



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

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CONTENTS

VIEWS FROM THE WATCH TOWER	163
Palestine Rehabilitation Fund	163
Festilence and Pabulum	164
Wages and Living Costs	164
THE COURT: TYPE AND ANTI-TYPE	165
Steps to Justification	166
Imputation of Christ's Merit	166
Under Priests in the Court	167
Apostles Justified at Pentecost	168
The Antitypical Laver	169
SEVENTH VOLUME CORRECTIONS	169
IRON PAN AND CITY'S FALL	173
Babylon Cast off 1881	174
DAVID IN CAMP AND COURT	175
A Giant of Faith	175
The Great Dancing	175

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

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 21:14; Revelation 1:6; 20:6.

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

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THE PROSECUTION ENDED

For two years past the following brethren have been either in prison or under bond: J. F. Rutherford, W. E. Van Amburgh, R. J. Martin, F. H. Robison, G. H. Fisher, C. J. Woodworth, A. H. Macmillan and G. De Cecca. The indictment was returned May 6, 1918. On May 5, 1920, on motion of the United States District Attorney for Brooklyn, New York, a *nolle prosequi* of all the indictments against these brethren was entered and they were discharged.

Their trial on the indictment began the first week in June, 1918, and lasted for three weeks; and on the 21st day of June of that year, Judge Harland B. Howe sentenced the seven first named to twenty years on four separate counts, or an aggregate of eighty years, in the United States Penitentiary at Atlanta, Georgia. Brother De Cecca was sentenced for ten years on each of the counts. They applied for bail, pending appeal, which was denied. They were held in jail for nine months without bail.

Friends circulated a petition for their release, and 700,000 people signed that petition inside of two weeks, and a great many letters were written to the Department of Justice. They were released the latter part of March, 1919, on bail, and in May of the same year the Circuit Court of Appeals reversed the judgment of the District Court, announcing that a fair trial was not given to them. They were still held under the original indictment to appear

in the District Court. Five times thereafter they were required to appear until the 5th of May, 1920, when the cases were dismissed.

During the course of this trial Brother W. F. Hudgings was committed to jail for contempt of court for being unable to answer a question in the manner that the trial Judge thought he should answer. At the same time the trial Judge ordered his indictment for perjury for saying that he could not answer a certain question. After six months in jail the Supreme Court of the United States reversed the judgment of the trial court, discharging Brother Hudgings, but he was still held under the indictment for perjury. His case was also dismissed May 5.

During the past few months we are advised that there has been a strenuous effort on the part of our enemies to have the case retried; while a large number of people throughout the United States, many of whom make no pretense of being interested in the Bible with us, asked that the case be dismissed. To all of our friends who have thus manifested an interest in our behalf we express the deepest gratitude and appreciation.

The trial was unfair and illegal. Imprisonment for nine months was illegal, as the Appellate Court decided. Dismissal of the case on motion of District Attorney is an exoneration of the brethren.

Since the prosecution is ended, we hope to proceed with the Lord's work with renewed zeal and energy, looking always for opportunities to do good, even to those who are our persecutors.

DEATH OF BROTHER W. HOPE HAY

Word has reached us of the demise of former Pilgrim Brother W. Hope Hay, well known to many of the older friends in the truth as an earnest and zealous worker on the mystic walls of Zion. Brother Hay came to a knowledge of Bible truth as we see it in 1894 while residing in Manitoba, Canada, and very quickly became active in witnessing to others within his reach.

In 1896 his affairs were so shaped that he found it possible to give all of his time to the service of the truth, and accordingly entered the Pilgrim work, in which he continued until 1906, at which time he became very ill with nervous and mental disorders and was placed in a hospital in Hamilton, Ontario, where he continued to be until his death April 26. Brother Hay was born and reared in England; his earlier religious training was Episcopal.

CAUTION RE. TELEGRAPHIC MESSAGES

Class secretaries or other friends who find it necessary to send us night letter telegrams often add their addresses after the signature, even though the fifty words allowed by the minimum are not used up. An address so written costs, often, as much extra as the message itself cost. If it is your usual address, it is not necessary to add it to message; but if you must send address, it is usually possible to be included before signature at no extra cost.

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VIEWS FROM THE WATCH TOWER

GUILDS, SOCIETIES, REFORMERS

ROMAN Catholic newspaper writers have formed a guild, according to a report in the *New York American*:

"Five hundred Catholic writers connected with the newspaper and periodical press in New York and vicinity have been invited to a meeting in the Hotel Biltmore this evening to form a Catholic Writers' Guild of New York.

"It is understood that the meeting is called at the instance of Archbishop Hayes, who has consented to accept the honorary presidency of the organization, and that the guild is intended to be an important unit in the reconstruction work of the Catholic Church in this country."

Another society is organized to fight the Catholics, as we are informed by an item in the *New York Times*:

"Speaking before the Sons and Daughters of Washington, a recently formed 'militant, fighting organization for Protestantism,' at the Pennsylvania Hotel yesterday afternoon, J. W. Forrest, a lawyer of Albany and a descendant of Colonel Thomas Forest of the Revolutionary War, made a bitter arraignment of the Catholic Church and of those of that faith. The Catholic Church is a wheel, the hub of which is the Pope, the rim is political control and the spokes are the Knights of Columbus and the various other Catholic societies and organizations, he said. More than 300 persons attended the meeting.

"He declared that 75 percent of the people in the government service were Catholics, from Joseph Tumulty, Secretary to President Wilson, down to the man who delivers the mail, although there are in the United States, according to the Catholic Directory, only 17,000,000 Catholics, while there are 80,000,000 Protestants. In New York State, he said, 90 percent of the officials and employees are Catholics, headed by Governor Alfred E. Smith, while the remaining 10 percent are distributed among the other religious beliefs."

The New York Civic League has been trying to legislate Christianity onto an unappreciative public. It finds the task very difficult and discouraging, according to a recent number of *The Reform Bulletin*:

"These are anxious times here at Albany and also in many other legislatures. Everything seems to be going against us. We fear many bad bills are going to be passed and no important good bills will be enacted. Perhaps we have all trusted too much in human efforts and in human organization and failed to look unto the hills from whence cometh our help. Our help cometh from the Lord. We should never forget that fact. 'Except the Lord keep the city, the watchman waketh but in vain.'"

They are particularly downcast over the Dickstein Bill, which is a bill to legalize Jewish business on Sunday. The bill has already passed the House and gives some evidence of passing the Senate. As long as the erroneous idea prevails in these good peoples' minds that this or any other country is a Christian land, there is nothing but discouragement ahead for them. The Constitution of this country specifically says: "Congress shall make no law respecting an establishment of

religion"; and the New Testament, the constitution of the church, just as specifically says that the followers of Christ shall 'do their own business', and not try to meddle in earthly politics and reform the world ahead of God's time for real and lasting, not reform but, renovation and restitution.

PALESTINE REHABILITATION FUND

Seeing the general tendency among religious bodies to make drives for financial objectives, the Jews are falling in line and are having a campaign for funds for the restoration of Palestine. The sum aimed at is modest in contrast with some of the other great sums—it is only ten million dollars. Upon this "drive" we can surely ask God's blessing. The Appleton (Wis.) *Post-Crescent* has this to say regarding the local quota:

"Appleton is to do its full share in helping to raise the \$10,000,000 fund for the restoration of Palestine. Monday, the executive committee of the Appleton District of the American Zionist movement, headed by I. Kiss, chairman, will meet to formulate plans for raising \$3,000, which is the allotment for this city.

"Mr. Kiss states that many Wisconsin cities are already at work raising funds, and mentions especially Green Bay, where the total sum of \$10,000 is to be collected. The Jewish people themselves have pledged \$5,000, and the bankers of the lower valley city have set out to raise the balance, among the non-Jewish people."

"It is pointed out by experts that the climate and soil of Palestine greatly resemble that of California. Due to Turkish misrule the country has been devastated, but with proper drainage and reforestation it can once more be made 'a land of milk and honey'. The money now being collected is to be used to make the land fertile and to eradicate malaria and other diseases which are now prevalent."

Another similar item we take from the *Washington Times*:

"Inaugurating the campaign for Washington's quota of \$80,000 of the proposed \$10,000,000 Palestine restoration fund, leading Hebrews of the city at a meeting held in the Eighth Street Temple last evening raised over \$42,000.

"Work of securing subscriptions to complete the quota will be continued daily and it is expected that the sum desired will be secured before the scheduled campaign of three weeks has been expended."

"One subscription amounting to \$24,000 it is announced has been made by a man prominent in Washington official life, while Mr. Berliner gave \$10,000."

The moving picture is about to be used for Zionistic purposes, according to a clipping from the *Oklahoma News*:

"Two directors of the Cosmo Film corporation, John Ezra and Joseph J. Calder, have sailed for Palestine and Egypt, where important scenes in some new movies will be located.

"They are working on an eight-reel feature, visualizing the age-old dream of Israel, the redemption of Palestine from servitude and her creation as an independent state and power among nations.

"American players of the Jewish race will join directors in New York to make up the cast of the play, which will probably be called 'Judarael', and the mass scenes will be taken in the Holy Land, composed of types chosen from the natives.

"Elaine Sonia, who played star parts in foreign films before the war, will join the company in France."

PALESTINE BOUNDARY LINE

Another test of faith is before the Zionists; for the Versailles treaty has disclosed as the latest example of diplomatic ineptitude an arrangement for an arbitrary line to separate the French sphere of influence in Syria from the British in Palestine. This boundary, stipulated by representatives of the powers involved, is so drawn as to deprive Palestine of the control of the head waters of the Jordan and Litani Rivers. This involves the jeopardizing of Palestine's economic future; for these waters are a potential source of engineering power.

But these difficulties cannot interfere with the Lord's purposes, that we may be sure. If necessary the Sykes-Picot Line, with all of its attendant arrangements, may, like the hosts of Sennacherib, be smitten on the very eve of victory. There it transpired that

... "the night of the Gentile, unsnot by the sword,
Hath melted like snow in the glance of the Lord."

A bit of news in the New York *American* shows that some Jews, otherwise unable to get to the Holy Land, have marched thither on foot:

"After a 1500-mile journey on foot a group of Jewish mountaineers have just reached Jerusalem from Persia, according to a report received yesterday by the Zionist Organization of America. A group of 120 Jews from Casablanca, intent upon making the Holy City their future home, are marching in that direction."

PESTILENCE AND PABULUM

Some of the highly favored sections of this country are being threatened with serious loss, according to an Associated Press dispatch of recent date:

"Millions of army worms, reported traveling toward the green fields of Imperial Valley from the desert west of Dixie Land, . . . were met and fought by ranchers who were prepared today to place poison on the bridges across the irrigation ditches and prevent the entry of the worms.

"Where the worms came from is not known. The desert is reported covered with them over an area of several square miles. They are moving in what those who have seen them declare seems a never ending migration to the growing crops of the valley.

"Where the worms have crossed paved highways automobiles skid as on a greasy pavement."

There is nothing new in the following item. It has been known as a matter of course that poorly nourished people, either old or young, are less happy, if not directly troublesome. But the state of Pennsylvania is trying experiments in this connection which are interesting, as reported by the *Chicago Daily News*:

"'Bad children,' according to the theory of the Henry Phipps Institute in Philadelphia, 'may be only underfed children or improperly fed children. Maybe young Adam isn't stupid and mischievous at all. Perhaps he is only hungry.'

"It looks as though the theory were proving true on trial. The state of Pennsylvania is paying the cost of upholstering a group of small children and the Henry Phipps Institute is contributing the know-how. It is possible that the plan may be enlarged to take in the entire state. It has been

suggested that the worst little boy in Philadelphia can be converted into one of the best little boys by a proper course of feeding."

"It would be a shame to give the names of youngsters who have been fattened into good behavior at Phipps. Those interested can go direct to the record. But the books show that many fifty pounders have been made over into fifty-three and four pounders in a little more than a week. At fifty pounds the child was a peril to the community and a net loss in school. Four pounds added made it quiet and happy and well behaved. It became a good scholar instead of a bad one."

WAGES AND LIVING COSTS

But economic conditions do not encourage the thought that all the world will be made happy at once by proper feeding. The *Chicago Daily News* has another bit of information on the relation of wages to living costs:

"Chicago men who have been working under the direction of E. O. Griffenhagen, of Arthur Young & Co., in the reclassification of salaries of government employes in the District of Columbia have concluded their work and their report is now in the hands of the congressional joint committee on reclassification.

"Their work, which has consumed a year's time, is similar to that undertaken for Canada—namely, to investigate the rates of compensation paid to civilian employes of the government and the various executive departments other than the navy yard and postal service."

"They discovered that while the payroll had grown from some 14,000 in 1893 to more than 100,000 in 1919, the average wage increase was only 40 percent while the cost of living had increased 159 percent during the same period."

Added to this burden are the rapidly increasing taxes and the seeming need for more. The Greensboro (N. C.) *Daily News* devotes some space to the condition as summed up by Senator Freylinghausen:

"Senator Freylinghausen declares that whereas the estimates of government expenditures from June 30, next, to June 30, 1921, are a little over \$9,000,000,000, the highest estimate of government income for the same period is a trifle over \$6,000,000,000. In other words, the United States is proposing to spend 50 percent more than it can possibly receive.

"It is enough to appall the least observant to reflect that the government is proposing to spend \$9,000,000,000, not in time of war, but in the second year of peace. Outside loans to the allies, the two years of war with Germany increased our national debt less than \$15,000,000,000. Five years of such peace expenditures as the government is proposing would plunge us more deeply into debt than our greatest war.

"The United States is enormously rich, but it cannot stand that drain. It can stand it the less in view of the fact that an enormous percentage of this colossal sum is pure waste. We have no budget, we have no purchasing department, we have no national system of accounting. We keep no books worthy of the name. For years unavailing efforts have been made to get a law through Congress requiring the construction of a budget to cover the government's expenditures through the year, but political considerations have hitherto always succeeded in defeating the measure.

"But now the time is at hand when we must act, or go bankrupt. The people who have the enormous taxes to pay must take a hand. The politicians, left to themselves, will never work out any better system. The people must compel them to do something. The orgy of spending will go on unchecked until the moment when the taxpayers rise in wrath and demand that it be stopped."

The Carnegie Endowment has spent considerable time and money in getting out facts relative to the total cost

of the great world war. They place the total outlay at 337 billions of dollars. The economic loss from death of men is very high, and the value of land property destroyed comes next. The *New York Times* has published a statement which reads in part as follows:

"All the wars of the nineteenth century, from the Napoleonic down to the Balkan wars of 1912-1913, show a loss of life of 4,449,300, according to the report, while the known and presumed dead of the world war reached 9,998,771. The monetary value of the individuals lost to each country is estimated, the highest value on human life being given in the United States, where each individual's economic worth is placed at \$4720, with England next at \$4140; Germany third, at \$3380; France and Belgium, each \$2900; Austria-Hungary, at \$2720; and Russia, Italy, Serbia, Greece, and the other countries at \$2020. With a loss of more than 4,000,000 the estimate puts Russia in the lead in human economic loss, the total being more than \$8,000,000,000; Germany is next with \$6,750,000,000; France, \$4,800,000,000; England, \$3,500,000,000; Austria-Hungary, \$3,000,000,000; Italy, \$2,384,000,000; Serbia, \$1,500,000,000; Turkey, almost \$1,000,000,000; Roumania, \$800,000,000; Belgium, almost \$800,000,000; the United States slightly more than \$500,000,000; Bulgaria a little more than \$200,000,000; Greece, \$75,000,000; Portugal \$8,300,000, and Japan \$600,000. On this basis the total in human life lost cost the world \$33,551,276,280, and the loss to the world in civilian population is placed at an equal figure."

GENERAL INCREASE IN CRIME

One of the New York papers recently carried a contribution by Mr. Harry V. Dougherty, Chief of the New York City Detective Agency, regarding the increase of crime in Europe. We quote a few of his remarks:

"Crime is on the increase. There is no doubt of that. There is a wave of lawlessness sweeping over the world which at present we seem powerless to combat. It seems universal. I have been in the principal cities of the western world during the past year and the record is the same."

"At various times in a decade some alarmist looms up and tells us that a wave of crime is passing over the city or country, whichever it may be. Sometimes these calamity howlers are right; again, it is a sort of hysterical cry of the chronic kicker. However, considering the numerous serious crimes that I have seen described in the London papers since my visit here [London], it appears that violent crime is spreading rapidly."

This country has nothing to boast of in this connection; for the *Pathfinder* gives us the following data on crime in the United States, claiming that this country leads the world in criminal acts:

"Crime statistics show that in thirty years crime has increased 500 percent in the United States, four times the increase in population. There were as many murders in Omaha last year as in London, with its five million people. Kansas City, with a 300,000 population, had more murders than the English capital. Murders in Kansas average one every other day. Authorities often fail to get the criminals, and many are acquitted even when witnesses of the crime are found."

The *Albany Journal* thinks that if the world is to be made better the Almighty will have to do it, although between the lines its comments seem to imply that the present world suits its purpose fairly well. It says:

"Do those who are declaiming about the creation of a 'new order of the world' by human agency never stop to think that if there were to be a new order the Supreme Power which created the old world would bring it into being?"

THE COURT: TYPE AND ANTITYPE

QUESTION: On the typical day of atonement what did the court of the Tabernacle and its furnishings represent, or picture?

In answering this question some statements herein may apparently be at variance with "Tabernacle Shadows", but are in fact in full harmony with the main teachings of that book and THE WATCH TOWER. God has promised that the pathway of the righteous shall shine brighter and brighter as we come near to the day of perfection. (Proverbs 4:18) We are daily drawing nearer to that time. While we fully recognize and appreciate the fact that at the end of the age the Lord was pleased through his wise and faithful servant to grant the church a clearer vision of his plan, yet we find that even that wise and faithful servant progressed and made some changes in what he had to say with reference to the divine program; and therefore, instead of our argument being in contradiction of anything he has written, rather the purpose is to amplify and harmonize (and we hope these statements will so do) some of his teachings in the progressing light of the new day.

CONDITION TYPED BY COURT

At one time we were taught that justification must precede consecration. Now we find that exactly the reverse is the order. This clearer light on justification and consecration has made it necessary to reexamine

and harmonize some of the statements relating to this question as set forth in "Tabernacle Shadows".

We are not to use a type or shadow at any time for the purpose of establishing a doctrine; but rather, we should use definitely settled and determined doctrines to show the harmonious beauty between type and antitype. With this general observation, then, let us proceed to the question at issue.

Reasoning from antitype back to type sometimes gives us a clearer vision of a picture and its meaning. In considering what the court pictures, we cannot overlook the fact that inside the enclosure was the Tabernacle proper—the Holy and Most Holy. This at once suggests the thought that the enclosure forming the court must represent a condition of righteousness. The Most Holy pictures heaven itself, the condition of the glorified Christ; and of this we are not left in doubt, for St. Paul states: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us". (Hebrews 9:24) Neither is there doubt as to what the Holy pictured; viz., the condition experienced by our Lord as a new creature, after his consecration and until Calvary, during which period the divine creature was being perfected. The members of his body—new creatures in Christ Jesus—are identified with Jesus in that condition, being there made to "sit together

in heavenly places in Christ Jesus", as St. Paul sets forth in Ephesians 2:6. The Holy is described as a place where sanctification is in progress, "For both he that sanctifieth and they who are sanctified [*Greek*, those being sanctified] are all from one: for which cause he [the Lord] is not ashamed to call them brethren". (Hebrews 2:11) It is a condition in which the followers of Jesus are being transformed, or made meet for the inheritance of the saints in light.

We define, then, the Holy and Most Holy in order to get a clearer understanding of what the court must represent. Clearly these places represented conditions of divine favor, the Most Holy particularly the condition of divine *approval*. The court is so vitally connected with the Holy and the Most Holy that it must picture a condition of divine favor leading to divine approval. God enters into relationship with no one except the righteous—either in the inherent or in the reckoned sense. If God, then, is in relationship with those in the court on the antitypical day of atonement, it must mean that the court in the type pictured that which is perfect from some viewpoint.

THE ANTITYPICAL CAMP

The court, as we remember, was a place wherein the animals for the sin-offering were sacrificed, picturing the sacrifice of Jesus and his body members; and since God accepts nothing short of a perfect sacrifice, the court of necessity must represent a condition of perfection or righteousness.

Justification means to be made right. The Scriptural meaning of that term relating to man means "made right with God". Jesus was always right with God. At the age of thirty he is pictured as standing in the court; and he immediately went forward to the door of the Holy, surrendering himself, and was by the Father accepted as a perfect sacrifice for the purpose of taking away the sin of the world. For three and one-half years his humanity remained on the altar in the court, there being consumed in sacrifice.

The Law Covenant made at Mt. Sinai was broken immediately after being made, for the reason that the house of Israel (one of the contracting parties) was unable to keep and perform it. God provided that once each year this covenant relationship should be reestablished. The sacrifices on the typical atonement day were for that purpose and for the greater purpose of establishing a picture foreshadowing the great sin-offering to be made on behalf of all mankind.

The nation of Israel, encamped around the Tabernacle, really desired to be in harmony with God—feeling after God, if haply they might find him and come again into relationship with him, as they had been at the institution of the Law Covenant. Therefore the camp would more particularly represent in antitype nominal churchianity, having the spirit of the world and yet a form of godliness, and expecting, in some measure at least, to come into harmony with God. Outside the camp of Israel were the Gentiles, and all who were wholly without God and without hope in the world; and these would picture, we believe, those who have no present desire to come into harmony with God, or at least those who do not expect benefit from Christ's work.

STEPS TO JUSTIFICATION

Let us, then, trace the course one would take from the time of leaving the world until he reaches the condition of holiness, taking the antitypical side of the question (and this will illuminate, we believe, the type and definitely settle the proposition as to what the type pictured); and for convenience we designate the one pursuing this course as Honest Heart.

The first essential God requires before he can deal with one is an honest heart. Surrounded by sin and its baneful influence, weary and sick of the world, Honest Heart hungers and thirsts for righteousness. Conscious that he is a sinner and out of harmony with God, he begins to seek the Lord and to feel after him, if haply he might find him. (Acts 17:27) He hears of Jesus and would like to know him. Of such Jesus said: "No man can come to me, except the Father which hath sent me draw him". (John 6:44) God then draws Honest Heart to Jesus; and how? He draws him by giving him some knowledge of his great love, of what he has done for him. Honest Heart now begins to draw nigh to God and God draws nigh to him. (James 4:8) As he journeys on, Honest Heart is heavy and sighs for relief from his burden. Then he hears the sweet and consoling words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest". (Matthew 11:28) Then Honest Heart comes to Jesus, desiring to be in harmony with God; and to him Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father but by me". (John 14:6) In other words Jesus states to him, I am the way of entrance; there is no other.

A gate is a way of entrance and in this instance the gate of the court pictures the Lord Jesus, the gateway that leads to life and back to harmony with Jehovah. Jesus says in substance, if not in terms: 'Honest Heart, I was never out in the camp where you are. I began here (in the court) and I trod the path alone and opened the way for those who will follow and who will ultimately come into full harmony with God, according to his purpose. If any one would be my disciple he must deny himself and take up his cross and follow me.' (Matthew 16:24)—thereby meaning, of course, that Honest Heart must make a consecration.

IMPUTATION OF CHRIST'S MERIT

Learning something of the sacrificial life of the man Christ Jesus, and believing the words he hears Honest Heart in substance responds: 'I have faith in Jesus, and I gladly surrender my will to the will of God'. This, then, is his consecration. He here takes the step through the gate. He cannot be accepted on his own merit, but some one must stand sponsor for him. Then Jesus, as the antitypical high priest, receives Honest Heart and presents him to God, which presentation is pictured by the goat's being presented at the door of the Tabernacle. In substance Jesus says to Jehovah: 'I impute my merit to this one because of his faith in my sacrificial work, that he may be made holy'. Before that God could not accept Honest Heart at all, but now he may accept him by reason of the imputed merit of Christ Jesus; and so doing, justifies him. He is thus made right with Jehovah.

vah, justified and accepted as a part of the sacrifice of Jesus, to be made a part of the sin-offering in behalf of mankind.

Aaron's work on the typical atonement day exactly agrees with this, as we read in Leviticus 16: 7-9: "And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats [thus indicating that the Lord has made no arbitrary choice as to which shall sacrifice, but all are called in one hope of their calling—every one now presented and accepted is justified and made an acceptable sacrifice, but casting the lots indicates a class that will make a voluntary sacrifice]. . . . And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering."

PROGRESS OF NEW CREATURE

Since all sacrifices must be holy, no sacrifice being acceptable save that which is holy, right with God; and since the animals for the sacrifice were slain in the court, this is further proof that the court represented perfect humanity—actual or counted so—resulting from the imputed merit of Christ Jesus, actual in the case of Jesus himself, and subsequently counted so to others by virtue of his merit imputed to all of his joint-sacrificers.

The Lord's goat was killed and the blood taken into the Holy, thus picturing that, from the time of acceptance as a member of the body of Christ, Honest Heart is from God's viewpoint a new creature, the humanity, first perfected by the imputed merit, now being counted dead. The Holy pictured the new creature, or spirit-begotten, condition. "Now are we the sons of God." (1 John 3:2) "Therefore if any man be in Christ, he is a new creature."—2 Corinthians 5:17.

These are the steps, in the order named, taken by one who seeks the Lord and progresses to sonship, being begotten to that place. And he proceeds from there to divine approval, at which time he is born to sonship. Scripturally, it is definitely settled that consecration precedes or goes before justification, the order being thus: (1) seeking harmony with God; (2) being drawn to Jesus; (3) consecration; (4) imputation of the merit of Christ and the presentation by the high priest to Jehovah, pictured at the door of the Tabernacle; (5) acceptance and justification by Jehovah; (6) spirit-begetting to sonship; (7) spirit-birth.

The consecration of Honest Heart, therefore, in this illustration is pictured at the gate of the court; presentation and justification, at the door of the Tabernacle.

The antitype being thus clearly shown by the Scriptures, this definitely settles the question as to the type; for type and antitype must always be harmonious. Hence the conclusion is that on the typical day of atonement the court pictured the *perfect human condition*, made so on the antitypical day of atonement by the imputation of the merit of Christ Jesus. During the antitypical day of atonement, no one remains in the court except the justified, spirit-begotten ones. Some may seek to get in there and their consecration be not accepted and they would not be justified, as was the case with Simon Magus. If once justified, they must finish their course in one of three ways: by passing into the (1) second

death, (2) great company, or (3) little flock. There is no other alternative. This seems to be in exact harmony with statements made in "Tabernacle Shadows". We know that from time to time some apparently conflicting statements have been made.

On page nineteen we read, "The court represented the condition of justification entered through faith in Christ—the gate". On page fifty-four: "The bullock was slain in the court, which we have seen typified the condition of faith in and harmony with God, the highest attainment of the flesh, the human nature". In the explanation appearing immediately beneath the chart of the tabernacle on the chart of the ages in Volume I, *STUDIES IN THE SCRIPTURES*, we read: "The entire ground of the Tabernacle enclosure was called 'holy'. Outside the court all was unholy. . . . The court enclosure parallels the justified or perfect human plane."

UNDER-PRIESTS IN THE COURT

This question is apropos to another one closely related: Who was in the court on the day of atonement?—in the type, as well as in the antitype. The word *Levite* as used herein refers to those of the tribe of Levi aside from those composing the priesthood. The priests were selected from the tribe of Levi and, of course, they were Levites, but we use the term Levites in this connection to distinguish a certain class from the priesthood. There is no Scriptural proof that the Levites were in the court on the typical day of atonement. The teaching of the Scripture is to the contrary. That Aaron, the high priest, was there is admitted without question. Who was there with him? This question can be definitely answered by reference to the eighth chapter of Leviticus, which deals with the consecration and inauguration of the priesthood. Anointing is the authoritative designation to official position. When one is officially elected and duly installed into office the presumption must follow that he performs the duties of that office, unless positive proof to the contrary is produced.

In the inauguration of the Levitical priesthood, the Lord instructed Moses thus: "And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread. . . . And he [Moses] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bourets upon them; as the Lord commanded Moses" (Leviticus 8: 1, 2, 12, 13). If God anointed some man to perform the duties of a certain office, the presumption must be indulged that he performed those duties, unless there is positive proof to the contrary; and that being true, it would definitely settle the question as to who was in the court on the typical day of atonement. The mere fact that the Lord was dealing with the sons of Aaron in connection with Aaron in the inauguration of the priesthood would definitely show that they were being used together with Aaron in some official capacity. Aaron, being the head of the priesthood, clothed in the garments of glory and beauty, pictured the high priest. Christ Jesus, including, of course, his body members in

antitype. The anointing oil poured on the head of Aaron and running down upon his garments, as set forth in Psalm 133: 2, showed that the under-priests receive their anointing through the high priest, their head. Their wearing bonnets pictures that they have for a head another than themselves.

JUSTIFIED HUMANITY ON THE ALTAR

In antitype, then, it would show that all who come into Christ Jesus receive their anointing through the Head, Christ Jesus, who himself received the anointing without measure. In other words, looking back to the type we would see that Aaron had the oil poured upon his head and it ran down upon his garments, and through him his sons were anointed also as priests; and being anointed as priests, we must indulge the presumption that they performed some official duties as under-priests with Aaron.

The court represented those in harmony with God, pictured by the priesthood. Aaron and his sons alone were in the court on the day of atonement. This shows that during the antitypical day of atonement none are in the court except the justified, spirit-begotten ones. Their justified humanity remains on the altar in the court until consumed, the new nature being shown elsewhere, of course, as we shall see presently.

On the typical day of atonement there was no one in the *Holy* except the high priest; and this shows that on the antitypical day of atonement only the high priest, Christ Jesus, is in the *Holy*, and the members of his body are shown in him, because each one loses his individual identity (viewed from an official standpoint) as soon as he is immersed into the body of Christ. He is no longer treated as John Smith or William Jones, but he is shown as in Christ; therefore it is the high priest that is in the *Holy*. The under-priests, still having the new creature treasure in an earthen vessel, remain in the court, assisting the high priest to the extent of presenting their bodies a living sacrifice, as admonished by the Apostle in Romans 12: 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is another proof that the court did not picture "tentative" justification, but real justification—"in harmony with God". There is no such thing taught in the Scriptures as "tentative" justification. It is either justification or it is not. This, then, would definitely show that on the atonement day in the type Aaron and his sons (the two sons who remained faithful) were together in the court, Aaron himself going into the *Holy* and the *Most Holy*, the sons remaining in the court to help perform the sacrifice.

The humanity of Jesus was in the court condition for three and one-half years. The members of his body are there so long as they are being offered up as a part of his sacrificial body, and none but the justified can be there because the place is holy.

APOSTLES JUSTIFIED AT PENTECOST

Since consecration takes place at the gate and justification at the door of the Tabernacle, this shows that one may be consecrated for some time before being presented

to Jehovah by Jesus and accepted and justified by Jehovah. On this point confusion has arisen in many instances. We once thought that one stands in a justified condition *before* he consecrates. The very reverse is the order. This is proven by the experiences of the disciples of Jesus. For three and one-half years, or from the time they left all to follow the Master, they were consecrated as fully as anybody could be; but they could not be justified nor accepted until the presentation of the merit of Christ in heaven. Hence their justification took place at Pentecost and not before. This proves that it is the imputation of the merit of Christ that makes justification possible, and no one has been justified since Pentecost otherwise than by the imputed merit of Christ.

Cornelius was another example. Being consecrated, he waited outside the gate until it was opened for him.

Since the age of sacrifice began, no one has been accepted, approved, or justified for any purpose other than as a part of the sacrifice for the sin-offering. Of course that is the purpose of accepting one in the first instance. The scapegoat pictured another phase of the matter, which developed later.

Everything in the court must be in harmony; hence every part of the furnishings must picture that which is in harmony with God. The linen curtains, forming the wall for the court, were white, picturing the righteousness of Christ furnished to the members of his body while on earth; "for the fine linen is the righteousness of saints".—Revelation 19: 8.

The posts supporting the curtains were of wood, set in copper sockets. The wood pictured the imperfection of our humanity, but standing in copper sockets pictured or foreshadowed the fact that we have a justified standing, or are counted whole by virtue of our standing in the merit of Christ; therefore "right with God". The hooks of the posts were of silver. Silver is a symbol of truth or verity. Seemingly, then, this represents the justified one as saying, "This righteousness which I have is not a camouflage, not a subterfuge; but in truth and in fact, in verity, it is the real thing. I possess the robe of Christ's righteousness, which makes me acceptable to God."

The altar, being entirely covered with copper, pictured the perfect human being—fully so. It pictured the perfect man Jesus at the age of thirty years. The total linear measurements of the four sides equal thirty feet, indicating the age in years required of a priest, and the age at which Jesus consecrated. Nothing could be sacrificed upon that altar except a perfect animal, picturing that nothing is accepted for sacrifice except the justified—perfect in fact, or perfect by virtue of the imputed merit of Christ; therefore, this is another proof that the court represents the perfect human condition and not a "tentative" one.

The laver was made of polished copper and contained water for the *cleansing of the priest*; and would properly represent Jesus holding forth and magnifying the Word of God, which serves to cleanse the child of God. The fact that the priests cleansed themselves at the laver after they were consecrated and installed into the priestly office, shows that the laver is used by the fully justified, spirit-begotten ones, for cleansing from all filthiness of

the flesh and spirit, perfecting holiness in the fear of God. (Exodus 38:8) Being of highly polished copper, it served as a mirror to all who gazed into it, to wit, the priests; for no one else gazed upon it on the day of atonement. Standing before it, the priest would see reflected his own imperfections from the natural viewpoint, and at the same time the mirrored effect would show to him the vault of heaven above and the pillar of cloud nearby, all these latter bespeaking the glory of Jehovah.

THE ANTITYPICAL LAVER

Referring, then, to the antitype, the spirit-begotten one having his mind illuminated, his face is open, i. e., he is enabled to understand, see, perceive, and grasp spiritual things. St. Paul seems to have had this thought in mind when he wrote: "We all, with open face beholding as in a glass [really *mirror*] the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord". That is what we do when we note his majesty, power, love, and justice, by looking into his Word; beholding this, we are changed by that image—that which we see in the mirror—from glory to glory, even as by the spirit of the Lord. And thus the laver would picture perfection.

Again the words of the Apostle indicate that he had in mind the laver when he wrote: "When the goodness of God our Savior, and his love to man, dawned upon us, not in consequence of things we, as righteous men, had done, but as the result of his own mercy he saved us by means of the washing of the regeneration and renewal of our natures by the holy spirit, which he poured out on us richly through Jesus Christ our Savior." Thus 3:4, 5, *Weymouth*.

Thus he pictures the new creature, dwelling in the organism of flesh, the organism being in the court condition (and there by virtue of the covering of Christ's righteousness), undergoing the transforming influence

which results from imbibing or appropriating to himself the Word of God.

In conclusion we would say, then, that on the typical day of atonement no one was in the court except the priests—high priest and under-priests—justified human beings begotten to the divine nature, in antitype. All things in the court must be in harmony with this; therefore the court and its furnishings on the typical day of atonement represented justification actual, or by virtue of the imputed merit of Christ.

With reference to the three fires: In the Holy the incense was being burned by the high priest; in the court, the fat was burned upon the altar; and outside the camp were burned the hide, flesh, etc. That which was burned outside sent up a detestable stench, and shows how the world views the sacrifice of Jesus and his body members. To them it is a distasteful thing. Inside the court, the burning fat gave forth a sweet savor, picturing how beautiful it is to those in that condition to see others sacrificing to the glory of God. Inside the Holy the incense on the golden altar yielded a sweet fragrance unto the Lord, which passed beyond the veil into the Most Holy, showing how Jehovah views that sacrifice.

In harmony with the foregoing, we quote the following from the pen of Brother Russell, appearing in THE WATCH TOWER of 1916, page 281:

"The justification of the gospel church is an instantaneous work. 'It is God that justifieth.' But the basis of this justification is the sacrifice accomplished by Jesus, finished at Calvary. Before the Savior will impute to us the merit of his sacrifice we must know of him and trust him and accept his terms of discipleship and consecrate ourselves fully as his disciples, even unto death. The moment he imputes the merit of his sacrifice to us, covering our blemishes, we are acceptable to the Father, received into his family by the begetting of the holy spirit, and thus, thereafter, members of the church of the firstborns, whose names are written in heaven."

SEVENTH VOLUME CORRECTIONS

BIBLE students believe that the infallible Word of God is an inexhaustible storehouse, always yielding more and more food and treasure for the truth-hungry. They believe that the path of the just shines brighter and brighter unto the perfect day. They believe it is our privilege now to see more clearly than a year ago or ten years ago or a hundred years ago, and that a year from now we shall see more clearly than now.

During the past three years we have been studying together the books of Revelation, Canticles, and Ezekiel. These studies have brought us great blessings. We have seen many treasures in our Father's Word that we did not know were there. We have found the explanations of the Seventh Volume helpful, and are convinced that they contain meat now due to the household of faith, and that this meat came from the Father's storehouse. However, this food was arranged and placed upon the table by imperfect servants and contains some blemishes which it is the purpose of the following notes to correct. None of the corrections are vital, few of them are important, and many of them will be regarded by our readers as unnecessary, but we give them all, all that we have been able to ascertain as having any merit, and those who

wish to alter their textbooks to suit are invited to do so.

We trust that none will be stumbled by these notes. We feel sure that the humble and the honest-hearted will be glad—glad that we are not afraid to walk in the light, and glad that they have a like privilege.

Page 12, line 13: Insert "Herein and" before "Previously".
Page 12, line 33: After "Singular" add "The Elijah class".
Page 26, line 48: After "Z. 16-346" add "Christ is the tree of life here specifically indicated".

Page 44, line 40: Instead of "October 31, 1517, end Oct. 31, 1917", insert "Luther's time are just now ending".

Page 58, line 8: Instead of "have" insert "has".

Page 58, line 23: Instead of "Zion's" insert "The".

Page 58, line 33: After "1874" insert "to the demise of the last spirit-begotten one. One by one the last members of the body are now passing" instead of remainder of sentence.

Page 60, line 24: Omit "Foreshown".

Page 62, line 6: Instead of "prove" insert "suggest".

Page 62, line 12: After "glory" insert "See pages 594, 595".

Page 63, line 3: After "comes" insert in brackets "The birth of the body of Christ had its beginning with the inauguration of the first resurrection in 1878, before the trouble on Christendom began in 1914. Likewise the birth of the body will be completed before the end of the trouble on Christendom."

Page 64, line 9: Instead of "seven years from 1914 to 1921" insert "seven literal days or seven years".

Page 64, line 14: Before "would" insert "The great company class may be cut off at its end. If we see the first half of this week distinctly marked, it" instead of preceding words.

Page 71, line 33: After "Z '04-124" insert sentence now occupying lines 34-37.

Page 71, line 34: After "voice.—" insert "Recognize my message".

Page 72, line 47: After "epochs" insert "described in the two preceding chapters".

Page 113, line 7: Instead of "voice" insert "message".

Page 125, line 10: After "voice" insert "With an emphatic message".

Page 125, line 11: Instead of "voice" insert "mouthpiece".

Page 127, line 40: After "is" insert "about".

Page 129, line 26: After "draw" insert "See argument on pages 61-64" and omit next sentence.

Page 136, line 20: After "winter" insert in brackets "the time for the burning of the tares" instead of matter now in brackets.

Page 145, line 35: Instead of "never" insert "seldom".

Page 154, line 26: Before "(Matt. 24:28)" insert "Pastor Russell's humble followers, as a class," instead of preceding words.

Page 154, line 27: After "woes" insert "See comments on Rev. 8:2 and 9:12 as to why this statement is appropriate in this place. This verse is a parenthesis, as is also Rev. 8:3-5, which is synchronous with it. Both were seen by the Revelator after the opening of the seventh seal."

Page 163, line 24: After "voice" insert "The message through".

Page 167, line 30: After "voice" insert "With an emphatic message".

Page 167, line 31: Instead of "voice" insert "mouthpiece".

Page 167, line 39: Instead of "Were" insert "Gave out their messages;"

Page 169, line 16: After "ANGEL" insert "Our Lord, by his servant Pastor Russell" instead of the remainder of the line.

Page 172, line 11: Insert period after "wilderness" and omit balance of sentence.

Page 177, line 17: Omit matter in brackets.

Page 177, line 24: Instead of last sentence in paragraph insert "But it is well to remember that prophecy is not given with a view to satisfying curiosity but with a view to enabling the Lord's people to identify events as they transpire. For this reason any advance view of dates is liable to be blurred, and the experience of the church has abundantly shown this to be so. But this fact would be no adequate reason for indifference toward chronology."

Page 178, line 43: Instead of "occur" insert "begin".

Page 179, line 2: After "will" insert "follow in due course" instead of remainder of sentence.

Page 197, line 42: Before "see" insert "Some students of prophecy expect to" instead of the preceding words.

Page 226, line 35: After "himself" insert "at the closing time of the harvest period" instead of "after the harvesting of the saints was finished".

Page 228, line 47: Insert "After the fall of Babylon" instead of "In the spring of 1918".

Page 229, line 8: After "WINEPRESS" insert "The facts on which the Seventh Volume of Scripture Studies is founded, which bring to light the spirit of ecclesiasticism" instead of the sentence now in place.

Page 230: Instead of paragraph 4 insert "Official Railway Guide time table distance Scranton to Hoboken Terminal, 133.0".

Page 230: Instead of paragraphs 5 to 8 insert "New York City Engineer's Official distance Hoboken to the Bethel via Barclay Street Ferry, Fulton Street and Fulton Ferry, 8.850, 4.950, 2.540, and 1.460 feet respectively, or a total of 3.4".

Page 230: After last paragraph insert, "The treading, be it remembered, is a mental process. As rapidly as the erroneous doctrines and practices which have been the life-

blood of Christendom are recognized in their relationship to the true kingdom of Christ, and as rapidly as those ideas are discarded by the individual, just so rapidly is the blood trodden out of Christendom's false systems. This book is the result of such laborious treading, and is a means to enable others, in their turn, to do some treading."

Page 237, line 2: Instead of "voice of the Lord", insert "message-bearer".

Page 237, line 12: Instead of "on many occasions" insert "in 1916 in answer to a question".

Page 247, line 18: After "described" (and thence on down to the bottom of page 253) insert the following:

as race hatred—in reality murder, the spirit of the very Devil. (1 John 3:15.) It is this last and crowning feature of Satan's work that is mentioned first. The other two errors are the direct cause of this one. The wars of the Old Testament were all intended to illustrate the battlings of the New Creature against the weaknesses of the flesh, and are not in any sense of the word justification for the human butchery practiced during the Christian era in the name of religion, exemplified by the events of St. Bartholomew's Day and by the wicked Inquisition. Nowhere in the New Testament is hatred of other peoples encouraged. Everywhere and always it is forbidden; and yet, under one guise or another it has been encouraged for centuries by the clergy class who should have been teaching the people the message given them by the Prince of Peace.

AND OUT OF THE MOUTH OF THE BEAST.—The Antichrist doctrine of the Divine right of the clergy was the direct cause of the great war. This frog has been coming out of the mouth of the Papal beast for sixteen centuries. "These false doctrines of the Dark Ages are bearing a terrible fruitage at the present time. Similarly the teaching of eternal torment, misrepresenting and blaspheming God's character, is bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as His Message by the most monstrous blasphemies of the Dark Ages. I charge the responsibility of all this against the sects and creeds of Christendom. I charge that the ministers, whose eyes are now open to a saner comprehension, have neglected the Bible, have neglected the people, and, instead of helping them out of the darkness, are now leading them into darkness in an opposite direction—into Evolution and Higher Criticism and everything contrary to the Word of God. God is still misrepresented in the world. The creeds of the Dark Ages are still hugged to the bosom in outward pretense, while inwardly they are loathed. A great fraud, a great hypocrisy, you say? I answer, Yes; the most astounding the world has ever known. Two hundred thousand professed ministers of God and of Christ are standing before the world today telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people's money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping of them in darkness, deserve a great punishment, and is it not nigh?"—B. S. M.

AND OUT OF THE MOUTH OF THE FALSE PROPHET.—The one cardinal error upon which all protestant (false prophet) sects agree is the doctrine of human immortality, the original lie told in Eden. (Gen. 2:17; 3:4) In speaking of it our Lord says, "When he speaketh the lie, he speaketh of his own." (John 8:44, Diaglott.) Speaking of it again, the Apostle Paul says, of the worshipers of the beast and his image, "They admitted not the love of the Truth that they might be saved. And on this account God will send to them an energy of delusion, to their believing the falsehood." (2 Thes. 2:10, 11.) In each case the Greek gives the definite article. The frog issuing from the false prophet (the image of the beast) is the doctrine of human immortality. These deluded souls actually believe this error, and will be able to prove it to the satisfaction of the dragon, without a doubt. This error lies at the bottom of the doctrines of eternal torment and of the trinity. There is a hint in 1 John 4:1-3 that the cardinal error on which the false prophet will insist is that when Jesus came from the Father He was more than flesh, i. e., had

at least an immortal soul.—Rev. 13:11, 13, 14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:10; Matt. 24:24.

"All Christian people credit the book of Revelation to our Lord, as St. John does. (Rev. 1:1.) Therefore we are not responsible for the symbolism used in that book. There are so many ways in which one might be misunderstood, even by good Christian people, that we naturally feel a delicacy about expressing our views. As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting people. We discuss PRINCIPLES, DOCTRINES, ALWAYS; individuals, NEVER! God has not commissioned us to discuss *people*; it is ours to discuss *His Word*.

"Throughout the Bible, a Beast is the symbol used to represent a government. In Daniel's prophecy the great universal empires of the earth are thus symbolized. Babylon was the Lion, Medo-Persia the Bear, Greece the Leopard, and Rome the Dragon. (Dan. 7:1-8) The Roman Empire still persists. The Dragon, then, symbolizes the Roman power, represented by the civil power in the world. The Beast is the Papal system of government. The third symbol, the False Prophet, remains to be interpreted. This, we believe, is another name for the system elsewhere called 'the Image of the Beast.' (Rev. 13:14.) According to the Scriptures, this image is a very exact representation of the Beast. The False Prophet, or Image of the Beast, we understand to mean the Protestant Federation of Churches.

"Three unclean spirits like frogs came out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. In this passage, the spirit is a doctrine—an unclean doctrine—a false doctrine. Each of these systems will utter the same things, and these utterances will have the effect of gathering the kingdoms of earth together to the Battle of Armageddon.

"The symbolism of Scripture, rightly understood, are very forceful, and there is always a close resemblance between the symbol itself and the thing symbolized. When the Holy Spirit uses a frog to represent certain doctrines or teachings, we may be sure that the application will fit well. While a frog is a small creature, yet it puffs itself up until it almost bursts with the effort to be somebody. A frog has a very wise look, even though it does not know very much. Then a frog *croaks* whenever it utters a sound.

"The three most prominent characteristics of a frog, then, are pomposity, an air of superior wisdom and knowledge, and a continual croaking. Applying these characteristics to the picture given in the Divine Word, we learn that from kingly power, from the Catholic Church and from the Federation of Protestant Churches, will go forth the same teachings. The spirit of all will be boastful; an air of superior knowledge and wisdom will be assumed; all will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or investigated, or repudiated.

"The boasted Divine authority of the Church, and the Divine right of kings aside from the Church, will not be allowed to conflict; for both will be indorsed. Any persons or teachings in conflict with these boastful, unscriptural claims will be branded as everything vile, at the mouths of the frogs, croaking from pulpits and platforms, and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and Divine, to be rid of Jesus and His teachings, so this frog-like spirit will approve of any and every violation of principle necessary to self-protection.

"Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of God and justice, and in the name of our Lord Jesus. We are not to think for a moment that these frog spirits, or doctrines, are all bad, but rather that they are

doctrines of bombast and pomposity, representing themselves to be very wise and great, and having the backing of centuries. Out of the mouth of the Dragon comes the doctrine of the Divine right of Kings: 'Do not look back of the curtain of history to see where the kings got that right. Accept the doctrine; for if you do not, and if men look into the matter, there will be a terrible revolution and everything will go down!'

"The Beast and the False Prophet have similar croakings. The Catholic Church says, 'Do not look behind! Do not question anything about the Church!' Protestantism says, also, 'We are great, we are wise, we know a great deal. Keep quiet! No one will then know that you know nothing.' All say (croaking), 'We tell you that if you say anything against present arrangements, terrible things will come to pass.'

"Political parties are figuring in this. All declare, 'If any change should come, it will mean terrible disaster!' Some have the backbone and some have the civil power behind them, but unitedly they croak to the people that if any change is made, it will mean ruin to the present order. In the language of our day, 'Stand pat!' is the order in Church and in State; but the people are being moved by fear. It is this croaking of the Beast, the Dragon and the False Prophet that will arouse the kings of earth and gather them together to the Armageddon Battle.

"The ecclesiastical kings and princes, with their retinue of clergy and faithful adherents, will be gathered in solid phalanx—Protestant and Catholic. The political kings and kaisers, princes, and all in high places, with their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever exercised in the world, will join the same side, according to this prophecy. They do not realize, however, that they are coming to Armageddon; yet strange to say, this is a part of their very cry, 'Come together to Armageddon!'

"Speaking of our day, our Lord declared, 'Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.' (Luke 21:26.) The kings of Europe know not what to do. All sectarianism is being shaken.

"The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial, into one great army. The spirit of fear, inspired by the croaking, will scourge the passions of otherwise good and reasonable men to fury—desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on what they mistakenly suppose is the altar of Justice, Truth and Righteousness under a Divine arrangement.

"Many noble people in this great army will assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward, and medieval restraints will be considered necessary for self-preservation—for the maintenance of the present order of things and for the prevention of the new order which God has decreed, the due time for which is at hand. Even those who may be God's people do not stop to consider whether it is His will that things should continue as they have been for the past six thousand years. The Bible says that such is not God's will, but that there is to be a great overturning, that a new order is coming in.

"For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free minds, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off on the plea of *necessity*, the glory of God, the commands of the Church, etc. The safety-valve will be sat upon, and thus will cease to annoy earth's kings with the sound of escaping steam; and all will seem to be serene—until the great social explosion described in the Revelation as an *earthquake* will take place. In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred. (Rev. 16:18, 19.) Our Lord refers to it in Matthew 24:21.

"At this juncture, the Scriptures show, Divine Power will step forward, and God will gather the marshaled hosts to

Armageddon—to the Mount of Destruction. (Rev. 16:16.) The very thing which they sought to avert by their union, federation, etc., will be the very thing that they will hasten. Other Scriptures tell us that God will be represented by Messiah, and that He will be on the side of the masses. 'At that time shall Michael [the Godlike One—Messiah] stand up.' (Dan. 12:1.) He will assume authority. He will take possession of His kingdom in a manner little looked for by many of those who erroneously have been claiming to be His Kingdom, and authorized by Him to reign in His name and in His stead.

"Our Lord Jesus declared, 'His servants ye are unto whom ye render service.' Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some may serve ignorantly, as did Saul of Tarsus, who 'verily thought that he did God service,' in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights his battles, so the Lord does not vouch for the moral character of all who enlist and fight on His side of any question. His servants they are to whom they render service, whatever the motive prompting them.

"The same principle will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side; and that very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. He who has any knowledge of army life knows that a great army is composed of all classes.

"The masses will be restless under their restraints, but will be conscious of their weakness as compared with the kings and princes, financial, social, religious and political, who will then hold sway. The masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and the peaceful readjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of people for the public good. The crisis will be reached when the hitherto upholders of the law shall become violators of the law and resistors of the will of the majority as expressed by the ballot. Fear for the future will goad the well-meaning masses to desperation, and anarchy will result when Socialism fails.

"The Lord's saints are not to be in this battle at all. God's consecrated people, longing at heart for Messiah's Kingdom and the glorious Year of Jubilee and Restitution which it will inaugurate, will patiently abide the Lord's time, and wait uncomplainingly for it. Their lamps trimmed and burning, they will not be in darkness respecting the momentous events of the impending battle; but they will be of good courage, knowing the outcome portrayed in the 'more sure word of prophecy,' to which they have done well to 'take heed, as unto a light that shineth in a dark place, until the Day dawn.'—2 Pet. 1:19.

"The question now arises, Why did not God send His Kingdom sooner? Why is Armageddon necessary? We answer that God has His own times and seasons, and that He has appointed the Great Seventh Thousand-Year Day for the reign of Christ. Divine Wisdom has withheld until our day the great knowledge and skill which is breeding at the same time millionaires and discontents. Had God lifted the veil of ignorance a thousand years sooner, the world would have lined up for Armageddon a thousand years sooner. God did not bring these things before the present time because His Plan has various parts, all of which are converging at the same time. In kindness God veiled the eyes of mankind until the gathering of Armageddon would immediately precede Messiah's taking to Himself His great power and beginning His reign. (Rev. 11:17, 18.)—D v-xvi.

Page 256, line 25: Before "While" insert "The 3 days of terrible darkness over the land of Egypt represents the 3 years of mental obscurity respecting the cause (influence of the demons) of the world war, ending with the publication of this book in 1917" and omit the preceding sentence.

Page 258, line 5: Instead of "fall of 1920" insert "time of anarchy".

Page 258, line 30: Instead of "from 1917 to 1920" insert "preceding the time of anarchy".

Page 258, line 32: Instead of "anarchy" insert "angry humanity".

Page 259, line 37: Instead of "Pagan Rome and its successors" insert "Rule by violence, the support of spiritual harlotry all through the centuries".

Page 263, line 14: Instead of "Pagan Rome" insert "The dominion of violence".

Page 268, line 22: Omit last sentence.

Page 268, line 24: Omit first sentence.

Page 268, line 29: After "BEAST" insert "—Rule by violence in an attempt to exercise dominion over conscience. THAT"

Page 270, line 3: Instead of "stop the European war" insert "bring about peace on earth".

Page 273, line 24: After "voice" insert "With a powerful message. So modestly are Pastor Russell's works written that the author is nowhere manifest, but attention is always and everywhere drawn to the Lord, his purposes, his message", instead of present sentence.

Page 276, line 13: Before "The" insert "Another heavenly message by".

Page 280, line 46: After "DAY" insert "In one year" and omit remainder of line.

Page 282, line 16: After "COME" insert "In one year" and omit remainder of sentence.

Page 283, line 46: Omit "1917-1918".

Page 286, line 18: After "HEAD" insert "Expressed their grief by dust-throwing" and omit remainder of sentence.

Page 307, line 43: Add in text after "BATTLE": "THE NUMBER OF WHOM IS AS THE SAND OF THE SEA".

Page 313, line 9: After "severity" insert "in the end of the time of trouble" and omit remainder of sentence.

Page 332, line 26: Insert brackets about the words "AND HONOR".

Page 334, line 16: After "last" insert "of the little flock" and omit remainder of sentence.

Page 346, line 37: Insert "AMONG" before "LILIES".

Page 348, line 34: After "rest" change period to comma.

Page 354, line 30: After "provided" insert "Z 19-365".

Page 367, line 17: Instead of "In the early seventies" insert "In his thirtieth year".

Page 394, line 32: Instead of "war" insert "year".

Page 396, line 1: After the word "end" insert "with the downfall of Babylon" and omit remainder of sentence.

Page 397, line 6: Change "stones" to "stoves".

Page 398, line 20: Instead of "in 1914 to 1918 A. D." insert "in the era since 1914".

Page 406, line 14: After "respond" add "in the perplexing and depressing conditions then prevailing" and omit the succeeding sentence.

Page 422, line 17: After "glorious" insert "bright-shining true church of God", and omit remainder of sentence.

Page 463, line 14: After "established" insert "in its counterfeit form" and omit remainder of sentence.

Page 465, line 5: Change "sighed" to "sighedst".

Page 474, line 25: Change "unchase" to "unchaste".

Page 481, line 6: Change "seven" to "six".

Page 484, line 21: Change "in 1918" to "shortly".

Page 485, line 19: Change "destroys the churches wholesale" to "begins to destroy the churches" and insert footnote "This began in Russia in 1918".

Page 486, line 4: After "revolution" insert "beginning".

Page 488, line 16: Change "Christianity" to "churchianity".

Page 489, line 16: Change "(Jerusalem) falls" to "begins to fall".

Page 491, line 7: Change "BE" to "HE".

Page 494, line 28: Before "ecclesiasticism" insert "The workers for the belong-to-a-church or go-to-hell idea (Zidon meant 'fishery', and is the member-getting branch of) and omit the preceding words.

Page 503, line 13: Before "doctrine" insert "Zidon meant 'fishery' and the fishing of churchianity since the third century A. D. has been by the" and omit the preceding words.

Page 505, line 43: After "COUNTRIES" insert "—Either 40 years, or a period of judgment in which former worldlings may not enjoy kingdom blessings", and omit remainder of sentence.

Page 505, line 47: Change "forty years" to "this period".

Page 513, line 15: Change "go down as a system" to "begin to go down".

Page 515, line 19: Change "shall put out Christendom's" to "begins to put out her".

Page 523, line 5: Change "1699" to "1669".

Page 530, line 22: Change "is smitten by the onslaughts of" to "has begun to be smitten by the".

Page 530, line 24: After "about" insert "†".

Page 530, line 39: Change "downfall" to "smiting".

Page 530, line 40: After "the" insert "Seventh Volume, in completion of his admonition for the church and for Christendom".

Page 530, bottom of page, footnote: Add " * A cablegram to this effect, dated 'Moscow, April 27, 1918' was published in the newspapers. [Publisher]".

Page 542, line 48: After "anarchy" insert "in the end of the time of trouble".

Page 569, line 1: Change "established theocratic" to "embryonic and established".

Page 569, line 8: After "anarchy" insert "of the time of trouble have passed" and omit the remainder of sentence.

Page 570, line 3: Change "about 18 inches, or of a 15-inch cubit and a" to "18 inches or of a 14.4-inch cubit and a 3.6-inch".

Page 570, line 27: After "Three" insert "A divine number" and omit remainder of sentence.

Page 579, line 21: After "up" insert "to it is 10 (Septuagint), a combination of 7 (perfection) and 3 (divine)" and omit remainder of sentence.

Page 579, line 25: Change "glorious condition" to "begotten and born conditions".

Page 579, line 41: Change "bake and boil the" to "boil the many".

Page 580, line 12: Change "brazen" to "great".

Page 580, line 31: After "plane" insert "of being of the persons, or of the activities typed by the things done on that plane".

Page 581, line 22: Change "Divine immortal nature" to "holy sacrificial work".

Page 582, line 5: Before "memory" insert "The Temple types God's work in progress and finished. The Holy types first the spirit-begotten condition and then the", and omit preceding words.

Page 582, line 2: After "9" insert "The vessels are doctrines on three planes".

Page 582, line 14: After "altar" insert "but they are implied by the priests serving there".

Page 582, line 37: After "such" insert "classes as great company and" and omit "a class of beings as the".

Page 583, line 28: Before "may" insert "Further activities by the Priests and the Levites of thirty kinds in behalf of the people then," and omit the preceding words.

Page 583, line 37: After "outer" insert "court is pictured

the entrance of those that will have to do with the cleansing of the people from sin" and omit remainder of clause.

Page 584, line 2: After "shut" and before "their" insert "gate shall be shut (Z '05-267), and no one shall be in it except the ancient worthies who entered", and omit all previous words in that space.

Page 584, line 13: After "therein" insert "This is the gate of spirit-begetting for all begotten classes" and omit remainder of sentence.

Page 584, line 16: Change "gate" to "porch".

Page 584, line 26: Change "inner or outer courts" to "inner court".

Page 584, line 28: Before "gate" insert "inner".

Page 584, line 33: Change "The gate looking toward" to "The outer gate facing".

Page 584, line 36: Change "the people and the prince entering the" to "people and prince entering the outer".

Page 585, line 8: Before "three" insert "The hall will be flanked by six little chambers, each with a marked-off space projecting one cubit into the hall" and omit the preceding words.

Page 585, line 18: Change "type six" to "type the".

Page 585, line 26: Before "In the outer" insert "The porches of the gates represent the life attained in each way. The Temple porch represents the anointed condition" Omit the preceding sentence.

Page 585, line 32: After "person" insert "first has the spirit poured on him and then is developed. In connection with Temple and porch there will be no little chambers, but the conditions are indicated by the pictures of the cherubim and palm trees." Omit the remainder of the paragraph.

Page 586, line 8: Change "brazen" to "central".

Page 586, line 23: Change "the completed work of" to "Christ's humanity in".

Page 588, lines 25-34: Change to read, "the gospel age this little flock may occasionally be in contact with defiling and death-dealing error in some with whom they are intimately connected, like heeding the errors or evil surmises of some going out of the truth; such priests become defiled, as by touching a dead person, are suspended from the priestly work, and must follow the prescribed method the full time required for cleansing from defilement (1 John 1:9). (Ezekiel 44:25-27) Offerings to cleanse the altar with blood type the fact that the altar class—the body of Christ—are cleansed by".

Page 589, line 38: Change "honored position" to "place and hope".

Page 589, line 43: Change "court east gate" to "east gate porch".

Page 590, line 10: Change "at all" to "proper".

Page 590, line 17: Change "not come near to God nor" to "see God but they shall not".

Page 591, line 5: Change "various" to "lesser".

Page 591, line 12: Change "applying the merit of Christ to the people" to "Cleansing the consecrated people from sin".

Page 591, line 20: Change "the place of rulership" to "like that proceeding from".

IRON PAN AND CITY'S FALL

[We publish the following letter as an interesting suggestion worthy of consideration. The year 1528 was a year of crisis, in which the Protestant princes united their forces to save themselves in an immediate and impending danger. It was this very crisis which must have urged them to the formation of the League, which was accomplished three years later. These facts may suggest that a crisis existed in the affairs of organized Protestantism in 1918 (390 years after 1528) and that the force of the League would end in 1921-390 years after 1531. Or it may be that the falling of the iron pan and of the city (really two occurrences) are thus dissociated by three years. At all events we publish the letter for what it may be worth.]

Dear Brother Rutherford:

I feel impelled to send you a few lines regarding a matter which, I trust, will interest you as much as it does me.

In making a repeated study of the Seventh Volume, particularly of the prophecies of Ezekiel, I could not help noticing several chronological features which I would like to bring to your attention.

In interpreting Ezekiel 4:5, 6 the commentator make the 390-year period begin with 1528 and end with 1918; while the 40-year period appears to begin with the year 1878, also

ending with 1918. It is my thought that the matter here referred to involves chronological features of very great importance. It seems to me that in this chapter it is our heavenly Father's purpose to show us the exact time of the beginning of the culminating of the great time of trouble and the fall of the beast and the false prophet, i.e., "Babylon".

(1) I call your attention to the fact that the chronological statements of the Seventh Volume, as contained in Ezekiel, chapter 4, are not wholly free from objection. Having previously served as minister of the Methodist

Episcopal Church, and thereby possessing an accurate knowledge of ecclesiastical history pertaining to Germany and of the great Reformation movement in particular, I could not help noticing at once that the Seventh Volume makes the 390-year period begin with the year 1528.

To begin with, the year 1528 plays no important part at all in the German Reformation movement. The historical events, as narrated by the Seventh Volume Ezekiel 4:5, did not occur in 1528, but in April, 1529, though it would not even be proper to say that the year 1529 would mark the beginning of the 390-year period.

Lest we make a mistake in this matter Ezekiel 4:3 mentions an "iron pan", a very proper symbol of the "wall of iron", wall of protection, established between beleaguered Roman ecclesiasticism and the antitypical reformer class—Luther and his co-reformers.

The "iron pan" is nothing else than the League of Schmalkald, by which all Protestant princes formed, as a protective measure on behalf of Protestantism, a combination or union, in order to make a stand against Emperor Charles V and against Papacy, since these planned to exterminate Protestantism by fire and by sword. This defensive and offensive Alliance of Schmalkald, as formed by the Protestant princes, made such a powerful impression upon the Emperor that he gave up his design of exterminating the Protestant heretics. The *League of Schmalkald*, an accomplished historical fact, represents the "iron pan" in Ezekiel 4:3. When did this League come into existence? The answer is: Between December, 1530, and April, 1531.

Here we are clearly shown the beginning of the 390-year period. These 390 years, therefore, do not begin with the year 1528, but with April, 1531 (when the League of Schmalkald was formed), and end in the spring (April) of 1921.

And again, the Seventh Volume, in Ezekiel 4:5, makes the break between England (Henry VIII) and Papacy also to begin with 1528. But it is not the beginning of this break which enters into this matter, but the completed break. The Seventh Volume, in Revelation 13:11, par. 2, makes the following statement: "In 1531, owing to a dispute between her king, Henry VIII, and the Pope, England withdrew from allegiance to Papacy". The "iron pan", that is, the political governmental power, was established at the same time in England as in Germany—in the year 1531.

(II) The Seventh Volume, in Ezekiel 4:6, makes the 40-year period begin with 1878 and end with 1918. Now, it is known that the 390-year period makes it, among other things, apparent how long Roman ecclesiasticism has been cast off by God, during which time the antitypical Ezekiel class is to bear its unrighteousness and at the same time make warfare against it. In the main, however, we are shown when it will come to an end. Thus it is also with respect to the 40-year period. These 40 years make it evident that Protestantism has also been cast off in the last 40 years of this 390-year period, and that God had chosen out a watchman, a new mouthpiece, in the person of Brother Russell.

This 40-year period, during which time Protestantism has been cast off and yet is suffered to be, is therefore to have its beginning 40 years prior to 1921: that is, in 1881. This is substantiated by the Seventh Volume itself by way of several proofs, to wit:

(1) In Revelation 10:3 it is stated that in 1881 the first great cry went out to Christendom by means of the distribution of "Food for Thinking Christians".

(2) In Revelation 10:7 it is stated that in the autumn of 1881, when "Food for Thinking Christians" was being circulated, the sounding began.

(3) In the comment on Ezekiel 3:16 the year 1881 is stated as having been of very particular importance in the life of Brother Russell. In the same year he published "Tabernacle Shadows", and in the same year 1881, it is stated, God's favor was finally withdrawn from the churches. Kindly read Seventh Volume comments on Ezekiel 3:16.

(4) In comment on Ezekiel 3:17 it is stated: "The function of watchmanship was not given until 1881".

(5) The tract entitled, "The Near Restoration of the People of Israel," contains on the second cover page a chronological table which states, under VI, "Jewish Twofold Parallels," as follows:

BABYLON CAST OFF 1881

The "iron pan"—the League of Schmalkald—was established as a wall of protection on behalf of the reformer class in the year.....	1531
Duration of being cast off and of besiegement, that is, warfare against Roman ecclesiasticism.....	390 years
Fall of Roman ecclesiasticism in the year.....	1921
Casting off of Protestantism and setting up of the new watchman (Brother Russell) in.....	1881
Duration of his watchmanship.....	40 years
Fall of Protestantism in the year.....	1921

This prophecy, however, applies more to European Christendom than to countries outside of Europe.

What events will occur, beginning with the spring of 1921, we are shown in a most wonderfully accurate manner in Ezekiel 5:2. Chapter 5 is closely connected with Chapter 4. In verse 2 of Chapter 5 it is stated that all of Christendom will perish in three parts and in a threefold way. The key as to the time when these events are to begin is found in these words: "When the days of the siege are fulfilled".

Hence when the 390-year and the 40-year period, respectively, are ended in the spring of 1921, then Babylon will fall in Europe:

(1) By fire, that is, anarchy, hunger and pestilence. (See Ezekiel 5:12, 13) It will fall: in the midst of the city—that is, anarchy will begin in Germany (seat and centre of Protestantism) and in Italy (seat and centre of Catholicism and Papacy), and from there spread to the neighboring countries. The midst of the city (Germany and Italy) is particularly pointed out.

(2) By the sword, meaning that a new war will break out, and that outside of Europe and Germany, "round about thee", probably a war between Japan and America. It is to be presumed that anarchy will come to America later than to Europe.

(3) Slaughter of the Europeans by colored races in the countries outside of Europe and spread of anarchy. "A [the third] part I will scatter into all the winds, and I will draw out a sword after them."

These, my dear Brother Rutherford, are the thoughts that came into my mind when studying the Seventh Volume, and I thought it might afford you pleasure if I should make them known to you.

I was formerly, for a period of fourteen years, a minister of the Methodist Episcopal Church. I was privileged to come to a knowledge of the truth in the fall of 1917; and thereafter, in 1918, I had to resign my ministry, amid many and severe trials. But praise be to the Lord for his grace, which has blessed me so richly with spiritual gifts through our Lord Jesus Christ.

We are eagerly longing for the establishment of the kingdom; for conditions here in Germany are exceedingly sad and distressing. The ever increasing terrible famine is causing us much suffering, there being a great scarcity of the most-needed provisions, such as milk, flour, potatoes and sugar, as well as fats. A pound of rice, for instance, now costs twenty times as much as it did under the scale of prices in times of peace. All this is a great hardship for people like myself, afflicted with stomach troubles. How well off you are in America! To be sure, however, in the next year, 1921, the trouble will also visit you.

In conclusion, we invoke upon you and all the dear ones in the Bible House the Lord's richest blessings for the New Year.—Deuteronomy 31:8.

With much love and hearty greetings, I am

Your brother, ————, Germany.

DAVID IN CAMP AND COURT

— JULY 4 — 1 SAMUEL 17:1-18:9 —

A MIGHTY AND BOASTFUL ENEMY OF GOD — A CONTINUED CHALLENGE TO FIGHT — DAVID, THE YOUTH, ACCEPTS THE CHALLENGE IN THE NAME OF THE GOD OF ISRAEL — GOD IS WITH HIM — JEHOVAH'S IS THE VICTORY — PRAISE FOR DAVID AND THE JEALOUSY OF KING SAUL.

"David behaved himself wisely in all his ways; and Jehovah was with him."—1 Samuel 18:14.

OUR lesson shows us another invasion of Israel's borders by the Philistines, Saul at this time being king, though David had already been privately anointed but not publicly proclaimed as his successor. The Philistine hosts had advanced a considerable distance into the territory of the Israelites, and had reached the more mountainous country, where Saul gathered the army of Israel to meet them. A valley lay between the two hosts, and in the center of this valley there was a ditch about ten feet deep, cut through the rock by a mountain stream. The place was favorable for a battle of the kind usually fought at that day. Neither army seemed to be anxious to attempt to cross the steep banks of the brook in the face of its opponent, for under such conditions the attacking party would be considered disadvantaged. Besides, the Philistines—knowing that Israel's king stood head and shoulders above his fellow-Israelites—had pitted against him a giant Philistine, Goliath, still taller, about ten feet high and probably strong in proportion, as indicated by the weight of his armor, spear and sword. The challenge set forth that the disputes between the two nations, of many years' standing, should be settled, not by a general battle, but by a duel between the Philistine giant and the most competent Israelite who could be found to come against him—who undoubtedly would have been Saul, the king.

For forty days this challenge was made every morning, and the king of Israel and his chief mighty men practically confessed that they feared the giant and would not respond to his challenge. It was at this juncture that David, a young man of about twenty-one, was sent by his father to his brethren in the army of Israel to see how they fared, to take them some delicacies from home, and to bring back word respecting the prosperity of the Lord's hosts. The infidel is prone to twist the Lord's people upon the statement of Scripture that David was a man after God's own heart—referring to some of his weaknesses and shortcomings; but in this lesson we see clearly the feature of David's character which God so highly esteemed, and which he has always esteemed in everyone to the extent that each possesses and manifests it. This quality which God esteemed in David was his faith—the same quality that he esteemed in Abraham and in all the faithful of the past. Of all who had "this testimony that they pleased God", it is written that by faith they did thus and so, "and it was counted unto them for righteousness".—Galatians 3:6.

A GIANT OF FAITH

David's faith in the Lord being great, he was surprised to learn when he came to the army that the Philistine had been boasting himself for forty days against Israel and Israel's God, and that no one of his nation had possessed sufficient faith in God to accept the challenge. He at once proposed that he would accept it himself and asked to be taken to the king that he might be thus commissioned. Those who mentioned him to the king spoke of him as a "mighty, valiant man", yet when Saul looked upon him he perceived that he was but a youth and was physically no match for the giant. However, he was the only champion who had arisen, and he was full of confidence in his own success as an instrument in the Lord's hands for delivering Israel from the boastful heathen. Saul finally consented, and proposed to lend Israel's champion his own armor; but, unused to such accoutrements, David found when he had donned them that he could not feel properly at home in them. It would require considerable time to learn how to use such armor and implements advantageously and without discomfort, and he decided to go in his usual garb as a shepherd, armed only with his shepherd's club and sling and the scrip or leather bag in which to carry the stones which he selected from the bed of the brook as he passed.

The story of the conflict is quickly told. The Philistine was indignant that he should be asked to fight with a boy

unarmored, and he cursed David in the name of his gods, saying: "Come to me, and I will give thy flesh unto the fowls of the air and unto the beasts of the field". David's reply was characteristic—full of that faith in God which marks his entire history from first to last, and on account of which the Lord speaks of him as a man after his own heart. He said to Goliath: "Thou comest to me with sword and spear and with javelin; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee and take thy head from thee; and I will give the carcasses of the hosts of the Philistines this day to the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands." Thus the issue was seen by both Philistines and Israelites to be as between the Lord, his people and their enemies. Hastening forward David threw his first stone, which struck the giant in the forehead and caused him to fall senseless. Directly David finished the conflict with Goliath's own sword, beheading him while the Israelites, their faith reviving, attacked the Philistines, whose courage fled.

THE GREAT DANCING

The first nine verses of the eighteenth chapter of 1 Samuel, the remainder of our lesson, have to do with the great rejoicing which was evinced when the victorious army of Israel passed back through the cities. We read: "The women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said:

"Saul hath slain his thousands,
And David his ten thousands."

It was for Israel what it was for this country and England when the armistice was signed in November, 1918—so great was the outburst of popular feeling. Only for Israel the joy meant much more; for the immediate danger was much greater and the rejoicings were deeper and more sacred. Those rejoicings are embalmed, so to speak, with the word *mahalath*, "the great dancing," which is used as a sub-scription to Psalm 52.

The direct sequence to this great dancing was Saul's anger, the flight of David, and his coming to the house of Achimelech. With Goliath's sword in one hand, figuratively speaking, and his pen in the other, David wrote the fifty-second Psalm. The spirit of it is the same as that commemorating his battle with Goliath (Psalm 8): *all glory is ascribed to God*. If this Psalm be read in the light of the facts it becomes living and vibrant before us. Afterward it was formally handed over to the chief musician for liturgical use, because there was instruction in it for the people of God—that they should give God the glory; for whatever may be the goodness and mercy of God which he has manifested toward us, we too can say today:

"I will praise thee for ever,
Because thou hast done it:
I will wait on thy name;
For it is good before thy saints."

BETHEL HYMNS FOR AUGUST

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

(1) 277; (2) 276; (3) 322; (4) 95; (5) 67; (6) 184; (7) 208; (8) 44; (9) 183; (10) 23; (11) 186; (12) 145; (13) 191; (14) 118; (15) 267; (16) 324; (17) 166; (18) 48; (19) 193; (20) 79; (21) 325; (22) 8; (23) 194; (24) 99; (25) 92; (26) 60; (27) 130; (28) 116; (29) 218; (30) 196; (31) 333.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Waukegan, Ill.	June 15	Mishawaka, Ind.	June 22
Zion City, Ill.	" 16	Elkhart, Ind.	" 23
Hammond, Ind.	" 17	Garrett, Ind.	" 24
Michigan City, Ind.	" 18	Auburn, Ind.	" 25
La Porte, Ind.	" 20	Fort Wayne, Ind.	" 27
South Bend, Ind.	" 21	Warsaw, Ind.	" 28

BROTHER R. H. BARBER

Decatur, Ill.	June 15	Bunker Hill, Ill.	June 22
Springfield, Ill.	" 16	Gillespie, Ill.	" 23
Palmyra, Ill.	" 17	Granite City, Ill.	" 24
Greenfield, Ill.	" 18	Belleville, Ill.	" 25
Jacksonville, Ill.	" 20	E. St. Louis, Ill.	" 27
Upper Alton, Ill.	" 21	Quincy, Ill.	" 28

BROTHER T. E. BARKER

Monessen, Pa.	June 15	Greensburg, Pa.	June 21
Brownsville, Pa.	" 16	Johnstown, Pa.	" 22
Rice's Landing, Pa.	" 17	Lewistown, Pa.	" 23
Pt. Marion, Pa.	" 18	McClure, Pa.	" 24
Scottsdale, Pa.	" 19	Northumberland, Pa.	" 25
Pittsburgh, Pa.	" 20	Shamokin, Pa.	" 27

BROTHER W. W. BLACK

Centerville, N. S.	June 13	Kentville, N. S.	June 20
Smith's Cove, N. S.	" 14	Cambridge, N. S.	" 21
Deep Brook, N. S.	" 15	Port Williams, N. S.	" 23
Middleton, N. S.	" 16	E. Halls Harbor, N. S.	June 25-27
Margaretsville, N. S.	" 17	Windsor, N. S.	June 29
Berwick, N. S.	" 18	Truro, N. S.	" 30

BROTHER J. A. BOHNET

Woodward, Okla.	June 15	Arlington, Kan.	June 24
Shattuck, Okla.	" 16	Hutchinson, Kan.	" 25
Ivanhoe, Okla.	" 18	Garden City, Kan.	" 27
Dalhart, Tex.	" 20	Syracuse, Kan.	" 28
Hooker, Okla.	" 21	Friend, Kan.	" 30
Cullison, Kan.	" 23	Healy, Kan.	July 1

BROTHER B. H. BOYD

Champaign, Ill.	June 15	Green Bay, Wis.	June 22
Kankakee, Ill.	" 16	Marinette, Wis.	" 23
Des Plaines, Ill.	" 17	Bonduel, Wis.	" 25
Racine, Wis.	" 18	Chinovalle, Wis.	" 27
Milwaukee, Wis.	" 20	Marion, Wis.	" 29
Sheboygan Falls, Wis.	" 21	Shiocton, Wis.	" 30

BROTHER E. F. CRIST

Ogden, Utah	June 15	Emmett, Ida.	June 26
Salt Lake City, Utah	" 17	Ontario, Ida.	" 28
Twin Falls, Ida.	" 19	Weiser, Ida.	" 29
Glenns Ferry, Ida.	" 20	Pendleton, Ore.	" 30
Boise, Ida.	" 22	Hermiston, Ore.	July 1
Nampa, Ida.	" 24	Weston, Ore.	" 2

BROTHER A. J. ESHLEMAN

Findlay, Ohio	June 15	Alvordton, Ohio	June 22
Fremont, Ohio	" 16	Pioneer, Ohio	" 23
Bellevue, Ohio	" 17	Brvan, Ohio	" 24
Sandusky, Ohio	" 18	Van Wert, Ohio	" 25
Port Clinton, Ohio	" 20	Piqua, Ohio	" 27
Toledo, Ohio	" 21	Covington, Ohio	" 28

BROTHER A. M. GRAHAM

Willard, Ga.	June 16	Cedartown, Ga.	June 24
Athens, Ga.	" 17	Tallapoosa, Ga.	" 25
Demorest, Ga.	" 18	Rome, Ga.	" 27
Atlanta, Ga.	" 20	Rock Springs, Ga.	" 28
Dallas, Ga.	" 22	Chattanooga, Tenn.	" 29
Rockmart, Ga.	" 23	Knoxville, Tenn.	July 1

BROTHER M. L. HERR

Ellensburg, Wash.	June 15	Stanwood, Wash.	June 24
Yakima, Wash.	" 16	Burlington, Wash.	" 25
Bremerton, Wash.	" 18	Sedro Woolley, Wash.	" 26
Everett, Wash.	" 20	Bellingham, Wash.	" 27
Snohomish, Wash.	" 21	Everson, Wash.	" 28
Sultan, Wash.	" 22	Vancouver, B. C.	" 30

BROTHER W. M. HERSEE

Warton, Ont.	June 8	Orillia, Ont.	June 21, 22
Owen Sound, Ont.	June 10, 13	Lindsay, Ont.	June 24
Chatsworth, Ont.	June 11	Cameron, Ont.	June 25-27
Meaford, Ont.	June 14, 15	Bancroft, Ont.	June 29
Collingwood, Ont.	" 16, 17	Highland Grove, Ont.	" 30
Barrie, Ont.	June 20	Haliburton, Ont.	July 3, 4

BROTHER M. A. HOWLETT

Spring Bay, Ont.	June 9	Sault Ste. Marie, Ont.	June 20
Sault Ste. Marie, Ont.	June 12, 13	Oxdrift, Ont.	June 22, 23
MacLennan, Ont.	" 14, 15	Kenora, Ont.	June 24
Searchmont, Ont.	" 17, 18	Winnipeg, Man.	June 27, 30

BROTHER O. MAGNUSON

Big Sandy, Tenn.	June 15	Ashland, Ky.	June 23
Guthrie, Ky.	" 17	Huntington, W. Va.	" 24
Hopkinsville, Ky.	" 18	Marietta, Ohio	" 26
Louisville, Ky.	" 20	Parkersburg, W. Va.	" 27
Frankfort, Ky.	" 21	Wheeling, W. Va.	" 28
Lexington, Ky.	" 22	Akron, Ohio	" 29

BROTHER S. MORTON

Helmie, Tex.	June 15	Paris, Tex.	June 24
Joaquin, Tex.	" 17	Sherman, Tex.	" 26
Center, Tex.	" 18	Denison, Tex.	" 26
Shreveport, La.	" 20	Dallas, Tex.	" 27
Winnboro, Tex.	" 21	Ennis, Tex.	" 29
Birthright, Tex.	" 22	McKinney, Tex.	" 30

BROTHER W. H. PICKERING

Chatham, Va.	June 15	Norfolk, Va.	June 24
Jaya, Va.	" 17	Newport News, Va.	" 25
Lynchville, Va.	" 20	Richmond, Va.	" 27
Haskerville, Va.	" 21	Petersburg, Va.	" 29
Emporia, Va.	" 22	Keysville, Va.	July 1
Suffolk, Va.	" 23	Lynchburg, Va.	July 3, 4

BROTHER V. C. RICE

Cumberland, Md.	June 16	Pt. Marion, Pa.	June 22
Frostburg, Md.	" 17	Brandenburg, W. Va.	" 24
Loonacoming, Md.	" 18	Farmington, W. Va.	" 25
Westport, Md.	" 19	Clarksburg, W. Va.	" 27
Oakland, Md.	" 20	Brown, W. Va.	" 28
Morgantown, W. Va.	" 21	Mannington, W. Va.	" 29

BROTHER C. ROBERTS

Hume, Sask.	June 9	Regina, Sask.	June 20, 21
Weyburn, Sask.	June 10, 11	Moose Jaw, Sask.	" 22, 23
Luella, Sask.	June 12-14	Chaplin, Sask.	" 24, 25
Willows, Sask.	June 15	Herbert, Sask.	" 26, 27
Assiniboia, Sask.	" 16	Swift Current, Sask.	June 28
Mossbank, Sask.	June 17, 18	Gabri, Sask.	" 30

BROTHER R. L. ROBIE

Waynesboro, Miss.	June 15	Union Springs, Ala.	June 26, 27
Silas, Ala.	" 17	Clayton, Ala.	" 28, 29
Selma, Ala.	June 19, 20	Columbus, Ga.	July 1
Camden, Ala.	" 21, 22	Opelika, Ala.	July 3, 4
Randolph, Ala.	June 23	Stroud, Ala.	" 5, 6
Montgomery, Ala.	June 24, 25	Roanoke, Ala.	" 7, 8

BROTHER W. J. THORN

Fenton, Mich.	June 15	Midland, Mich.	June 22
Durand, Mich.	" 16	Alma, Mich.	" 23
Saginaw, Mich.	" 17	Wheeler, Mich.	" 24
Burch Run, Mich.	" 18	Reeds, Mich.	" 25
Bay City, Mich.	" 20	Grand Rapids, Mich.	" 27
Caro, Mich.	" 21	Muskegon, Mich.	" 28

BROTHER W. A. THRUTCHLEY

Granby, Que.	June 8	Chatham, N. B.	June 18
Sherbrooke, Que.	" 10	Moncton, N. B.	" 20
Piercemont, N. B.	" 12	Canaan, N. B.	" 22
Woodstock, N. B.	" 14	St. John, N. B.	June 24, 27
Fredericton, N. B.	" 15	Evandale, N. B.	June 25
Nashwaak Bridge, N. B.	" 16	Centerville, N. S.	" 30

BROTHER D. TOOLE

Porterville, Cal.	June 15	Atascadero, Cal.	June 23
Orosi, Cal.	" 16	Santa Maria, Cal.	" 25
Fresno, Cal.	" 17	Santa Barbara, Cal.	" 27
San Francisco, Cal.	June 18-20	Lawndale, Cal.	" 28
Santa Cruz, Cal.	June 21	Redondo Beach, Cal.	" 29
Paso Robles, Cal.	" 22	Long Beach, Cal.	" 30

BROTHER J. B. WILLIAMS

Yorkton, Sask.	June 13	Renown, Sask.	June 23
Bredenbury, Sask.	June 14, 15	Saskatoon, Sask.	" 25
Earl Grey, Sask.	June 17	Humbolt, Sask.	" 27
Saskatoon, Sask.	" 20	Clair, Sask.	June 28, 29
Viscount, Sask.	" 22	Quill Lake, Sask.	June 30

Conventions to be Addressed by Brother J. F. Rutherford

Pittsburgh, Pa.	June 6	Portland, Ore.	July 4
Denver, Colo.	" 13	Tacoma, Wash.	" 8-11
Salt Lake City, Utah	" 14	Spokane, Wash.	" 12
San Francisco, Calif.	June 18-20	Fargo, N. D.	" 14
Los Angeles, Calif.	July 3-5	Minneapolis, Minn.	" 15-18