbath in any form or on any day.'

"Alexander Campbell: 'There is no precept or command in the New Testament to compel by civil law any man who is not a Christian to pay regard to the Lord's Day. It is without authority of Christian religion.'

"I wonder where our shining reformers get their authority from—certainly not from the above. Lack of space keeps me from quoting lots of others in the same strain."

SOME PERSPICACIOUS CLERGYMEN

The ministers of Columbus, Ohio, seem to have a faculty for seeing clearly upon this question, as they did also upon the League of Nations question. One paper reports them as follows:

"Columbus ministers not only are not in sympathy with the agitation for the passing of a set of rigorous Sunday blue laws in America, but on the other hand, are generally firmly opposed to the proposition, [as] a symposium of opinions gathered from local pastors of various denominations shows. Statements obtained from different ministers here Wednesday are marked by the practically unanimous declaration that clergymen and church-goers have nothing to do with the scheme and that an organization of non-church-going propagandists is behind the project, the purpose of which is branded by some as 'a sinister one'.

"This agitation is started by a company of propagandists who intend to put through the various state legislatures laws to weaken the existing set of statutes in the various states," said Rev. W. M. Hindman, pastor of Northminister Presbyterian church. "The movement is not on the part of church people at all. We have in Ohio a Lord's Day Alliance, the board of directors of which is composed of such men as Bishop Anderson of Cincinnati, President W. O. Thompson of Ohio State University, Bishop Theodore Irving Reese, and others. I have investigated the matter myself and know that no action has even been considered by this society for the enacting of any so-called blue laws. It will come out that no church people are behind the scheme, but a crowd of agitators whose identity is yet to be disclosed, and whose purpose must be to reflect upon the religious organizations to which the project has been attributed."

"Practically reiterating Dr. Hindman's beliefs, Rev. Joseph Taylor Britan, pastor of Central Presbyterian church, declared that a sinister motive inspired the organization responsible for the recent propaganda. 'The real source of the thing has not yet been exposed in the press,' he declared, 'but the truth will show that ministers and churchmen have nothing to do with the idea.'

"Other ministers who were questioned, while not emphasizing the work of the body of propagandists so strongly, invariably announced themselves as opposed to the ideas involved in the blue law plans. 'It would be a violation of the first amendment of the constitution,' stated Rev. E. L. Rexford, pastor of All Souls church, 'to enact such laws.

Congress and state legislatures have not the power to make laws regulating religious matters and such a set of statutes would violate the civil rights granted citizens by the constitution. I do not believe in it at all, and am glad to find it so generally rejected by the clergy.'

"PRESENT DAY VIEWS"

The Rev. Frank E. R. Miller, Pastor of the First Baptist Church in Chicago, recently created a furore in church circles when he tendered his resignation on account of the faultiness of churchdom. Just after resignation he was reported by the *Chicago Herald and Examiner* as saying:

"It is with me a firm conviction that the present generation of churchdom is almost comparable to hypocrisy. I have taken pains to prove that in the series of articles I have written for *The Herald and Examiner*.

"One special point that has attracted my attention is the shortage of \$7,000,000 this year on the collections of the \$150,000,000 world work program that had been subscribed. Why is this laxness?

"Fifteen of our most prominent ministers wrote on the interchurch world movement. Already five of them have resigned from the ministry.

"Even the Rev. Philip Yarrow, one of the most prominent of Chicago ministers, has seen the light and resigned. Churchdom has undergone a terrible change. When I learned the present day view was different from mine I decided to quit."

"The present day view" with which Mr. Miller finds himself at variance is very well headed up in a new system of church management which is reported by the *New York Evening Journal*:

"A business manager for the church is the next step in the evolution of religious institutions, in the opinion of several Chicago preachers.

"This will be no experiment. One Chicago church has had a business manager two years and has gained 500 per cent in membership during that time.

"Now churchmen say this is the solution for the 'slipping church.' Soul saving will be a business enterprise in the future. The business director will pilot all the activities, with the exception of preparing and delivering sermons under the new plan.

"Business methods will swing the church into the club house category, and it will be open every day in the week, instead of one. The occasional bean supper and the semi-annual bazaar will be converted into year-around activities, with dancing and singing and athletics. There will be libraries and reading rooms and gymnasiums and swimming pools and class rooms in the church of the future that has a business manager."

"That is the solution to the city church problem," said Bishop Samuel Fellows, of the Reformed Episcopal Church. "The church must keep pace with the community and must serve the wants of that community or it has no excuse for existing.

"The church must become a place to which people will turn for social activities and recreation. The business manager relieves the pastor of everything excepting preparing and delivering sermons, and there will be no excuse under this plan for poor sermons."

"Bishop Thomas B. Nicholson, of the Methodist Episcopal Church, said he is much interested in the plan."

HOMES AND MOVING PICTURES

One publication, after giving some trenchant words concerning the condition of the churches, offers the following comments on homes:

"Our homes have ceased to be our social centers; we look to amiable women's clubs to supply these. Children go out on night to the companionship of 'uplifters', foster mothers who are too busy to have children of their own. Instead of the family sitting room being the hub of the children's life, it is a mere adjunct to the home eating and lodging rooms. One reason why our houses are being built smaller is that we use them less. They are, so to speak, our domestic lockers. We keep our spare clothing there, and do our dressing there, but in reality millions live at the show and the chop suey joints. There are multitudes of people in the United States who see moving pictures every day; hundreds and hundreds of working girls and school children who see moving pictures every noon and night. There are literally millions of children in our great centers who know nothing of love, work, home life, business, politics, nature, or indeed anything else, save what the movies have to tell them; and even in this boastful age there will no one arise to say that the movie is a safe or even a decent teacher."

The craze for moving pictures has doubtless swept the large majority of the inhabitants of Christendom, particularly of this country and of Great Britain, from their moorings. This craze is educating the young of these two powerful countries in crime and conjugal infidelity. Mrs. Ellen A. O'Grady, fifth deputy police commissioner of New York City, recently gave testimony on this point, saying:

"Since moving pictures were introduced juvenile delinquency has increased to an alarming extent."

"Seventeen years ago, when I first came into this work, it was the exceptional thing to see a little girl, say from twelve to sixteen years old, ruined. Now it is the rule."

"Do you want to know the reason? It is the moving picture. Children are thinking just all the time, and they get it from the pictures. If you do not believe me, listen to this list of pictures which are being shown in the theatres of the city tonight and which children are attending and--absorbing."

We hesitate to publish the list of motion picture plays referred to, because it seems out of place in these columns and also because anyone who is out of doors is already abundantly familiar with them from seeing the bill-boards.

JOURNALISTIC SHORTCOMINGS

After showing that the people of Christendom have been taught to delight in the artificial things, that they talk and write in syncopated style, that they eat out of tins and depend on bakers' shelves, that their hospitality is made at delicatessen stores, etc., the review proceeds with a word concerning the newspapers:

"Our newspapers have degenerated into printed movies instead of the public forums they used to be. The editor is now a judge of scenarios instead of a thoughtful publicist. News is measured by its 'peps' and not by its informative value. Reporters are fiction artists with a fine disregard for the usual responsibilities. Many serious-minded critics are deprecating the colored comic supplements with their asinine brutality and drivel; let them be patient, the daily issues of the newspapers will soon render the comic supplements tame and they will die of neglect. In the past five years we have seen our inland newspapers abdicate their journalistic positions altogether and become flaring sign-boards for a volume of advertising that has become a burden on the merchant and the public, causing the death of the editorial side of journalism by fatty degeneration of the business office coffers. Thousands of acres of trees are daily slaughtered that flaring advertising sheets, with a modicum of telegraphic news, may be littered about the

streets of hundreds of cities. And the newspaper, once a real necessity and now surviving mainly as a habit, has come to a place where it is all but universally distrusted. Newspaper men agree themselves that one of the outstanding characteristics of the times is the people's distrust of News. News is now a manufactured product and the quality has steadily deteriorated. Here too, in this formerly most potent field, the warning Hand has been raised—"Thus Far, and No Farther!"

Professor Ward, of the Union Theological Seminary, was recently reported as telling the church league that "to his personal knowledge" the moneyed powers are making an organized effort to control the churches of the country. He says the campaign started after the Interchurch World Movement had published a report criticizing the conduct of the steel magnates at the time of the steel strike. Possibly the steel interests think it wise to take steps to forestall a repetition of such an awkward occurrence.

Professor Ward is of the opinion that "the financial gentlemen have succeeded splendidly in controlling the newspapers", and are now trying to control the pulpit. If a preacher shows any degree of outspokenness or disposition to independence he is formally warned, Professor Ward says, by some purse potentate in his congregation or in his community.

The truth of these observations cannot be honestly denied. But there is some compensation in extreme measures. The public has come to the point of general belief, if not of absolute conviction, that the newspapers are undependable as purveyors of fact. This impression of itself weakens the effect of any statement made by the press. It is like the boy who shouted, "Wolf, wolf," when there was no wolf, and who was unable to stimulate credence in his message when he had a genuine one to tell. The same thing holds good of the pulpit. If ministers are subsidized by plutocracy, or to the extent that they are subsidized or influenced, their power for good declines. Is anyone so blind that he cannot see the decline of this power?

SUNDAY SCHOOLS AND GOVERNMENT

Some careful observer, seeing this decline of church and Sunday school power for good, sounds a note of warning. Such is a statement by the Philadelphia *North American*, which frankly advocates the support of Sunday schools and Bible classes as an insurance of safe and stable government:

"Religion is essential to sound popular government, and this is notably true of the Christian religion, for Christ stands out against the background of history as the foremost of all teachers of popular rule. The Sunday School is the most powerful organized agency for the cultivation and dissemination of religion. It therefore follows that the relation between this institution and the institution of government is one which cannot be allowed to sag unless we are willing to base all experiments in freedom on a new platform."

"In dealing with this subject we do not pretend to approach it from the standpoint of theology, but simply from the human side, as involving the moral duties and responsibilities of the average person."

"The fact remains, after all criticism is exhausted, that the spiritual development of the individual is our strongest

line of defense, and that whatever contributes to this up-building is to be regarded as fundamentally necessary."

"Morality is morality, whatever the banner under which it be taught. And it stands to reason that those millions who fail to receive such moral guidance as is given in the Sunday school suffer a lack which not only imperils their own personal development and welfare, but at the same time militates against the welfare of the nation as a whole."

PYRAMIDS OF WEALTH

The editor who penned that article knew that it would be acceptable to the financial interests before whom as God, most people bow. The grip which wealth has upon this country in particular, and upon Christendom in general, is shown by a recent report of vast fiduciary interests controlled by American families. We quote from the New York *American*:

"Fifty families in the United States control more than \$100,000,000 each, one hundred families control over \$50,000,000 each, and five hundred families control more than \$10,000,000 each.

"John D. Rockefeller's estate is now up to \$3,000,000,000.

"Five billion dollars of wealth in the United States has been handed down to heirs, many of whom were incompetents, in the last fifteen years.

"Two hundred persons in the United States control \$15,000,000,000; in France the same amount is controlled by four hundred and eighty times that number of persons, or 96,000.

"Industrially, the United States is becoming dynastic. There is a veritable dynasty in each important industrial structure, some of which are:

"Sixty percent of the Tobacco Trust wealth is in the hands of ten families.

"Twelve families, with the Rockefeller family away in the lead, control 50 percent of the oil industry.

"The railroads of the country are controlled by one-third of the stockholders.

"One and five-tenths of the stockholders in the Steel Trust possess 51 percent of the stock.

"Two families control 51 percent of the stocks in the Harvester interests.

"These startling figures on the concentration of wealth in the United States were obtained from Henry H. Klein, Deputy Commissioner of Accounts of New York City, a deep student of economic affairs. He has spent ten years collecting concrete facts on the pyramiding of American wealth.

"Klein had read the recent statement of George P. Hampton, managing director of the Farmers' National Council, that thirty-three individuals own 2 percent of the entire American national wealth. He estimated this 2 percent at about \$1,837,000,000. Hampton gave no names, but the following lists of individuals and estates and their vast holdings, checked up to a recent date, was given last night by Mr. Klein:

"J. D. and William Rockefeller, \$3,000,000,000 to \$5,000,000,000; Pratt family, \$400,000,000; Harkness family, \$400,

000,000; Carnegie family, \$300,000,000; Weyerhaeuser estate, \$300,000,000.

"The Vanderbilts, \$300,000,000; the Astors, \$300,000,000.

"Payne Whitney family, \$200,000,000; Frick estate, \$150,000,000; the Goelets, \$100,000,000.

"J. J. Hill estate, \$100,000,000; Hetty Green estate, \$100,000,000; Field estate, \$100,000,000; Harrimans, \$100,000,000; Morgans, \$150,000,000 to \$200,000,000.

"Flagler estate, \$100,000,000; Anthony Brady estate, \$100,000,000; Goulds, \$100,000,000; Wideners, \$80,000,000; George Farr Baker, \$80,000,000.

"Stillmans, \$60,000,000; Isaac Stevenson, \$70,000,000; Kennedy-Todd group, \$75,000,000.

"Sage estate, \$60,000,000; Blair estate, \$50,000,000; Rhinelanders, \$50,000,000; Rogers family, \$50,000,000; Archbold estate, \$50,000,000.

"Mills estate, \$50,000,000; Daniel Reid estate, \$50,000,000; Plant estate, \$50,000,000; Searles estate, \$40,000,000.

"Armours, \$100,000,000; Swifts, \$100,000,000; Morriszes, \$50,000,000; I. C. James family, \$60,000,000; Cleveland Dodge, \$60,000,000; Pullman estate, \$50,000,000."

"Klein's list, which is several pages long, does not go below the ten million dollar class.

"He has compiled these figures and data on those 'who own America' to point out the danger of the concentration of wealth in the United States and the evils of tax exempt securities, which are heavily held by the big estates, and in advocacy of a Constitutional amendment for the limitation of private fortunes.

"Klein pointed out that most of the Rockefeller institutions are supported by wealth invested in tax exempt securities.

"And, he added, 'they haven't spent what they have saved in taxation.'"

"KEPT US OUT OF THE LEAGUE"

Is it any wonder in the face of these facts that financial interests can and do control the policies of nations, can force them into war, or into leagues which yield no advantage but to the commercial princes? The present chief executive of this country was elected on the sole issue, "He kept us out of war". Hardly had the words of his oath of office died until this country was plunged into the world conflict. The present president-elect was chosen on the sole issue, "He kept us out of the League". And experience shows with what ease the international oligarchy can bring this country into the League, under whatever name, as soon as the new president is in office. The newspapers are already propagandizing the public with specious suggestions concerning the unavailability of such a course and with tearful remarks as to their resignedness to such a "fate". One old-time politician, with mingled honesty and wit, explained: "A political platform, like the platform of a railway station, is to get in on, and not to ride on".

"Now Adam, dazzled, ill at ease,
Inspects the copper-colored skies;
Ringed with the roar of strange machineries,
He thinks of Paradise.

"Yes, this is better. Here, at least,
Is speed and vigor, not the old
Langor of Eden and the lukewarm beast—
Here life is hot and cold!

"Released for action, Adam is
God in these swift complexities;
He laughs and leaps from cliff to precipice,
Lurches through toppling seas.

"New grain is always his to thresh,
Through him all energy is hurled;
He rides triumphant on the tides of flesh,
Pride of a gaping world.

"Yet Adam, hero of all he sees,
Remains untamed, unreconciled
And, in the midst of swaggering victories,
Turns like a wayward child.

"Hungers for all he spurned, and shrinks
From clamor and the applauding cries;
Lost in a storm of dreams, he sinks,
Remembering Paradise."

SPIRITUAL FOOD

IT IS just as essential for the new creature while in course of development to have food as it is for a human being to have food. The food for the new creature is the Word of God; and to grow, one must have both the Word and the spirit of the Word. The Lord himself is the interpreter and makes it plain in his own due time.

It pleased the Lord Jesus at his second appearing, in harmony with the divine arrangement, to appoint one as a wise and faithful servant to provide meat for the household of faith in due season. This provision was made by the publication of the *STUDIES IN THE SCRIPTURES* and *THE WATCH TOWER*. The classes of Bible students that have adhered to the Berean studies have profited more than those who have pursued the course of independent Bible study. It is true that they have found some mistakes in each and every one of the volumes. This should be expected, because the writer was not perfect. It is likewise true that there are mistakes in the Bible which men have discovered from time to time, because the agencies which have been used for its publication were imperfect.

The new creation must be walking in the light, and as they walk in the light they should expect to have fulfilled to them the promise of the Lord: "The path of the just is as the shining light, that shineth more and more unto the perfect day". (Proverbs 4:18) But such an one will be able, with his increased vision of the divine plan, to have a deeper appreciation of what is written in the *STUDIES IN THE SCRIPTURES* and to digest more fully that which is there written. There is no one in present truth but will find it profitable to read and reread the volumes of *STUDIES IN THE SCRIPTURES*. Likewise we believe that the church will find it profitable to study carefully each issue of *THE WATCH TOWER*.

The editors of *THE WATCH TOWER* do not claim to be perfect, of course; but if the work in which we are engaged is the Lord's work—and we feel sure it is—then we should expect the Lord to direct; and if some mistakes are made, which of course will be the case, he will overrule these to the good of all who have the right condition of heart. Remembering that the battle ground of the new creature is in the mind, that it is the mind which must be transformed and sanctified, and that this sanctification comes by the word of truth, we urge the dear brethren everywhere to apply themselves with diligence to the study of God's Word in the light of the explanation that he has given to the church through the publications above mentioned.

HEAVENLY MANNA

It has come to our attention that some of the dear friends have a misconception of the purpose of the *DAILY HEAVENLY MANNA*, how it came into existence and its use. For the benefit of such we here say that Brother Russell did not compile this book, nor did he select the texts. By reference to the title page it will be seen that these texts were selected by another and that

the comments placed under each text were culled from the writings of Brother Russell. Furthermore, the *MANNA* was not published by Brother Russell with the view of using it for the prayer meetings. That was an afterthought. Several years after the *MANNA* had been in use it was suggested that the text for each Thursday morning be used for the week text and as the text for the prayer meeting on the Wednesday night following. This was done.

Some of the dear friends have conceived the thought that because other texts have been suggested for the prayer meetings this is an abandonment of the *MANNA*. However, such is not the fact. At the Bethel Home the *HEAVENLY MANNA* text and comment are used every morning, as formerly, and we strongly urge the brethren everywhere that in their homes, with their families or privately, they daily use the *HEAVENLY MANNA*, and keep in mind the text and the comment.

It was thought that some other texts in the Bible might be considered with profit. It has been the custom for many years to have a year text; and since the text for 1921 has particular reference to Jehovah and the work of his hands, it was thought well to have prayer meeting texts each week that would especially magnify Jehovah. If one will take the calendar for 1921 and go through it carefully, he will see that the texts selected keep in the forefront Jehovah, the great God of the universe. What could be more helpful to the church than to keep in mind that he is the great God, that he is the perfect One who is working in us to will and to do his good pleasure, and who is transforming the members of the body that they may be made meet for his use in his kingdom! How is this process of transforming carried on? The Apostle gives us the thought when he says: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord". (2 Corinthians 3:18) In commenting upon this text, *THE WATCH TOWER* in 1905 explained that the church now is beholding in God's Word his character and that of the Lord Jesus, and that this Word reflects as a mirror the glory and grandeur of Jehovah's character. In proportion as we, the church, appreciate and copy this character, in that same proportion the transforming process continues and we grow more and more like our Lord. What greater benefit, then, could result to us than being transformed into his likeness; and what better thing could we do than to behold his glory as mirrored in his Word; and what part of his Word could have a more sanctifying influence than a study of the character of Jehovah?

Having in mind that we must triumph by his grace and power and not of our own strength, it seems that no study could be more beneficial than the study of Jehovah's character. Thus studying, we ascertain his will concerning us; and as we strive to keep and do that will our Lord strengthens us.

It is not obligatory upon any one to use the calendar texts for the prayer meeting who does not wish to do so,

but many of the friends expressed a desire to consider some other texts aside from those set forth in the MANNA, for the reason that those texts had been gone over time and time again and that those friends believed that they would be pleased to feed upon some other portion of the precious Word of God. It is our opinion that if the dear friends will study the text and at the testimony meetings strive in their testimonies to magnify the greatness of Jehovah, they will thereby

keep their own minds fixed upon the Lord and enable others who associate with them to keep their minds upon the Lord; and he who keeps his mind filled with the precious things of God, particularly concerning the holiness of Jehovah, the beauty and grandeur of his character, will be better enabled to withstand the assaults of the enemy and will keep himself more nearly in the proper attitude to be a coworker with God in the transforming process that is going on within.

EUROPEAN TOUR

[CONCLUDED]

A VIEW of the hills of Judea, particularly those surrounding Jerusalem, gives one a keener appreciation of the words of the Psalmist. David was surrounded by enemies who were continuously making war against him and often, of course, attacked him when least expected. He was a valiant warrior and won many victories; but for all of his victories he gave glory to the Lord. It has been said that Judea is impregnable, but such is hardly true, because it has been taken on many occasions. This hilly country, however, furnishes a great barrier to an invading army; but when the defenders were negligent, Judea was quickly penetrated. Is not that exactly the state in which the Christian finds himself? He must be on the alert, active and vigilant, to ward off the attacks of the world, the flesh, and the adversary.

The Psalmist says: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever". (Psalm 125:2) As the mountains round about Jerusalem furnished a sure shield of defense against invaders, provided the defenders were always on the alert and vigilant, trusting in the Lord, so the Lord is round about his people, shielding and protecting them, as long as they look to him for strength. This suggests that a time would come when the light of truth would shine so brightly that God would be a special protection to his people who would heed his plain teaching, from that time forward. If one be in Christ Jesus and dwell there and the Word dwell in him, he therefore dwells in the impregnable fortress, because Jehovah is surrounding him with his strength. But should he become negligent, an attack might prove disastrous to him.

JERUSALEM TO JAFFA

The journey from Jerusalem to Jaffa was made by automobile. Immediately after leaving Jerusalem we were in the hills of Judea, the sides of which are very steep and often precipitous. In recent years the road leading to the west has been cut out of the mountain side, many places overlooking a deep canyon. There are many sharp curves in the road and one gets a good view of these narrow valleys below. While the Scriptures indicate that at one time these hills were fruitful, they have long been stripped of their forests. Occa-

sionally, however, on a hillside and in the valleys are found olive and pomegranate trees and small vineyards, affording very pleasant scenes.

Naturally this country is one of ambush, where a small army is easily concealed and where a large army has no room for operations. For this reason a small army could often repulse one of greater numbers. The defenders of the Holy City had a splendid opportunity to withstand the assault of enemies from the west; but the conditions required them to be nimble, quick, sure and swift of foot, with ability to leap over the rocks and natural fortresses, which means they evidently employed in making a defense.

David fought many battles in these hills. In the eighteenth Psalm he seems to refer to some of these, saying: "By thee I have run through a troop; and by my God have I leaped over a wall. . . . It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great."—Psalm 18: 29-35.

Thus we have a picture of the warfare of the new creature. If quick to hear and swift to act, then God who guards us with his strength will make our ways perfect and set our feet on the solid foundation and not permit them to slip.

NATURAL FORTRESSES OF JUDEA

These hills of Judea furnished a natural fortress for the defenders and David used these natural places to picture the condition of those who rely upon the Lord, saying: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies." (Psalm 18: 2, 3) From the natural viewpoint Judea was not impregnable, except when her people relied absolutely upon the Lord. The church is impregnable only because she is in charge of the invincible Jehovah and is led by her Captain, the great King of kings and Lord of lords.

Flocks of sheep and goats feed along these narrow valleys; but it is to be observed that the shepherd always goes before them. When they come to a watering place the flocks are mixed and one might wonder how they would be properly divided later. But it is easily seen when the shepherds take different positions on the hillsides and utter their own peculiar calls. Their flocks obey and are gathered to the proper place. Evidently this has been the habit and custom for many centuries, and was in all probability used as an illustration by the Good Shepherd when he said: "When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice, and a stranger will they not follow, but will flee from him; for they know not the voice of strangers. I am the good shepherd, and know my sheep, and am known of mine."—John 10:4, 5, 14.

The flocks are not numerous now, because the pasturage is scarce. There must have been a time when the hills and valleys swarmed with flocks; and the Lord has promised that that time shall return. It is interesting to note, then, that we have reached that period in the development of the Lord's plan which marks the beginning of his returning favor to Israel, and ere long his promise shall be fulfilled even unto this land that is now desolate. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."—Jeremiah 3:12-14.

As we sped rapidly down the western slope of the higher mountainous country, we were soon in the foothills, marking the place where Samson lived and operated. It was in this vicinity of Judea that he caught the three hundred foxes, tied to their tails certain combustible materials, set them on fire and sent them into the standing wheatfields of the Philistines and thus destroyed them. A great deal of the history of Palestine was made in the hills of Judea, and therefore they hold much interest to Bible students and furnish many apt illustrations for the benefit of the Christian.

THE VALE OF SHARON

Emerging from the hill country, there lay before us a beautiful plain, sometimes called a valley. This land is chiefly level, but diversified in places by low hills. It is the southern portion of the plain or valley of Sharon, extending from a point about seven miles south of Jaffa along the Mediterranean coast northward to the region of Mount Carmel. It is an open country, about fifty miles long and on an average of ten or twelve miles in width. The soil is rich and gives evidence of being very productive. Here are grown grain and fruits,

besides furnishing good pasture for live stock. The land produces wonderful oranges, lemons, pomegranates, and grapes.

During the World War the military authorities built a standard gauge railway from the southern border of Egypt along the Mediterranean northward to Haifa; and this road is intersected at the town of Ludd by another line built from Jaffa to Jerusalem on the bed of the old narrow gauge road. Ludd is situated in a very historic spot in the very vicinity of the ancient city of Lod, mentioned in 1 Chronicles 8:12 and Nehemiah 11:35, the region then having been known as "the valley of craftsmen". In this particular vicinity are large groves of olive trees.

In the days of the apostles this place was called Lydda, where dwelt some Christians. St. Peter found a man there by the name of Æneas, who had been eight years sick with the palsy. He healed him. "And all that dwelt at Lydda and Sharon saw him, and turned to the Lord." The fame of this man's restoration shortly reached Jaffa, only a few miles away, where dwelt Dorcas, who was a good woman. Dorcas died. Other Christians sent at once for Peter, who came down and found many standing by weeping, because Dorcas was no more with them. Then Peter raised Dorcas from the dead.—Acts 9:33-43.

In this fertile land are located a number of Jewish colonies, including Richon-le-Zion, which is said to support one of the largest wine cellars in the world, the wine being made from the vineyards thereabout.

THE CITY OF JAFFA

After many mishaps with our Ford car and much delay incident thereto, we arrived in the night time at Jaffa, a seaport town situated at the edge of the plain of Sharon. This is one of the ancient towns of Palestine. It is beautifully located; although the streets are not very inviting. At one time it was a very important port, but at present it has no landing pier. In the time of Solomon it is understood that a harbor was here constructed and here Hiram, king of Tyre, brought the cedars of Lebanon which were used in building the temple at Jerusalem. It was at this point where Jonah took ship when he was sent by the Lord to Nineveh; and, as "explained" by our Arabian guide, "near this place is where Jonah swallowed the whale". It was here also, resting on the roof of the house of Simon the tanner, that St. Peter received a vision directing him to take the message to Cornelius, marking the beginning of the proclamation of the gospel to the Gentiles.

There is much evidence about Jaffa testifying to the fulfillment of the prophecies concerning the Jews' return to Palestine to rebuild the land. As an example of this we noted the colony named Tell Aviv, situated at the border of Jaffa. The construction of the houses here is modern; the streets are wide; the people are enterprising and look after the welfare of those who become members of the colony. They have schools and gymnasiums; and at the time of our visit were constructing a public bath-house. The builders of this

bath-house included both men and girls, who were carrying stones and mortar for that purpose. A number of houses were in course of construction in this colony. They are being built of first-class material—stone, cement, cement blocks, with tile roofs. Most of these houses are being constructed on the apartment plan, with four rooms and a private bath for each apartment, tile floors on the porches, airy and light, well ventilated, and in every respect inviting and pleasing to the eye.

THRIVING AGRICULTURAL INDUSTRIES

It was our privilege one day while in Jaffa to attend an agricultural fair. The Jewish farmers took great delight in exhibiting their products—various kinds of fine oranges, lemons, sugar cane, honey, wines and other grape products, cheese, chickens and other farm fowls—all giving evidence of the sincere earnestness with which the Jews are taking hold of rebuilding Palestine.

In the vicinity of Jaffa are some thriving agricultural colonies, among which is Petah Tikweh. This colony is well organized and operated in a systematic manner, and contains some of the most flourishing orange groves, which produce wonderful fruit. The officers in charge of this colony took pleasure in showing us about and explaining the operation of the colony, and desired to have their greetings sent to their American countrymen, assuring them that they are building up Palestine. This colony is situated in the beautiful plain of Sharon. The climate here is the most delightful in the world. It is indeed a pleasant place in which to dwell. God's prophet, Isaiah, used this beautiful land to illustrate the times of restoration, which are now just beginning. Looking down to the time when God's blessings will be upon the whole world, the prophet wrote in this happy strain: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."—Isaiah 35:1, 2.

CARMEL AND HAIFA

Mount Carmel is well known as a beautiful, inviting promontory, stretching from Samaria toward the sea. Its glory is extolled in the Scriptures and Bible students for many centuries have viewed it with the keenest interest. The north side of the mountain contains some very magnificent orange groves, producing splendid fruit; and at its base near the sea are date groves. Nearby is Haifa, which bids fair to become the leading seaport of Palestine because of its deep water near the shore. Many Jews are now in Haifa and are rebuilding it. It is the terminus of the railway running from the southern border northward. From Haifa to Tiberias, by way of Nazareth, there is a splendid military road in course of construction and now about completed. Two hundred fifty men and girls are employed in the construction of this road. They are enthusiastic in their

work and seem to appreciate the fact that they are building up their own country.

The most flourishing colonies in Palestine are those near the sea of Galilee and the upper Jordan, which is a very fertile country. There is a greater number of Jews in this vicinity than in any other part of Palestine. This country is of peculiar interest to the Christian, because it is the place where the Lord Jesus spent the greater portion of his earthly existence. The means employed for irrigating the land in this vicinity is wells. At almost any point water may be had by drilling from twenty to eighty feet in depth. Wind mills and also a few gasoline engines are employed for pumping the water and distributing it over the fields.

Great flocks and herds of sheep, goats and cattle are to be seen in this part of the land. Here also many houses are in course of construction and a great number of trees are being planted. These include the olive, eucalyptus, orange and lemon. This part of Palestine also produces splendid wheat; and with more intensive cultivation a great quantity will be raised. The employment of modern farm machinery is needed; and doubtless some will be installed shortly. So much has been written about Galilee and the towns in its vicinity that description here would be superfluous. Suffice it to say that this reconstruction in that locality is substantially progressing and the work is being done by Jews who have come from Russia and various parts of Europe and America; and as the prophets foretold, they have come back to build their homeland, where they shall dwell in peace and happiness and none shall prevent them. As the visitor looks about he is more thoroughly convinced that we are in the time of fulfillment of the prophecies concerning the return of the Jews to Palestine, corroborating the prophetic words of the great Master that we are at the end of the world, that the times of restitution are here, and that, therefore, millions now living will never die.

BACK TO EGYPT

One of the chief purposes of our visit to Palestine and Egypt, of course, was to give a witness to the truth. Arrangements had been made for a public meeting at the American Cosmograph, Cairo, which is a splendid auditorium. The meeting was well advertised in the newspapers and on Sunday morning, October 24, a good sized and very attentive audience listened to the lecture: "Millions Now Living Will Never Die". More than three hundred forty of the audience left their names and addresses, desiring literature upon the subject. Many remained behind to ask questions. Some of these were professed Christians and some Mohammedans. In the course of the lecture reference was made to the return of Abraham, Isaac, Jacob, Moses and the prophets, and God's purpose to use them specially, as indicated by the Apostle Paul. After the meeting, a very earnest young man, a Mohammedan, approached the speaker and with a sad countenance remarked: "You spoke of Abraham and the prophets, but you said nothing about Mohammed. He was a prophet. Is not there

something for him in God's great arrangement?" Not wishing to offend the young man, but rather to enlist his interest in the study of the Bible, the answer was given thus: 'St. Paul, after mentioning several honored ones of the Lord, adds "and all the prophets". You may be quite sure if Mohammed was one of the prophets the Lord will have some good place for him.' This was quite true, of course, and seemed to satisfy the young man and he went away, glad to know that God would have something even for Mohammed.

There are many earnest people in Egypt and here one meets people from various parts of the world. Many Syrians reside there and some of these are quite earnest Christians. A visit was had with a distinguished doctor who is in the military service of the British government—a native of Damascus, who spends the greater portion of his time in Cairo and the upper Nile region. He attended the lecture and expressed great interest and now is the possessor of all seven volumes of *STUDIES IN THE SCRIPTURES* and the booklets. He pressed the writer very hard to accompany him to the upper Nile region and take the message of the Lord's kingdom to those people in person; but such was not possible at the time.

Yet, as I looked over the situation I became convinced that it would be pleasing to the Lord to give a wide witness to the truth from Damascus on the north to the peoples of the upper Nile in Egypt, and we are watching the Lord's leadings and if our great Master provides the means for the spreading of the truth in this benighted country, it will be a great joy and a wonderful privilege to have a part in it. Truly we can appreciate the Master's expression: "The field is the world". The parish or place for the work of Christian people now is in all Christendom, and the message of Messiah's kingdom must go forth to the nations as a witness before the final end. Knowing this fact, we are greatly enthused in bending our efforts to carry this message forth as a witness according to the Lord's expressed will.

FRANCE AND SWITZERLAND

Our return journey from Port Saïd was by the British steamer *Orsova*. The five-day voyage on the Mediterranean was a very pleasant one, the ship landing us at Toulon in southern France on Saturday, October 30. From there we journeyed by rail to Paris and after a short stay in that city, proceeded to Switzerland, where a convention of Bible Students was held at Berne, November 6 and 7, attended by about seven hundred friends. This was one of the most enthusiastic, helpful and uplifting conventions it has been my privilege to attend.

From every part of Switzerland the friends came, as well as some from Germany and Alsace Lorraine. It was indeed good to be there, reminding us of the happy meeting of the Lord's people at the general convention soon, by his grace, to assemble. Seven years had passed since I had seen many of these friends and it was a great joy to renew acquaintance with them and

to have Christian fellowship together. A public meeting was held at the Casino, having a capacity of 2,300, which was packed to its utmost limit. Here we began the sale of the "Millions" booklets. At this meeting 1,100 copies were sold. At Basle, Switzerland, another public meeting was held, at which 2,000 were present and 1,000 booklets were sold. At Zurich only 2,000 people could crowd into the hall, and yet 1,650 of the booklets were sold. No passport for Germany being held, that country was not visited; but the elders of the various classes in Germany were invited to a conference which was held at Basle, Switzerland, November 4 and 5. This conference was attended by about thirty of the elders from the principal classes throughout Germany. We believe the conference was fruitful of much good. The German work was reorganized and every one went home enthusiastic and with greater determination to push the Lord's work. There is greater interest now manifested in Germany in the truth than at any time in the past. Meetings that were formerly attended by a hundred and less are now attended regularly by a thousand and upwards. Besides there are the public meetings: the halls are always inadequate to hold the people who come. Two hundred thousand copies of the "Millions" booklet are already published in German.

CENTRAL EUROPEAN WORK

After a careful review of the situation, it was decided to reorganize the central European work under the supervision of one general manager. The central European countries embraced are Switzerland, France, Belgium, Holland, Germany, Austria and Italy. The central office is now located at Zurich, Switzerland, but will shortly be removed to Berne. Brother C. C. Binkle was assigned to the duty of general manager of the Central European Office for the countries above named. In some of these countries local managers have been appointed and the work is well organized and progressing, and we hope to see it progress much more.

A splendid printing arrangement was entered into in Berne, Switzerland, with a printing company which owns a plant operated entirely by consecrated brethren.

This will enable the publication of a greater quantity of literature at a cheaper price than heretofore, and we hope to be able from this office to supply, in addition to the countries above mentioned, Czecho-Slovakia, Greece, the Isle of Crete, and probably some other points further east. The work will be extended in proportion as the Lord is pleased to supply the necessary means. We realize that it is his work and not man's; and it will be a joy to watch his leadings and enter quickly when he opens the door of opportunity for a wider witness.

The dear friends in Switzerland and Germany are very zealous and enthusiastic. The experience of one dear colporteur sister is worthy of mention. This sister adopted a plan of going into the smaller towns and asking for the use of a hall, which is usually granted free of charge. Then, according to the custom in German towns, she arranges with the town crier to go about ringing his bell and inviting the people to come

to the hall and hear Fraulein ——— tell something about the war and other troubles upon the people. Crowds flock to the hall, and about the time they arrive the sister has a chart of the Ages put up and, pointing to the chart, she canvasses the entire audience for the books instead of canvassing one person at a time. The result has been very gratifying and many books have been sold. This has so enraged the clergy that they have appointed a committee of their number to follow the sister about to try to injure the work. At one place eighteen of these clergymen assembled at one of the meetings, but the people were not with them, and their efforts to interrupt rather increased the desire of the people for the books and resulted to the Lord's glory.

GERMAN AND FRENCH INTERESTS

We are pleased here to say that the dear German brethren are fairly well provided with material necessities. The sorrows which have come upon them as a result of the war have opened the minds of many to listen to the truth, and our brethren take great joy in carrying the message to them. The only opposition to the truth in Germany is that which is engendered by the clergy and joined in by their allies. Thus far the Lord's dear people have been able to give a wide witness, which is on the increase.

A public meeting was also held at Stras-burg in Alsace, attended by 3,000, who manifested the keenest interest in the lecture, "Millions Now Living Will Never Die"; and at the conclusion 1,300 copies of the booklet were sold.

As heretofore announced in these columns, the first public meeting addressed by an American brother in Paris was held on Sunday evening, September 19. Following that meeting about forty persons have been attending the class regularly. Another public meeting had been arranged for Paris for Friday night, November 12. This meeting was attended by fully 2,500 persons. The attention was good, much interest manifested, and we hope much good was done. More than five hundred of the "Millions" booklets were sold at the close of this meeting.

With this meeting the European tour came to an end, and on the thirteenth of November our party boarded the steamship *Aquitania* at Cherbourg, France, homeward bound. On arrival at New York we were greeted by a large number of the New York Congregation and our hearts all breathed a prayer of thankfulness to our heavenly Father and our Lord Jesus, who had so wonderfully blessed the journey and brought us all again safely together that we might reunite our hearts and hands in further proclamation of the truth in this land.

JESUS ON THE CROSS

— MARCH 20 — MATTHEW 27:33-50 —

THE SIMPLICITY AND CONVINCING POWER OF TRUTH — DISTINCTION BETWEEN THE IGNOMINY, THE PAIN, THE DEATH — JESUS' SPIRIT COMMITTED INTO THE FATHER'S CARE.

"God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

THE narrative of the crucifixion is one of the most it is told in the most simple and artless manner and touching in history, and this in spite of the fact that without any apparent attempt at dramatic embellishment. As no novel could present a more eventful life, so likewise none ends more tragically than did this great real drama set upon the stage by the Almighty, as an exhibition to both angels and men of his justice and love combined. How strikingly the depravity of fallen human nature was illustrated in those who witnessed our Lord's many wonderful works, and then his unresisting sacrifice for our sins, coldly, without appreciation. Nothing could illustrate this better than the account of the division of our Lord's garments and the lot cast to see who would get the seamless robe, which so beautifully represented his personal perfection, and which had probably been a gift from one of the noble women mentioned as being among his friends. (Luke 8:3) The climax was reached when, after finally dividing the spoils, his executioners unpitifully viewed his sufferings and death: "Sitting down they watched him there".

THE VENEER OF WORLDLY POLITENESS

Moreover, we are compelled to concede that while the influence of the gospel of Christ has had a large indirect influence upon the world of mankind, producing a civilization which certainly is to be appreciated as a great advance over more rude and barbarous conditions of the past, nevertheless, we can readily discern that under the veneer of worldly politeness and civilization there is yet a great deal of the depraved disposition in the natural heart. For are there not many today who after coming to a knowledge of

the facts of his case (a greater and clearer knowledge too than that enjoyed by the Roman soldiers), after learning of the wonderful works and of the sufferings of Christ, and how that these were on our behalf, instead of falling at his feet and exclaiming, "My Lord and my Redeemer," on the contrary do just as the Roman soldiers did—sitting down, they watch him there? Their hearts are not moved with pity, or at least not to a sufficiency of sympathy to control their wills and conduct, and they continue to be "enemies of the cross of Christ", for as he himself declared: "He that is not with me is against me".—Matthew 12:30.

Pilate, in deference to the law which required the executed crime to be posted, wrote an inscription and had it placed above our Lord's head on the cross: "This is Jesus, the King of the Jews". He knew that the rulers of the Jews had delivered Jesus to death because they were envious of his influence as a teacher; and since the charge that they brought against him was "He maketh himself a king", claiming, "We have no king but Caesar," and since by this hypocritical course they had forced Pilate to crucify him, on the claim that it was necessary to the protection of the throne of Caesar, therefore Pilate now retaliated and used their weapon against themselves. But little did he think, of course, that this was the true title of the wonderful man Christ Jesus, whom they caused to be put to death. Another evangelist tells us that the leading Jews objected strongly, but that Pilate refused to alter the inscription.

IGNOMINY. PAIN, DEATH

It was a part of the ignominy which our dear Redeemer bore and a part of the "cup" which he desired if possible to

be spared of drinking, that he was crucified between two thieves, and as an evildoer, a blasphemer. The Apostle says that we should consider this from the standpoint of enduring contradiction or opposition of sinners against himself, and suggests that it will make us stronger (not fighting with carnal words or weapons but) in *enduring* similar though lighter opposition, afflictions and misrepresentations.

It is proper in this connection to remember that it was not the pain which our Lord endured, not the agony, which constituted our ransom-price; it was his death. Had he died in a less violent and ignominious manner our ransom-price would have been equally well paid; but the trials, sufferings, and contradictions which our Lord endured, while no part of our ransom-price, were expedient, in the Father's judgment, as being a part of his testing. The patient endurance of these proved his loyalty to the Father and to righteousness to the fullest degree; and thus proved his worthiness of the high exaltation which the Father had prepared as his reward. It was in view, not only of his humiliation to man-nature and his death for our sins, but in view also of the cup of shame and ignominy which he drained, that it is written: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth".—Philippians 2:9, 10.

How strangely the average mind, in its fallen estate, unguided by the sound principles of judgment and the Lord's word, can be swayed from one extreme to the other. This is illustrated by the fact that many of those who wagged their heads and reviled the Lord upon the cross, and taunted him with his declaration that he was the Son of God, and with his statement respecting the temple of his body, had evidently been among those who heard him during the three and a half years of his ministry. Some of them probably had seen his "many wonderful works", and were among those of whom it is written. They "marvelled at the gracious words which proceeded out of his mouth", and who said, "When Messiah cometh can he do greater works than this man doeth?" Yet when they saw the tide turned against him, and especially when the influential of their religious teachers opposed him, they seem to have been easily swayed. We feel ashamed for the weakness of our fallen race as here shown. Yet the same thing is exemplified today: however pure and however luminous may be the presentations of the divine truth, if the chief priests and scribes and Pharisees of Christendom denounce it, they sway the multitude: however pure and true and honorable the lives of the Lord's servants, Satan can still suborn false witnesses, and secure honorable (?) servants to slander and reproach them. But this is what we are to expect. Did not our Master say: "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beëlzebub, how much more shall they call them of his household?" (Matthew 10:25) Did he not assure us also: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." (Matthew 5:11, 12) Thus is fulfilled in us the declaration of the prophets also: "The reproaches of them that reproached thee are fallen upon me".—Psalm 69:9.

THE PHARISEES' REPROACHES

The reproaches of the scribes and Pharisees were evidently the most cutting of all. When deriding Jesus' kingly office and power, his faith in the heavenly Father, and his claimed relationship to him, they bantered him to manifest that power and to come down from the cross. Oh, how little they knew that it was necessary for the Son of Man to suffer these things to enter into his glory! How little they understood the divine plan, that Messiah could have no

power to deliver Israel and the world from the hand of Satan and death, except he first of all should lay down his life as our *ransom* price. How thankful we may feel that our dear Redeemer was not controlled by passion and revenge, but by the Father's will and word, so that he endured the abuses of his tormenters in meekness and bowed his will to the will and plan of the heavenly Father.

It was not surprising that the two criminals on either hand of our Redeemer should join with the others in reviling Christ. The only little word of sympathy, however, that he received on this occasion, so far as the record goes, came later from one of these thieves.

Our Lord's crucifixion took place at the third hour—June o'clock in the morning—appropriately, as represented in the type, for this was the hour of the morning daily sacrifice, and his death occurred six hours later, at three o'clock in the afternoon which, according to the Jewish reckoning, was the ninth hour. This also was appropriately represented in the type, for the daily evening sacrifice was offered at this hour. It was fitting also that nature should veil her glories before such a scene, and that there should be darkness. We are not, however, to suppose that it was a dense darkness, but simply darkness, as stated. Nevertheless, it must have been supernaturally dark; for, as it was the full of the moon, a solar eclipse could have lasted but a few minutes at most.

JESUS FORSAKEN

It was now that our Lord uttered those agonizing words, "My God, my God, why hast thou forsaken me?" He had borne with wonderful fortitude the contradictions of sinners against himself, and Peter's denial, and the fact that all of his disciples fled from him, and his last hours were spent amid the jeers of his enemies; but when the moment came that the Father's fellowship of spirit was withdrawn from him, that was more than he could bear, and it is claimed that he died of a literally broken heart.

It may be questioned by some whether or not this was a failure of our Lord's faith merely, and not an actual withdrawal of the Father's favor and communion. We hold, however, that the philosophy of the subject proves that it was the latter, and that this was a necessary part of our Lord's suffering as the Sin-bearer. The penalty of Adam's transgression was not only death, but additionally separation or alienation from him of divine favor and communion: consequently, when our Lord Jesus took Adam's place and suffered in his room and stead, the just for the unjust, that he might redeem us to God by his precious blood, it was not only necessary that he should die on our behalf, but it was also necessary that he should experience the full cutting-off and separation from the Father which was connected with the penalty of Adam's transgression. He was not alienated or separated from the Father as a sinner throughout the three and a half years in which he was laying down his life; neither did he suffer the full penalty during those three and a half years; but the moment of crisis came at the cross, and for at least a brief period he must be deprived of the Father's fellowship, and must thus die—as a sinner, for our sins; and in order that as "by man came death, by man came also the resurrection of the dead".—1 Corinthians 15:21.

Matthew does not record the words of our Lord when "he cried again with a loud voice," but we have them from Luke and from John. He said: "It is finished! Father, into thy hands I commend my spirit."

THE FINISHED WORK

Many false teachers tell us that nothing was finished, and declare that no sacrifice for sins was needed, and that none was given, but the testimony of the Scriptures is explicit on this subject that without a sacrifice, "without shedding of blood is no remission" of sins. (Hebrews 9:22) Our Lord's sacrifice dated from the time that he reached man-

hood's estate, thirty years, when he came promptly to John at Jordan, and was baptized—thus outwardly symbolizing his full consecration of himself unto death, in doing the Father's special will. The sacrifice there begun was faithfully continued down to his last moment. When he had endured to the very last all the ignominy, all the shame, and was finally cut off from communion with the Father—this was the last, and so our Lord indicated by the words, "It is finished". His work was finished; the redemptive price was provided; the sufferings were over; he had finished the work which the Father had given him to do, as far as its shameful and ignominious features were concerned. Another part of his work remained and is yet unfinished, namely, the work of blessing all the families of the earth, bestowing upon them the gracious favor and opportunities of eternal life secured to them justly by his sacrifice for sins.

He gave up the ghost, that is, the spirit. What spirit? He did not yield up his spirit body; for at this time he had no spirit body. Thirty-three years or so before he had laid

aside spirit conditions and nature, to become partaker of a human nature, through his mother Mary—the spirit of life which belonged to him having been transferred to human conditions. He enjoyed and exercised this spirit of life or life-power, as the animating, vivifying principle of his human body, for thirty-three and a half years; now he was surrendering it up in death—dissolution. The crucified flesh was to be his no longer, for, as the Apostle declares, he took upon him the form of a servant, *for* the suffering of death, and not *for* the keeping of that form of a servant to all eternity. The promise of the Father was that he should be glorified with himself, and even with a still higher glory than he had with the Father before the world was—and that was a spiritual glory, and not a human glory. He left spiritual conditions when he "was made flesh, and dwelt among us" (John 1:14); but he trusted in the Father that when he had finished the work given him to do he should be again received up into glory—the spirit condition. Thus he said to the disciples: "What and if ye shall see the Son of man ascend up where he was before?"—John 6:62.

THE LIVING CHRIST

— MARCH 27 — MATTHEW 28:1-20 —

THE TIME OF THE DEATH AND RESURRECTION OF JESUS — EARLY VISITORS TO THE TOMB — THE ROMAN SENTINELS' STORY — A SPECIAL HONOR FOR WOMAN.

"I am with you always, even unto the end of the world."—Matthew 28:20.

WE CONCUR in the generally accepted—and, we believe, well-attested—view, that our Lord's crucifixion on the fourteenth of Nisan, Jewish time, corresponded to the sixth day of the week which we call Friday. According to the records, our Lord died at three o'clock in the afternoon. Calvary was but a short distance from the gate of Jerusalem, the Temple, and Pilate's residence. Hence, Nicodemus and Joseph, members of the Sanhedrin, evidently friendly to Jesus but not sufficiently convinced of the truthfulness of his claims, or else not sufficiently courageous to lay down their lives with him, had not far to go after noting his death to secure consent for his burial; and the tomb in which it is supposed he was buried is within a stone's throw of the supposed location of the cross. It has been presumed, therefore, that our Lord was buried about four o'clock on the afternoon of that day, corresponding to our Friday. The next day, which we call Saturday, and which the Jews called the seventh day or Sabbath, began (Jewish time) Friday evening at sundown and ended on what we call Saturday at sundown, and our Lord's resurrection took place early in the morning of the first day of the week, which we now designate Sunday.

Thus our Lord arose from the dead on the "third day". He was in death from three o'clock until six on Friday, all of the night following, all of the next day (Saturday), all of the next night, which, according to Jewish reckoning, was the forepart of the first day of the week. This would not make three days and three nights full, complete—seventy-two hours—but we believe it did constitute what the Lord meant when he declared that he would arise from the dead on the third day. Some, desirous of counting full three days and three nights, have been led to claim that our Lord was crucified on Thursday; but neither would this make three days and three nights—seventy-two hours. In order to have three full days and three full nights we would be obliged to suppose that the Lord was crucified on Wednesday. But all the testimony is against such a supposition and the weight of it is decidedly in favor of Friday, and the counting of a part each of three days and nights as being what our Lord referred to. But if anyone have a different view from ours on this subject, we will not contend with him: it is a relatively small matter, of no vital importance. Nothing that we can see was dependent upon the

length of time that our Lord would be dead. The important items were that he should actually die, that he should be dead long enough for it to be positively known that he was dead, and that he should rise from the dead.

THE SENTINELS' FALSE WITNESS

Evidently the matter of the resurrection was beyond the mental grasp of the apostles themselves at the time it occurred. Jesus had foretold that he would rise again on the third day, but they had not comprehended the meaning of his words. None of them for a moment thought of his resurrection, but merely of what they could do in the way of embalming his body, and showing to it, as his remains, the same sympathy and love which they would have shown to the remains of any dear friend or brother or sister. Thus it was that, being hindered from coming to the sepulcher on the Sabbath day by the Jewish law, which forbade labor of any kind on that day, the Lord's friends began to gather at the sepulcher, probably by previous appointment, about daybreak, after the Sabbath—on the first day of the week. There were a number from Galilee, and probably they were lodged with other friends in different parts of the city, and possibly with some at Bethany; hence they went by different routes. The accounts vary, and are yet in perfect accord and all true. They are told from the different standpoints of each writer, and are all the more conclusive to us as evidences in that they show that there was no collusion between the writers of the gospels, no endeavor to state the matters in exactly the same terms, as there surely would have been had the account been a manufactured one, a concocted story.

Before the arrival of the disciples, while the Roman guard was still on duty at the tomb, an angel of the Lord appeared on the scene and a shock like that of earthquake was experienced, and the guard, or "watch", became as dead men—swooned or fainted—but, recovering, hastened from the spot to make their report to the chief priests, at whose instance they had been appointed to this service. The chief priests induced them to circulate the report that the body had been stolen by his disciples while they slept, and this report was evidently current for quite a time subsequently, as we read: "This saying is commonly reported among the Jews until this day"—up to the date of the

writing of Matthew's Gospel, which is supposed to have been written some nine years after the event. Like all arguments against the truth, it was a weak one, but the best they could do. How foolish would be the testimony of men who would say what took place while they were asleep! A bribe was given to the guard as the price of this false statement, and they had the assurance of protection, security against the ordinary penalty for a Roman soldier sleeping while on duty; but then they were not on duty for the Roman government; they were merely a complimentary guard furnished in the interests of the priests and at their solicitation.

HONORED WOMEN

Meantime, while the guard was on its way to the priests to report matters, the Lord's friends began to gather, with their love and spices. Woman had the honor of being first to be made acquainted with the fact of our Lord's resurrection, and to receive his first message thereafter. Perhaps this was in part because the feminine mind seems naturally to grasp such subjects more quickly than the masculine mind, by what is sometimes termed intuitive faith, in contradistinction to what might be termed analytical faith. Or this may have been as a special recognition of woman's tender sympathy, which sought the earliest opportunity to bring balms and spices and otherwise to show sympathy and love for the deceased. At all events the women, who were earliest at the sepulcher, had a rich reward for their service, and for the love which prompted it.

They were fearful and surprised when they received the angel's message that Jesus was risen; yet they grasped the fact by "intuitive faith". As they eagerly ran to carry the joyful news to the brethren, Jesus met them in the way, revealing himself in such a body as they could recognize. They worshipped at his feet, and held him fast, as though fearful that he would leave them; but the Master consoled them, and sent them on their journey as bearers of his message to his disciples.

His words to Mary Magdalene, "Touch me not, for I am not yet ascended to my Father... and your Father, to my God and your God" (John 20:17), were doubtless uttered at this time, and need examination, because they have been sadly misconstrued. Professor Young's Lexicon shows that the word here rendered *touch* has the significance of "hold-on". Mary evidently had already touched the Lord, for, as Matthew declares, they were holding the Lord by the feet. They evidently were fearful that the power which had raised our Lord would transport him elsewhere. Probably, too, from the time the angels told them that he was risen, they had been discussing the matter and remembered that he had so told them and had said that he would "ascend up to where he was before". So now, when they saw him and really embraced his feet, they feared to let him go, lest they should see him no more. From this standpoint of view our Lord's words plainly meant: Do not hold me as though fearful that you will never see me more; my time to ascend to your Father and God and mine has not yet come. Go carry the news to the brethren. And remember that my God is your God, my Father in heaven is your Father in heaven.

In view of the fact that our Lord thus sent women as his special messengers, we may well consider it as an indication to us that while the Lord and the apostles never commissioned women to take the chief and public place in the preaching of the gospel, yet they have a good place in this great service of the truth, a not less noble though less public mission in connection with the promulgation of the gospel. It is safe for us to suppose that the natural tenderness and love supplemented by the holy spirit of love fits and qualifies her for many important though less obtrusive and aggressive services for the Lord and his people. And happy are the brethren, and happy are the sisters in the church of Christ, where their mutual helpfulness in the

service is recognized, and where each coöperates with the other, and seeks to follow as nearly as possible that divine order and custom in the use of their respective talents.

WITNESS TO GALILEANS

Our Lord's message was to tell the disciples that he would meet them again in Galilee. Thus it was that after five or six appearances in the vicinity of Jerusalem, our Lord abstained from further appearing to his followers, and they returned to their home country, Galilee, where he met them, as he had engaged to do. We must remember that the most of our Lord's ministry was spent in Galilee and that the majority of the believers were Galileans. It was to be expected that all of the household of faith should have some opportunity for witnessing to our Lord's resurrection, and so the Apostle Paul tells us that in one of these later manifestations, largely to Galileans (Acts 1:11), our Lord "was seen of above five hundred brethren at once; of whom the greater part remain unto this present [the time the Apostle was writing], but some are fallen asleep".—1 Corinthians 15:6.

It is necessary that we should note carefully the two objects our Lord had in view in the various manifestations he gave his followers of the fact that he had risen from the dead. The first of these was a demonstration that he was no longer confined to earthly conditions, as they had known him to be during the previous years of acquaintance, but was now, like all spirit beings, able to go and come like the wind—invisibly, secretly. Like all holy spirit beings, he was now glorious. The Apostle explains the resurrection of the overcomers of the church in 1 Corinthians 15:51, 52, and the Scriptural assurance is that in our resurrection we shall be like the Lord, see him as he is and share his glory. The Scriptures also assure us that our resurrection is really a part of his resurrection, a part of the first resurrection—that Jesus, the Head of the glorious Christ, was raised from the power of death, was glorified on the third day after his death, and that early in the morning of the new dispensation the church will come forth from death in his likeness, sharers in his resurrection.—Philippians 3:10.

Our Lord's statement, "All power is given unto me in heaven and in earth," is in sharp contrast with his previous utterances, prior to his resurrection, while he was finishing the work of sacrifice which the Father had given him to do. Then he had said repeatedly, "Of mine own self I can do nothing; as I hear I speak". What was the change? Why now speak of himself so differently—as possessing a power which he previously disclaimed? It was because he had been "changed". He was no longer the man Christ Jesus, to suffer death; but having suffered it he was now risen, glorified, "Lord of all". His own trial and testing for worthiness to be heir of all was past. His resurrection as a spirit being was the evidence that he was accepted as "worthy to receive glory and honor, dominion and might, for ever and ever". And not only so, but by his death he had provided the purchase price for humanity and all the hopes, privileges, rights, and interests originally belonging to humanity, as well as those conferred upon it through the divine oath of promise to father Abraham, to Isaac, and Jacob, and David. These words, then, were a modest announcement of the great victory won for himself, and for Adam and his race.

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Brewton, Ala.	Mar. 4	Pensacola, Fla.	Mar. 14, 15
Bay Minette, Ala.	Mar. 6, 7	De Funiak, Fla.	Mar. 16
Mobile, Ala.	Mar. 8	Marianna, Fla.	" 17
Silas, Ala.	" 9	Dothan, Ala.	Mar. 19, 20

BROTHER C. ROBERTS

Brook Village, N. S.	Mar. 1	Milford, N. S.	Mar. 8
Mabou, N. S.	" 2	Windsor, N. S.	" 10
Port Hood, N. S.	" 3	South Rawdon, N. S.	" 11
Hopewell, N. S.	" 4	Halifax, N. S.	Mar. 13, 14
Truro, N. S.	" 6	Bridgewater, N. S.	" 14, 15
Brookfield, N. S.	" 7	Middleton, N. S.	Mar. 16

BROTHER R. L. ROBIE

Roosevelt, Okla.	Mar. 1	Amarillo, Tex.	Mar. 12
Hobart, Okla.	Mar. 2, 3	Dalhousie, Tex.	" 13
Thomas, Okla.	Mar. 4	Hooker, Okla.	" 14
Watonga, Okla.	" 6	Vega, Tex.	" 16
Alva, Okla.	Mar. 7, 8	Childress, Tex.	" 18
Shattuck, Okla.	" 9, 10	Electra, Tex.	" 19

BROTHER O. L. SULLIVAN

Dugger, Ind.	Mar. 1, 2	Wadesville, Ind.	Mar. 11
Linton, Ind.	" 3, 4	Boonville, Ind.	" 14
Rockwell, Ind.	Mar. 6	De Pauw, Ind.	" 15
Washington, Ind.	" 7	Thompson's Chapel, Ind.	" 16
Montgomery, Ind.	" 9	Palmyra, Ind.	" 17
Evansville, Ind.	Mar. 10, 13	New Albany, Ind.	" 18

BROTHER W. J. THORN

New Kensington, Pa.	Mar. 1	Brookwayville, Pa.	Mar. 9
Kittanning, Pa.	" 2	Mahaffey, Pa.	" 10
New Bethlehem, Pa.	" 3	Curry Run, Pa.	" 11
Butler, Pa.	Mar. 4-6	Johnstown, Pa.	" 13
Punxsutawney, Pa.	Mar. 7	Alexandria, Pa.	" 14
Falls Creek, Pa.	" 8	Altoona, Pa.	Mar. 15, 16

BROTHER W. A. THRUTCHLEY

Defiance, Ohio	Mar. 1	Garrett, Ind.	Mar. 8
Brvan, Ohio	" 2	Muncie, Ind.	Mar. 9, 10
Alvordton, Ohio	" 3	Richmond, Ind.	Mar. 11
Pioneer, Ohio	" 4	Indianapolis, Ind.	" 13
Fort Wayne, Ind.	" 6	Crawfordsville, Ind.	" 14
Auburn, Ind.	" 7	New Richmond, Ind.	" 15

BROTHER S. H. TOUTJIAN

Bastrop, Tex.	Mar. 1	Waco, Tex.	Mar. 13, 16
Houston, Tex.	Mar. 3-6	Purmel, Tex.	Mar. 14, 15
Normangee, Tex.	" 7, 8	Hillsboro, Tex.	Mar. 17
Mexia, Tex.	Mar. 9	Alvarado, Tex.	" 18
Richland, Tex.	" 10	Weatherford, Tex.	" 20
Thornton, Tex.	" 11	Emus, Tex.	" 21

BROTHER G. YOUNG

Merford, Ont.	Mar. 1, 2	Harleybury, Ont.	Mar. 10
Collingwood, Ont.	Mar. 3	New Liskeard, Ont.	Mar. 11, 13
Orillia, Ont.	" 4	Warren, Ont.	Mar. 15
Bracebridge, Ont.	" 6	Sault S. Marie, Ont.	Mar. 17, 20
Gravenhurst, Ont.	" 7	Seaboard, Ont.	" 18
North Bay, Ont.	" 8	Mackinac, Ont.	" 22

BROTHER L. F. ZINK

Sutherland, Ia.	Mar. 1	Yankton, S. Dak.	Mar. 11
Superior, Ia.	Mar. 2, 3	Vermilion, S. Dak.	" 13
Estherville, Ia.	Mar. 4	Irene, S. Dak.	Mar. 14, 15
Woodward, Ia.	" 6	Mitchell, S. Dak.	" 17, 18
Chancellor, S. Dak.	Mar. 7, 8	Huron, S. Dak.	" 19, 22
Menno, S. Dak.	" 9, 10	Miller, S. Dak.	" 20, 21

Conventions to be Addressed by Brother J. F. Rutherford

SAN ANTONIO, TEX., Mar. 4	J. M. Kumpfort, 415 Live Oak St.
HOUSTON, TEX., Mar. 3-6	J. Isaacs, Jr., 905 Thompson St.
NEW ORLEANS, LA., Mar. 7	P. J. Losch, 919 Cherokee St.
JACKSONVILLE, FLA., Mar. 9	D. F. Johnson, 1618 Liberty St.
TAMPA, FLA., Mar. 10-13	R. Jones, 411 North F St.