



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

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" *Isa. 21:12*

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

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

THIS JOURNAL AND ITS SACRED MISSION

T HIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "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 the Divine Word*. Our treatment of the International S. S. 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 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 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."—Eph. 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. Its attitude is not dogmatical, 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 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 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.—Rev. 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."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 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.—Eph. 4:12; Matt. 24:14; Rev. 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; Isa. 35.

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The Watch Tower 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, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows:—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 its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS:—Please remember that as a rule we no longer 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 date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

SOCIETY REMOVED—CORRESPONDENCE TO BROOKLYN

In harmony with announcements previously made the Society has removed its headquarters to 124 Columbia Heights, Brooklyn, N. Y., to which address all communications, remittances, etc., should be sent. Barely enough of our force has been retained in Pittsburgh to publish this issue (and possibly another), as the strike in the printing trades in Greater New York was found to make such action advisable.

The first issue of THE GOLDEN AGE has been mailed; though conditions caused by the oncoming strike combined to make the first issue a little disappointing in appearance. But rather than cause delay of the first issue we are sending it out as it is, hoping that some such adjustment will be made in the printing trade as will make possible the early issue of the second number in good form.

CHANGES IN CLASS SECRETARIES

It sometimes occurs that class secretaries remove from one city to another and the class for which they were secretary fails either to choose another person for this work or fails to notify us of the change. The consequence is that notices of Pilgrim visits are sent to the old address, forwarded to the new address, and possibly do not come into the proper hands until it is too late to arrange for meetings. Please notify the Pilgrim Department *at once* if changes in the address or in the name of class secretaries occur.

ORDERS BY BRITISH FRIENDS

Orders for the reprint of TOWERS, subscriptions for THE GOLDEN AGE, and other orders of friends residing in Great Britain should be sent through the British office. Address all such orders Watch Tower Bible & Tract Society, 34 Craven Terrace, Lancaster Gate, London, W., and make remittances to the British office for same. The war somewhat disturbed free communication between the London office and the home office and there has been some confusion in the minds of the friends about their communication through the London office. For this reason we state that the same relationship that has existed for years between the British Branch and the home office at Brooklyn still exists.

NOT FASTING BUT FEASTING

MY DEAR BRETHREN:

Loving Greetings. I feel that I must write a word of appreciation for the feast that we so continually enjoy from the WATCH TOWER. What a privilege is yours, to feed the household of faith, what a blessing to serve; and what a privilege is ours to be served. It is no longer a time of fasting for the church, but a time of feasting; surely the Bridegroom is with us, and serving as he promised.

I have been very much impressed by the article on "The Cross of Christ," May 15th TOWER. Never before have I had such a vivid realization of the sufferings of our dear Master; but yet we can appreciate only a very little of all his sufferings for us, and what it meant to the heavenly Father too, in those last dread hours. When we see the manifestation of such love, instinctively we cry: "What shall I render unto the Lord for all his benefits?"

We are being richly blest at the London Tabernacle; the favor of the Lord is with Brother Hemery in a very marked manner; he is a tower of strength to us, and to the brethren up and down the country; a veritable pillar in the church.

Many are those who, forming themselves into Unions, Societies and Institutes, would draw us away from the WATCH TOWER, the Seventh Volume, and the Society, but the TOWERS and the Volumes are such a continual blessing to me that to cast them aside would in my own mind, be a willful act of starvation, almost spiritual suicide. The Father has promised that he will turn his "hand upon the little ones" (Zachariah 13:7), and now that the sanctuary is cleansed, the time is marked for Zion to awake and put on her beautiful garments. With confidence we can say: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever".

May you still be blessed of the Lord and, as you bring joy to others, your joy will be full. Sister Briggs joins with me in sending our fervent Christ love.

Your brother by his favor, H. C. BRIGGS.—Eng.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XL

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VIEWS FROM THE WATCH TOWER

IT would be a very blind and indifferent person indeed who could not see the trend of ecclesiastical affairs in the world to-day. The waters are being divided. The peoples of Christendom are slowly taking their point of view from one side or the other—either from that of God's Word or from the side of materialistic worldly wisdom. Here and there are evidences that some see with considerable clearness the object and purpose of the church during this Gospel age. A contributor to the May 10th issue of *The Alliance Weekly* (New York) expresses one phase of the situation so well that it is worth quoting from at considerable length:

"If the program of Christianity demands such outward success as shall bring all men to accept Jesus Christ as Savior and Lord in this age, the amelioration of all injustice and social inequality, the banishment of all forms of vice and immorality, the removal of all conflict and strife between men who labor and those who exploit labor, and such a cure and healing of all the ills of sin that through the church the kingdom of heaven shall be inaugurated,—if this is the program, then there is no escaping the conclusion: Christianity is at the crossroads!

"The burdens of a diseased civilization are breaking the back of the world. Outraged justice, because of increasing crime, is calling for more courts and a higher type of justice to vindicate the rights of the oppressed. This means higher taxation and the people are saying to their legislators: 'Go slow'. Insanity increases so rapidly that some experts are saying that the whole world will be insane in fifty years if the increase continues at the present rate. Social impurity and marital infidelity pollute society and fill divorce courts with the scandal of daily life. We are bringing back some of our boys who fought to make the world safe for democracy, and instead of finding that victory has brought immediate and final results we are standing on the crater of a volcano of political and industrial upheaval. Machine politicians are seeking to make things politically safe for 1920, great industries are seeking to readjust and save for themselves pre-war profits, and men who toil are looking on and preparing to defend the rights of labor from further aggression and oppression if it has to be done by the bayonet. Like a man with the chills, the whole fabric of modern civilization is shaking with disease and unrest. Life has never seemed so cheap, and never less stable and secure. Such are some of the signs of the times.

IS CHRISTENDOM A FAILURE?

"The modern church, facing the fact that it has lost control of the forces of civilization, and having lost the vision of the Master for the age, has virtually ceased preaching the gospel and is now trying to camouflage the issue by a 'social service' propaganda. It is spending its time seeking to buy up the services of efficiency experts who shall teach us how to socialize aliens, build and conduct community centers, and entertain and amuse this age so sick with its sin that something has to be done to rest its nerves. If the church is under commission and contract to convert the world, fumigate the nations, and make the world a safe place in which to live, then it is open to indictment on every count—we are no longer at the crossroads; we are lost! *Christianity is a failure, and we are bankrupt!*

"But if, on the contrary, the Bible teaches that such is not God's plan through the church for this age; if the church is not under commission to convert the world but simply to evangelize it, that is, give it the gospel as a witness, the issue shifts and God's purpose in the age has another objective. If God now is only visiting the Gentiles to take out of them a people for his name, his purpose is elective, and not world

conversion until the next age. In this event we may expect to find just what we do find, two harvests ripening, one for judgment, and the other for the completion of God's larger purpose in the coming age. If the unrighteousness, lawlessness, and inhumanity of this age must ripen for judgment as in the days of Noah and Lot, as Jesus said would be the case, then the unrest, immorality, crime, apostasy and social degeneracy simply become signboards that enable us to locate how near we are to the end of the way, or are like sounding lines that tell the depth of the sea so the sailors can begin to get ready to anchor. If the church is simply that company of people who have received Jesus Christ as Savior and Lord and who have separated to him from the world, then it does not seem strange that some men will not now have this man Christ Jesus to reign over them. There is no promise that every knee shall bow and confess that Jesus Christ is Lord to the glory of God the Father in this age. That is one of the glories of the kingdom age.

"When tested by this rule, Christianity is not a failure. The gates of hell are not prevailing against it. He said the wheat and the tares should grow together until the end of the age; therefore, we should not expect anything different. Apostasy has thrown its dark shadow over the age, but the true church has not lost its way. It is not at the crossroads, but in the middle of the road, faithful to her Lord and the ministries assigned her, pressing with vigor on to the goal, her coronation day."

Time-honored ecclesiastical customs are finding themselves besieged by various modernist ideas. An item in the August 27th issue of the *Pittsburgh Dispatch* informs us that country ministers are to be re-educated to enable them to cope with the world problems of the new era which is now confronting the church nominal. The Presbyterian Board of Home Missions is launching such a scheme and expects to spend \$10,000 for the re-education of ministers in 1920, and \$25,000 a year for special courses to be offered to the most promising ministers who are discovered by this process of re-distillation. Dr. Warren H. Wilson, of the Presbyterian Home Board, is reported by the *Dispatch* as saying:

"The demands upon a pastor in a small community are far beyond what he has been prepared to meet. He has been taught to preach, to study the Bible, to teach and to visit his people in their homes. But he is called on to lead the community in work for better roads, consolidation of schools, in reform movements, financial 'drives' and in recreation problems. He is called on to be a pastor, not a preacher only."

It will be readily seen that such demands call for the qualifications of general manager for a large industrial undertaking, rather than for personal devotion and dedication to the service of God's Word, which is truth. The effect of such a course as that proposed will often be to eliminate some of the most sincere and spiritually influential in favor of the astute and socially brilliant. But no damage will come to the Lord's cause by such elimination, for the eliminated ones will be, by their very humiliation, prepared to understand the Lord's purposes in full and to co-operate with them—even if late.

GOATS NOT SHEEP

Efforts are being made in several States to teach the Bible, along with arts and sciences. Rev. C. W.

Laufer, in *The Christian Educator* (Philadelphia) says that "American educators are convinced of one thing, namely, that religion must lay hold of, permeate, and possess the social order. . . . If civilization is to continue and democracy is to grow in strength, society must recognize the presence, power, purpose of the living God, and all that he has made known concerning sin, salvation, righteousness, life, and immortality".

Doubtless those who are fostering this movement have some good motive back of their efforts. But a good motive is not sufficient to bring a movement in alignment with God's principles and purposes. Great injury might be accomplished through forced instruction in the Lord's Word for those who do not care for its precepts. It is the ancient mistake of trying to make sheep out of goats.

To the *Herald and Presbyter*, one of the oldest church papers in this country, is attributed the following paragraph:

"Those who imagine that there is to be any sort of surrender to these wicked forms of error on the part of the evangelical church, are greatly mistaken. Some of these fads, as Russellism and Eddyism, have adopted insolent methods of propaganda, and chuckle because they think they are going on unrebuked. But this sort of error is not to be successful, nor its flaunting organization to be recognized as Churches of Christ by evangelical Christian bodies. We are glad that there is to be a more determined and united effort to rebuke and restrain these false systems."

Just what is meant by the word "restrain" does not appear. But we do know that ecclesiastical bodies have persisted in making the mistake of applying such civil power as was within their hands to the suppression of what they considered to be false doctrine. But, someone may say, do you not seek to suppress them? The answer is that we do find fault with other religious bodies in proportion as they seem to us to be misrepresenting the message and purpose of the Gospel. If they honestly believe that we are teaching error (using the Bible as a source of authority) it is their privilege to criticize our teaching. Religious tolerance does not mean supine indifference to error. We welcome criticism if such criticism is based on the Bible. But when the subject of doctrine is largely ignored and political or civil power is invoked to sustain one's religious views, that, to our understanding, is a violation of the principle of religious tolerance.

TROUBLE IN SWITZERLAND

In the economic field of human experiences difficulties are everywhere present. Economic difficulties always find more or less of expression through social and political channels. Switzerland is the oldest republic in the world, and this little country has endured many things. Its people are not of one race, nor of one language, nor yet of one religion. The largest portion of the Swiss people are of German stock and speak either German or Swiss *patois*—usually both. Another large portion of the people speak French, and still others Italian. A small portion of mountaineers speak Romanche, a dialect most closely favoring its ancient mother, Latin. But notwithstanding these points of divergence, there is remarkable unity among the Swiss people, especially on the point of love of liberty. Freedom has been their most cherished birth-right and the chief inspiration for their patriotic fervor. The *Nashville Banner* of August 5th, touches upon the Swiss situation when it says:

"The neutrality of Switzerland from early times has been respected by the greedy European empires and monarchies, and, though the Swiss are the best marksmen in the world and make excellent soldiers, the country has escaped the horrors of war.

"But all is not serene in Switzerland; the world-wide unrest, with the same cause and same manner of exhibition, is creating disturbance there. A Geneva dispatch says:

"Troops sent by the government to quell strike riots at Basle and Zurich were forced to use machine guns mounted on automobiles during the disorders yesterday.

"The strikers at Basle ripped up the pavements and bombarded the troops, injuring many. A number of strikers were killed and wounded and many were arrested."

"The Swiss have been a remarkably happy and well-governed people in the past and if they are wise they will continue to pursue the tenor of their way after the old order and avoid radical innovations. The dispatch from Geneva continues:

"At Basle the outbreak was said to be of a Boshevik character, while at Zurich the disorders were attributed to the increasing cost of living.

"Newspapers have stopped publication and tramways have discontinued operation. Operations of the gas and electric services are threatened. Ring-leaders of the strikers are reported to be youths 19 and 20 years old. The military are guarding all banks and factories."

"One cause seems to be hot-headed youth, filled with new and dangerous ideas, and the other the universal trouble, the high cost of living. The scarcity of bread in Paris was the immediate cause of the French revolution—and the strain to live is the chief source of disturbance now. The dispatch quoted above draws a difference between the cause of the trouble at Basle and that at Zurich, but closely analyzed they are one and the same. It is only the manifestation that is different. . . .

"The chief thought connected with these disturbances in Switzerland is that the high prices of which we sorely feel the effect in Nashville, and which the administration at Washington will bend every effort to set right, is neither a local nor a national affliction; it is world-wide. The people everywhere are restive because of it, and the disposition to find some corporation, individual or set of individuals supposed to be responsible for the condition and vent on them or him the popular fury, is causing violent outbreaks in many localities and leading to turbulence and disorder.

"What is chiefly needed is quiet and industry. The world is the same now as it was before the German armies crossed the Rhine just five years ago on their mission of war and destruction. If the people will work and produce now as they had done before that time, and not threaten the world with more disorder growing out of revolution, conditions will soon again become normal."

THE OLD WORLD GONE

Those who view matters from the standpoint of the Scriptures must conclude that with this editorial writer the wish only was father to the thought, when he voiced the expectation that the world might return to normal conditions. The Gentile times have ended. The old world is gone and is in process of disintegration. It can never return, and no one who has any conception of the grandeur which Christ's oncoming kingdom will bring to mankind and to his dwelling place, earth, can have any desire to see the old order reinstated as it was. What he probably desires is that conditions of peace and measurable security, which is associated in his mind with the times which were, be re-established.

Several elements contribute to the world-wide unrest. One of them is the wanton display of wealth on the part of the few; and another is an actual shortage of or extremely high prices for the necessities of life. Concerning the former cause the *Springfield, Mo., Republican*, of July 27th, had this to say in an Associated Press dispatch from London:

"There is no lack of jewels for those who have the price and are willing to pay. Many beautiful pieces of jewelry, the

history of which is not given by the dealer, but which experts say could only come from the wealthiest families of Russia, are finding their way into the market. Enormous prices are being asked and promptly paid, while the cost of ordinary stones, diamonds for instance, has risen to unheard-of heights. Many old English families also are selling off their jewels.

"Flowers and food for the elaborate entertainments which are beginning to mark the appearance of the newly rich are commanding fancy prices, such as \$25 for an orchid and \$1.50 for a peach.

"Automobiles are very scarce and expensive in Britain. Some of them command as much as \$10,000 to \$15,000, and they are models of three and four years ago, while new machines are almost unobtainable. The maker of the most famous English car turns out only about 800 each year, and it is said he has already booked his entire output for this year and next.

"This extravagance is attracting wide attention from newspapers and public men. 'Peace has brought an orgy of spending,' says one writer, 'which high prices do nothing to check. The higher the price the easier it is for those who have money to draw the big lines of demarkation between themselves and the crowd.'

The crop condition, especially as that word applies to the wheat product of this country, is far from encouraging. There were most sensational losses in wheat during July, amounting to 124,000,000 bushels in winter wheat and 97,000,000 bushels in spring wheat, making a total loss of 221,000,000 bushels. The losses reported from both the great wheat belts were due to unfavorable weather conditions in the Southwest, and to blight, black rust, scab, and grasshoppers in the Northwest, or spring wheat section. The *Chicago Herald and Examiner*, of August 9th, makes these remarks:

"Never in the history of the country have farmers been as disappointed because of the wheat crop losses this year. At one time the combined crops were estimated at 1,250,000,000 bu. These figures were the estimates of the best crop experts in the United States, whose correspondents are men of great experience and judgment and who gave conditions as they found them.

"The condition of Spring wheat at the present time is 53.9, compared with 80.9 on July 1 and 79.6 on August 1 last year.

"There was a big loss in white potatoes, which are second, as a food, to wheat. The potato crop is estimated at 357,000,000 bu., compared with 391,000,000 bu. a month ago and 400,000,000 bu. a year ago, with a five year average of 366,000,000 bu."

VIOLET RAYS FOR AGRICULTURE

But something encouraging is given us in the agricultural field which, while we can not expect it to bring immediate relief, may be one of the agencies used by the Lord in causing the earth to "yield her increase" during Messiah's reign. A Japanese scientist, Taizan Tsuji by name, has been making agricultural experiments with the ultra-violet ray, a very penetrating light of high actinic value, but practically invisible to the human eye. The *Pittsburgh Press*, for May 14th, has a few interesting remarks on this discovery:

"These rays vibrating 750 trillion times per second, exist in the sunlight but are largely absorbed by the gases of our atmosphere, at the expense of plant life which they stimulate greatly. Dr. Tsuji grew pineapples riper, larger, sweeter and juicier by exposing the rows 40 minutes each morning to the ultra-violet rays from a mercury vapor lamp. Similar results were obtained with sugar cane and etiolated bananas. Tsuji predicts that, as soon as the rays can be produced cheaply, sugar cane will require 12 instead of 27 months between planting and harvesting, and that bananas will be picked green, shipped to market and ripened when needed.

"Electricity is another new crop stimulant. A British government scientist has achieved important results by stringing high-tension wires in a network with 30-foot meshes about

five feet above ground. This process is established in England and is now being used on a large scale. Fields thus electrified have crop yields of wheat, barley and oats increased from 25 to 30 per cent. The quality of the grain likewise benefits—more weight, less chaff and more flour per bushel.

"Curiously enough Fry, the electrician who has made most progress in the new field, knew little about agriculture. Outsiders often account for most progress within an industry—they come with a fresh viewpoint and see the obvious. Spinning was revolutionized by a barber, weaving by a minister, and, despite the teakettle story, Watt was a manufacturer of delicate scientific instruments when he invented the steam engine. May we not confidently expect that the world's food problem is going to be solved permanently in the near future by the agricultural application of electricity, the violet ray, and the ore from which is extracted radium?"

Tens of thousands of people are manifesting an interest in spiritism who were entirely passive to it before the war. That such an interest is present in the world could hardly be doubted by anyone glancing at some of the regular periodicals. The *Atlantic Monthly*, the *Hibbert Journal*, *Unpartisan Review*, *Harper's Magazine*, the *Cosmopolitan*, *Hearst's*, the *Metropolitan*, and many other periodicals, have been carrying articles by prominent writers on the subject of spiritistic manifestations and theories. *Life*, under date of September 4th, makes the following remarks, rather serious, when compared with its usual lightsome strain:

SPIRITISTIC JOURNALISM

"There are now two groups of periodicals: those that pander to the growing appetite for spiritist literature, and those that have not yet come to it. Not 'pander' but 'minister' is the word that people would use who are interested in the spiritist literature and like to keep the run of it. A little more every month they are ministered to just now, both in the periodicals and by books.

"There must be many other magazines implicated in attention to these psychical and spiritist proceedings lately held in so much disapproval by cautious persons who valued their reputation for common sense. Reputable characters and publications are gradually being drawn into contemplation of them, puzzled and incredulous as yet, but inquisitive. The literature of the subject increases so fast and is so much read that it begins to be impolitic for folks who claim to be awake to ignore it. The New York Public Library reports its readers as 'turning from books on the war to those on South America, the export trade, Spain and the Spanish language, religion, spiritualism, psychic phenomena, applied psychology and technical subjects. The librarian in charge of the Central Circulation Branch reports that readers are demanding books on all phases of religion, are eager to know how great a part religion is to play in our reconstructed world, and are intensely interested in spiritual subjects of all kinds, and are turning with new eagerness to the writings of Sir Oliver Lodge and his investigations and speculations into the spirit world.'

"This is scandalous, of course, to people who insist on keeping their feet on the actual earth, but the prospect is that we shall have more of it before we have less. One hears there is much more in England than here.

"For people who don't know anything at all about these burgeoning interests, it may be suitable to explain that the foundation for them seems to have been laid by the studies and reports of the psychical research societies, extending over forty or fifty years; that the interest in all such matters has been immensely stimulated by the war and its attending bereavements and by the present parlous state of society, and that the most popular disclosures that attend this movement are those that come in the form of so-called 'automatic writings,' which have been cropping up of late like mushrooms in all parts of the country. They purport to be records, by sensitives or mediums, of information communicated through them but not derived from their own minds, nor from any mundane source that they know of. That there are a lot of these communications is unquestionable. That the persons through whom they come are honest as a rule, and not consciously deceitful, is little doubted. That some of the communications are extremely curious will be admitted by most

people who read them, but how or whence they come, whether from the subconscious minds of mediums or by telepathic communication from minds of other living persons, or out of the minds of the questioners who receive them, or from the spirits of the dead, is all still matter of discussion, investigation and dispute.

"No one need be dismayed to know more about contemporary spiritism and the automatic writings. They are mighty queer, and in any but the flounder type of mind that likes to lie still on the bottom and look like mud, they are bound, if known, to excite immense curiosity. But very many people still know nothing about them. Presently some conclusion about them will be reached, but it will be based not on prejudice but on knowledge, and the knowledge it must rest on seems to be accumulating very fast."

In substantiation of these findings a London dispatch, quoted by the *Daily Oklahoman*, of June 8, adds:

"A wave of spiritualism, such as no country has ever experienced before, is rolling over Great Britain, carrying with it thousands of persons of high and low degree. Backed by men of science and letters, with Sir Arthur Conan Doyle as the leader, the movement has assumed such proportions that when a gathering is held in London the Royal Albert hall, one of the largest amphitheatres in the world, is engaged.

"Conspicuous among the growing membership are the wives and mothers of soldiers slain on the battlefield, and since the recent announcement made by Sir Arthur that no less than thirty women, from his personal knowledge, have been vouchsafed the deep consolation of direct communication with their beloved lost, scores of sorrow-stricken women have made the seance their church and the medium their father confessor."

"WALLS BETWEEN TWO WORLDS"

Sir Conan Doyle speaks for himself in a syndicate article published in the *Pittsburgh Post*, of August 24th. There is evident sincerity in his attitude toward spiritism and in his desire to render some service to suffering humanity. We would be glad indeed if he and others who are deluded by deceiving spirits could see the truth on the subject and know that God's provisions for mankind are infinitely better than anything which the imagination can form. Sir Arthur says in part:

"I have now traced my own process of conversion up to the time of the war. I hope the reader will admit that it was deliberate and showed no traces of that credulity with which our opponents charge us. But I was culpably slow, I think, in throwing any small influence I may possess into the scale of truth. I might have drifted on for my whole life as a psychical researcher, showing a sympathetic, but more or less dilettante, attitude toward the whole subject, as if we were arguing about some impersonal thing such as the existence of Atlantis or the Baconian controversy. But the war came, and when the war came it brought earnestness into all our souls and made us look more closely at our own beliefs and reassess their values. In the presence of an agonized world, hearing every day of the deaths of the flower of our race in the first promise of their unfulfilled youth, seeing around one of the wives and mothers who had no clear conception whether their loved ones had gone, I seemed suddenly to see that this subject with which I had so long dallied was not merely a study of a force outside the rules of science, but that it was really something tremendous, a breaking down of the walls between two worlds, a direct, undeniable message from beyond, a call of hope and of guidance to the human race at the time of its deepest affliction.

"The objective side of it ceased to interest me, for having made up my mind that it was true there was an end of the matter. The religious side of it I saw to be of infinitely greater importance, and it is of this which I will presently speak. The telephone bell is in itself a very childish affair, but it may be the signal for a very vital message. It seemed to me that all these phenomena, large and small, had been the telephone bells which said to the human race: 'Rouse yourselves! Stand by! Be at attention! Here are signs for you. They will lead up to the message which God wishes to send.'

It really counted. A new revelation seemed to me to be in course of delivery to the human race, though how far it is still in what I may call the John-the-Baptist stage, and how far some greater fulness and clearness may be expected thereafter, is more than I or any man can say."

To this is added the testimony of Professor James Hyslop, long connected in a prominent way with the American Society of Psychical Research. An interview with him is published in the *Washington Star*, of July 6th:

"This much is to be remembered: Science already has given to wise men who have come in contact with it such an assurance as faith never could have given any one. We *know* that there is future life and progress in it. We do not just believe it.

"We know that any man or woman makes a step forward, and a great one, in voluntary sacrifice of self. There is but one real sin in this life, and that sin is selfishness."

SCIENTISTS NOT ALWAYS SCIENTIFIC

It would seem that Professor Hyslop has gone beyond the bounds of science in this statement. What has voluntary sacrifice of self or the sin of selfishness to do with proving a future life and progress in it? The universal craving for continued life lies at the root of these erroneous statements. But some of the remarks which this distinguished gentleman makes are well worthy of notice. Some of them follow:

"I always have maintained, and still maintain, that we can hope for nothing of paramount importance from such investigation until its claims have been scientifically proven beyond the slightest possibility of reasonable doubt. For such investigation funds and enthusiasm never have been ready."

"We find the estimate of biblical times more accurate than that of modern science. In other words, we learn that many sufferers are literally 'possessed of devils'—that is, are controlled by bad or mischievous spirits."

"The evil spirits seem to be as disconcertingly plentiful as the physical disease germs; unable to affect normal human beings they seem to seek as prey those weakened by outside troubles (as disease or disaster) of the sort which disturb relationships between mind and body. Of the existence and persistence of these evil or malicious spirits there is a mass of evidence such as cannot be controverted."

Sir Oliver Lodge, while he has investigated a great deal and written a great deal on the subject of spiritism, is not quite so sure of his ground. He has a statement in the *Detroit News*, of June 1, in which he says:

"The boundary between the two states—the known and the unknown—is still substantial, but it is wearing thin in places, and, like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear now and again the pickaxes of our comrades on the other side."

"THE HEART OF JERUSALEM"

The most happifying visible development on earth to-day is found in connection with the Jewish Zionist movement. The *St. Louis Globe-Democrat*, of August 10th, makes a brief editorial review of the situation, especially as it bears upon European Jews:

"The results of the war have given no greater happiness to any people than to the Jews of the world. There is no need to dwell on Jewish oppression in the past. It was practically universal until comparatively recent times and in a few countries. But as a result of the various treaties made with the countries that have recently sprung into existence, the Jews everywhere are promised a freedom of action and development along normal lines *that would have been considered impossible five years ago.*"

"There is some question as to how many Jews in the United States will return to their native countries. We are inclined

to reduce the number Mr. Marshall estimates, for there is little occasion for a Jewish exodus from the United States or from England. Never have they been more prosperous than in these countries and there is no prospect of greater peace and plenty elsewhere. But the unrestricted right to live anywhere is a blessing Jews may well celebrate."

We can readily believe that comparatively few of the Jews in America and England will exchange their places here for new ones in Palestine, because a comparatively small number of the Jews have faith in the ancient promises. This has always been true. The Lord, speaking through his prophet, Isaiah, in extending the message of comfort to his chosen people, after protracted suffering, said: "Speak ye comfortably to [Hebrew, to the heart of] Jerusalem." It was so after the Babylonian captivity. There was the heart class who had not grown at ease in Babylon and who were willing, yes anxious, to face all the inconveniences and rigors of the return trip to Judæa and to rebuild the temple and the city. The bulk of captives were very comfortably situated in Babylon, having social and commercial ties which they did not care to sever. Likewise there is now a heart class to the Jewish people at large. Their hearts throb and burn at the prospect of restoration of their ancient land to its pristine loveliness and charm.

More actual work toward the rehabilitation of Palestine has been done in the last few months than most people realize. There are still but few Jews there, but the spirit of determination and coöperation has been aroused in Zionists the world over to such an extent as to make the actual carrying out of their projects of secondary importance, and of but slight difficulty. We clip the following from the *Maccabæan*, the Zionist monthly, of August:

PROGRESS IN PALESTINE

"Mr. Louis Robison, the assistant treasurer of the Zionist Organization of America, is a gentleman who is accustomed to deal with realities. He is a dispassionate observer of facts, and while he has always been an ardent lover of Palestine and expects to be a resident of Palestine, his vision is unclouded by sentimentality, and he therefore makes an excellent reporter of things as they are.

"Mr. Robison has just returned from Palestine where for a number of weeks he has been in the closest contact with the various forces that are at work in the country."

"I had the opportunity, at various stages of my journey, to come in touch with living proof of the determination and capacity of the Jewish people to build up a Jewish home in Palestine. I met Jews in Palestine and on the way to Palestine who were a real inspiration. A story of the wanderings and tribulations which some of them have undergone on their way to the Homeland reads like a romance. Thus I met at Port Said a group of six young people who had wandered from Russia across Siberia to Shanghai and from there around the continent of Asia to Port Said. There they were waiting for permission to enter Palestine. I asked one member of this group, a young woman, what her occupation had been in Russia. She told me she had been a bookkeeper. I expressed the belief that she would be successful in finding work in Palestine in that capacity."

"A bookkeeper?" she replied. "Why, a bookkeeper I could have been in Odessa. In Palestine I want to work on the soil." It was a really wonderful spirit which animated these young people.

"In Port Said, also, I met a number of individual Jews, all waiting for permission to enter Palestine, who, together, represented all the four corners of the world. There was a merchant from Irkutsk, a Jew born in Siberia and whose native language was Russian. He was on his way to Palestine as representative of a group of Siberian Jews, all of whom are ready to liquidate their affairs and stake their all on Palestine. He told me he knew of hundreds in Siberia, and many of them people of large means, who were making plans to settle in Palestine. This man was anxious to go to Palestine, survey the ground, and report back to the people who

had sent him. Then there was a merchant from South Africa who was on his way to Palestine in a similar capacity, representing a group in the Transvaal. A third was a Jewish dentist from the Argentine who had given up a very large practice in that country and was also proceeding to Palestine as representative of a group of Argentine Jews. A fourth came from London and was going to investigate conditions for himself and a large group of English-Jewish merchants who were ready to sell out and settle in Palestine as soon as feasible."

The May issue of *The Chosen People* announces the fact that Zionists are planning to have a million Jews in Palestine in order to outnumber the Arabs. There seems to be no anxiety about money to buy land, nor is there a dearth of trained agriculturists. The thing necessary to enable them to get the upper hand in Palestine is a large Jewish population. The Arabs realize this and underhandedly have tried to stir up their own people against the Jews. But no danger has come to the fleshly seed of Abraham, nor will it to such an extent as to interfere with the divine promises.

An old quotation from the *Literary Digest*, of July 10th, 1915, gives some general facts about the land of Palestine:

"Palestine, it is estimated, can accommodate a population of 6,000,000. With the establishment of new political control of the Holy Land it is intended that Jews shall migrate there from Russia, Germany, Austria, and other European states. Thus, the leaders of the movement say, a solution will have been found for the race-old Jewish problem. Not only will the Jews have their own land, but an end will be brought to the discrimination against them in other countries."

ROOM FOR ALL ASPIRING ZIONISTS

We read in 2 Chronicles, 13:3, and 14:7, that King Jeroboam of the ten tribes and King Asa, of the two tribes, put an army of one million, three hundred and eighty thousand men into the field of battle. This would indicate a still larger population. Yet they were not possessed of all the countries to the limits and boundaries specified in God's charter granted to Abraham. (Genesis, 15:18) On the other hand, the Zionists do not expect half of the Jews to migrate to Palestine.

On the 20th of July the Zionist organization handed out a statement concerning the situation both in the Holy Land and in other parts of the world. This statement was published and commented upon in all of the largest papers of the country. Among other things, the statement says that from Poland and nearby countries some delegates have started to Palestine on foot—unable to restrain their impatience longer. The *New York American*, of July 21, says further on this point:

"To control the human flood, the Zionist Organization has formed emigration committees in a number of countries, while tens of thousands of young men from every class have organized agricultural training groups and other groups for the study of all technical and scientific questions bearing on the settlement of Palestine."

"Boris Goldberg, chairman of the Zionist Organization of Greater Russia, reports that under the pressure of the social revolution, as carried through by extremists, the subsistence of seventy to seventy-five per cent. of the Jews in Russia has been destroyed."

"Experimental farms are being established in Russia, according to the statement, for the training of Jewish young men, and builders, carpenters, and other kinds of skilled laborers are being classified."

"In Bulgaria, the report says, the Jews have established a Bulgarian Palestine bank, with a capital of 10,000,000 leva, one-half of this sum to be devoted to the purchase of land in Palestine and the other half to the promotion of commercial relations."

"The American organization has recently reported that the roster of the first 5,000 applications showed 135 occupations, including all forms of manual labor and professional administrative callings. Jewish farmers headed the list with a capital running into several millions of dollars."

The New York *Sun*, of the same date, adds:

"Holland reports similar vast preparations, especially among the Russian, Rumanian, and Galician Jews who took refuge in Holland after Antwerp was captured. In Germany many university students are anxious to go to Palestine to teach their people and assist in building up a new State. Reports from Morocco, Algiers and Egypt indicate coming movements of vast proportions. Reports from Canada state that many Jewish farmers are preparing to go to Palestine, and this is true also in Chile and Nicaragua. In the Argentine the younger Jews are organizing themselves in groups of fifty, each group with an average capital of 15,000 francs.

"In this country and England the Zionist organizations, while preparing to contribute largely to the emigration, expect to furnish administrators, engineers, specialists and civil servants who will devote themselves especially to helping Palestine absorb the great mass pouring through her gates."

WHOLE VILLAGES TO MIGRATE

It would seem that the desire to get away from some of the European centers has been so strong that not only whole families but whole villages are ready to move at the first opportunity. The New York *Tribune*, of July 21, substantiates this thought:

"In many cases whole Jewish communities have firmly resolved to leave Poland and emigrate to Palestine. Five thousand families in Warsaw registered for the migration before April 4th last."

But there are families in this country in comfortable circumstances who seem just as anxious to go, according to the Duluth *News-Tribune*, of July 29th:

"Twenty Jewish families of Duluth are ready to leave for Palestine as soon as law and order are established there, according to Rabbi Israel Telpitz, rabbi of the Adash Israel Chevre Kadisha congregation. The wealth of each of these families ranges from \$5,000 to \$30,000.

"Only a very small number have left for Palestine as yet," said S. Mendelson, who is a member of the district Zionist board. "We will not accept any more applications for the journey to the Holy Land until the political status of Palestine is established by the League of Nations. We hope that we may start for the country by the middle of October.

"I intend to leave with the other Duluthians as soon as possible. The land as I remember it from my visit in 1882, is a big desert and it will require a lot of courage and patience to transform the country. We are making a special effort to interest the young Jewish people in the city in the project."

"As is the case in other parts of the country, a large number of the men preparing to leave Duluth are those of the professionals and technical crafts. No matter what their trade is here, they all expect to become farmers over in Palestine."

"Taken altogether, there are around 800 Jewish families in the city, and within a short time after law is established in the Holy Land, we expect a large number of them to be on their way across."

Mr. Nathan Straus, well known as a merchant and philanthropist, entertains the hope of becoming Jerusalem's first mayor. An extract from the New York *Tribune* quoted in the Minneapolis *Tribune*, of August 1, comments upon this desire on the part of Mr. Straus:

"If Nathan Straus, New York's distinguished merchant and philanthropist, wishes to be the first mayor of Jerusalem, let us hope it will not be deemed an unwarranted intrusion in the politics of another community to express a wish for the gratification of his ambition.

"Mr. Straus, by a long life of service to this community, has earned a right to take a series of sabbatical years to devote himself to new usefulness, while being carried on our

rolls as a citizen emeritus. In Jerusalem, which his benefactions long ago reached and where his name is deemed blessed by those who have suffered during the long night, he will surely be welcomed. It would be of good omen to have as the first magistrate of the new Zion one whose thought was not to get something for himself or for hangers on.

"It has been the habit, and is still the habit, of some to smile incredulously at the Zionist ideal. But its adherents were never as many as now. It is a fact of history that one group of the dispersed of Judæa, even though living in plenty and honor in Babylon, were moved to go to the ancient site, then as much a mess of prostrate brick as Verdun, and did recreate the city and rebuild the temple. Thus was rebuked the polite derisiveness of the best circles of Babylon.

"Even though Jerusalem becomes no great capital in commerce and population, it will have power as a spiritual capital of a sort much needed by an unquiet world.

The Boston *Post*, for July 27, gives a part of a statement issued by Mr. Straus concerning his conception of some of the immediate needs in the city of Jerusalem:

"Jerusalem stands on a hill, and there is every reason why it should be made as healthful and delightful a place to live in as the most modern city in the world. What is chiefly needed is modern water works. There is plenty of water to be had if proper pumping stations were erected. At the present time water is the most precious possession of the household. It is kept in cisterns under lock and key; every drop of it is valuable, because there is no water system available. The defects of the sanitary arrangements of this city on this account are terrible."

ADVANCE SANITATION IN JERUSALEM

These needs have begun to be met, and movements are already under way for the rehabilitation of the ancient city and also for providing it with such needs as will make it sanitary and conducive to the happiness of all its inhabitants. The Charleston (S. C.) *News*, of August 3d, contains quite a lengthy article on this subject, parts of which we quote:

"When the British occupied it on December 9, 1917, Jerusalem was a typical Oriental holy city. Its Haram-esh-Sherif was sacred to Mohammedans from India to Morocco; its Wailing Wall was sacred to Jews from Arabia to Chicago; its Church of the Holy Sepulchre was sacred to Christians, whether Greek Orthodox, Roman Catholic, Armenian, Syriac, Coptic, Abyssinian or Protestant. It was picturesque, mediæval, filthy, and the scene of constant religious bitterness. No city in the world has such a long record of blood-spilling as Jerusalem.

"Four-fifths of its population lived on religious charities. Millions in money and millions more in treasure have poured into it through the centuries to keep candles burning, while the great majority of its population lived in parasitic idleness and fearfully unsanitary conditions. It had no industry, but lived a curiously artificial existence, making its living chiefly on its Russian pilgrims. Its ordinary language was—and is—Arabic; most of its European population belongs to the Greek Church; and on December 9, 1917, it came under the soldier-administration of the British Army.

"It consists of the ancient walled city, which is so small that one can walk around it in an hour, and a great modern suburb lying in clean, dusty disorder over the hills to the north, northwest and west. No census of any degree of reliability has been taken in recent years, but its population is estimated at between 55,000 and 70,000. These are estimated to be divided into 28,000 Jews, 20,000 Moslems and 12,000 Christians. Within the walls of the ancient city, there are quarters for Jews, Moslems, Christians, and Armenians. Without the walls, there are great French, German, Italian, Russian, Greek, English, and American properties.

"When the Egyptian Expeditionary Force of the British Army occupied it, the first tasks to be tackled were those of feeding the population and of replacing the stench of the ancient city with a sanitary system. These tasks accomplished, there remained the finer task of preserving the ancient city and its life. It augured well for Jerusalem that this task devolved upon such men of vision as General Sir Edmund

H. H. Allenby, Commander-in-Chief of the E. E. F., Major-General Sir A. W. Money, Chief Administrator of Palestine, and Brigadier-General Ronald Storrs, Military Governor of Jerusalem.

"Brigadier-General Storrs summoned to his aid C. R. Ashbee, whose work in city planning and civic life has brought him into touch with the best ideas in Europe and America; Major Ernest Richmond, son of Sir William Richmond, the British painter, an authority on Sacrascentic art; W. H. Maclean, city engineer of Alexandria and a city planning expert; and W. A. Stewart, supervisor of technical schools in Egypt and an authority on arts and crafts in the Near East. Mr. Maclean was employed to prepare a town plan for the new Jerusalem, Mr. Stewart to investigate textiles, looms, weaving and dyeing among the natives, and Major Richmond to investigate the state of the Haram-esh-Sherif with a view to its repairing.

"More recently, too, Mr. Ashbee, after exhaustive investigations into the tasks which confronted him, was made civic adviser to the city of Jerusalem, and thus the beginning has been laid of a new civil administration such as Jerusalem has never dreamed of before.

"These appointments were followed by one of the most significant events which Jerusalem has ever seen. In the Pro-Jerusalem Society, the creation and the special child of Brigadier-General Storrs, all the previously hostile religious communities which for centuries have cut up the population of Jerusalem, are united. The list of its members is unique in the history of Jerusalem.

"Before this society lies the unique task of unifying and rehabilitating Jerusalem. It is through this society that Mr. Ashbee is accomplishing much of his work in creating a new future for the sacred city."

RUBBISH OF CENTURIES CLEARED AWAY

"The preservation of the ancient city itself presents a great task.

"This involves the isolation of the ancient walled city and its jealous preservation. Already much has been done by refugee labor in removing tons of rubbish from the citadel, and in scraping parts of the ancient wall free of the disintegrating plants which covered it. So heavily is Jerusalem overlaid with centuries of rubbish that at one point where Mr. Ashbee's workmen have been laboring on the walls, a line of cactus had grown over the very top of the wall. When it is fully realized, Mr. Ashbee's scheme will produce a walk around the wall, with the waste spaces both inside and outside the walls appropriately gardened."

"On the problems which confronted him, Mr. Ashbee has collected the best judgment of the world and is going one better for Jerusalem. What is the result of his work? For one thing, Jerusalem property is undergoing to-day the greatest boom in its history. Land in the vicinity is commanding as high as \$1,200 an acre. Europeans and Americans who have lived here for years say that fifty years from now Jerusalem's population will touch the half million mark."

Supreme Court Justice Louis D. Brandeis, honorary President of the Zionist organization, has been in Palestine for some weeks and returned to America in the latter part of September and is expected to report his findings to the annual convention at Chicago. His powers of observation and his personal influence will lend much to the interest already aroused.

CLEANSING FROM ALL UNRIGHTEOUSNESS

"Where sin abounded, grace did much more abound."—Romans 5:20.

SUBJECTS are often complicated in our minds by too elaborate and intricate reasoning. The more simple we can keep our mental processes, the better for us, as a rule. In one sense of the word sin abounds everywhere, in the entire human family. But in the text under consideration the Apostle's thought seems to be that while sin has abounded in every member of the Adamic race, yet in some members of the human family it has abounded more than in others. If then, in imputing justifying merit to the church, God were to give the same amount of grace to each individual, some would receive more than they require, while others would not have a sufficiency. Hence the Apostle declares: "Where sin abounded, grace did much more abound". This statement implies that God supplies his grace in Christ to each penitent in proportion to the needs of the individual case. If there be more sin, there is also more grace; if there be more depravity, there is likewise more grace to cover the imperfections. In other words, the grace of God through Christ Jesus our Lord is not evenly distributed in the sense of giving so much to each individual, but it is fairly distributed in the sense of imputing to each one according to his necessity.

When any member of the Adamic race begins to see that he is a sinner, and desires to turn from sin to seek God and righteousness, he is approaching that condition which God has arranged for his enjoyment. But he has not reached it as yet; and he has received no blessings except those tentative ones which accrue to him because he has taken the right course in turning towards the things which God approves. He is now more pleasing to God in the sense that he is heading toward righteousness. Because he believes in God and seeks to please him, the believer has a measure of

peace of mind as a result. But he has not come into the family of God, and his sins are not forgiven. The blessing which he now enjoys has come to him because he has taken the course of faith and obedience to God's law of righteousness.

This attempt on the part of a believer to draw near to God is pictured in Israel's Tabernacle in the Wilderness. The Camp, the Court, and the Tabernacle of Israel represented conditions through which all must pass who would attain joint-heirship with our Lord. The Camp represents the condition of the world in sin, needing atonement and desiring its blessings. The individual who leaves the Camp condition of general unbelief and enters into the Court is approaching the justified state; but he is not yet justified. As he enters the gate, he sees the Brazen Altar, and has a blessing through the realization that "Christ died for our sins, according to the Scriptures". But he is not as yet justified, although now he sees the divine provision for justification. He says, "I believe it," and has a corresponding blessing; for every step of faith, obedience, and desire to please God which he takes is a step toward justification.

REAL JUSTIFICATION FOLLOWS CONSECRATION

His next step is that of cleansing by washing at the antitypical Laver—the Word of God. This act signifies the putting away of the filth of the flesh or the earnest effort to do so. But it does not mean that the person who is endeavoring thus to do is now justified. Whoever tries to put away sin and to live a moral, upright life is getting nearer to God; and by so doing he will bring himself a peace of mind which is very desirable. If he has the right disposition, he will continue on in this course; otherwise he will eventually turn back. But in either case he is not justified.

The believer who continues his earnest endeavor to approach nearer to God will in due time come to the door of the antitypical Tabernacle. Further than this no human being can go by any power of his own. Thus far he has been approaching God as a believer. He has cleansed himself from outward sins and gradually has come to see the privilege of devoting, or consecrating, himself to Jehovah. This step of consecration is that of giving up one's own will in order to do the will of God. When the believer has thus presented himself to God in full consecration, he is not yet justified, but is merely seeking justification. He has been taking the right course, however; for he is getting more and more of the experiences which are necessary to bring him to actual justification in the sight of God.

This step on the believer's part is represented in the Tabernacle picture by the tying of the goats before the door of the Tabernacle. In the type the high priest then came out and killed the Lord's goat and proceeded to offer it as he had already done with the bullock. In the antitype the great High Priest, our Lord Jesus Christ, accepts the believer; but even this does not justify him. "It is God that justifieth." (Romans 8:33) Then the High Priest imputes his merit to the believer and presents his sacrifice to the Father, who indicates the divine acceptance by begetting the believer with the holy Spirit. This was typified by the Jewish high priest's act of killing the goat. Now that the antitypical High Priest has imputed his merit to the believer and the Father has accepted the offering, the believer is therefore fully justified, accepted of God and begotten as a new creature in Christ.

JUSTIFYING MERIT

It requires the whole of the merit of Christ to justify even one human being. Our Lord Jesus could not divide up his life among twenty thousand millions of people, and give a little scrap of the merit of his sacrifice to each individual. Nor is this the Scriptural presentation on the subject. The proper thought is that our Lord has a sufficiency of sacrificial merit to justify the *one man who sinned*—Adam; and that since the entire race has become sinners through that one man, our Lord's giving up of his life on the human plane has provided a sufficiency of merit to justify both the one original sinner and all of his posterity, born in sin and condemnation through his failure.

The work of ransoming Adam and his race includes much more than merely the providing of the ransom price. It includes the recovery of Adam and his posterity from the power of sin and death. Manifestly this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far made of the merit of our Lord's sacrificial death has been its imputation to the church—by faith. The work begun by our Lord for the world has not yet been completed, nor will it be until the end of the Millennial age. Up to the present time he has merely laid down his life as the ransom price, has placed it in the hands of the heavenly Father. Nothing more in the way of a ransom price is needed. What our Lord laid down is sufficient to cancel the account of the one sinner, Adam, and all of his posterity, who are dying on account of his sin of disobedience in Eden. The merit of our Lord's sacrificial death, which is already in the hands of divine justice, has not yet been appropriated in a legal way. But it will be thus legally applied in the sealing of the New Covenant, with its

full provision whereby all men may be rescued from Adamic sin and death.

The church will not receive restitution; for in coming to the Father in full consecration we agreed to give up our earthly rights in order to have a share with our Lord Jesus in the spiritual blessings which God has made possible to us through his son. If we have his spirit, we shall devote ourselves to doing the Father's will, even at the cost of our lives, as our Lord devoted himself. If we continue faithful even unto death, then the Father will be pleased to give us the divine nature, as he gave it to our Lord Jesus.—Philippians 2:8-11; 2 Peter 1:4.

WHY JUSTIFICATION IS NECESSARY

We are sinners by nature who desire to walk in our Redeemer's footsteps, and to sacrifice our earthly interests in doing the Father's will, but we are unacceptable; for only that which is perfect can come to God's altar. (Leviticus 23:17-25) The Father could not justly deal with us as he dealt with our Lord Jesus, for the reason that we are sinners under the sentence of death. But God has made a special arrangement for the church class. We each have more or less of physical strength, more or less of physical life, more or less of talent or ability, and perhaps some other things. These are our all—all that we have to devote, or offer to God. We have no right to life. The best we have is merely a little unexpired scrap of life received from Father Adam. This little scrap of life and talent we offer to God because we have been informed that God has provided for our acceptance through the sacrifice of Jesus. Then Jesus Christ the righteous offers himself as our Advocate. He is the One who had the right to human life, but who sacrificially laid it down for mankind. By that sacrifice he is empowered to give life everlasting to the world during the Millennium. But if we renounce our interest in the world's restitution provision, he will enable us to present our bodies a living sacrifice, holy and acceptable to the Father.—Romans, 12, 1.

Whether or not we understand the philosophy of this matter, we may accept the fact. It is our privilege, however, to understand the subject better than did some of our forefathers; for God's due time has come for the wise to understand. (Daniel 12:10) The Bible tells us that since we desire our bodies to be devoted to death, we merely give our consent that what we have shall be sacrificed. Jesus, who would have given us life in the future age, with all the rest of the world, says, 'If you are willing to give *what you have*, I will appropriate on your behalf that which I would have given you in restitution times, and thus will make your sacrifice acceptable to the Father'. In other words, our Lord Jesus *imputes* to the church now what he otherwise would have *given* us by and by—during the Millennial age.

IMPUTATION MADE ONCE FOR ALL

Our Lord does not impute the same amount of righteousness to each; for some require more, while others require less. Whatever we lack of perfection will be what he will impute to us now, instead of giving it to us by and by, in the restitution times. We do not understand, however, that this imputation is made daily—a little now, and a little then; but that it was done all at once before we could be accepted by the Father.

Someone has asked: "As we grow in grace daily should we not need less and less of the Savior's merit to be imputed to us than at first?" We reply, No! Such a question shows a wrong conception of the subject. The first imputation was made once for all, and makes us acceptable sacrifices. The new creature does not need the imputation of our Lord's merit; for the new creature is sinless. It was the old creature that needed imputation, in order that God could accept the sacrifice and beget us as new creatures. The moment when we became new creatures, old things passed away and all things became new. The old creature was counted dead from that moment, and is not to be recognized by us; for the Father does not recognize it. We are non-existent as old creatures. The new creature does not need justification; for it **does not sin.**

At the time of spirit-begetting the new creature is not perfect, in the sense of being complete, nor will it be until after the resurrection "change". But although incomplete, yet it is holy. To sin, in the last analysis, is to do something wrong intentionally, wilfully. Ignorance is not sin. Weakness of our consecrated flesh is not sin on the part of the new creature. "He that is begotten of God sinneth not." The new creature is young and undeveloped; but, being begotten of God, he will desire to grow in grace, in knowledge and in all the fruits of the holy Spirit. He will strive to follow the teachings and the example of his great Lord and Head, and thus to become more like the heavenly Father. God has arranged that all things shall work together for good to all whom he begets as new creatures. He will bless their every trial and experience. Even the slips which they may make in the blindness, weakness or what not of their sacrificed flesh he is willing so to bless that they may learn lessons therefrom and become stronger thereby.

DOES THE NEW CREATURE SIN?

If through weakness of the flesh the new creature is ensnared, he should go at once to the throne of heavenly grace, and get right with God. He will thus demonstrate that he loves righteousness and hates sin. Then he will seek to profit by the experience, and will endeavor to keep as far as possible from further similar failures. Nothing less than this would be in harmony with the covenant which he has made.

Insofar as the sin or the trespass of which the new creature has repented is due to weakness of the flesh or to some other cause concerning which he was helpless, God would consider this as being due to the imperfect flesh, and would not hold it against the penitent new creature. But he would expect the penitent to learn the lesson embodied in the experience, even though the wrong doing would not be charged to the new creature's account. Nevertheless it would be necessary for him to ask forgiveness of the Father and of the Lord Jesus Christ, and to seek grace to avoid a repetition of the offense. The forgiveness for the fleshly weakness would be granted upon the basis of the original imputation, which covers his sins as long as he remains in the flesh. Nevertheless his flesh may be given stripes for its correction in righteousness.

In proportion as there is a mixture of wilfulness in our sins, the transgression would be wilful; for no matter how small the degree of our consent to sin, to that extent we would be in harmony with the enemy.

We have enlisted on the side of Jehovah, and any sympathy toward unrighteousness implies a wrong condition on our part. The Father would be offended with such a new creature. Although he has not in the Scriptural sense committed full, wilful sin, yet he has trespassed—stepped beyond the bounds. If any new creature should sin wilfully, his act would indicate that the new mind had died. The new creature then would no longer exist; and the old creature, thus come to life, would be subject to the second death. If, however, the new creature shows our Lord that he is not in sympathy with the sin, there is forgiveness provided for him. The Father accepts his intentions, and will not take from him the holy Spirit. Nevertheless, he will receive chastisements in his flesh.

CLEANSING FROM UNRIGHTEOUSNESS

In the forgiveness of the new creature's trespasses, the merit of our Lord Jesus would not be involved. Our Lord has nothing personally to do with atoning for sin on the part of the new creature. His atonement sacrifice was for the sin of Adam and his posterity—the original sin—not for the new creation. If the new creature fails to be faithful to our Lord, he must receive chastisements in the flesh, in order that he may be helped to make straight paths for his feet. There is no atonement for new creatures.

A trespass is not necessarily a sin, however. One may unwittingly trespass upon another's rights. For instance, we might step into another person's path unintentionally; or we might bump into another, and might say, "Please excuse me". This remark implies that there has been a trespass, an occasion for asking to be excused for something done that was not quite right. To those who have come into the family of God, this matter of asking to be forgiven for a trespass means that the one asking forgiveness has not done as well as he might have done. When he has done what he can do to set the matter straight, he is to go to the Lord and seek forgiveness. Moreover, he is to assure the heavenly Father of his intention to do better in the future.

The Father desires his children to notice every little thing they do that is wrong. We must acknowledge the right, and get the lesson which the wrong would teach. Thus to acknowledge the wrong will do us good. If it has not been intentional, he will freely forgive it. If we have been careless, chastisement as well as forgiveness may be necessary.

This matter of cleansing from all unrighteousness is not merely the setting aside of our sins and trespasses in a legal way. To cleanse us from unrighteousness means to purify us. The cleansing is a gradual process, often accomplished through tears and tribulations. Water out of the faucet does not cleanse us the moment it touches us. We must use soap, and do special rubbing upon the places most soiled. So also the process of being cleansed from all filthiness of the flesh and the spirit is a gradual work, going on throughout our lives; and doubtless it will continue until the end. The old creature was more or less unclean from the beginning; and we shall therefore never be able to cleanse the flesh thoroughly. As long as we are in the flesh, however, the cleansing of our flesh will be in order. Our wills are clean; and now our minds must be cleansed. "Blessed are the pure in heart; for they shall see God."

WITNESSES OF CHRIST'S GLORY

— — NOVEMBER 16.—LUKE 9:28-36. — —

"This is my beloved Son: hear ye him."—Mark 9:7.

CONTINUING his lesson to the apostles, showing them that his glory and his kingdom could not come until after his suffering and death, our Lord declared: "There be some standing here who will not taste of death until they see the Son of Man coming in his royal majesty". (Matthew 16:28; 17:1) Then, six days later (or eight days, counting the one in which this was uttered and the one in which it was fulfilled) our Lord took Peter, James, and John, the three apostles most advanced in faith and zeal, into a high mountain; and while he was praying with them the transfiguration scene of our lesson occurred.

It was a further lesson of instruction in harmony with what he had already explained; namely, that the Son of Man must be set at nought by the chief priests and the elders, and must be crucified and must rise from the dead ere he could enter into his glory—the kingdom in which he had promised them a share. The transfiguration scene was therefore a picture or "vision" of our Lord's glory in his kingdom, and was designed to assure the apostles respecting the certainty of the kingdom, notwithstanding the apparent failure of all the kingdom hopes in our Lord's crucifixion. Doubtless this vision was essential as an assistant to the apostles' faith in Jesus as the promised Messiah, since the course of events which would follow in the next few months would be so different from everything that they had expected.

Peter, one of those present on this occasion, fully substantiates this view that the transfiguration was a vision of Christ's dignity and glory in the kingdom; for writing respecting it he says: "We have not followed cunningly devised fables in making known to you the presence and power of our Lord Jesus, but were eye-witnesses of that majesty; for when he received from God the Father honor and glory, then there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount."—2 Peter 1:16-18.

The several accounts show that our Lord entered into the mountain to pray, and that during the prayer the apostles fell asleep, but subsequently awakened and beheld the vision, the Master's face shining like the sun, his garments glitteringly white, and in his company two persons who for some reason they recognized as Moses and Elijah, although of course they had never seen either of these men and would not have known them without assistance. These they overheard talking with our Lord, the subject of the conversation no doubt being intended for the ears of the disciples, to convince them that the matters which would occur before long in Jerusalem and on Mount Calvary would all be features of the divine plan, harmoniously working out the blessed results promised and longed for, through the kingdom. "They spoke of his decease which he should accomplish at Jerusalem."

THE MEANING OF THE VISION

What is the interpretation of the picture? is a proper question. We reply that it represented, first of all, that although our Lord Jesus must suffer death, even the death of the cross, in harmony with the divine plan, "being made a curse for us" (Galatians 3:13), he was still the Son of God, whose glorious majesty and kingly power would later on be fully shown forth. Moses and Elijah, representing the law and the prophets, illustrate how the death of Christ was fully attested beforehand. Moses spoke of the sufferings of Christ in all the arrangements of the law, its sacrifices, etc.; and the prophets declared not only the coming glories, but also the sufferings which must precede them. This our Lord subsequently pointed out to the two disciples on the way to Emmaus, saying, "O fools and slow of heart to believe all that the prophets have spoken! Ought not Messiah to have suffered these things, and to enter into his glory?"—Luke 24:25-27.

Again, this picture may be understood to represent the kingdom during this Gospel age, the kingdom as recognized by the Lord's people, but not by the world. In this view of the vision, our Lord's face shining as the sun, and his garments glistening white, would represent him in his present condition, as no longer the man Christ Jesus, but the risen, glorified Son of the Highest, a spirit being. In this view of the matter Moses might be understood to represent the faithful of the past ages, and Elijah the faithful of this Gospel age, the body of Christ in the flesh, who are to be associated with our Lord in the glory of the kingdom, and who meantime behold his glory with the eye of faith, and recognize the

great transaction of Calvary as the basis of all kingdom hopes and blessings. See STUDIES IN THE SCRIPTURES, Vol. 2, Study 8.

THE TRANSFIGURATION SCENE A VISION

We have called this scene on the mountain a vision; and so indeed our Lord calls it, in the account given by Matthew (17:9): "As they came down from the mountain Jesus charged them, saying, Tell the vision to no man until the Son of Man be risen from the dead". And indeed a vision was just as useful to the purpose as a reality could have been. Thus it was that our Lord showed many things later on to one of these three witnessing disciples on the Isle of Patmos. He showed John, in vision, angels and thrones and crowns and multitudes and dragons, etc., in a manner which served the purpose equally well as though all those beasts, dragons, etc., had been actually created for that purpose. So in this vision. Our Lord's transfiguration was merely an appearance. Actually he had undergone no change. He appeared like as spirit beings are described—bright, shining like the sun, etc.; yet he was not then a spirit being, and did not become such until his resurrection from the dead. He was still "the man Christ Jesus". But in the vision our Lord's countenance and his garments were caused to *appear* to be bright, glistening, etc., and the *appearance* served every purpose. Likewise, Moses and Elijah appeared to be present, but they were not actually present; for it was merely a "vision". The Apostle Paul distinctly informs us that Moses and Elijah and the other ancient worthies are not yet made perfect; and that they cannot be made perfect until after the church, the body of Christ, is complete and glorified with the Head, "God having provided some better things for us, that they without us should not be made perfect."—Hebrews 11:40; John 3:13; Acts 2:34.

As a part of the vision came a misty cloud of light, which enveloped the group, including the disciples, who were fearful as they entered the cloud. This cloud, as a part of the vision, might properly be understood as saying to the apostles and to us, 'Although the glory and majesty of the Lord Jesus are unquestionably his, as testified to by the law and the prophets, and as a result of his faithfulness unto death, nevertheless that glory will in a considerable measure be hidden, covered, obscured for a time, so that you will see your glorious Lord and King only with the eye of faith, which, although more or less cloudy, will be bright to those who look unto him.' And the voice of God speaking in that cloud, testifying to Jesus as the Son of God, and instructing us to hear and obey his word, would seem to represent how that all through this Gospel age, while the misty cloud surrounds the glory of the Lord, we shall have great need to hearken continually to the Word of the Lord and to repose faith in its declaration respecting the Son of God, our Redeemer.

BACK TO THE BATTLE OF LIFE

After the vision our Lord and the three apostles descended from the mount to engage in the duties of life, to complete the lessons of faith and obedience, battling against the world, the flesh, and the devil. Yet, as the quotation from the Apostle Peter's letter clearly shows, the influence of this vision continued with the apostles through coming days, as it still encourages us to-day. And may we not learn a lesson to the effect that as this vision was granted when Jesus and the disciples were at prayer, so all those who seek God in prayer may to a large extent realize with the eye of faith this same blessed vision of the kingdom, the glories to come, and may to some extent recognize with the hearing of faith the voice of God saying, "This is my beloved Son"—to some extent be enabled to realize that as members of the body of Christ their sacrifice must also be accomplished in actual death before they can enter into his glory, since it is written that "if we suffer with him we shall also reign with him?"

We cannot build tabernacles on the mountain heights of faith and hope, and expect to dwell there in enraptured vision always. We must remember that the duties and the trials of present experiences in conflicts with sin and with self and with the adversary are essential to our development and are part of our covenant. But like the Master we should frequently seek the heavenly Father's blessing in prayer; and in proportion as we use this privilege will our hearts and our faces shine, and proportionately shall we be enabled to "show forth the praises of him who hath called us out of darkness into his marvelous light," and who has shined by his grace into our hearts, to give the light of the knowledge of God as it shines in the face of Jesus Christ our Lord.

JESUS CORRECTS JOHN'S NARROWNESS

— — NOVEMBER 23.—LUKE 9:46-56. — —

"Grace be with all them that love our Lord Jesus Christ with a love incorruptible."—Ephesians 6:24.

AFTER the vision in the holy mount representing the coming glories of Christ, there followed temptation. And this has not been an unusual course of events with the Lord's people ever since. Our highest and most glorious views of the heavenly things which the Lord has in reservation for his people are quickly followed by earthly trials and difficulties, which serve to test and to prove us whether or not we be of the kingdom class—whether or not we will be submissive to the heavenly moulding and fashioning, that we shall be made meet, fit, for the kingdom—whether or not, by full submission to the divine instructions in the school of Christ, we shall make our calling and our election sure to a place in the kingdom to which he has called us.

The disciples had the same thought that all Jews entertained respecting the Messianic kingdom, that it would be established by a great Messiah, a great King, who would bear rule over all the earth; that God's favored people Israel would be his special charge and nearest to him in association in his kingdom, and that through this kingdom all nations, all peoples, all kindreds, would be blessed even as God had promised and sworn to Abraham. These sentiments had been quickened in the minds of the people by the appearance of Jesus, his wonderful words of life and his wonderful works witnessing that "never man spake like this man", and that Messiah could do no greater works than Jesus did. Israelites in general were in perplexity because their chief priests and teachers and rulers in the synagogues, etc., all rejected Jesus and were his opponents. The disciples, however, believed on him, followed him and hung upon his words that they and all of his followers should yet be associated with him in his kingdom glory.

Probably the disciples who were not with the Lord on the Mount of Transfiguration felt a little envy of those who had seen the vision and who subsequently told them. Could this mean that Peter, James and John, who were with the Lord on the Mount, would be more highly favored than the remainder of the discipleship when the kingdom should be established? As they journeyed, following Jesus at a little distance, the dispute grew quite warm in the arguments on the one side and on the other respecting which should be the greatest in the coming kingdom.

Our Lord doubtless knew at the time their arguments in the dispute, but instead of administering a personal rebuke to those most at fault, he chose rather to make of the matter a general lesson, profitable, helpful, strengthening to them all. And is not his example valuable to all of his followers? Is it not wise on our part so far as possible to avoid personalities and the holding up of any individual to special criticism? All mankind have faults and blemishes, some in one particular and some in another, and it is very rarely wise to single out an individual in the body of Christ for a special reprimand; it is generally better to do as our Master did in this instance—to give a general lesson on the subject which will be helpful to all, not only to those who are taking the wrong course, but also to those who are more nearly right in their views and conclusions.

"AS A LITTLE CHILD"

Our Lord inquired of the disciples what topic was so greatly absorbing their attention and leading to such warm discussion. It is to the credit of the apostles that they were ashamed to acknowledge that they had been disputing concerning which should be chief or greatest in the kingdom. The whole matter was to be a favor to them anyway; they realized that they had done nothing to merit so great an honor, that the call to a place in the kingdom was of grace, of favor. Why should they quarrel with each other respecting the Master's distribution of the royal favors? They felt abashed, and Jesus did not press the question. Knowing of the matter he allowed them to see that he had a knowledge, not only of their words, but also of their very hearts and intentions. Most skillfully, most gently, did he administer a rebuke; not in coarse, harsh terms did he berate those who were inclined to be self-seeking; he did not threaten them.

A child was near—he took it and set in their midst. Afterwards, says Luke, he took it in his arms. Their attention riveted by this peculiar proceeding, they were prepared for the lesson, which many to-day misunderstand when they suppose that our Lord meant that the kingdom of heaven would be composed mainly of little children. No such words were uttered by our Lord and no such thoughts were communicated

to his disciples. On the contrary, Jesus never called little children to be his disciples; he himself did not begin his ministry as a child, but when he was thirty years of age. Nothing in this, however, signifies that our Lord had not a deep sympathy with children, as is illustrated by his taking some of them into his arms and blessing them and saying, "Suffer the little children to come unto me and forbid them not, for of such [like] is the kingdom of heaven". Our Lord loved the innocence and simplicity of a little child, and was quite willing to show his own humility in acceding to the wishes of the mothers that he notice their children and give them his blessing. Indeed we can rest assured that no good man or woman could be without love for the innocence and simplicity of childhood.

"GREATEST IN THE KINGDOM OF HEAVEN"

Neither should we understand that because Jesus' ministry began at thirty, and because those whom he called to his disciples were of mature years, that this would limit the age of any who might become the followers of Christ during this Gospel age. Quite to the contrary, we believe that some of very tender years have reached a sufficiency of information respecting our Lord and his work of redemption and his invitation to followers to take their stand intelligently with Jesus' disciples by full consecration of heart and life and every interest, with apparently quite a clear conception of what they were doing. Indeed, we feel like encouraging those of the young who are disposed to make a full consecration of their lives to the Lord to believe that in so doing they are not only acceptable, but that additionally they the sooner enter into the rest of faith, and are spared many of the unfavorable experiences which come to those who first seek the world and the pleasures thereof.

In this lesson, however, we should distinctly note that the Lord is neither addressing little children nor discussing them, except as an example or illustration of simplicity, docility and teachableness, and freedom from pride and ambition. This was impressed upon the disciples as they looked at the little child sitting there unconscious of the great honor thrust upon it, unconscious of being used by the glorious King of kings to illustrate a lesson. The thought of our Lord is clearly given in the fourth verse, which says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven".

Let us not lose sight of the fact that it is the kingdom of heaven that the Lord is discussing and not the world. This was the same thought the apostles had, not which of them would get into the kingdom of heaven and which would not get into the kingdom, but—supposing that all were going to be in the kingdom—which would be the greatest? The Lord's reply to this question is along this line, namely, that the one of them who would be the most childlike, most humble, most unpretentious, most willing to be taught and guided, would be the one who would be greatest. This thought applies to the church both in its present and in its future conditions. At the present time the church, the kingdom, is in an embryo condition, not glorified, not recognized even by the world, but recognized by each other and by the Lord. Humility and childlikeness among the brethren now should be esteemed as a mark of true greatness from the Lord's standpoint. Such as are of this childlike class we may know assuredly will be proportionately highly honored in the future, when the kingdom shall be established in power and great glory as God's agency for the blessing of all the families of the earth.

THE HUMBLEST PROPERLY GREATEST

In harmony with this thought that the humble, the teachable, the simple, the unpretentious should be esteemed the greatest, we should expect to find in all the ecclesias, in all the companies of the Lord's people, that those chosen to the place of eldership and prominence in the church would be among the most humble of mind and of conduct in the whole company. Any other condition than this would imply that the congregation had not rightly understood and appreciated and obeyed our Lord's sentiments expressed in connection with the incidents of our lesson.

The 49th and 50th verses give us one of the most important lessons of the New Testament, which, had it been properly heeded, would have avoided most of the bitter religious animosity and strife, not to say bloodshed, of the past nineteen hundred years. The disciples had seen someone casting out

devils in Jesus' name and they forbade him because he followed not with them. Jesus' answer was perfectly plain: Forbid him not. He explained to them that though the man was not intimately associated with them, he evidently had the Lord's work at heart. He had probably not recognized his opportunity of going to our Lord and asking his direction on his labors. For such a move great faith and great humility were necessary. It may be that the subsequent experiences of life brought this individual to a realization of his need of closer fellowship. The account does not inform us.

The lesson here is a double one: first, that of religious tolerance; and second, that of minding one's own business. The Master explained that the efforts of such a one were not directed against him but rather served as a signboard to call the attention of those who heard him to the Master himself. Furthermore, the man was doing a good work, and no good work should be forbidden. On the other hand, our Master did not tell his disciples to go and encourage the man in the course which he was pursuing, or to quit their own work and follow him; nor did he tell them to go and contribute to his work.

Subsequent verses of our lesson relate an incident which occurred on the occasion of our Lord's journey from Galilee to Jerusalem, just before his crucifixion. While passing through Samaria some of his disciples went into a city for the purchase of bread and supplies for the party. The Samaritans recognized them and inquired, would the Great Teacher recognize the Samaritans and heal their sick or would he treat them as Jews in general treated them—unkindly? They believed the latter. The Apostles frankly told them that the Great Teacher was sent only to the Jewish nation and would not stop to heal their sick ones, because he was "not sent save to the lost sheep of the house of Israel".

Naturally enough the Samaritans resented this and were angry. They said, Very Well. Buy bread from the people whom you instruct and whose sick you heal.

John and James were greatly incensed at this. Was not Jesus the greatest Teacher? Was he not the Messiah? Had he

not, as such, the right to determine the will of God respecting who should and who should not receive his benefactions? With this answer they came to Jesus and, relating the circumstances, asked, "Wilt thou that we command fire to come down from heaven to destroy these men and their city?"

WHAT SPIRIT ARE YE OF?

We listen with keen interest for the Master's response. As we once viewed the matter of the divine program it would have seemed right for the Great Teacher to have said to the Apostles, Never mind, my dear disciples; wait just a little while and all those Samaritans will die and my heavenly Father will deliver them over to the devils for an eternity of torture. In comparison with eternal torture that which you propose in the way of burning them for a few minutes would be as nothing. I appreciate, my dear disciples, your spirit, that it is God-like; that you desire to do all the roasting and burning within your power, and I commend you for it. Continue thus to copy your God and to cause suffering to as many as possible of your fellow-creatures who do not think exactly as you do.

Was this the answer of the Great Teacher? Thank God, No! His teaching was the very reverse—sympathetic, loving, kind. And he had the Father's spirit and understood it and followed it perfectly. In answer to their query, we read, "Jesus turned and rebuked them" and said, "Ye know not what spirit ye are of! The son of man is not come to destroy men's lives, but to save them!"

The language spoken in Palestine in Jesus' day was the Syriac. One of the Great Teacher's titles is the Savior. And this, in the Syriac language, signifies, "The Life-Giver". The whole world was damned enough before Jesus came. He came not to damn (condemn) them more, but that they, through him, might have life!—John 10:10; 3:17.

Life! Did they not have life? No. All human life was forfeited through father Adam's disobedience. All of mankind are dying as a result. A Life-Giver, a Savior from death (and not from eternal torment), was what was needed.

THE GOLDEN AGE

THE first issue of THE GOLDEN AGE is just off the press. It is brimful of interesting matter dealing with the present-day events of the world as well as discussing philosophical and religious questions of great importance. We are advised that subscriptions received number approximately 15,000 so far.

This is unprecedented and we dare say there has never been another publication which has had so many subscriptions before the first number was issued. The people seem very desirous of having a publication that will explain to them the meaning of passing events and which holds out a hope for the future. The fact that many strangers have subscribed without having seen a copy of the magazine but upon merely being told about it is evidence of the public interest. The following is significant:

"Yesterday I sold 26 in three and one-half hours."

"I took orders for 95 in three days and one hour, working on an average of four hours daily."

Another brother suggests that all classes subscribe for THE GOLDEN AGE to be sent to each newspaper in their respective localities. By this means all the newspapers in the country would receive a copy regularly. We think this very good.

From all parts of the country come reports that the classes are unanimously organizing for this work and many are the letters which express great enthusiasm for the opportunity of doing something to spread the glad tidings of the kingdom.

Of course the adversary will attempt to hinder the publication and distribution of THE GOLDEN AGE because it announces Messiah's kingdom. He will get the suggestion into the minds of some, even of the Lord's people, that it should not be published and will quite possibly be able to convince some. The truth has always found opposers among those who should be supporting it.—Matthew 23:13.

We trust there will be none now to go as far as did the Pharisees in this direction; but there are some who object to the GOLDEN AGE on the, as it seems to us, very weak claim that it violates Brother Russell's will. Their objection is devoid of real merit. Are we to understand that they would distribute no volunteer matter themselves, in announcement of the kingdom and that they would like to discourage others who wish to do so? Let us hope better things. The publication and distribution of THE GOLDEN AGE in no wise violates

the letter or the spirit of Brother Russell's will. The clause mentioned reads: "As the Society is already pledged to me that it will publish no other periodicals, i. e. it will not enter into a general publishing business, but will confine its activities to the publication of the truth, it shall also be required that the Editorial Committee shall write for or be connected with no other publications in any manner or degree. *My object in these requirements is to safeguard the Committee and the journal from any spirit of ambition or pride or headship, and that the truth may be recognized and appreciated for its own worth and that the Lord may more particularly be recognized as the head of the church and the fountain of truth.*"

The plain intent of these words is that no publication which would rival THE WATCH TOWER should be issued. The objectors would, apparently, construe this will to mean that a member of the Editorial Committee could not write a discourse for publication in a newspaper for the benefit of the public; nor could the Editorial Committee or the Society publish anything for free distribution in the way of volunteer matter. Such a narrow construction was manifestly never intended by Brother Russell. His clear purpose was that the Committee should not write nor should the Society engage in issuing publications which would rival THE WATCH TOWER. THE GOLDEN AGE is not a rival of THE WATCH TOWER, but it is the means of carrying to the public the truth now due and following out the very purpose Brother Russell had in mind in his lifetime, even long after writing the will.

Let us see to it, dear brethren, that if we do not find ourselves in possession of such faith as prompts us to engage in the proclamation of the kingdom message, we do not, like the Pharisees, err in trying to prevent those who do wish to do what they believe to be the Lord's will. Let us remember that the mission of the church on earth now is to announce the Lord's kingdom and if he opens the way for us to announce it, we will surely be missing a blessing by saying that we will stand behind some technicality as an excuse for not doing the Lord's work. The adversary would be pleased to take advantage of such an attitude. Let us remember our commission, set forth by the Lord through the Prophet Isaiah—61:1-3.

Participation or non-participation cannot be made the basis for fellowship in Christ, though it is bound, in the very nature of things, to make a difference of fellowship in Christ's work.

JESUS TEACHES PETER TRUE GREATNESS

— — NOVEMBER 30.—JOHN 13:5-16, 36-38. — —

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

OUR lesson can only be properly understood by taking note of the surroundings. The feast at Bethany, followed by our Lord's triumphal entry on the ass amid the shoutings of the multitude, his several days' preaching in the Temple to large crowds, and the coming of the Greeks to inquire for him, all seemed to indicate a growing popularity; and the disciples, thoroughly unable to comprehend the Master's declaration that he was shortly to be put to death by the chief priests, were full of ambitious thoughts respecting the future—respecting their identity with the Lord, and how his exaltation as a king would bring them into prominence and honor with him, as well as confer upon them the coveted opportunity of accomplishing a large amount of good, blessing a larger number of people, etc.

The thirteenth of Nisan apparently was spent by our Lord in quiet retirement, and the evening following, beginning the fourteenth, was the time appointed for the celebration of the Passover Supper in the upper room. Some of the apostles had, by the Lord's instruction, made ready beforehand; and now, as they assembled without a host to appoint them their places at the supper, a discussion as to their prominence and their rights to the most honorable places, nearest to the Master, is not surprising. Our Lord twice before had rebuked them on this very line, assuring them that unless they cultivated and attained a spirit of meekness like little children they could have no part in the kingdom. And only a week before, while en route to Jerusalem, James and John had made the request that in the kingdom, when established, they might sit the one on the right hand and the other on the left hand of the Master, in closest proximity to his person. It was this spirit that controlled on this occasion, and led up to our Lord's washing of the disciples' feet as a lesson of humility and willingness to serve one another even in the humblest capacity.

SELFISHNESS EVEN IN LOVE

Nor are we to think of the apostles as each striving for the highest position merely from a selfish standpoint. Rather we should suppose that Peter, James, and John, whom the Lord had in various ways specially favored in times past and who seemed to be specially close to him, loved the positions nearest his person, not merely because of the honor thus implied, but largely because of their love and esteem for the Master himself, and perhaps with the feeling that they appreciated this privilege more than some others could appreciate the same. Indeed we may suppose that a considerable number of the other apostles strove on their behalf, insisting that they should have the most honorable position. But however we view the matter, it is evident that a wrong spirit had been engendered, one very inappropriate to the occasion, especially inappropriate to the Memorial Supper which our Lord intended to institute after the Passover.

It is difficult for us to gauge our own hearts thoroughly and hence we should use great charity in measuring the hearts and intentions of others, and should err rather on the side of too great sympathy and leniency than on the side of too strong condemnation. Doubtless had the apostles been inquired of respecting the matter they would have denied any elements of selfishness in their motives and conduct, and would have thought and spoken only of their zeal for the Lord and desire to be near him. This illustrates to us, what the Scriptures declare, that the human heart is exceedingly deceitful—that it needs scrutinizing carefully lest, under the cloak of something good, it might harbor qualities which without that cloak we would despise or spurn.

As further illustrating this subject, and as helping us each and all to apply the lesson personally, we relate a dream told by a Scotch minister, Horatius Bonar, shortly before his death: He dreamed that his zeal was represented in a package of considerable size and weight, and that some angels came to it and weighed it and assured him that it was full weight, an hundred pounds—all that was possible. In his dream he was greatly pleased with this report. They next determined to analyze it. They put it into a crucible and tested it in various ways and then reported the result thus: "Fourteen parts selfishness; fifteen parts sectarianism; twenty-two parts ambition; twenty-three parts love to man; twenty-six parts love to God." Awakening he realized that it was but a dream, yet felt greatly humbled, and doubtless was profited by it throughout the remainder of life. That dream may be equally profitable to each of us in leading us to a close inspection of the motives which lie beyond our words and thoughts

and doings—especially beyond our service for the Lord and for the brethren.

Had our Lord and his disciples been the guests of some host on this occasion, it would have been considered the duty of the host to send some menial to wash their feet. This was the custom of the country, and very necessary to comfort. The open sandals or imperfectly sewed shoes allowed the dust of the highway to soil the feet, and really made washing a necessity after every journey, but particularly on a festal occasion of this kind. As the Lord's company were not guests, but merely had the use of the room, no servant appeared to wash their feet, and it would have been properly the duty and custom for one of the number to perform the menial service for the others. As we have just seen, however, the spirit of rivalry was warm in their hearts, and no one volunteered to render the service, nor had any one the right to demand it in a company in which the Lord had made no special rank and appointed none as menials. This, however, rightly understood and appreciated, would have left the greater opportunity for some of them to volunteer this service to the others. What an opportunity they all lost!

A FAVORABLE OPPORTUNITY LOST

Our Lord apparently let the matter go to the full limit to see whether or not any of them would improve the opportunity and make himself servant of all: he waited until the supper was being served (not ended, as in our common version); then arising from the table he laid aside his outer garment or mantle and took a towel and girded himself—that is to say, tightened the girdle worn around the waist, which would hold up the flowing under-garments and keep them out of the way of his activity. We can well imagine the consternation of the apostles as they watched this procedure, and then saw the Lord go from the feet of one and another as they protruded from the couches on which they reclined. The basin was merely a receptacle for holding the soiled water, the water being poured from the pitcher in a small stream while the foot was being washed, rinsed.

Apparently the apostles were so astonished at our Lord's procedure, and so felt the condemnation which his course implied, that they knew not what to say, and so silence reigned until it came Peter's turn. Peter had a peculiar combination of character, part of which was extremely good. He objected to having his feet washed by the Lord, saying, "Dost thou wash my feet?"—It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman'. But our Lord answered that although Peter did not discern the full meaning of the matter, he would explain to him later when he had finished the washing of all. Peter's second remark was less praiseworthy than his first. He said: "Thou shalt never wash my feet".

It was hard for Peter to realize that he was the disciple and the Lord was the Teacher, that it was for him to obey and not to dictate; but Jesus' answer, "If I wash thee not, thou hast no part with me," at once brought out the better side of Peter's impulsive nature. If his washing had anything to do with his nearness to the Master and his relationship to him, then he wanted it. Going even to the other extreme again, fearing to leave matters in the Lord's care, he cried, "Lord, not my feet only, but also my hands and my head". There is a lesson for us in this matter: We are not to dictate to the Lord, not to attempt to be wise or good or obedient in ways that he has not directed. This is a hard lesson for some dispositions to learn—continually they want to do more than is written in the Scriptures. Such a course indicates either a lack of reverence for the Lord and his Word and the wisdom thereof, or else a too great self-confidence, too much self-esteem. A humble and trustful heart should learn to say, Thy will, O Lord, thy way, and in thy time, not mine be done.

WASHING THE FEET OF THE BATHED

Our Lord's answer in our common version is somewhat obscure; the revised version is better—he that is bathed needeth not save to wash his feet to be clean every whit. Properly they had all bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season. Our Lord's intimation, then, signified that having bathed they merely now needed the rinsing of their feet, the cleansing of the members that had come in contact with the earth. Our Lord added, referring to Judas, "Ye are clean but not all". This expression shows us clearly that he had in mind a higher cleansing, of which this washing of their feet and their previous bath were but figures.

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Shelby, Mont.	Nov. 1, 2	Wallace, Ida.	" 12, 13
Great Falls, Mont.	" 3, 5	Athol, Ida.	" 14
Virgelle, Mont.	" 4	Spokane, Wash.	" 15, 16

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Augusta, Ga.	" 22	Columbus, Ga.	Nov. 1, 2
Rentz, Ga.	" 23, 24	Brownwood, Ga.	" 3
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McRea, Ga.	" 27, 28	Dothan, Ala.	" 8, 9

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Keithsburg, Ill.	Oct. 29	Omaha, Neb.	Nov. 8, 9
Muscataine, Ia.	" 30	Nebraska City, Neb.	" 10, 11
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ADDRESSES BY BROTHER J. A. BOHNET

Inwood, Ia.	Oct. 16, 17	Mitchell, S. Dak.	Oct. 29, 30
Chancellor, S. Dak.	" 18, 19	Mellette, S. Dak.	Nov. 1, 2
Menno, S. Dak.	" 20, 21	Ipswich, S. Dak.	" 3
Irene, S. Dak.	" 23	Conde, S. Dak.	" 4
Vermillion, S. Dak.	" 25, 26	Miller, S. Dak.	" 8, 9
Plankinton, S. Dak.	" 27, 28	White, S. Dak.	" 10, 11

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Jemison, Ala.	Oct. 21	Dothan, Ala.	Nov. 1, 2
Randolph, Ala.	" 22	Elba, Ala.	" 3
Montgomery, Ala.	" 23, 24	Floralia, Ala.	" 4, 5
Opelika, Ala.	" 25, 26	Opp, Ala.	" 6, 7
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Ft. Wayne, Ind.	Oct. 20	Laporte, Ind.	Oct. 26
Garrett, Ind.	" 21	Hammond, Ind.	" 28
Auburn, Ind.	" 22	Hegewisch, Ill.	" 29
Elkhart, Ind.	" 23	Roseland, Ill.	" 30
South Bend, Ind.	" 24	Des Plaines, Ill.	" 31
Michigan City, Ind.	" 25	Chicago, Ill.	Nov. 2

ADDRESSES BY BROTHER M. L. HERR

Easton, Pa.	Oct. 26	Elmsdale, Pa.	Nov. 3
Northampton, Pa.	" 28	Norristown, Pa.	" 4
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Allentown, Pa.	Nov. 2	Philadelphia, Pa.	" 9

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Decatur, Ill.	" 29	Springfield, Ill.	" 5
Taylorville, Ill.	" 30	Quincy, Ill.	" 6, 7
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Upper Alton, Ill.	" 3	Macon, Mo.	" 11

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Hickory, N. C.	Oct. 24	Westminster, S. C.	Nov. 6, 7
Asheville, N. C.	" 25, 26	Augusta, Ga.	" 9
Brasstown, N. C.	" 28, 29	Elko, S. C.	" 10, 11
Hendersonville, N. C.	" 31	Charleston, S. C.	" 12, 13
Spartanburg, S. C.	Nov. 2, 3	Sumter, S. C.	" 14
Greer, S. C.	" 4, 5	Wilmington, S. C.	" 16, 17

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Madill, Okla.	Oct. 31	McLoud, Okla.	Nov. 9, 10
Sulphur, Okla.	Nov. 1, 2	Harrah, Okla.	" 11
Wynnewood, Okla.	" 3	Oklahoma City, Okla.	" 12
Elmore, Okla.	" 4, 5	Kenawa, Okla.	" 13
Tribbey, Okla.	" 6, 7	Sapulpa, Okla.	" 14, 15
Shawnee, Okla.	" 8	Tulsa, Okla.	" 16, 17

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Kensett, Ark.	Oct. 23, 24	Hamburg, Ark.	Nov. 4, 5
Rosebud, Ark.	" 25, 26	Hot Springs, Ark.	" 7, 8
Ward, Ark.	" 28	Prescott, Ark.	" 9, 10
Judsonia, Ark.	" 29	Emmet, Ark.	" 11
Batesville, Ark.	" 30, 31	Foreman, Ark.	" 12, 13
Little Rock, Ark.	Nov. 2, 3	Ft. Smith, Ark.	" 15, 16

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Albany, N. Y.	Oct. 19, 20	Hanover, N. H.	Oct. 31
Pownal, Vt.	" 21, 22	Canaan, N. H.	Nov. 2
Burlington, Vt.	" 23, 24	Charlestown, N. H.	" 3
Morrisville, Vt.	" 25, 26	Nashua, N. H.	" 4, 5
St. Johnsbury, Vt.	" 27, 28	Manchester, N. H.	" 6, 7
Newport, Vt.	" 29, 30	Pittsfield, N. H.	" 8, 9

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Jackson, Miss.	Oct. 27	Bogalusa, La.	Nov. 5
Wanilla, Miss.	" 28	Folsom, La.	" 6, 7
Hattiesburg, Miss.	Oct. 29, Nov. 2	Baton Rouge, La.	" 8, 9
Louin, Miss.	" 30	Pride, La.	" 10
Laurel, Miss.	" 31	Lake Charles, La.	" 12, 13
New Orleans, La.	" 3, 4	Kelley, La.	" 15, 16

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Lawrence, Mass.	Oct. 22	Canton, Me.	Oct. 29
Haverhill, Mass.	" 23	Wilton, Me.	" 30, 31
Kittery, Me.	" 24	Hallowell, Me.	Nov. 1, 2
Kennebunk, Me.	" 25	Pittsfield, Me.	" 3
Portland, Me.	" 26, 27	Belfast, Me.	" 4
Auburn, Me.	" 28	Bangor, Me.	" 5

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Lenora, Kan.	Oct. 28	Loveland, Colo.	Nov. 7
Norton, Kan.	" 29	Boulder, Colo.	" 9, 10
Seldo, Kan.	" 31	Stirling, Colo.	" 11, 12
Achilles, Kan.	Nov. 2, 3	Haxtun, Colo.	" 13
Denver, Colo.	" 5	Holyoke, Colo.	" 14
Berthoud, Colo.	" 6	Cheyenne, Wyo.	" 16

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Rockford, Ill.	Oct. 15	Dubuque, Ia.	Oct. 28, 29
Racine, Wis.	" 17, 19	Clinton, Ia.	" 28
Tunnel City, Wis.	" 20, 21	Davenport, Ia.	" 29
Madison, Wis.	" 22	Muscataine, Ia.	" 30
Boaz, Wis.	" 23, 24	Burlington, Ia.	" 31
McGregor, Ia.	" 25	Keosauqua, Ia.	Nov. 1, 2

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Brooklyn, N. Y.	Nov. 2	White Plains, N. Y.	Nov. 9
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Jersey City, N. J.	Nov. 2	Bayonne, N. J.	Nov. 9
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Newark, N. J.	Nov. 16	Bloomfield, N. J.	Nov. 16
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Midland Park, N. J.	Nov. 9	Passaic, N. J.	Nov. 9
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Washington, D. C.	Nov. 2	Baltimore, Md.	Nov. 2
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Elizabeth, N. J.	Nov. 2	Brooklyn, N. Y.	Nov. 9
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Troy, N. Y.	Nov. 9	Albany, N. Y.	Nov. 9
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Reading, Pa.	Nov. 9	Easton, Pa.	Nov. 16
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Allentown, Pa.	Nov. 2	New Brunswick, N. J.	Nov. 9
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