



**"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah**

VOL. XLJ SEMI-MONTHLY No. 3
Anno Mundi 6048—February 1, 1920

CONTENTS

Views from the Watch Tower	35
Liberty Again in Canada	36
Christians to be Tried Again	36
World-Wide Interest in Zionism	37
Peter Writes about Christian Living	38
Growth Dependent upon Pure Food	38
John Writes about Christian Love	39
An Index of God's Will	40
No Dread in Love	41
John on the Isle of Patmos	42
To the Seven Churches	43
Reproofs and Encouragements	44
Voice of Many Waters	45
The Memorial Celebration	45
Report of British Branch	46
Letters from Far and Near	47

"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 1:2

© WTB&TS

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:26-31

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., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

124 COLUMBIA HEIGHTS □ □ BROOKLYN, N.Y., U.S.A.

FOREIGN OFFICES: *British Branch*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Australasian Branch*: 495 Collins St., Melbourne, Australia; *South African Branch*: 123 Plein St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE

ANNUAL SUBSCRIPTION PRICE \$1.00 IN ADVANCE
CANADIAN AND FOREIGN SUBSCRIPTION PRICE \$1.50
SEND MONEY BY EXPRESS OR POSTAL ORDER, OR BY BANK DRAFT
FROM FOREIGN COUNTRIES BY INTERNATIONAL POSTAL ORDERS ONLY

Editorial Committee: This journal is published under the supervision of an editorial committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, G. H. FISHER, W. E. PAGE.

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.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

Entered as Second Class Matter at Brooklyn, N.Y., Postoffice under the Act of March 3rd, 1879.

PRESSMEN NOTICE

Any brother in the truth who is an expert operator of either a magazine rotary or flat-bed press, and who would be in position to work in Brooklyn, N.Y., will bestow a favor by communicating with us immediately. This will be an opportunity for service.

FOREIGN SUBSCRIPTIONS

Due to the increased cost of production and difference in the exchange, we find it necessary to raise the subscription price for the WATCH TOWER to foreign subscribers. Henceforth the regular subscription price will be:

For the United States, per year \$1.00
For Canada and foreign countries, per year 1.50

COAST CONVENTIONS

A two-day convention is planned for in Los Angeles, for January 31 and February 1. For particulars address F. P. Sherman, 2114 N. Sichel St., Los Angeles, California.

A three-day convention has been arranged for San Francisco, California, February 13-15. All communications should be addressed to G. F. Forsyth, Convention Secretary, 60 Carl St., San Francisco, California.

(Notices continued on page 47).

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7 1/2"), and the maroon cloth pocket edition on thin paper (size 4" x 6 1/2"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

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

SERIES II, "The Time is at Hand," treats of the manner and time of the Lord's second coming, considering the Bible testimony on this subject: 366 pages, 75c. Obtainable in Dano-Norwegian, Finnish, German, Polish, and Swedish.

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

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

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

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

No foreign editions in the pocket size.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

FEBRUARY 1, 1920

No. 3

VIEWS FROM THE WATCH TOWER

ALL the channels of publicity, the newspaper, the magazine, the book, the cinema, are pouring forth each its own stream about spiritism. The great demand for messages from departed and supposedly alive friends which has been made on the Psychical Research Society has emboldened them to ask the public for two million dollars to carry on their work. The New York *American*, of December 23, publishes the following item:

"Mothers, wives and sweethearts of American soldiers who died in France are besieging the offices of the American Society of Psychical Research seeking messages from the dead. Officers of the society last night announced they are soliciting an endowment of \$2,000,000 to handle the requests. Since the signing of the armistice women from all parts of the country have written or visited the society's offices. It has found itself swamped. Part of the proceeds of the endowment would be used for the advancement of psychical research generally, and to establish more clearly the workings of the laws connecting the visible with the invisible world."

"Professor Walter F. Prince, acting secretary and investigating officer of the society, said last night:

"The relatives want proof—positive proof—that their loved ones are dead. We recommend them to any of the twelve mediums operating under the Psychical Research Society. Rich and poor, high and low, afoot or in limousine, these bereaved women seek us out. They want more than the cold, printed governmental formula telling of the deaths of America's heroes. They want some last word—some final sign from the departed. Sometimes it's the young, wistful sweetheart of a doughboy or an officer. More often it is the old mother, unable to sleep, wanting one more message from her boy."

SIR OLIVER IMPOSED UPON

Sir Oliver Lodge, the distinguished British scientist, who of late years has given some considerable attention to spiritistic phenomena, is scheduled to make a tour of America, with a view to advancing the interests of psychic research. Miss Eva Balfour, English actress, as quoted in the New York *Tribune*, December 22, believes that Sir Oliver is chasing spiritistic rainbows. Although having had considerable experience in spiritism herself she says the following:

"Sir Oliver Lodge is being imposed upon," declared Miss Balfour yesterday, in describing the spiritualist craze in England. "Or else he is deceiving himself," she added, "as hundreds of people have since the war. People are literally going mad in London over spirits. At the present rate our lunatic asylums will soon be filled, and the whole race will be affected. I disagree frankly with Sir Oliver, with no desire to be impolite because I have not only been what people call psychic since I was eight years old, but also because I have thoroughly investigated spiritualism since the craze struck England. If you had spent as much time as I have in darkened rooms trying to catch the toy balloons on the end of a stick which are used to tap you on the head in the dark, you would agree with me."

OUIJAS ATTRACT DEMONS

Ouija boards do not stand in very high favor with professional spiritists, according to a statement published in the Nashville *American* of December 14:

"Although ouija boards attract only evil spirits, according to Charles H. Figures, president of the First Spiritualist Church, these boards are in great demand as Christmas toys. At a special church meeting called by President Figures all except one of the ouija boards owned by the members were smashed. One woman member refused to give up her board. One local dealer said he was unable to obtain a supply sufficient to meet the demand. He declared his firm sold 1000 of the boards in two months."

It would be expected that professional mediums would look with disfavor upon the ouija board; for the ouija board dispenses with the necessity for a professional medium, and their revenue is thus largely cut off.

FASCINATION OF THE UNKNOWN

Perhaps one of the sanest editorials which has been published by any secular paper is that issued by the San Francisco *Call and Post*, which reads as follows:

"One of the results of the war has been the revival of spiritualism. There are so many young men, dead because of the war, and voiceless. And mankind is eager to believe that they are now thronging about their living friends—moving pale, silent lips in efforts to tell what they have learned. In England the spirit messages began to come early in the war, and believers in these phenomena have amassed a great amount of what they choose to call evidence. In Germany this spiritual curiosity has taken the form of an intense interest in hypnotism. Only France, of the European countries, is still skeptical. Even in America the fascination of the unknown has taken hold. More than a year ago O. Henry wrote a book from the grave; and now Mark Twain is writing humor through some friend of Professor Hyslop, the English investigator. And, latest of all, comes the story in a leading woman's magazine of a dying son who tapped out a message to his mother on a wireless instrument he had left at home."

"These are curious things. But, though unconvincing, they are not laughable. They witness a tender and longing quality in the human heart, seeking comfort and consolation from their friends who are dead. And yet it is a search that seems doomed to emptiness in the end. These spirit messages are usually commonplace and gossiping, or impossible to understand. They tell no great secrets, reveal no divinity of mystery, give no really satisfying comfort to saddened hearts. The spirit correspondents are strangely dispassionate; they do not thank the world for having set them free from their bodies; nor do they curse that world whose only gift to them was death. And, most important of all, they are telling no secrets and revealing no wisdom, these dead men who should know everything now. Psychic research (as they call it) seems one more futile attempt of the human race to fathom mystery. And those who are not so sensitive are beginning to lose faith in its value."

No one who has any real love for and sympathy with humanity can be disinterested in the desires which rest

in the human heart for some gleam of information about the future, life beyond the grave. Humanity is in a truly pitiable plight; and while some of the immediate problems have been due to selfishness and inconsiderateness of the present generation, the general situation is traceable to inborn imperfection, due to the sentence of death working in mankind because of disobedience early in the history of the human race.

While it is written that Jehovah will laugh to scorn and hold in derision the hypocritical efforts of some of those who name his name to bless the world by their own schemes and devices (Psalm 2:4), yet, on the other hand, it must also be remembered that he 'looked down and beheld the groaning of the prisoners'. His heart was moved to compassion for our undone condition; and for this reason he sent forth his Son into the world.—Psalm 102:20; John 3:16.

A CURE FOR LEPROSY

Leprosy has long been used as a symbol of sin; it seems that ways and means are being discovered for its cure, according to newspaper dispatches recently published:

"For the first time in history, the complete cure of lepers is announced. Twenty patients have been discharged from the Kahili Hospital, and after several months of observation no recurrence of symptoms is noted. Dr. A. L. Dean, president of the University of Hawaii, and a distinguished chemist, has succeeded in isolating the active principle in *chaumoogra* oil, made from the seeds of a plant, which for sometime has been recognized as beneficial in the treatment of leprosy. The medicine is enclosed in capsules and injected into the muscles. Scars of the disease remain, but its ravages are at once checked."

LIBERTY AGAIN IN CANADA

Canada returned to peace conditions, in most matters, with the beginning of this year. This means that the press censorship, which has been quite rigidly enforced there for many months, is lifted. We quote the following from the *Regina Morning Leader* of December 22:

"With the coming of the new year, Canada returns practically to a basis of peace. War-time restrictions imposed by order-in-council under the War Measures Act will, with some exceptions, be removed. And, in the case of the exceptions, the orders-in-council terminate at the end of the next session of parliament. The war-time restrictions will cease to be operative on January 1."

CHRISTIANS TO BE TRIED AGAIN

The *Baltimore Sun* of January 7, as also many other papers in the land, published the following information regarding the re-trial of eight of our brethren:

"Eight officials and employes of the International Bible Students Association, who were convicted under the Espionage law in June, 1918, and later freed . . . will be tried again, Leroy W. Ross, United States Attorney, announced today. April 7 has been set as the date for the new trial. The defendants were charged with distributing literature tending to obstruct the operation of the Selective Service Act. The Circuit Court in its decision said that Judge H. B. Howe, of Vermont, who presided at the first trial, made remarks calculated to prejudice the jury."

SHOULD LOOK BEFORE BURNING

Every now and then some zealous evangelist recommends the burning of some of our volumes: an example of the act itself is contained in the book of Acts and

apparently had the approval of the Apostle Paul. The people who own the books have a perfect right to burn them if they choose; but they are not strictly following the early church example unless they are familiar with the contents of the books. An editorial in the *Alexandria (Va.) Gazette* of recent date discusses some of the phases of an incident of this kind:

"Two hundred residents of Blakely, Pa., yesterday took Pastor Russell's books from their library shelves, carried them to a street corner in the center of the town and, pouring kerosene on the pile, burned the books. As the flames from the late Pastor's literature mounted skyward, those who destroyed the books marched around the fire singing hymns. It was at the hint of an evangelist conducting revival meetings at the Primitive Methodist Church in Blakely that the Russellite books were burned. A pious Mohammedan never steps upon a scrap of paper lest it should be found to contain words from the Koran. While many persons may take exceptions to certain deductions in literature which is sent out under the auspices of the International Bible Students Association, the fact remains that such productions abound in quotations from Holy Writ.

"It would be safe to say that most of the two hundred religionists who danced around the bonfire referred to above never read the late Pastor Russell's books, and if they did were unable to pick the good from them. Years ago when the late Bible Student was in the flesh, we read six of his bound volumes. We encountered many suggestions in them which seem plausible, while there is much which is doubtful. We likened ourselves, however, to a man who would not throw away a fine apple because he found a few specks upon it. There are specks in Russell which can be obliterated, but to consign to the flames works which he was a lifetime preparing because we encounter certain statements not in our creeds is not the work of wisdom.

"During the late war the United States did much to advertise the late Pastor's works by placing the last publication—'The Finished Mystery'—in the index expurgatorius. One of the first copies of this book, fresh from the press, came into our possession. The only criticism we have to make upon the book is that it is the most noninteresting of all the publications of the International Bible Students Association. Several persons who took part in bringing it to the birth, it will be remembered, were sent to the penitentiary.

"Pastor Russell's books have given an impetus to Bible study. This fact alone should save them from the bonfire."

A "JAZZ" CHURCH

Here and there over the country is a pastor who, tiring of the power of the gospel to attract men's hearts, brings in jazz music and associated means of excitement to swell his audience. The *Denver Post*, of December 20, reports one such. We quote a part of the announcement, not because it is directly edifying, but because it is informative:

"Religion will be given an injection of jazz Sunday by the Rev. G. S. Lackland, Pastor of Grace M. E. Church. A negro jazz orchestra will try its hand at 'jazzing 'em to heaven' in Dr. Lackland's church at 3 o'clock Sunday afternoon. It will give a program of syncopated music—tunes with a swing and a punch—for the Open Forum service. Ordinarily this service is attended by about eight hundred people. Dr. Lackland expects that the jazzing up of the music will fill the auditorium to overflowing. Acting on the theory that the music usually served up to the congregation in the average church is more conducive to sleep than to religion, Dr. Lackland is going to shoot a bunch of jazz into his church Sunday by using a real jazz orchestra. If the experiment proves a success at the Open Forum service, which is attended principally by members of labor unions and Capitol Hill residents who are not regular

attendants at any church, Dr. Lackland will consider the feasibility of using it at all of his church services."

CLERGY MAKE GOOD "COPS"

The ministers seem to be the ones leaving the United Free Church of Scotland, if the following item, taken from the Kokomo (Ind.) *Dispatch* is to be relied upon:

"It was stated at a meeting of the United Free Presbytery here that in Western Scotland ministers were leaving the church and joining the police force on account of the smallness of the stipends."

The general spiritual condition of the ecclesiastical world was described in no uncertain terms by Bishop Lloyd of Illinois in a letter which he contributed to the *Chicago Daily News*:

"The church that appropriates the name of Christ is the most un-Christlike institution in the world. It is narrow, selfish, proud, intolerant, jealous of its own place in the world, while all the time thousands who would gladly welcome the simple message of self-sacrificing ministers are not able to come near to that aid and inspiration which heroes of the spirit of St. Paul or of St. Francis would afford. Destruction must precede construction if the Savior's appeal is ever to get through the system of that institution which has appropriated his name and forgotten his message."

JEWS FLOCKING HOME

A happier phase of earth's activities is found in the field of Zionism. The New York *American*, of January 2, prints the following:

"Nine thousand Jewish war prisoners in Siberian concentration camps have definitely turned their backs on their former home countries, Germany, Austria, and Galicia, and determined to go to Palestine when they would be free. This information is contained in a report to the Zionist Organization of America from Krasnojarsk, known as one of the coldest spots on earth."

A few weeks back, there seemed to be the possibility of some disturbance raised by the Kingdom of the Hedjaz; but the following item as published on December 30 by the New York *American* would seem to indicate that friendlier relations now exist:

"Prince Feisal, of the Arab Kingdom of the Hedjaz, has pledged full coöperation with Zionists in establishing a National Jewish Homeland in Palestine, and creating an 'entente' between that country, Arabia, and the liberated Armenia. The Zionist Organization of America has just received a message to this effect from the Emir, which he sent to Herbert Samuel, former British Postmaster-General, a leading Zionist of England."

ROOM FOR 20,000,000

The Appleton (Mo.) *Crescent* reports the following bit of news from London:

"There is room for 20,000,000 inhabitants in the new Jewish state that is being created in Palestine, according to Max Nordau, famous author, who is keenly interested in arousing the interest of Jews in this project throughout the world. 'This is the hour before the dawn for the Jews, thanks to the English-speaking nations', declared Dr. Nordau today. 'For a thousand years the Jews have looked for the coming of Messiah and I feel that his coming is about near. I hope it will not be a false Messiah. The Jews are just beginning to realize what this Zionist movement really is. Zionism for the Jews is their real salvation. The Jews of the world have assimilated the habits and customs of all nations, but they realize that Palestine is their real home. The masses of Jews hail this movement and if there should be any deception it would be tragic.

Those not wanting to go to Palestine may easily remain where they are, and God bless them. It is expected that a method will be devised of giving citizenship in the new state of Palestine to Jews who do not wish to go there right away. A system of taxation has been proposed, also, by which Jews would contribute to the support of the Palestine government whether they live there or not, if they secure citizenship papers. There is going to be competition for space in Palestine. The boundaries of the new state probably will be defined after the lines of the Bible. We do not anticipate a return of the whole Jewish people from the outside world, but it is already known that the territory which the new state will possess between the Mediterranean and the Euphrates river will hold 20,000,000 souls."

Many of the newspapers of this country have recently published plates of Palestine showing the scheme of a Norwegian engineer to water the same arid parts of Palestine and also to furnish a great amount of electric power by running an underground aqueduct from the Mediterranean Sea to the Dead Sea. It will be remembered that the Dead Sea is some fourteen hundred feet below sea level; and this great drop supplies the finest kind of opportunity for the development of electric power through water.

WORLD-WIDE INTEREST IN ZIONISM

The London *Daily Mail* gives us the following information, which apparently is designed as an offset for the statements of other British politicians which are receiving wide publicity:

"Two years ago the government issued a declaration of policy in favor of the establishment of a Jewish national home in Palestine, and to celebrate the anniversary a meeting has been held at the London Opera House. Lord Rothschild, who presided, read a letter from Lord Curzon giving an assurance that there had been no change in the policy of the government. Lord Rothschild said that they were much nearer their goal than before, and he felt sure they would yet see the establishment of their desired home in Palestine. Mr. Herbert Samuel said the new Palestine must be in some small measure an example to the world."

This announcement by the British government was received with gratitude by prominent British Jews, among them Mr. Herbert Samuel, who was reported by the Aberdeen (Scot.) *Daily Journal* as remarking:

"They had waited 2000 years, and could afford to wait perhaps two years more. Often delay was a prelude to disappointment, but he felt sure it would not be so with them now."

As showing the world-wide interest in the matter we take the following paragraphs from an item published by the Sydney (N. S. W.) *Evening News*:

"At the international headquarters of the Zionist Organization, in Great Russell Street, London, plans are rapidly going forward for the settlement of thousands of Jewish people in Palestine. There is a pleasant bustle in the rooms where the plans are being perfected, and men and women go about with faces alight and voices full of eagerness because of the return home."

"The initial step will be the establishment of a university in Jerusalem. The nucleus of a university is already to hand in the different medical centers in Palestine. Jewish scholars are doing research work in Jerusalem or Jewish history. A considerable organization also exists in Russia which has for its special work the translation of the classics of all tongues into Hebrew. This organization will be transferred *en bloc* to the new university, which at the outset will establish a Jewish University Press."

PETER WRITES ABOUT CHRISTIAN LIVING

— FEBRUARY 29 — 1 PETER 2:1-5, 11, 12, 19-25 —

▲ PECULIAR PEOPLE FOR A PECULIAR PURPOSE — A NEW GENERATION, WITH A CHANGE OF NATURE FROM HUMAN TO SPIRIT — HOW THIS CHANGE IS BROUGHT ABOUT — THEIR NATIONAL POLICY — THEIR STANDING ARMY — THEIR FOOD SUPPLY — SOME OF THEIR PECULIARITIES — A HOLY TEMPLE OF GOD.

"He that saith he abideth in him ought himself also to walk even as he walked."—1 John 2:6

DURING the gospel age, whose work is now drawing to a close, the Lord has been making ready a peculiar people for a very peculiar and very glorious purpose. The purpose is nothing less than that of a joint-reign with Christ for a thousand years, by means of which not only shall the families of the earth be blest, but angels also shall be brought to a righteous judgment and reward, and all things in heaven and in earth shall be brought into perfect harmony with the divine will and into conformity thereto. Thenceforth universal peace and joy and praise shall abound to the glory of God.

This peculiar people is a new and chosen generation. They were first chosen out from among men, "through sanctification of the spirit and belief of the truth." Or, in other words, having believed the message of salvation through Christ the Redeemer, and having gratefully accepted the same and being earnestly desirous of perfect personal conformity to the divine will, and having therefore humbly submitted themselves entirely to God, they were chosen by Jehovah to be his peculiar people.

That which renders his people peculiar as compared with all others is a very radical change—a change of nature from the human to the spiritual. (2 Peter 1:4) This change of nature has been brought about by the power of the truth, which leads those who are rightly exercised by it to a full consecration of heart and life to the will and service of God, even unto death. This change of nature, however, is only begun in the present life, and consists as yet only of a change of mind and a consequent change of character and of action in harmony with the new hopes, aims and aspirations generated by the "exceeding great and precious promises" of the Word of God. No wonder is it that a people actuated by such hopes and aims should be a peculiar people, a people separate from the world, in the world but not of it.

A ROYAL PRIESTHOOD

They are indeed a new generation, that is, a new race, of a new and noble nature, distinct and separate from the human race, although as new creatures they are as yet only begotten and developing in the embryo state, the full development or birth being due at the resurrection. Wonderful indeed is this truth. "Ye [brethren] are a chosen generation"—a new order of beings, chosen of God as the heirs of his special favor. And not only so, says the Apostle, but "ye are a royal priesthood", a people to be clothed with authority and with power to stand between God and fallen humanity to lift mankind up from degradation and to restore them to the divine likeness and favor. This people is indeed a royal priesthood, whose power and glory will appear in due time, to the glory of God and to the blessing of all the families of the earth.

But, further, says the Apostle, they are "a holy nation". In what sense can this people be called a nation? A nation is a body of people united under one government and having common interests and bound by mutual obligations and mutual consent, either expressed or implied, to conserve those interests. Truly such a people, such a nation, are the Lord's people under Christ Jesus their King; and their interests are one. They are the interests of the truth concerning the establishment of Christ's kingdom in all the earth. But its object, unlike that of all other ambitious powers, is not the glorification of selfishness, but the exaltation of meekness and righteousness and the establishment of universal peace and happiness. Every loyal citizen of this nation is deeply interested in its politics, and is ready to take up the sword in its defense at any moment. We remember, however, that the weapons of our warfare are not carnal, but that they are mighty, through God, to the pulling down of strongholds. Our sword is "the sword of the spirit, which is the Word of God," and an every-day exercise and drill in its use makes us able soldiers.

Let all the members of this "chosen generation", and "royal priesthood", this "holy nation", this "peculiar people",

seek more and more—by vigilance, by faithfulness and by holiness—to separate themselves from the spirit of the world, to submit themselves to the transforming influences of the spirit of God, and to discipline and drill themselves in the use of the sword of the spirit, so that they may "show forth the praises of him who hath called them out of darkness into his marvelous light".

"BABES IN CHRIST"

This peculiar people the Apostle likens, in the beginning of their life of faith, to babes. Though they may be men of mature years, they are but babes beginning a new life. And the Apostle counsels them, as new-born babes, to desire earnestly and seek for the sincere milk of the Word of God—the simple truths, the foundation doctrines. These are the plain, clear statements of the Scriptures, (1) of the original perfection and glory of humanity, created in the image of God; (2) of the fall of Adam and the race represented in him in trial; (3) of the death penalty; (4) of the redemption of Adam, and, therefore, also of the race represented in him, by the payment of an equivalent price—the sacrifice of "the man Christ Jesus, who gave himself a ransom for all"; (5) of the actual deliverance of the redeemed race in God's due time and order.—Genesis 1:27, 31; 3:1-6, 17-19; Romans 6:23; 1 Corinthians 15:21, 22; 1 Timothy 2:5, 6; Acts 3:19-21.

Those who in simple faith accept these truths and who, laying aside all malice, all guile, hypocrisies, envies, and evil speaking, endeavor to live worthy of this salvation, esteeming it as only a reasonable service to devote themselves thenceforth to the service of God, are accepted of him as sons and heirs, as spiritual sons. Precious indeed in Jehovah's sight are these little ones. It was with reference to such that our Lord said to Peter: "Feed my lambs"; and again that he gave warning to false teachers, saying, "Whosoever shall ensnare one of the least of these who believe in me, it would be better for him that a millstone were hanged about his neck and that he were sunk in the depth of the sea". (John 21:15; Matthew 18:6, *Diaglott*) Again, under the figure of a tender shepherd caring for a weak and straying lamb, he shows his solicitude for these babes of the family, saying, "It is not the will of your Father which is in heaven that one of these little ones should perish".—Matthew 18:14.

GROWTH DEPENDENT UPON PURE FOOD

But while the babes in Christ, because of their very feebleness and inexperience, have much special care bestowed upon them, and because they are dearly beloved of the Lord, and while their meek and teachable spirit is commended to all, it is not the will of God that they should always remain babes. The very object of his commending to them the milk of the Word is that they may grow thereby out of this infantile state up to the maturity of spiritual life. "that we be no more children, tossed to and fro and carried about with every wind of doctrine". (Ephesians 4:14) In the experience of every healthy, growing child of God there should come a time when he should be able to leave the first principles of the doctrine of Christ, the foundation principles, having them firmly established and settled in his mind, and, therefore, not needing to dig them up and lay them again, but going on to perfection in grace and in the knowledge of the truth.—Hebrews 6:1-3.

The Apostle Paul reproved some in his day because they did not thus grow, saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat; for every one that useth milk [only] is unskillful in the word of righteousness, for he is a babe". (Hebrews 5:12-14) We are not to live continually on the milk diet, "but by every word that proceedeth out of the mouth of God". (Matthew 4:4) Some of these words are the simple truths

noted above, the milk. Others are deeper truths, the strong meat for those who, nourished by the pure milk, have grown and developed considerable firmness and strength of Christian character. This "solid food," says the Apostle, is for adults, those possessing faculties habitually exercised in the discrimination of both good and evil. He also warns them of the dreadful result to them if they should fall away.—Hebrews 6: 4-6.

If the babes in Christ are fed on adulterated milk, a confused mixture of truth and error concerning the above mentioned foundation doctrines, the result will be that they will sicken and die, unless the unwholesome diet is speedily removed and the sincere, pure milk is sought after and used. As a general thing there is not sufficient care on the part of the babes in Christ about seeking the pure milk of the Word of God; and many of the adults are too careless about setting the pure milk before them. Let those who are truly the Lord's little ones bear in mind the Apostle's counsel to desire and to seek after only the pure milk of the Word, and resolutely to discard all else. Any theological views which will not rest squarely upon the above named foundation doctrines, so plainly enunciated in the Scriptures, but which attempt to pervert and to shift and to make them void, do not constitute the pure diet for the Lord's children.

A HOLY TEMPLE OF GOD

The Apostle then shows (1 Peter 2: 4-9) that such consecrated and faithful children of God have the privilege of becoming members of a grand spiritual house of which Christ Jesus is the head. The shape of the building to which

reference is made is evidently that of a pyramid, and was probably suggested to his mind by the words of the Prophet Isaiah (28: 16) a part of which he quotes, saying, "Behold, I lay in Zion a chief corner-stone, elect, precious . . . the same is become the head of the corner, and a stone of stumbling and a rock of offense, even to those which stumble at the Word, being disobedient, whereunto also they were appointed".

The great work of preparing these living stones for their places in this building of God is still in progress, although it is almost completed. This is the painful part of the work to every one of the stones. The blows of the hammer and the chisel, the hard discipline of experience, are not desirable except for the effects, the peaceable fruits of righteousness. And if we would have the results we must patiently submit to the painful processes, and see to it that no cross-grained willfulness on our part shall interfere with the work: for such interference would sooner or later be the occasion for the Builder to abandon us and to substitute another stone more pliable and easily worked; for the time is short, and what is to be done must be done quickly.

God lays great stress upon loyal and loving obedience on the part of his children. It was only a little matter of disobedience that cost Adam and his posterity so dearly, and that will bring similar results to all those who, having once escaped the condemnation of death through faith in Christ the Redeemer, thereafter refuse to stand before God in the robe of Christ's righteousness, but prefer to appear in their own. All such were appointed to stumble. But blessed are the meek; for they shall stand. "The Lord knoweth them that are his."

JOHN WRITES ABOUT CHRISTIAN LOVE

— MARCH 7 — JOHN 4: 7-21 —

THE RELATIONSHIP BETWEEN LOVE AND ITS AUTHOR—HOW GOD'S LOVE IS MANIFEST TO US—IMITATION OF JEHOVAH URGED—ABIDING IN HIM AND HE IN US—SUCCESS POSSIBLE ONLY BY THE HOLY SPIRIT

"Beloved, if God so loved us, we ought also to love one another"—1 John 4: 11

LOVE, the greatest attribute in the world, stands related to all the other things in the universe. Some of its relationships are briefly referred to in this chapter by the Apostle John. In a perfect character love does not operate independently of the other attributes; but it is coöperated with by wisdom and justice. It is not possible to be entirely just without having some love, for justice demands that we love our neighbors as ourselves. Likewise wisdom without love is a very sorry pill. Such is the wisdom of the world, which is foolishness with God.

"Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God."

The great object of our Christian schooling is that we may be made like God. (Matthew 5: 48; 1 Peter 1: 16) But we are not suddenly transformed from imperfectly balanced characters to beings reflecting all the beauty of Jehovah's righteousness. The transformation is gradual, so that every step of the change can be appreciated and coöperated in by the individual believer.

GOD THE AUTHOR OF LOVE

The first step is the development of the disposition of Jehovah and of his Son, Jesus Christ. It is an elementary appreciation of this disposition, or spirit, that draws us to the Lord and that prompts us to give our all to him in consecration. This disposition which actuates or moves Jehovah to deal with imperfect and sin-cursed beings is what the Scriptures refer to by the word *love*.

All the love there is in the universe came from God. All the fragmentary love in mankind came from him in the sense that he planted it in his perfect human child, Adam, and Adam gave some of it to his posterity. Some fragments of this love, or benevolent attitude toward every creature, was in us when we came to the Lord. Through his precepts and through the example of his own redemptive plan, and through the course of his specially beloved Son Jesus we are

encouraged to develop this kindly motive and generous disposition toward all.

Through the operation of the Lord's Word in us and through the lessons learned by expensive experience we may develop a little wisdom and a keener sense of justice; but because of imperfections of the flesh our growth in these directions is not likely to be so great as to make us distinguished. But when it comes to love; we cannot have less than good wishes for our brethren in the same narrow way, for the world in general, and even for our enemies. Love put into practise means more than good wishes, however; it means doing good to all men as we have opportunity (Galatians 6: 10), but the motive must be there first; that is always a possibility.

There is therefore every reason why we should love one another. If God in whose eyes all things are made manifest (Hebrews 4: 13) can see some reason for loving each one of the faithful followers of Christ there is surely much more reason why we who are so very imperfect should love those whom God has set his favor upon through Christ Jesus.

LOVE LIKE SUNSHINE

There is not only this reason, but there is the additional one that love rewards and benefits the lover. It is like sunshine in the heart. It warms, expands, and causes to grow all the tender buds of the holy spirit's fruits. Love is of God; therefore we should love and practise this God-like trait. In fact, no one loves in this particular manner except those who have been begotten of God.

This love is not the grasping, acquisitive kind common in the world, nor is it even the nobler reciprocal give-and-take kind which is also found in the world. It is a love which radiates kindness and blessings and seeks only for opportunities to bestow its bounties. To the extent that we love we know God; for we feel to that extent just as he feels. We enter into an appreciation of his motives, so that, if we had his

power, position, and authority, we would do just as he does.

"He that loveth not knoweth not God; for God is love."

The latter clause of this verse is one of the most frequently quoted texts in the Bible; and yet it is often cited to sustain erroneous theories. Christian Scientists make free use of it in an effort to prove that there is no personal God, that God is simply a principle. They carry this reasoning further and say that since God is only a principle it is folly to pray to it. If one has a difficult problem in mathematics one does not pray to some mathematical principle but goes and gets competent help. So Scientists do not pray to God but go and get help from a "competent" healer—at so much per helping.

LOVE A DISTINGUISHING CHARACTERISTIC

But to the honest reader the meaning is very apparent. Love is the outstanding attribute of the Father's character in his dealings with the church in this gospel age and in the provisions which he has made for man's blessing. He is a living expression of love; and uniquely so, because he is the self-existent One. In due time when man is restored to the image of God, he too will be a living expression of love, though with a much more limited sphere of activity than that of the heavenly Father.

"Herein is manifested the love of God toward us, that God hath sent his only begotten Son into the world that we might have life through him."

The Father loved us and this love moved him to do something for us, even though it caused him the sacrifice of the dearest treasure of his heart. The thing that we needed to have done most of all, the thing necessary to be done before any other blessings could be bestowed upon us was to **redeem** us or relieve us from the sentence of death under which we were born. As long as that sentence was over us nothing of any extent could be done for us; for, though love is much, love is not all. Love prompts, but justice directs and steadies in all Jehovah's perfect doings.

How simply and briefly the story of redemption is here told! The motive for, the act of and the benefits of the plan of salvation are narrated in just a few precious words. Let the wise ones of the world laugh to scorn the plan devised for their own blessing and happiness. "He that loveth not knoweth not God." There being no responsive note in their beings, they cannot understand how God feels toward them and toward us. In due time they shall be confused and ashamed of their present views.

THE SAVIOR NEEDED

Without a vicarious savior our prospects for life or blessing on any plane would have been hopeless. So when there was no other eye to pity and no other arm to save God's own arm brought salvation. The Lord, the perfect Expression of Jehovah's will and purpose, left the ivory palaces of glory where he was rich in power, position, and opportunities. He came to earth and was made into a human being by the process of begetting, conception, development, and birth. He grew in wisdom and stature until he attained the age of thirty years. There, being sinless and perfect, he gave himself a ransom, a corresponding, a substitutionary price for all of Adam's race. (1 Timothy 2:5,6) They had been condemned in one man; they could therefore all be redeemed by one man.—1 Corinthians 15:22.

Jesus gave his perfect human life to be an offset price for the sin of Adam; and since we received our condemnation through that sin (Romans 5:18) we can receive freedom from that condemnation through the perfect obedience of Jesus. (Romans 5:19) The condemnation brought death (Romans 6:23); freedom from that condemnation brings life. This life has been available during the gospel age to those who have had the faith to commit themselves to the Lord's arrangements. For the rest of men it will be available under the Messianic reign; for, it must be remembered, "He is the propitiation for our sins; and not for ours only, but for the sins of the whole world".—1 John 2:2.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The Apostle would have us understand that our love is

nothing except as it is a copy of God's love; and if it is a copy then it is unworthy of being pointed to as a standard. The loftiest manifestation of unselfish love is seen in the arrangement of God wherein his love prompted his wisdom to devise a plan wherein his justice could remain inviolate and his power at the same time perform the redemption of a race sold under sin. Nothing but pure benevolence could have prompted such a course; for it would surely have been less trouble for the Almighty to start a new race.

AN INDEX OF GOD'S WILL

"Beloved, if God so loved us, we also ought to love one another."

The conclusion is irresistible. The child of God who, out of choice and preference, has agreed to take Jehovah's will as his own is anxious to discern all the leadings of divine grace which will point him to a clearer comprehension of that will. If we see in God's Word that he hates evil, then we hate evil, too; for we are sure that his judgment is accurate and his taste dependable. On the other hand, if we see that his love is set upon a certain class of people, mean and despised though they be in the sight of the world, our love goes out to that class because we have faith that the heavenly Father would not love that which is totally unworthy of his love. Any other attitude than this would be dangerous for the new creature; for it would be placing our own judgment ahead of the Lord's. It would be essentially saying that we thought the Lord was too gullible; that he had allowed himself to be taken in by those poor social outcasts; but that *we* have no intention of being duped in any such manner as that. We've had too much experience for that, etc., etc.

"No man hath beheld God at any time; if we love one another God abideth in us, and his love is perfected in us: hereby we know that we abide in him and he in us, because he hath given us of his spirit."

Even in his perfect state man is not so constructed that he can behold the glory of God and live. He can learn about him through messages, through his works, and through his dealings with other individual creatures. There are even imperfect manifestations of God's character in man, who was once made in the image and likeness of God. With new creatures in Christ much more marked manifestations of Jehovah's character should be discoverable; but in the life and character of our Lord Jesus the most complete delineation of Jehovah which is possible for us to grasp while yet in fleshly organisms is made.—John 14:7.

"GOD DWELLETH IN YOU"

If we love one another and to the extent that we love one another we are actuated by the same motive that is so noticeable in the Father; thus and to this extent God dwelleth in us. This does not mean that God as a person dwells inside of us, that we are obsessed, so to speak, but that the divine principles which make him the God that he is are also operating in us. God Jehovah is most certainly a person, but that person is not scattered about in some hazy, willy-nilly manner through all the universe, as Pantheism would have us believe.

The Revised Version says that "his love is perfected in us" if we love one another. Literally the Greek text says: "His love, having been perfected, is in us". Both thoughts are good and edifying. His love having been manifested in a perfect degree in the sending forth of his Son to die as man's Redeemer, is in us if we have the mind in us which was in Christ Jesus, if we have the disposition to lay down our lives for his brethren and for the benefit of the world. If we love the Lord's brethren for the same reasons that he loved them, because Jehovah loves loves them and because they are in need of his services, rather than because of any fancy frills or furbelows of dress, endowment, or conduct, then the same kind of love which he showed in perfect form is in us, though with us it is in a meager degree.

We are given an assurance of the unity of purpose which exists between us and our heavenly Father in the fact that he has given us of his spirit. The anointing which we have

received of him abides in us and his spirit bears witness with our spirits that we stand to him in the relationship of sons. We know his spirit, or holy power, is operating in us because since we are his we are able to do things in the shape of subjugating our bodies to the accomplishment of commendable purposes such as we were not able to do in our own strength. God's holy spirit operates in us also to the displacement of ideals and objects of attachment which once governed us. Human power alone would not have been able to do this.

BEHOLDING AND BEARING WITNESS

"And we have beheld and bear witness that the Father hath sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God."

The Apostle had beheld and borne witness in a very personal way, as did all of the apostles; but those of us who have not seen Jesus in the flesh behold his position in the divine plan and the importance of his work in the carrying out of that plan. Though we have not seen the living Word in person, we have the printed Word, concerning which we bear testimony to all who have ears to hear.

He who really believes that Jesus is the Son of God will have no trouble in confessing his belief, though that confession be met with scorn from the worldly wise. The way he confesses his faith is not by mere words, which might be repeated parrot-like, but by openly espousing the facts of Jesus' divine sonship. Whoever does this gives himself to the divine arrangements and, during the acceptable time, is taken into the divine family, having approached God through faith in the meritorious work of Jesus. Jehovah accepts him as a joint sacrificer with Christ, and starts in him a new life intended to eventuate in a new and glorious existence of a very high order. The relationship of father and son is thus established. The divine energizing power is working and keeps working in him; and he abides in God's arrangements for his blessing and for the accomplishment of all Jehovah's purposes in and through him.

LOVE PROVED AND BELIEVED IN

"And we know and have believed the love which God hath toward us. God is love; and he that abideth in love abideth in God, and God abideth in him."

If such words came from an inexperienced person they would carry but little weight; but all of the Apostle's momentous life stands back of these simple words. A mere lad when he walked the shores of Galilee with his Master and Friend, or when he threaded the throngs of the city of David, he evidently had that rare combination of love and loyalty which made him an object of special attraction to the Lord. Now the Apostle was an old man; he was the last of the twelve, and many had been the vicissitudes through which he had come to the bleak Isle of Patmos. The way from Pentecost to Patmos had been strewn with many thorns and rocky barriers, when viewed from the standpoint of human comfort. But his love and loyalty had grown with the passing years, until there was none of the twelve more steady, none more tender.

Had he not *known* that God loved him, had he not believed it in the fullest sense he could never have gone through all that he had experienced for the testimony of Jesus and for the Word of God. And how did he know that God loved him? His Master had said as much: "The Father himself loveth you".—John 16:27.

God is love, though love is not properly God. Adam's mistake was in making love his god, and in thus displacing Jehovah from the position which he alone should occupy. He that abides in the sunshine of divine love abides in God, abides within the scope of his plan; and if he persists in exercising the same kind of love which God has for his people, then God's character, God's spirit, abides in him.

DISPENSERS OF SUNSHINE

"Herein is love made perfect with us, that we may have boldness in the day of judgment: because as he is even so are we in this world."

If we are abiding in love and thus showing our preference for Jehovah's character above our own natural one, we may have confidence in the day of final decision of our destiny: for we know that the Father will approve his own character, whether in himself or in us. The more we have of it the more he will approve us.

As Jehovah is the living embodiment of love in his relationship to the world, so are we expected to be living embodiments of love in our relationships to the world. The world may be prevented by blindness from seeing the loving phases of God's providences for them. The vail of ignorance, superstition, and tears obscures in the minds of most people the real beauty of God's character and purposes. And if he and his purposes are not known, or, if partially known, set at naught among men, we with our pitifully meager faculties and numerous imperfections of the flesh could not expect to be other than disesteemed.

"There is no fear in love; but perfect love casteth out fear, because fear hath torment: and he that feareth is not made perfect in love."

A negative side of love is here shown. There is something that it does *not* produce, and that is fear. Dread would perhaps be a better word here; otherwise there is no distinction possible between slavish fear and reverential awe, which is also referred to in the Scriptures by the word fear. A book of remembrance has been kept for those who "*feared* the Lord, and that thought upon his name", we are told. (Malachi 3:16) Likewise our Lord was heard on account of his *fear* (Hebrews 5:7), and "the secret of the Lord is with them that *fear* him", etc.—Psalm 25:14.

NO DREAD IN LOVE

But where perfect love is, there is no dread. Dread might move one to repentance, it might even move one to conversion, but it would never move one to make a consecration of one's self to God, and without a consecration other steps are largely unavailing.

The more perfect the love the more perfectly does it displace fear. The two are contrary to each other and cannot stay in the same heart at the same time. But for perfect love it is not necessary to have a perfect organism, though to *express* it perfectly it would be necessary to have perfect wisdom, perfect justice, perfect power, as well as a perfect body. Perfect love means good will, unsullied and unsmirched by any grudge or malice, by any desire for retaliation or revenge for wrongs done us. If we have the same disposition which God has toward every creature, we are abiding in him; and if we are abiding in him who is omnipotent we have no reason to fear, and no fear. Love, then, puts us in touch with all that is needful for our welfare. Shall we not pray for it, shall we not carefully observe and as carefully weed out of our hearts everything that is out of harmony with love, good will, benevolence?

"Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thine employ
Peace that dearer is than joy:
Out of self to love be led
And to heav'n acclimated,
Until all things sweet and good
Seem my nature's habitude."

"We love him because he first loved us."

God is the fountain head of love. It started with him. It was the benign warmth of his love that awakened responsive life in us. As the warmth of the sun in spring-time calls to and expands the heart of the bud, whether it be a violet or a humble dandelion, so a knowledge of the Father's love which he has already shown to us in the gift of his dearest prized treasure, his Son, has called to and expanded our hearts, whether they be more or less nobly fitted with a body.

LOVING GOD'S OWN

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

Here is the rub on the flesh of the new creature. The tendency is to conjure up a sentimental conception of God,

which is really an embodiment of our own desires and preferences, and to say that we love that kind of God and at the same time ignore those upon whom the Lord has set his love. If God loves them, so must we love them.

This passage does not mean that we are to love the Lord's people *because* of their various and numerous imperfections, but rather *in spite* of them. Their flesh may or may not be attractive to us (the probabilities are that it will not be); but we are not called upon to love flesh, even our own, but rather the *image of Christ* in the Lord's people. To see the image of Christ we have need of faith; for we actually see only a fragment here and a fragment there. But by various tests it can be demonstrated to be present, very much as we test its presence in ourselves.

The inexperienced mind finds it difficult to believe that water is the principal element in the wood of a lead pencil. Yet water and carbon are almost the only substances there. It can be easily demonstrated by fire. So the presence of the image of Christ is nowhere more easily discerned, if it be there, than in the fire of trial and in the tests of faithfulness. The record which we have of the faithfulness of Christ's followers down through the gospel age becomes strong evidence to us of the image of Christ in their lives. We love and admire faithfulness and can readily see that if some of God's spirit in their imperfect organisms makes an admirable showing to us, then surely the author and source of that spirit is much more to be admired than any imperfect child of his.

THE NEW COMMANDMENT

"And this commandment have we from him, that he who loveth God love his brother also."

The commandment which Jehovah gave us was through his Son, who is the Head over all things to the church which is his body. His Son said: "A new commandment I give unto you, That ye love one another, as I have loved you". (John 13:34) A perfect example has been set us by our Lord Jesus. He gave himself unstintingly for the blessing and benefit of his disciples. He not only instructed them and did many useful things for them, but he gave *himself*, the deep interest of his heart in their welfare, and continued to do so, even unto death.

This commandment is the one involving sacrifice. There are the basic demands of divine law that we shall love God with all our heart, soul, mind, and strength and our neighbors as ourselves, but these demands are made of all intelligent creatures. No one is required to enter into a contract of sacrifice, but once having entered voluntarily it is incumbent upon the contractor to be faithful. And it is this ground that is covered in this commandment which we have from him. We cannot lay just claim to being our Lord's disciples, or learners, unless we have love for his brethren; for "by this shall all men know that ye are my disciples, if ye have love one for another".—John 13:35.

JOHN ON THE ISLE OF PATMOS

— — MARCH 14 — REVELATION 1:4-18 — —

THE INTRODUCTION—ANNOUNCEMENT OF MESSIAH'S COMING AND HIS RECEPTION ON EARTH—JOHN'S PERSECUTION BECAUSE OF FAITHFULNESS—THE SEVEN CHURCHES—THE GLORIFIED REDEEMER — VICTORY OVER DEATH

"Jesus Christ is the same yesterday and today, yea and for ever."—Hebrews 13:8.

REVELATION is a book of symbolic imagery. Frequently the symbols cannot be put into picture form, but each metaphor has a real meaning and these meanings make good sense.

In some respects the entire first chapter is an introduction, but more specifically is this true of the first eight verses. The message as a whole is addressed "to the seven churches which are in Asia"; that is, there were particular parts addressed to individual churches, though all that is said was intended to apply to all the churches. It is quite generally agreed that these seven churches are representative of all the stages of the church of this gospel age. To think otherwise would be to attach more importance to those seven comparatively small churches of Asia Minor than they seem to deserve; and would imply an ignoring of other churches more numerous and more influential than they; as, for instance, the churches at Jerusalem, at Antioch, Corinth, Colosse, Philippi, Thessalonica, etc.

John at the time of the trance vision was a prisoner, exiled to the Isle of Patmos, a penal colony of those days, an island almost uninhabitable, rocky, barren. Today there are no less than six monasteries and chapels on its inhospitable crags. The crime for which the Apostle suffered this punishment was faithfulness as the mouthpiece of the Lord.

When the vision was seen, thought to be about 96 A. D., St. John must have been a venerable personage of at least ninety. He was ostracized from society in a very literal sense of that word, but it is manifest that his lack of favor with the world was more than made up by far greater stores of favor from God the Father. The revelations more than offset his persecutions.

LIFE'S COMPENSATIONS

Likewise the blessed understanding of his revelations which the Lord has granted his church at this end of the gospel age far more than offset the various experiences which in his providence have come upon the people of the Lord. His assurance is that all things shall work together for good to those who love God, to those who are called

according to his purpose. Whoever rests his faith securely upon this promise may indeed count all things earthly as refuse in comparison with the excellency of the knowledge of Christ Jesus our Lord.

The seventh verse gives us a proclamation concerning the second advent of our Lord Jesus. It pictures him as coming in the clouds of heaven. The language reminds one of the utterance of our Lord himself on this same point: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory". (Matthew 24:30) The Prophet Daniel had long before foretold the same thing: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a Son of man," etc.—Daniel 7:13.

Great clouds of dismal obscurity and confusion have been hanging in the ecclesiastical heavens, particularly since they almost had the world converted and were just on the verge of establishing the Millennium without Christ's aid—and then the bloodiest war of all history broke out! It was enough to confuse any one not acquainted with the divine purposes. But the confusion had really hung over ecclesiasticism for many years prior to the great war. The sun, the gospel message, had been darkened in its going forth. (Isaiah 13:10) The gospel message, as contained in the Bible went forth most wonderfully in the hundred years prior to the great war, but its simple and comparatively plain meaning was obscured in the minds of the people by an admixture of church-state-ism, or the theory of establishing Christ's kingdom by human political means. The final effect of the great time of trouble will be to prove that it is as a "destruction from the Almighty".—Isaiah 13:6.

JEW AND GENTILE TO PERCEIVE

Slowly every eye will perceive the real situation, even the Jews who pierced him. All kindreds of the earth shall be in sorrow and distress by the time of the establishment of Messiah's kingdom and, in fact, because of that very establishment; for many things now held dear in the hearts

of the people will have to be taken away before the purer joys and less selfish pleasures which Christ will give them can be dispensed.

The Lord then identified himself definitely with the Revelation message, saying that he is the first and the last, the "Being", the "Was", the "Coming", the "All-holding" One. Since his resurrection our Lord says of himself that he has all power in heaven and earth (Matthew 28:18), and further testimony of his power is given by the writer of Hebrews, saying that he is "upholding all things by the word of his power".—Hebrews 1:3.

The simplicity of the Apostle's introduction to this most wonderful book is worthy of note. He did not write the title of the book as it appears in our common version Bibles, which reads "The Revelation of St. John, the Divine", that is to say, the Revelation of St. John, Doctor of Divinity. On the contrary, John claims no credit for the revelation; it was not *his*; but as he distinctly explains, it was a revelation from our Lord Jesus Christ which God gave him. Nor was it even to John in any special sense, but as he declares, it was to God's "servants", and sent by his "servant John".

PLAINNESS AND HONESTY

This simplicity, common to all the apostles, commends them to us as men of humble minds, as being the very kind of men we should expect the Lord to use as special servants and messengers to his people. This plainness and unaffectedness is in striking contrast with the pomposity of many of those who claim to be their pupils and fellow servants, and who often delight in the titles of Reverend, Right Reverend, Very Reverend, His Holiness, Doctor of Divinity, and others. In proportion as the spirit of the world is quenched by the spirit of Christ and in proportion as the Lord's people are zealous in seeking and finding the "old paths" (Jeremiah 6:16), in that same proportion do these human titles which seem so much to the world and to Babylon come to appear vain, inappropriate, deceptive.

Instead of adding loud and boastful titles to his name, as Bishop, Overseer of all the Churches of Asia Minor, we find John introducing himself as "your brother", as the companion of all saints in tribulation, and in the kingdom, and in the patient endurance of suffering for Christ Jesus. He was sharer with Christ, as a member of his body in his afflictions. In his endurance, and prospectively a joint heir in his kingdom; and in all this he was the brother of all fellow disciples, sharers of the same sufferings, and prospectively of the same glory.

It is generally understood that John had already been severely persecuted; yet with remarkable modesty, he passes over not only his previous service for the truth, which had brought him his persecution, but also he passes lightly over the persecution itself, merely noting that he was on the Isle of Patmos because of his fidelity to the Word of God and the testimony that Jesus was the Christ.

"MIND NOT HIGH THINGS"

This plainness, this absence of boastfulness so noticeable in the writings of all the apostles, commends them and their words to our attention, and marks them as not being in the ministry for the gratification of vanity or for the seeking of earthly rewards of any kind, but simply as the servants of God who delighted to do his will, and to tell the good tidings to the utter ignoring of themselves, excepting in so far as mention of themselves and their affairs might be necessary and helpful to the church.

All of the Lord's followers do well to note this characteristic of the Master, and of those whom he specially chose to be his followers and our exemplars. In proportion as we attain to the Lord's spirit it will similarly manifest itself in our sentiments and conduct.

The Apostle says that he was in the spirit on the Lord's day; that is, he was in a trance. A trance was here used of the Lord as being, doubtless, the best method of impressing these highly symbolic pictures on the mind of his servant John. No authorization is given us for expecting trances and no direction is given us to try to place ourselves in a trance condition. Without some basis for expecting visions

and revelations (and there is none for the church now) it would be nothing short of conceit for us to try to add to the divine revelations in any manner. And to attempt to put ourselves in a trance condition without divine direction would be to lay ourselves extremely liable to the baneful influence of the demons, the fallen and wicked angels.

Presumably John referred to the first day of the week, now generally called Sunday. It is peculiarly to us the Lord's day, the day on which our Lord rose from the dead, and on which all the promises of God's Word received life and on which our hopes through Christ were quickened. It is, perhaps, not unreasonable to understand this expression, "the Lord's day," to apply in some measure to the great Millennial day, and to mean that John in vision was carried down the stream of time to the day of Christ, the Lord's day. But to confine the meaning of the expression to the Millennial day exclusively, would be to ignore the fact that the larger proportion of John's vision related not to the Millennial day, but to the intervening time.

THE VOICE BEHIND HIM

And how appropriate it was that our Lord, who arose on the first day of the week, and who most frequently manifested his resurrection powers on that day, should on the same day reveal himself and certain great instructions to the church, thus honoring further the same day of the week. It is no wonder therefore that Christian people from the very earliest times have held the first day of the week in special reverence as the symbol of the fulfillment of all their hopes, whereof God gave assurance in the resurrection of our Lord Jesus on this day.

The Apostle's attention was first attracted by the trumpet-like voice of Jesus from behind him. The fact that the location is mentioned at all implies that it has a special symbolic meaning. It signifies that the commencement of this message was not in John's day, not from some future time, but that the things to be revealed had already begun, and were already to some extent in the past—the voice from behind going clear back, as some of the features of the book show, to the time of our Lord's earthly ministry.

The trumpet voice directed that its message be written and sent to the seven churches named. There were seven churches in Asia Minor corresponding to those mentioned by name in this connection; but while this revelation may have been applicable to them in some manner or degree it was evidently in but a small measure. Those seven churches of Asia Minor, we understand, were chosen of the Lord as symbols representing seven different epochs in the history of the one true church of Christ, from Pentecost day to the gathering to the Lord of the last grain of wheat in the end of this gospel age.

TO THE SEVEN CHURCHES

The messages given to these churches—conveyed to us in the second and third chapters—are very remarkable for many reasons. Ephesus, Sardis, and Laodicea are addressed as to the degree of their capitulation to sin, while Smyrna, Thyatira, and Philadelphia are addressed as to the degree of their victory over sin. No reproof is given to Smyrna and Philadelphia and no commendation is offered for Sardis and Laodicea. It is an interesting historical fact that at the cities of Smyrna and Philadelphia, concerning which churches no reproof was given, and at Thyatira, where warm commendation and slight reproof was offered, there have always been some believers; while at the other places the congregations once existent have been entirely effaced.

To each of the seven stages of the church the Lord describes himself in different language. To Ephesus he is 'he that holdeth the seven stars, and walketh among the seven gold lampstands'; to Smyrna he is 'the first and last, the dead and living one'; to Pergamos he is 'he that hath the sharp two-edged sword'; to the church at Thyatira he 'hath eyes like fire and feet like fine brass'; to Sardis he is the one 'that hath the seven spirits and the seven stars'; to Philadelphia 'the holy, the true, the holder of David's key'; and to Laodicea he is 'the Amen, the faithful witness, the beginning of the creation of God'.

The promises which are made by the Lord Jesus to the faithful remnant of each of these seven stages are likewise different. They seem to be peculiarly appropriate to the things suffered during those different periods—even as that phase of our Lord's relationship to the church which was most calculated to bring encouragement under the specific circumstances is used for each church. The figure under which blessing is promised in each of the first three cases is drawn more particularly from earth's past history: the faithful of Ephesus were encouraged by being told that they should eat of the tree of life which is in the paradise of God. This picture is plainly drawn from Eden. The overcomers of Smyrna were promised immunity from the throes of second death—this promise following the one of the tree of life, even as sin and death had followed Eden. The faithful ones of Pergamos were promised to eat of the hidden manna, an apparent reference to the wilderness experiences of the Jews, as the church was also in a wilderness stage at that time.

THYATIRA, SARDIS, PHILADELPHIA

To the conquerors of Thyatira a double promise is extended, one figure being drawn from the Davidic glory of the fleshly church (power over the nations) and the other from the Solomonian splendor of Israel (the morning star). From that point on the promises are not made so much in earthly as in heavenly figures. This is also true of the latter half of the promise to Thyatira. Before Sardis was held the personal standing of the victors in their relationship to the holy city: they were to wear white raiment, and not to have their names blotted out of the book of life.

Philadelphia was evidently in need of the promises that they should be pillars in the temple of God and that they should have God's name written, or God's character traced in them. These promises had to do with their civic standing in the heavenly city. To the overcomers of Laodicea mention is made of their official standing: they shall sit with Christ in his throne, even as he overcame and sat down with Jehovah in his greater throne.

There is a gradual lowering of spirituality throughout the period covered by the seven churches, though it takes a relatively upward turn with every other stage. Smyrna, Thyatira, and Philadelphia are little hilltops, so to speak, while Laodicea, looking at the great mass that names the name of Christ, sinks to the lowest depths until she has lost sight of the standards, and so far from knowing that she is weak and poor and naked and blind, she really thinks herself to be very powerful and rich and adorned and to have need of nothing but what she can get from sources other than her Lord.

There is a certain order in all these messages that is worthy of note:

I ADDRESS AND SALUTATION

- (1) The address
- (2) The title of speaker

II MAIN TOPICS

- (3) The encomium
- (4) The reproof
- (5) The warning

III CONCLUDING PROMISES

- (6) The promise to overcomers
- (7) The solemn appeal to attention

SYMBOLS OF CHRIST'S WORKS

When John heard the voice he turned and looked to see who it was that spoke. He saw in symbol, as we may now see with the eye of faith, one like a Son of man, like a human being and, priest, as implied by the clothing worn, walking among the seven golden lampstands, caring for them, trimming the wicks, seeing to the supply of oil, etc. We see that our Lord Jesus, our glorified Master, although absent from us, has been present with his church through the past near nineteen centuries, protecting the interests of his cause and directing in respect to all of his people's affairs, especially inspecting and caring for the church as a light-bearer, a candlestick. Alas, how feeble the light that has sometimes shown out into the darkness of the

world, how much of trimming has been necessary and how much more may yet be necessary!

In the Tabernacle, and subsequently in the Temple of Solomon, the golden candlesticks or lampstands were placed by the Lord's directions. They were not seven candlesticks, but one stick with seven branches, representing the whole church, the complete church during this gospel age. But here in Revelation the same candlestick or lampstand is brought to our attention, the parts being separated. The unity of the relationship between them is supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's nominal people of this gospel age, including his true members. It holds forth the light of life, the light that shines in the darkness and concerning which he directed that it should be let shine before men that they might see our good works and glorify the Father in heaven.

REPROOFS AND ENCOURAGEMENTS

Alas! The Master found but few good works, but little glorifying light shining out from his earthly representatives in many of these epochs. This is plainly indicated by the nature of his messages, his chidings, and his encouragements, which were given to each of these stages of the church, represented by the different lampstands.

It would be a mistake to regard the word picture of verses thirteen to sixteen as a portrait of our Lord in glory. It is a symbolical picture merely. He will not look as here described when we see him as he is, and behold his beauty, the fairest among ten thousand. This symbolical picture, nevertheless, has precious lessons for us, more useful than an attempt to describe to our minds the appearance of our Lord as a spirit being, "dwelling in light which no man can approach unto," and which we cannot possibly appreciate until we shall be changed and be like him and see him as he is.

The whole body was covered, or hidden from sight, by a robe, only the head, the hand, and the feet being exposed to view, thus agreeing with the explanation given us by the Apostle Paul (1 Corinthians 12:12-31) in which he represents the whole church as being the body of Christ and members in particular, but pointing out that some of the members of the church may occupy the position of an eye or an ear or a tongue, and others the position of feet. Thus the Lord would be present with his people by his spirit in them, using different members of the body to accomplish for his body different services.

This covering of the body may possibly represent the fact that the glory of Christ was manifest in Jesus' own person, the Head, in his own ministry and in that of his twelve apostles, his representatives, and that with their death the body of truth was almost completely veiled throughout the eighteen centuries intervening until now, the harvest time, the end of the age. There the feet members have had illumination so that they may shine forth, not as the Head but as polished brass.

"WHAT MANNER OF PERSONS?"

When we think of the great advantage every way which we of the present time possess, we are inclined to say, What manner of persons ought we to be in all holiness of living and God-likeness. We who have the focused rays of divine inspiration and revelation from the past six thousand years shining upon us with almost burning brightness, how it should consume in us all the dross of selfishness, how it should purify us, how humble it should make us, how we should be even in our flesh polished, bright, luminous representatives and ambassadors of the glorious Head and of the members of the Christ!

The head, with its white hairs corresponding to the Ancient of Days of Daniel's vision (Daniel 7:9), is not to teach us that our Lord in glory has the form of a man, and hairs that are white, but is merely suggestive and symbolic of venerableness, of knowledge, experience, wisdom. The fiery or electric glance of his eyes should similarly be understood to represent penetrating intelligence, and ability to see and to know everything pertaining to his people, his church. He is not deceived by outward forms or ceremonies, however sanctimonious, but can and does read every thought

and intent of the heart. The contemplation of his glance should of itself purge and purify our hearts and put far from us everything which would have his disapproval.

The mouth, from which proceeded the sharp, two-edged sword, is not to tell us that this is the real appearance of our Lord in glory, but merely to symbolize to us that his words in his church are to be as the sword of the spirit, which the Apostle declares to be sharper than any two-edged sword, discerning the thoughts and intents of the heart, dividing and classifying his people, and separating from his elect every impure thing and every unstable element.

VOICE OF MANY WATERS

His voice, as the sound of many waters, might be understood to mean that the Lord can and does speak to his church now as the purling and rippling waters of the brook, and again as the roar of the mighty deep. This is true, but it is more likely intended to mean that many peoples, nations, and languages, as elsewhere explained in this book, would be found instrumental in transmitting the message of our Lord. Many tongues, many languages have been employed in the spreading of his Word.

The hand, in which were seven stars, is similarly to be understood as a symbolic part of the vision, representing the Lord's power applied to and operating in his church. The stars, as the account explains, are angels or messengers, or special servants of the church in each epoch. The intimation is that the Lord would recognize in his church, in each of its seven stages or developments, one representative through whom he would especially address and instruct his people and whom he would especially hold or keep as his instrument.

It is this One whom we know and recognize as the instructor and caretaker of the candlesticks, the churches, whom we are to recognize also as having in his right hand, in his favor as well as in his power, these seven stars. In Revelation 12:1 the church is pictured as a woman crowned with twelve stars. These stars evidently represent the twelve apostles as the special lights of the church. Similarly in the picture before us the seven stars which the Lord holds in his right hand seem to represent special light-bearers in the church, in each of its seven phases or developments.

It will be noticed that the messages to the various churches are all addressed through these stars or messengers or angels of the churches, as though he would have us understand that the appropriate message for each time or epoch in the church's experience would be sent by the Lord through a particular star or messenger whom he would especially commission as a representative. Our Lord himself is pictured by the great light of the sun and his special messengers in the church throughout the entire period are consistently enough represented as stars.

STARLIGHT AND CANDLELIGHT

The difference between the figures of the star and the candlestick is manifest: the starlight is the heavenly light, the spiritual enlightenment or instruction. The lamplight is the earthly light, representing obedience and conformity to the heavenly instructions of those who constitute the Lord's people in the world and who are exhorted not to put their light under a bushel but on a candlestick, and to let their light so shine as to glorify their Father in heaven.

It is not strange that John in vision fell down as dead in the sight of this symbolical representation of Christ. The Apostle may be considered as representing all of the Lord's

consecrated ones, who in his presence feel their own nothingness. Upon all such he places his hand, some indication of his power, and to them he gives his message: "Fear not, I am the first and the last, I am he that liveth and was dead and am alive for evermore, and have the keys of death and of the grave".—Compare Isaiah 6:1-4.

Only those who fall as dead before the Lord, who receive his message appreciatively and who are, as elsewhere expressed in this book, beheaded, only such have fear cast out of them: and they alone may know that our Lord was the first born of all creation, and the last; that he was the beginning of Jehovah's direct work and the end of it, and that all beings and things were made by or through him. (John 1:3) These also may know and appreciate the fact that the Lord now liveth and in order to appreciate this they must understand that he was actually dead for parts of three days and not merely apparently dead—that his soul was poured out unto death and made an offering for sin.—Isaiah 53:10-12.

DEATH AND THE GRAVE

To these also comes a wonderful message that this Redeemer, now glorified, has all power in respect to the release of our race from the great prison house of death. He has the keys, the authority and the technical ability to accomplish all of Jehovah's purposes as to the abolishment not only of hell, the grave, but also of the death sentence and of all the effects of death. His power to do these things rests upon the merit of his ransom sacrifice, long since finished on Calvary.

To the majority of men the announcement that the portals of hell are to be unloosed is something dark and meaningless, or worse. Misled by error, they believe that Jesus was not really dead, but remained alive always. Mistaken that death holds no one, but that all are alive either in bliss or in torment, they see no force, beauty, or significance to this proclamation. The idea of opening up hell seems nothing desirable to them. But it will really be in fulfillment of the prophecy made long ago to the Prophet Isaiah and which our Lord applied to himself at the beginning of his earthly ministry: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound".—Isa. 61:1; Luke 4:18-22.

OPENING THE PRISON

It will be a happy day for mankind when Christ Jesus appears before the bar of divine justice and takes over the interests of the human race, paying therefor the merit of his ransom sacrifice and at the same time sealing and establishing the New Covenant for the blessing of all the families of earth. Then divine justice will have an offset price which will be satisfactory without the retention of the prisoners in death.

Those who are called forth from death will be instructed to the point where they will be able to approve the obedience of Christ or the disobedience of Adam. If they ratify Adam's conduct they will come under a sentence of death that will not be attributable to Adam; hence it will be the second or other death. If they ratify the obedient course of Jesus they will be helped along and enabled to attain all that is necessary for their happiness and perfection and final participation in the entrance or re-admission of the once sinner race through the gates into the city, the divine and universal empire.—Revelation 22:14.

THE MEMORIAL CELEBRATION

THE vernal equinox for 1920 falls on March 17, Philadelphia time. The new moon nearest the spring equinox appears on the morning of March 20, at 5:56 o'clock. The month of Nisan therefore begins to count with the evening of March 20; and the evening of April 2 will be the proper time to celebrate the memorial of the institution of our dear Redeemer's antitypical Passover. The moon is

full on the morning of April 3 at 3:55 o'clock, or on the same day as our observance of the Memorial, Jewish reckoning.

It so happens that April 2 is also Good Friday, as that day is observed by both Roman and Anglican Catholics. The following Sunday, April 4, is Easter Sunday—the first Sunday after the first full moon after the 20th of March.

As the Lord's people assemble at an appropriate hour after sundown, say 7:30 o'clock, all may well strive to realize the solemnity of the facts suggested by the occasion. We are not of the world, if so be that we have given ourselves fully to the Lord. If we were of the world the world would love its own; but the world does not seem to love us. Ah well—

"Let the world despise and leave me,
They have left my Savior too;
Former friends are wont to grieve me,
Thou art faithful, thou art true.

"And while thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate, and friends may scorn me,
Show thy face and all is bright."

REPORT OF BRITISH BRANCH

MY DEAR BROTHER RUTHERFORD:

I have much pleasure in sending the report of the work of the British Branch during the year just ended. Like those which preceded it the year 1919 was one of happy service in the harvest field. It brought its measure of trials; but while the British friends have shared in the general trials which the Lord has allowed to come upon his people through the severity of the times, they have been spared the sharp persecutions which their brethren in America and Canada have had to face. This country has not yet felt the fiercest rush of the winds of trouble. No doubt the experience of others and the strength gained in these days of harder service will serve to settle the brethren for the trials which will come with the storm which, in the Lord's order, is yet delayed.

When the general conditions are taken into account the amount of work accomplished shows well as a record. On the whole it may be said that the measure of the activity was about the same as the previous year.

COLPORTEUR WORK

In the colporteur service there has been an average of twenty-five brethren wholly engaged in the work, and about another ten regularly using a part of their time. Also many others have used some of their time in this blest service. The prices of the books had to be raised, and, naturally, this somewhat retarded sales. For Volumes I, II, and III we now charge 2s. each, and for Volumes IV, V, and VI, 3s. each. It is a pleasure to be able to say that the total circulation of SCRIPTURE STUDIES for the year is 61,895.

During a part of the year we had to depend upon the Head Office for some supplies. However, we were fortunate enough to be able to place a considerable order for volumes while the market was in its most favorable condition, and apparently we shall not lack supplies of the STUDIES in the near future. Our hearts go out to the dear brethren who have labored so consistently and arduously in this part of the harvest field. There is surely rich reward for the dear brethren who carry the message from door to door and who never know what kind of response they will meet from those to whom they seek to minister the heavenly things. The circulation of the books such as MANNAS, POEMS, SERMONS, SCENARIOS, etc., amounts to 17,598, and of booklets of all kinds over 18,000.

VOLUNTEER WORK

This phase of the work has been much reduced in volume owing to the difficulties of paper supply and because we were placed under obligation not to circulate more than a comparatively small number of tracts, and also because we are waiting lead from the Head Office as to what would be suitable matter for distribution. Our circulation altogether has been 1,549,000. We have besides this distributed throughout London and the provinces 1,080,000 folders advertising public meetings each conveying a message from the Word of truth. These folders represent only the meetings arranged for through the office. There have been many others distributed by the brethren who have copied the office matter and style. A new issue of 2,000,000 B. S. M's, "Hope for Distressed Humanity," is printed, and is going into circulation. Already the demand is much greater than the supply.

PILGRIM SERVICE

This has been much brisker than in any previous year. At present there are seven pilgrims traveling among the brethren, and a total of 1,300 visits have been made. Each of these dear brethren, while enjoying the ministra-

tion, report much blessing and spiritual refreshment to themselves, and it is a pleasure to us to hear regularly from them that the classes are, generally speaking, loyal and true to the work of the Lord and earnest in their endeavors to serve him. The British friends are, we believe, closer to each other and more united than at any other time in the history of the work of this country. This is as it should be, for we have had so much experience of the grace and blessing of the Lord that, were it otherwise, there would be much ingratitude manifested.

CONVENTIONS

We have had more conventions than usual. Altogether a total of 13 were held. Some of these were comparatively small, but all were seasons of refreshing, and this was so from the London and Glasgow conventions which were the largest, to the smaller ones where perhaps only 200 attended.

PUBLIC WORK

The prospects of the work are good. The public seem to receive our message with more interest than ever. It is comparatively easy for us to get a number of people together. About 200 public meetings have been held. The attendance has ranged from 100 to 3,300. The most productive of the topics was "The World has Ended—Millions Now Living May Never Die". At present we are again using the old but ever interesting "Where are the Dead?" tracts. We look forward to a time of greater activity, and are rejoicing in the prospect of sharing in the Lord's new work.

PASTORAL WORK

The Pastoral work still continues, and is being used of the Lord. We have found it to be a most efficient gleaner instrument. Those who have been most closely associated with it have great enthusiasm for it.

BRITISH BRANCH SUMMARY

OUTPUT FOR YEAR ENDING OCTOBER 31, 1919

STUDIES, all volumes.....	61,895
BOOKS: Mannas, Poems, Scenarios, Sermons, etc.....	17,598
Booklets.....	18,105
Bible Students Monthly	1,241,000
Volunteer Drama.....	183,549
Free Scenarios.....	26,750
Hell Towers.....	10,850
Booklet Tracts.....	78,759

TOTAL..... 1,549,908
Tract Pages..... 14,152,864

PUBLIC MEETINGS: London, 57; Country, 143.

FOLDERS: 1,081,600.

LETTERS: Despatched 22,743; Received 20,021.

GENERAL

The number of letters received during the year was 20,021 and we despatched 22,743; total 42,764.

The office force has been kept busy. We are fewer in number than formerly, but loving and willing service has enabled the work to proceed well. All of the London Bethel family are united in loving harmony and desire to serve; and so from center to circumference we can say we are a happy family in the Lord.

We voice the desire of all the British brethren when we say that we would be very glad if in the Lord's providence you could come over here. It would indeed be a joy if we could have renewed by your presence with us the happy fellowship we have previously enjoyed.

With warm love,

I am, dear Brother Rutherford,
Your brother and servant,

J. HEMERY

LETTERS FROM FAR AND NEAR

READ THE LAST FIRST

DEAR BRETHREN:

Greetings in the name of our glorious Bridegroom in whose purity we stand!

I am exceedingly glad of this privilege of writing you. I'm sure the words of my feeble vocabulary are inadequate to express the depth of my appreciation and gratitude to my loving heavenly Father for the precious "Finished Mystery". It was the first volume of *STUDIES IN THE SCRIPTURES* that I had ever read. The vision which was revealed to me was marvelous beyond expression. I fully believed all things therein, and at first it seemed as if the harvest had passed, summer had ended and I was not saved, but as I continued reading I gained a clearer conception of "the deep things of God" and realized that he must have a crown reserved for me or he wouldn't have opened my eyes of understanding. Truly its message was sharp as a two-edged sword, destroying all the error and fears which had been impressed on my mind since childhood and revealing to me the true glorious character of our loving heavenly Father. I was stirred to immediate action; I drew nigh to him and he drew nigh to me and the transforming influence began and has continued—all praise and thanks to his holy name.

I can now clearly see where the Lord, for several years past, has permitted me to pass through various experiences, which produced in me the proper attitude of mind to receive these wonderful truths when his due time arrived to present them to me. The Lord knoweth them that are his and has various means of separating them from Babylon, and truly Volume 7 was the instrument used by him in showing me the way to glory, honor, and immortality. Thorough meditation, prayer and study he has enabled me to fathom more and more of his wonderful character and at times I am almost overcome, when I see his glorious attributes working in such perfect harmony, in every detail of his divine plan.

When I pass beyond to my home in glory, I'm sure my memory chambers will still retain the sweet vision drawn by our kind heavenly Father and revealed to me through "The Finished Mystery". To me it seems as a *true* fountain of pure waters.

Your sister by his grace,

MRS. ROY BADGLEY Out

LED BOTH TO CONSECRATE

DEAR BRETHREN:

Greetings in our beloved Bridegroom's name! I have been in the truth for two years and often during that period I have wished to write you, but realizing your time must be greatly taxed I have refrained from doing so, but have been pouring out my heartfelt gratitude to our Father and always remembering you at his throne of grace. Recently Brother Rutherford visited us and I was greatly privileged in fellowshiping with him and he suggested I carry out my desire and write, telling how I received the truth.

I was spending all my time in pleasure and didn't belong to, or believe in, any church when present truth found me. I had not looked at my Bible for ten years, with the exception of once, when I began to read Revelation; but not understanding it, I laid it aside. However, in October 1917 we were having our apartment papered and the paperhanger sold me Volume 7. He asked me if I understood Revelation. I, of course, said, No. Then he told me he had a book that explains it verse by verse. I bought it.

I had never heard of the truth, and knew no one in the truth, nor had I heard of our beloved Pastor up to that time. I read the Revelation portion of Volume 7, made a full consecration, found the class and got the other six volumes. At first I wouldn't attend any other study but Volume 7.

I wanted my husband to see what the Lord had given me, although he didn't get much chance as I was continually reading the book myself. He attended the first meeting, simply because I asked him to go with me. I asked him what he thought of it, and he replied, "I couldn't understand a word of it, but those people are genuine, and what impresses me is they take up no collection. That's the first time I ever get something for nothing."

On the day following he went out of town on business and said, "Where is that book you are bothering me to read?" He read it on the train and also consecrated. So you see, dear brethren, we are some of the fruits of your sufferings. "Some will be cast into prison for the body's sake."

I saw the *whole* of the plan from Volume 7, with the exception of the great company. I couldn't understand a class of people who lost out through lack of appreciation. I didn't get this straightened out until I had been in the truth for nine months. Then I saw the great company from the Song of Solomon.

We do thank our Father for giving us the truth, and as we see the Master's great design, "our hearts we raise in reverent ecstasy of wonder, love, and praise".

Your sister by divine favor,

EVERLYN E. KENT Que.

APPRECIATES THE SPIRIT OF TRUTH

DEAR BRETHREN:

It seems meet to draw a comparison 'twixt those of the opposition and the Society, inasmuch as certain bait is being used to "draw away disciples". Firstly, they "work" on the sympathies of the friends and ere instance after instance (?) where the present management lack the spirit of the Master.

How the WATCH TOWER differs in its text matter from that of the various opposition publications! The former is all meat, whereas the latter are one round after another of caustic criticism and abuse. Cannot such see that with the saints there is but one Lord and one faith and one spirit? Of necessity there could not be two rights, hence the divergence must become wider and more so. How much more in accord with Bible love that we honor those who braved all manner of odium and heart-crucifixion for the lifting up of the *real* banner of truth!

We have noted how those who have gone out from us have sunk in the bog of "outer darkness" and have generally lost faith in chronology and even in the pyramid as a corroborating witness. Surely the truth is sharper than any two-edged sword severing 'twixt soul and body. Let this positiveness go on with its handmaiden of grace divine.

Yours in the service of the truth,

JOSEPH GREIG.—Colp.

WATCH TOWER REPRINT VOLUMES

The Reprint Volumes (1, 2, and 3) of the WATCH TOWER are being shipped as rapidly as possible in the order of the receipt of orders. Shipments should be completed by the end of February. This disappointing delay is due to unavoidable conditions in the printing industry. The books are shipped by the printers near Chicago, who, while working under the extraordinary conditions of these troublous times, are also humanly fallible and make some mistakes, such as occasionally sending a half leather binding (back and corners leather) where the green Interlaken cloth binding was ordered, and vice versa. We should be advised promptly of all such errors, so that they may be corrected without delay.

WATCH TOWER SUBSCRIPTIONS

In the WATCH TOWER of 1919, page 382, first column, under the above title, we suggested that those desiring to send the WATCH TOWER to friends might send in the names and addresses and have the subscription price deducted from their "Good Hopes" donations. This statement got into the Tower through oversight. The friends will please take notice that this manner of sending in subscriptions causes us considerable annoyance in bookkeeping and we request that no more subscriptions be sent in this way.

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "STUDIES IN THE SCRIPTURES"

Questions from MANUAL on VOLUME SIX

Study XIV: "Sundry Obligations of New Creation"

Week of March 7 . . .	Q 48-58	Week of March 21 . . .	Q. 7-13
Week of March 14 . . .	Q 1-6	Week of March 28 . . .	Q 11-21

Question Manuals on Vol. 11, Studies in the Scriptures, Issued by the I.B.S.A.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Pueblo, Colo.	Feb. 4, 5	Laramie, Wyo.	Feb. 12
Colorado Springs, Colo.	" 6	Sterling, Colo.	" 15
Denver, Colo.	" 8	Haxtum, Colo.	" 16
Boulder, Colo.	" 9	Holyoke, Colo.	" 17
Berthoud, Colo.	" 10	Trinidad, Colo.	" 20
Cheyenne, Wyo.	" 11	Rocky Ford, Colo.	" 22

BROTHER T. E. BARKER

Dover, N. H.	Feb. 4	Morrisville, Vt.	Feb. 14, 15
Pittsfield, N. H.	" 5	Burlington, Vt.	" Feb. 16
Hanover, N. H.	" 8	Rutland, Vt.	" 17
Charlestown, N. H.	" 9	Ticonderoga, N. Y.	" 18
St. Johnsbury, Vt.	Feb. 10, 11	Glens Falls, N. Y.	Feb. 19, 20
Newport, Vt.	Feb. 12	Warrensburg, N. Y.	Feb. 22

BROTHER J. A. BOHNET

Atchison, Kan.	Feb. 5	Clinton, Mo.	Feb. 13
Leavenworth, Kan.	" 6	Sedalia, Mo.	" 15
Kansas City, Mo.	" 8	Wisdom, Mo.	" 16
Freeman, Mo.	" 9	Jefferson City, Mo.	Feb. 17, 18
Chilhowee, Mo.	" 10	St. Louis, Mo.	" 19, 20
Roseland, Mo.	Feb. 11, 12	Farmington, Mo.	Feb. 22

BROTHER E. F. CRIST

Lincoln, Ill.	Feb. 7	Mattoon, Ill.	Feb. 15
Springfield, Ill.	" 8	Martinsville, Ill.	" 16
Decatur, Ill.	Feb. 9, 10	Lawrenceville, Ill.	" 17
Champaign, Ill.	Feb. 11	Flora, Ill.	Feb. 18, 19
Kankakee, Ill.	" 12	Rinard, Ill.	Feb. 20
Danville, Ill.	" 13	Belmont, Ill.	" 22

BROTHER A. J. ESHLEMAN

Willard, Ga.	Feb. 5	Rockmart, Ga.	Feb. 12
Athens, Ga.	" 6	Cedartown, Ga.	" 13
Augusta, Ga.	" 8	Tallapoosa, Ga.	" 15
Thomson, Ga.	" 9	Rome, Ga.	" 16
Atlanta, Ga.	" 10	Rock Springs, Ga.	" 17
Dallas, Ga.	" 11	Chattanooga, Tenn.	" 19

BROTHER A. M. GRAHAM

New Bedford, Mass.	Feb. 5	Hartford, Conn.	Feb. 12
Fall River, Mass.	" 6	Cromwell, Conn.	" 13
Providence, R. I.	" 8	Deep River, Conn.	" 15
Bradford, R. I.	" 9	New Haven, Conn.	" 16
New London, Conn.	" 10	New Britain, Conn.	" 17
South Coventry, Conn.	" 11	Waterbury, Conn.	" 18

BROTHER M. L. HERR

Opelika, Ala.	Feb. 3	Hampden, Ala.	Feb. 12
Roanoke, Ala.	" 4	Camden, Ala.	Feb. 14, 15
Montgomery, Ala.	" 6	Union Springs, Ala.	Feb. 17
Selma, Ala.	" 8	Clayton, Ala.	Feb. 18, 19
Randolph, Ala.	" 9	Elba, Ala.	" 21, 22
Jemison, Ala.	" 10	Dothan, Ala.	" 23, 24

BROTHER G. S. KENDALL

Galveston, Tex.	Feb. 8	Sealy, Tex.	Feb. 16
Alvin, Tex.	" 9	Hallettsville, Tex.	" 17
Manvel, Tex.	" 10	Beaumont, Tex.	" 19
Rosharon, Tex.	" 12	Port Arthur, Tex.	" 20
Crosby, Tex.	" 13	Silsbee, Tex.	" 22
Houston, Tex.	" 15	Kirbyville, Tex.	" 23

BROTHER V. C. RICE

Nashville, Tenn.	Feb. 5, 8	Dunlap, Tenn.	Feb. 16
Murfreesboro, Tenn.	" 6	Knoxville, Tenn.	" 18
Lebanon, Tenn.	" 9	Morristown, Tenn.	" 19
Milton, Tenn.	Feb. 10, 11	Bristol, Tenn.	" 20
Doyle, Tenn.	Feb. 13	East Radford, Va.	" 22
Chattanooga, Tenn.	" 15	Roanoke, Va.	" 23

BROTHER R. L. ROBIE

Suffolk, Va.	Feb. 5	Danville, Va.	Feb. 15
Newport News, Va.	" 6	Chatham, Va.	" 16
Norfolk, Va.	" 8	Java, Va.	Feb. 17, 18
Keysville, Va.	Feb. 9, 10	Leaksville, N. C.	Feb. 19
Hurt, Va.	" 11, 12	Winston Salem, N. C.	" 20
Lynchburg, Va.	Feb. 13	Greensboro, N. C.	" 22

BROTHER O. L. SULLIVAN

E. Liverpool, Ohio	Feb. 8	Salem, Ohio	Feb. 16
Nexley, Ohio	" 9	Youngstown, Ohio	" 17
Lisbon, Ohio	" 11	Niles, Ohio	" 18
Columbiana, Ohio	" 12	Warren, Ohio	" 19
E. Palestine, Ohio	" 13	Painesville, Ohio	" 20
Alliance, Ohio	" 15	Ashtabula, Ohio	" 22

BROTHER W. J. THORN

San Marcos, Tex.	Feb. 5	Lubbock, Tex.	Feb. 15
Austin, Tex.	Feb. 6, 8	Lamesa, Tex.	" 16
Waco, Tex.	Feb. 9	Barstow, Tex.	" 18
Abilene, Tex.	" 11	Fort Worth, Tex.	" 19
Clyde, Tex.	" 12	Nacogdoches, Tex.	" 22
Merkel, Tex.	Feb. 13, 14	Joaquin, Tex.	" 23

BROTHER T. H. THORNTON

Owensboro, Ky.	Feb. 6	Louisville, Ky.	Feb. 15
Mayfield, Ky.	" 8	Vine Grove, Ky.	" 16
Paducah, Ky.	" 9	Salem, Ind.	" 18
Hopkinsville, Ky.	Feb. 10, 11	Mitchell, Ind.	" 19
Guthrie, Ky.	Feb. 12	Bedford, Ind.	" 20
Sonora, Ky.	" 13	Linton, Ind.	" 22

BROTHER S. H. TOUTJIAN

San Francisco, Cal.	Feb. 13, 14	Santa Rosa, Cal.	Feb. 23
Oakland, Cal.	Feb. 17	Calistoga, Cal.	" 24
Berkeley, Cal.	" 18	Sacramento, Cal.	" 26
Richmond, Cal.	" 19	Lovelock, Nev.	Feb. 27, 28
San Rafael, Cal.	" 20	Midas, Nev.	Mar. 1
Petaluma, Cal.	" 22	Ogden, Utah.	Mar. 3, 4

BROTHER L. P. ZINK

Buffalo, N. Y.	Feb. 5, 8	Butler, Pa.	Feb. 13
Tonawanda, N. Y.	" 6	Pittsburgh, Pa.	" 15
Salamanca, N. Y.	" 9	Wheeling, W. Va.	" 16
Bradford, Pa.	" 10	Burton, W. Va.	" 17
Brockwayville, Pa.	" 11	Mannington, W. Va.	" 18
Punxsutawney, Pa.	" 12	Fairmont, W. Va.	" 19

BROTHER J. A. BAEUERLEIN

Taunton, Mass.	Feb. 8	Port Chester, N. Y.	Feb. 15
---------------------	--------	--------------------------	---------

BROTHER E. W. BETLER

Rochester, N. Y.	Feb. 8	Gloversville, N. Y.	Feb. 15
-----------------------	--------	--------------------------	---------

BROTHER L. T. COHEN

Newark, N. J.	Feb. 8	Granville, N. Y.	Feb. 15
--------------------	--------	-----------------------	---------

BROTHER E. J. COWARD

Elmira, N. Y.	Feb. 8	Pittsfield, Mass.	Feb. 15
--------------------	--------	------------------------	---------

BROTHER E. L. DUCKEY

Tamaqua, Pa.	Feb. 8	Milville, N. J.	Feb. 15
-------------------	--------	----------------------	---------

BROTHER A. DONALD

Tarrytown, N. Y.	Feb. 8	Fall River, Mass.	Feb. 15
-----------------------	--------	------------------------	---------

BROTHER A. D. ESHLEMAN

Lancaster, Pa.	Feb. 8	Patterson, N. J.	Feb. 15
---------------------	--------	-----------------------	---------

BROTHER G. H. FISHER

Washington, D. C.	Feb. 8	Springfield, Mass.	Feb. 15
------------------------	--------	-------------------------	---------

BROTHER H. E. HAZLETT

Hicksville, N. Y.	Feb. 8	Benton, Pa.	Feb. 15
------------------------	--------	------------------	---------

BROTHER J. H. HOEVELER

White Haven, Pa.	Feb. 8	New Britain, Conn.	Feb. 15
-----------------------	--------	-------------------------	---------

BROTHER W. F. HUDGINGS

Mt. Vernon, N. Y.	Feb. 8	S. Norwalk, Conn.	Feb. 15
------------------------	--------	------------------------	---------

BROTHER R. J. MARTIN

Brooklyn, N. Y.	Feb. 8	Wilmington, Del.	Feb. 15
----------------------	--------	-----------------------	---------

BROTHER C. E. MYERS

Waterbury, Conn.	Feb. 8	Long Branch, N. J.	Feb. 22
-----------------------	--------	-------------------------	---------

BROTHER H. H. RIEMER

Paterson, N. J.	Feb. 8	Pottstown, Pa.	Feb. 15
----------------------	--------	---------------------	---------

BROTHER H. A. SEKLEMIAN

Camden, N. J.	Feb. 8	Dover, N. J.	Feb. 15
--------------------	--------	-------------------	---------

BROTHER W. E. VAN AMBURGH

Bridgeport, Conn.	Feb. 8	Worcester, Mass.	Feb. 15
------------------------	--------	-----------------------	---------

BROTHER C. A. WISE

Cromwell, Conn.	Feb. 8	Harrisburg, Pa.	Feb. 15
----------------------	--------	----------------------	---------

BROTHER C. H. ZOOK

Schenectady, N. Y.	Feb. 8	Woodbury, Conn.	Feb. 15
-------------------------	--------	----------------------	---------

BETHEL HYMNS FOR MARCH

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered.

(1) 233; (2) 130; (3) 296; (4) 167; (5) 283; (6) 180; (7) 165; (8) 23; (9) 309; (10) 183; (11) 184; (12) 166; (13) 275; (14) 44; (15) 197; (16) 95; (17) 191; (18) 43; (19) 208; (20) 93; (21) 194; (22) 136; (23) 201; (24) 333; (25) 20; (26) 18; (27) 180; (28) 200; (29) 185; (30) 198; (31) 192.