



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

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

VOL. XLI SEMI-MONTHLY No. 5

Anno Mundi 6048 - March 1, 1920

CONTENTS

Views from the Watch Tower	67
Freedom from Persecution in Canada	68
Big "Soul-Saving" Drive	68
Victory through Faith	69
Faith Must Rest on the Word	70
Faith the Conquering Power	71
Self not always Ungracious	72
Love in spite of Faults	73
Strength vs. Weakness	74
Israel Ruled by Judges	75
Divine Favor Returning to Israel	76
Deborah and Barak Delivered Israel	76
The first recorded Armageddon Battle	77
Full Devotion of Heart Essential	77
Report of the Australasian Branch	78
Letters from Far and Near	79

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

© WTB&TS

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring, men's hearts failing them for fear and for looking
to the heavens coming upon the earth (society), for the powers of the heavens (ecclesiasticalism) 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 21:35-31

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

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

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

PLEASE ADDRESS THE SOCIETY IN EVERY CASE

ANNUAL SUBSCRIPTION PRICE \$1.00 IN ADVANCE

CANADIAN AND FOREIGN SUBSCRIPTION PRICE \$1.50

SEND MONEY BY EXPRESS OR POSTAL ORDER, OR BY BANK DRAFT

FROM FOREIGN COUNTRIES BY INTERNATIONAL POSTAL ORDERS ONLY

(Foreign translations of this journal appear in several languages)

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

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

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

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

CONVENTION AT BOSTON

The Boston friends have completed arrangements for a three-day convention in connection with Brother Rutherford's visit there, March 14. The convention will open on Friday the 12th. All meetings will be held in Convention Hall on St. Botolph Street except the meeting for the public Sunday at 3:00 p. m., which will be in the Waldorf Theater, 533 Tremont Street. Those desiring accommodations and further information may address John R. Jones, 9 Langmaid Avenue, Somerville, Mass.

MEMORIAL CONVENTION—NEW YORK CITY

This three-day convention April 2, 3 and 4, will be held in the 63rd Street Music Hall, formerly the New York City Temple, where the Photo-Drama of Creation had its premiere. Brother Rutherford and several Pilgrim brethren will be present and will address the convention. The convention auditorium will be open at 9 a. m. Friday, April 2. All visiting friends will come direct to the Temple, where they will receive assignment of rooms. Memorial service will be held on Friday evening at the usual hour. The Sunday afternoon meeting will be for the public. All correspondence regarding the convention should be addressed to the Convention Committee, T. M. Baldwin, Secy., 124 Columbia Heights, Brooklyn, N. Y.

N. B. Brother Rutherford will address a public meeting in the New York Hippodrome on March 21. Do not confuse this meeting with the Memorial Convention.

STUDIES IN THE SCRIPTURES

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

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

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

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

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

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

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

No foreign editions in the pocket size.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLII

MARCH 1, 1920

No. 5

VIEWS FROM THE WATCH TOWER

IF THE church members cared much for their ministers, they would pay such salaries that preachers would not need to go around with hands out for charity. If a farmer cared as much for his minister as he does for his live stock, he would see that the minister was kept in as good condition as the herds. The Bible authorizes the minister who serves the people in religious things to have his livelihood supplied by those he serves. (1 Corinthians 9:13) Mendicancy among the clergy doubtless sprang up in the dark ages, when it was considered a virtue for a man to become a monk and spend his time carrying the basket around the charitably inclined neighborhood. The incessant begging of the clergy is one of the chief factors in lowering the respect in which they are held.

In the days of primitive Christianity the ministers did not insist upon the Scripturally ordained arrangement for support by the faithful. Such a thing as a modern clergyman was unknown; but the local elders, or presbyters, as they were quite commonly called, usually worked at some occupation the same as other people and were sufficiently devoted to the service of God to be willing gladly to give as much of their time as possible to the preaching of the gospel and to pastoral work among Christian people. Even the traveling ministers like the apostles and Timothy and Silas were wont to eke out a living at "tent-making". In pursuance of this independence-creating custom the genuine modern Bible student does not expect to 'live off the altar' but takes care of his own living expenses, except in the case of those that devote all their time to the work, and they receive a mere subsistence. It would be far better for the clergy to earn their own living than to be placed in a position of dependence upon, and of control by, the very wealthy, as when millions of dollars are devoted by a Baptist billionaire to the care of indigent Baptist ministers. The world is noticing matters of this kind and does not hesitate to comment upon them. We quote from the *Cleveland News*:

CLERGYMEN'S FINANCIAL DIFFICULTIES

"You wonder why men who are preaching Christianity have to depend upon charity. Over in New Jersey one minister reported to his conference that all he got for expounding the gospel for twelve months was \$200.00. That would be about a dollar apiece for the regular services he conducted and nothing extra for funerals. It is stated, with a basis of authority, that the average ministerial income throughout the country is little above \$500.

"Now the preacher's dollar is no larger than any other dollar. The fact that he earned it in a calling followed in answer to divine command has no superhuman effect on the

purchase power of his salary. Nor is the minister in a position to mark up the price of his services. There are too many people who insist on the free feature of salvation.

"There seems to be but one conclusion; that the average man has ceased to be interested in religion sufficiently to pay anything to hear it expounded or discussed. Who is to blame for this condition? Is it the man himself or is it the church? It is a notable fact that comparatively few men go to church. They indorse the attendance of the feminine portion of the family and think it a good idea for the children, but as for themselves—they have 'important business' elsewhere.

"If the present tendency continues, what is to become of the churches and the preachers? Will the world become essentially heathen and what will happen when that comes about? The charitable support of ministers from the ample pocket of Mr. Rockefeller does not hit at the basis of the difficulty. If the church is a desirable institution, and no one will deny that it is, something better than charity will have to be devised for its revival in interest. What shall it be?"

CATHOLIC CHURCH TAKES UP THE TRUMPET

In advancing its political interests the Catholic church has been making ever increasing use of the public press, and has controlled the press by having the positions of editors, and especially city editors, and the management of the press agencies held by Jesuits or other zealous Roman Catholics. In line with the pronouncements of the American hierarchy, the church has thrown off the vail of secrecy and is openly taking up the publicity trumpet. As a statement of the bolder front of the church, we quote from an article by John B. Kennedy in the *Seranton (Pa.) Times* of February 2, entitled "Catholic Church Takes up the Trumpet". One interesting item in this statement is that the "good name of the church as a social force" would have been lost but for the fortunate (for the church) circumstances of the war.

NATION WIDE PRESS BUREAU

"The most ancient of the Christian churches—the Catholic church—with characteristic application of the grand maxim, '*Tempora mutantur et nos mutamur in illis*' [times change and we change in them], has taken up the tried and true tool called publicity as a means of accomplishing its work in the world. The pioneers in largely organized Catholic publicity are the Knights of Columbus. They have been the pioneers in practically all modern American Catholic movements. They raised the first great fund to promote Catholic higher education; they were the first to recognize the necessity of providing homes and clubs for their co-religionists attending state universities. And everybody knows that they stepped into the breach when there was a crying need for organized effort in Catholic war relief, although everybody does not know that it is an opinion generally expressed among the Catholic hierarchy that the Knights of Columbus saved the good name of the church as a social force when they plunged into war work.

"Joseph C. Pelletier, of Boston, supreme advocate of the Knights of Columbus, had the inspiration for a nation-wide press bureau—the first of its kind under Catholic auspices. This was in the summer of 1918, when the war was at its height. The Knights of Columbus war news service was formed, and the operations of this bureau have demonstrated two things—that the editors of the country were glad to receive authentic information from a Catholic source (a fact which thousands of well-informed Catholics had doubted), and that this information could be disseminated by the most approved modern methods at a cost singularly small when compared with the costs of operation of other organizations."

Among the statements that follow in this article is the following:

"In conducting propaganda the Catholics have not in mind the 'conversion' of America, or the forceful imposition of specifically Catholic ideas on the non-Catholic public."

But this statement may be compared with the following quotation from *The Catholic World*:

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the pope. Education must be controlled by the Catholic authority, and under education the opinions of the individuals and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed."

FREEDOM FROM PERSECUTION IN CANADA

One of the vital traditions of the Anglo-Saxon is adherence to the principle of liberty of person, property, speech, press, and the exercise of religion. Every American and Canadian looks back with thankfulness to Magna Charta, when the first great start was made in the world-famed Anglo-Saxon freedom. When war is on and there is a life-and-death struggle for a nation, the people willingly forego some of their liberties, but they are jealous of them and insist upon their prompt return as soon as the crisis is over and actual hostilities cease. For centuries this has been true.

In Canada, when the country returned to a peace basis at New Year's, many of the common people had become indignant at the continuance of arrests under war measures after the armistice, and especially so at the interference with the free exercise of religion. During the war many interests took advantage of war laws to work out private grudges; and one class that did this was the Canadian clergy, who incited the persecution of Bible students both during the war and long after the armistice. This has been noted by liberty-loving Canadians and, according to the following from the *Grain Growers' Guide*, as reported in the *Edmonton Bulletin* of January 24, the persons who incited the persecutions and other outrages may be called to account:

"The people of Canada will not be true to their instincts, their traditions, and their just rights as a free, self-governing people, if they do not demand, and insist upon getting, an explanation from Ottawa in regard to the arbitrary proceedings that have taken place recently, months after the cessation of hostilities, in the invasion of private houses, colleges and libraries, under the provisions of an order-in-council framed explicitly for wartime conditions, the seizure of books and papers, and the sentencing of individuals to terms of imprisonment for having in their possession literature under the wartime ban of censorship."

"In Alberta and in Ontario these searches, arrests, confiscations, and punishments have been carried out in a manner which would have been more in keeping with the old methods of the old autocratic régime in Russia than with the institutions of government in this free country."

"It is a fundamental maxim of democracy and freedom that the citizen who is truly loyal to his responsibilities of citizenship will not consent to arbitrary measures. The price of liberty and of justice is unceasing vigilance. It is the duty of the elected representatives of the people in parliament to bring this matter up for full and free discussion, and to compel the government to declare itself plainly and without equivocation. Such bureaucratic methods of absolutism can have no right place on Canadian soil. The whole situation is one that must be cleared up at the earliest possible moment."

BIG "SOUL-SAVING" DRIVE

Many hundreds of delegates from some twenty-eight Protestant denominations met only recently in Atlantic City and laid plans for home and foreign mission work by which they hope to effect the evangelization of the world. The task is expected to require five hundred million dollars. The *Atlantic City Daily Press*, of January 8, reports as follows:

"More than a thousand delegates and others directly interested, leaders in twenty-eight Protestant denominations, here this afternoon formally launched the great Survey Conference of the Interchurch Movement of North America from which the churches represented expect to project the most far-reaching soul-saving drive the world has ever witnessed. The budget called for is \$500,000,000. The initial session, held on the Steel Pier and presided over by John R. Mott, general secretary of the Y. M. C. A., who took the place of Robert Lansing, Secretary of State, as chairman of the Executive Committee, was given over to the presentation of facts based upon the survey of the world religious and social needs."

A somewhat larger sum was mentioned as being necessary for the work of the next five years, according to the *Baltimore American*, of January 10:

"The budget of the Interchurch World Movement to be used in coördinating the energies of the Protestant denominations for the evangelization of the world, was approved today at the conference of 1400 church leaders here. The budget calls for the expenditure of \$1,330,000,000 in the next five years. It provides for evangelistic work in America and the foreign field, proper financing of hospitals and homes, liberal awards to struggling colleges, for the fighting of social and industrial unrest, and better wages to both ministers and missionaries. It is specified that no part of the budget shall be changed by a board of review to be appointed with equal representation of all denominations, without the consent of the denominational board directly affected."

STARTLING INCREASE OF CRIME

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."

VICTORY THROUGH FAITH

"This is the victory that overcometh the world, even our faith."—1 John 5: 4

EVEN the word victory has an inspiring ring to the ear. As used in the world it conveys the picture of the victorious army returning from war and greeted with the huzzahs of an admiring multitude. But such victories as this are not the portion of the Lord's people now. When the Apostle says that faith is the victory, we are not to understand him to mean that nothing else remains to be done, after we have merely believed. Rather the thought must be that faith is the conquering power with which we are able to push aside the things which are seen, and to direct our course in life in harmony with things which are not seen, but which none the less are realities to us, because we can lay hold upon them with our minds.

Columbus was a man of faith when he believed, and acted upon the belief, that a western route could be taken for eastern ports. He had never gone far west and to the average mind the western waters were merely the lair of the hobgoblin and ogre. Every view previously held on the subject, everything, in fact, seemed to be against his theory of finding India by a western passage, *except* his own faith in the project. Now his faith, be it noted, was not a mere arbitrary decision on the subject apart from all known facts, but it was a rational conclusion arrived at after thoughtful consideration of other points already known. So the Christian's faith is not a conclusion reached out of the abundance of his imagination, but it is a conviction arrived at after the consideration of competent evidence from an authoritative or reliable source.

FAITH OF BASIC IMPORTANCE

The Christian's voyage has never been experienced by him before. The devil, as the great hobgoblin, seeks to discourage him from undertaking the journey, telling him that he had better remain where he is safe, on firm and known ground. He is confronted with the alluring suggestion that the way of the world must be the proper one, because every one has been going that way. Who would think of gaining anything worth while by self-denial; is self-denial not sailing directly away from success and happiness? Self-assertion is the only road to success, the world tells us.

True, Columbus might have made erroneous deductions with his imperfect human brain. And so might we if we were not helped. This contingency is provided for in that definite basic promises are made in God's Word as to what the reward of a life of faith shall be. It is important then to see that our faith is a correct faith; for if the faith be built on erroneous theories, inspiring false and delusive hopes, it will eventuate for its victim in shipwreck on the rocks.

It is because of this importance of faith, either for good or for evil, that the Apostle Paul was so solicitous for the continuance of the brethren in the proper faith (Colossians 1: 23) "the faith once delivered unto the saints". (Jude 3) He urged all to examine and to prove themselves to make sure they were in the faith, grounded and settled and not moved away from the hope of the gospel, but rooted and built up in Christ and established in him. (Colossians 2: 7) He was also deeply concerned that the faith of the church should not

stand in the wisdom of men but in the power of God. (1 Corinthians 2: 5) He knew how vital a thing the matter of faith is, for it had been long time written: "The just shall *live* by his faith". (Habakkuk 2: 4) The sentiment of this text had been voiced by Moses of old in almost the last words of that venerable patriarch when, reviewing the faith of Israel, he said: "It is not a vain thing for you, because it is your life". (Deuteronomy 32: 47) Yes, our lives, our eternal destinies, have been made dependent upon our loyalty in respect to the walk of faith which we have voluntarily entered upon as footstep followers of the Master.

It is well to see that we have the faith of Christ, the faith well founded in the Word of God, a faith examined and proved, deeply rooted in the heart as well as in the head, and, therefore, established as the conquering power of life. Faith to be a conquering power in us must go deeper than the head: it must go into the heart and permeate and energize the whole being, bringing not only the outward conduct but every thought into subjection to Christ.

"Faith," the Apostle tells us, "cometh by hearing and hearing by the word of God." That is, the Word of God contains certain information respecting, first, our natural state of imperfection, then, further information as to what would be our proper relationship to him. The truthfulness of such information convinces us when once we have examined the facts given. The first step in faith, then, is a satisfied reason. That, however, of which we are convinced we cannot help having confidence in. The disposition of mental satisfaction passes, unless impeded by selfish and temporal interests, into a heart satisfaction, or trust. If we have confidence in the truth of God's good promises of blessing, we will *expect* those promises to be fulfilled; and since God's promises augur only good for the righteous of heart, good infinitely greater than anything we have ever known, how can we help *desiring* the fulfillment of those promises? What we expect and desire we are hoping for. And hope gives the color to our Christian lives.

Hope lifts the mind and heart and enables us to appreciate and measurably to enjoy perfections yet actually unexperienced. (Hebrews 6: 19, 20) It helps to inspire love, and love, in turn, inspires more faith (Galatians 5: 6); and so the three are mutually inspiring and interdependent and develop together.

BLENDINGS AND MIXTURES OF GRACES

Faith, hope, and love, like the three primary colors in nature, may be combined in varying proportions to produce any other desired hue or tone of character. The color between blue and yellow, for instance, is green. Green has a restful effect on the system and has been designed by a beneficent Providence for that purpose. Likewise, the effect produced upon the life by the presence of faith and hope is *peace*. When we are justified by faith we have peace with God. (Romans 5: 1) Our doubts, fears and misgivings have given place to tranquillity of mind and heart on those points about which we have received information through the Bible, God's Word. The hope engendered by confidence in the fulfillment of those promises takes the keenness from our

suffering, because we see that our suffering is not in vain and that there is to be a cessation of pain and tears.

Yellow and red combine to form orange, the warmest of colors. It is suggestive of a state of development and ripeness; the vivid autumn foliage, the golden grain, the luscious fruit all tell that nature has done her best. So too, when hope and love are strongly present in the heart, joy is the fruitage. We rejoice preëminently in hope. Romans 12:12.

Red and blue make violet, the varying tones of which add glory to the sunset and beauty to the modest flower. Likewise, when faith and love work together a noble, rare, and royal likeness of the Lord ensues. Love without faith degenerates into independable sentimentality.

Man's power to have faith lies in that he, made originally in the image of God, was given the ability to perceive the evidences of the invisible God. Some of that power of discernment remains in imperfect man. But faith includes the thought of dependence upon the veracity of God, confidence in his integrity. Thus trust is a part of faith, because it relies upon the truth of a promise: and one is said to "keep faith" with another when he performs a promise which that other relies on. Accordingly, faith in God is a firm assent of the mind to the things told us through divine revelation.

"FAITH WORKETH BY LOVE"

There is a primary degree of faith which is seldom passed by the majority of those who learn about the message of the Gospel. It is a speculative knowledge of and a bare assent to the truths revealed in the sacred Scriptures. Of this kind of faith the Apostle James speaks: "Faith, if it have not works, is dead". "Ye see, then, how that by works a man is justified, and not by faith only." (James 2:17, 24) That is to say, a successful faith does not consist merely of a profession of faith, or a bare assent to the truth, without good works proceeding from faith, showing it to be of the right kind. This mere intellectual belief the devils themselves have. "Thou believest that there is one God; . . . the devils also believe and tremble." (James 2:19) They are fully persuaded that there is a God, and that Christ is the Son of God, and shall be their Judge, as they acknowledged.—Matthew 8:29.

Effective faith, however, receives Jesus as he is revealed in the Gospel. To such a one the life, words, works, suffering, death, and resurrection of Christ mean not merely an array of historical facts, but much more: they mean so much to the true believer that they inspire trust in and reliance upon Christ Jesus and his righteousness alone for justification as the basis for our salvation. Such a faith begets a sincere obedience in the life and conversation. It is not, therefore, an idle, unactive and inoperative grace, but shows itself by producing in us love for God and for our neighbor.

Let faith compare to the drive wheel of a locomotive; let love be the steam, or motive power, and hope the power of sight on the part of the engineer, looking ever forward toward the goal. As the drive wheel is really worked by the steam, so love is really behind faith. Were it not for the love of God and for righteousness which was first planted in Adam, and which has not entirely died out, there would be no hope of appealing to any

heart by the message of the Gospel. There would be no attractive power, because God's Word draws only toward the good. But while the steam gives the first impetus to the drive wheel, the machinery of the engine in turn controls the flow of steam so that it makes possible a continued motion. More than this the steam is exhausted into the draft flues and thus fans the flame that generates more steam, more force against the drive wheel, more motion, more progress and incidentally more heat, more steam, etc. So with love: the more love we have, the more the holy new will directs its power to the inspiring of our faith, and the more the sacred flame is fanned that energizes the water of the truth in us, converting it into still more of the motive power of love. As steam and water are different manifestations of the same thing so love and truth are similar in essence. God is love (1 John 4:8), and Christ is truth.—John 11:6.

In certain types of engine there is danger of a "dead" or absolute center. That is, there is a certain position of the drive wheel in which it cannot be started merely by the power of steam. It requires the application of an outside force to give the wheel a start. Something like this is the trouble with the poor world now. They are dead; and centered in self; their faculties are deadened so that when the power of love, divine love, disinterested love is brought to bear on them through the message of the Gospel, it does not move them. It finds little or no responsive chord in their hearts, or at all events not a sufficient response to become a *motive* power in their lives. Bad, indeed, is it for us, who have once started on the way, if love fails to move us. At very least we would fail to make progress, and in time we would rust and be of no value whatever. As for the world, outside force will be brought to bear on them in the instructions and regulations of the Millennial kingdom, which will give them a start in the right direction and, if a love for righteousness is developed, they too will be able to make progress up the highway of holiness, the new road to life which will then be opened up.

The drive wheel is the immediate means of helping the engine to get over the ground; so faith is the direct agency which enables us to overcome and to leave behind scenes of former failures, ever pressing along the line toward the heavenly station, the Union Station of rest and perfect fellowship with God and with those who have gone before.

FAITH MUST REST ON THE WORD

To be efficacious the drive wheel must be in its proper position on the track. If the wheel leaves the track, extremely serious difficulty ensues, if indeed not a total wreck. And if our faith depart from the pure Word of God, and from the promises which point us to progress in the straight and narrow way, we *may* by stupendous effort get back, or we may abandon the Word so completely as to suffer wreck. There will be nothing to keep us from being conformed to the world; we shall of our own weight sink down into the earth, into the world and its ways.—Romans 12:2, 3.

If the track is in good condition we can make fairly good progress, even though the way be up-hill, but if the joints are loose or the rails spread it would be unsafe to go with much speed. The doctrinal features of God's

Word, being faith's most tangible object and support, are the track along which we may proceed. So these doctrines, the only really accurate source of information respecting Jehovah and his character which we have in our present imperfect state, must be firmly established and properly adjusted or we can go but very slowly, if indeed at all.—2 Timothy 2:15, 16.

We must fight against that spirit of hauteur and worldly wisdom which spurns a careful inspection of the track, of the doctrines of God's Word, which alone can show whither we are going, and how, and why. The engineer must keep one eye ever on the track; the faster one is going, the more careful should the watch be. To be sure, he may catch a casual glimpse of the beautiful hills he passes; a gorgeous sunset may attract, but must not hold his vision. No, they are not for him. He has a work to do, a goal to reach and, nature-lover though he be, he cannot now *halt* to drink those beauties in.

Another thing is needful to an engine on a steep grade, and that is sand. Without it the wheels may spin around and still not make progress; the spinning will merely wear both track and wheels. The sand is no part of the wheel and no part of the track, but it constitutes a medium whereby the contact between those objects is maintained at the highest possible pitch. Such a medium to us is prayer. Without it, owing to the steepness of the road, we are not safe. Our faith, though intact in our understanding, will not work effectively without this help. Even though love may be prompting us with a desire to gain the prize, if our faith is in poor contact with the promises and with the conditions on which the prize may be obtained we will not go ahead. Prayer, possibly importunate prayer, is the need. Without it faith will be going around in the same old grind, and we shall be getting nowhere and accomplishing nothing except to wear out our own confidence. Add persistent, earnest prayer and see if we do not begin making progress from that very hour. Erstwhile dry and uninteresting things will take on a new meaning and a forward impetus is experienced.

On a steep grade a locomotive may even slip backwards without sand. So we too, without prayer, may slip entirely back to wreck and ruin. The steam plus the drive wheel plus vision will not take the engine on without proper contact. Love of righteousness, plus faith, plus hope, without prayer, if we could imagine such a condition, would still place us in a precarious position. Prayer enables us to make progress.

FAITH THE CONQUERING POWER

Faith is the conquering power that overcomes the world. Overcoming is suggestive of warfare, of conflict; and we should **have clearly** in mind *for* whom we are fighting and also *against* whom we are to direct our efforts.—John 16:33.

We are fighting for ourselves in the sense of striving for our own eternal welfare. God needs not our puny efforts, but he allows us to enlist on his side. Jehovah, however, is fighting for us in the sense that he is assisting and encouraging us to fight the good fight of faith on our own behalf. Some seem to have the idea that they are almost doing God a favor by enlisting on his side and thus lending the weight (?) of their influence

to what might otherwise be a losing cause. But it is *our* lives which are at stake, not God's. He has nothing to lose and little, if anything, to gain; we have everything to gain, and we are to benefit in the victory.

Our text implies that the conquering power of faith is to be directed against the world— not against the inhabitants thereof, not against fellow creatures, but against the spirit of this present evil order of things, its disposition, the mind of the world, the motives which actuate the world, the pride of life and the deceitfulness of riches; in short, against sin and, indirectly, against Satan, whom we are to resist, steadfast in the faith.

Satan is represented as the god or mighty ruler of this world and his two powerful allies are the world and the flesh. Since the flesh in its present state partakes of the same spirit and tendencies as the world, we may describe it as the world within us. The powerful tendency of the flesh is toward evil. It is a jumble of blinding influences, perverted tastes, desires, ambitions, hopes and loves, and mostly ignorance.

Satan's triple alliance (himself, the world, and the flesh of the new creature) is arrayed against faith, hope and love. On the side of the new creature faith marshals the forces; hence it is called the fight of faith. On Satan's side the world is the most manifest and most easily recognized of the three; it stands in the vanguard, so to speak, of the hosts of evil; hence it is quite properly spoken of as a fight of *faith* against the *world*.

ENEMY HIDDEN IN AMBUSH

Now the spirit of the world manifests itself in many little mannerisms and practices which may not at first be recognized by the new creature, so cleverly are they hidden in ambush. Pride, vain-glory, self-preference, are some of the most commonly encountered manifestations of the spirit of the world. The world within us, the flesh, loves these things and uses every means to justify itself in seeking them. But faith, here too, is the conquering power to gain the victory. Just such a victory has already been gained when by faith we agreed to lose our lives to find them. When we considered the Master's call: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24), our faith trusted in the truthfulness of God's promise that such a course would not spell final loss to us, but would really work gain. Like Columbus, we started traveling over a way we had never gone before, but were convinced that its end would be glorious.

When we made our consecration war was declared on self. It now remains to be seen whether the matter will be carried out or whether faith will capitulate before the overtures of pride and self-advancement. A test of our faith comes when we find that through ignorance or weakness we have been unjust to another. Self-pride would not acknowledge it; first, because it hurts, and secondly because, we argue, it will do no good. But we look to the instructions of the Master: "Confess thy fault" (Matthew 5:23, 24); and our confidence in the integrity of his character prompts us to humiliate ourselves, believing that he would give no command that would not be for our best. No matter if the offended one does not appreciate our conduct and our spirit in the matter (and he often will not): it is all the better for

us that he does not. If we were sure to be always appreciated in such efforts, we might go with a measure of sham, partly to secure the commendation, mental or oral, of the offended. If one's apology is not appreciated, one is humiliated all the more and will next time be doubly careful. The thought should not be merely to reinstate one's self in the favor of the offended, but, by virtue of faith in God's commands, to gain the victory over the worldly pride residing in our flesh. If every day we are thus a victor, we shall unquestionably be a victor in the end.—2 Timothy 4: 6-8.

SELF NOT ALWAYS UNGRACIOUS

Our selfish preferences may not always have an ungracious tinge. Sometimes they are very genteel. Sometimes the flesh has a desire for the maintenance of a peaceful, serene, and respectable life, when service for the Lord would call us more directly into the current of annoying duties. The flesh would be very willing to serve the Lord if it could do so respectably and in comfort. It yearns:

Lord, let me tread the quiet paths,
Through woodland, dale and hill:
Yea, let me rove on heath and fen;
Or by the bick'ring rill
To dream of thee.

I'll build my shrine in stormless vale,
So tranquil, not a sigh
Shall mar my incense-laden lay
Of love to thee. Aye,
There let me be.

But if we follow the Lord faithfully we are very likely to find ourselves in the city's grime and noise, where some of the Lord's work is in need of being done.

Sometimes, the flesh argues, it would be easier to maintain a spirit of devotion if we had more quiet and time for meditation. Yet, faith answers, if duty calls to toil, amid commotion, is not that duty a voice telling us that perhaps something else is more necessary to be learned just at that time than meditation in quietness; or telling us that devotion must be put to the test to see how well it will last when the circumstances are anything but favorable? Victory over self in this connection often means for us to be associated with those whom we would not choose by nature, and not to be associated with those whom we would naturally select.

Even in the service of the Lord the flesh has the desire to be able to talk with ease or to prepare and deliver discourses which would stir their hearers to the very depths. But thoughts which stir are wrought only on the anvil of experience, and an idea expressed yet never experienced lacks that force which would make it a source of help to others. Faith thus tells us that, even if our present desires to help remain unfulfilled, we, by our puny efforts, are being prepared for a work of noblest future ministry, in which our every experience will doubtless be of use.

Faith thus overcomes the tendencies which the world has wrought in us; and while not condemning all of them as evil, it counsels us merely to disregard or push aside those which we cannot use in the narrow way. Worldly pride on the other hand bids us keep everything which would put self forward and advises us not to be

too sure of the things which we cannot see. If such hints are hearkened to, doubt is bred and indifference ensues; discouragement, despondency and despair follow in its wake. We must remember: "Greater is he that is in you, than he that is in the world".—1 John 4: 4.

There is another attack from the flesh against our faith which is more subtle than almost any other: it is the suggestion that the Lord's work in the world is in special need of our advice or knowledge or experience. It is one of the most difficult things to believe, not merely that God is good and that he has benevolent intentions and designs toward us, but to believe that work undertaken in the name of the Lord and in harmony with his Word will have his guidance, his approval, and his blessing. Indeed, some of the hottest battles in the bivouac of faith are fought on this very point, and, sad to say, the battles are not always won by faith.

FAITH VS. THE PARTISAN SPIRIT

There is another spirit of the world which faith can, must, and will overcome, and that is the partisan spirit, the disposition to be more loyal to persons than to principles. This party feeling, closely akin to tribal affection, is an affinity which holds one to those with whom he happens to be associated, often irrespective of their virtues or worthlessness. It may or may not be used for good. At any rate faith bids us to have our closest association with the Lord so that everything else will be subservient; we would not love people merely because we happen to be associated with them but rather from principle, because of certain lovable qualities or possibilities in them. We are helped in this direction, in the case of the Lord's people, because they have the Father's stamp of approval in the shape of his begetting spirit. Frequently our preference for family or for a circle of friends or acquaintances arises merely from the fact that they are tolerant of our weaknesses and failures, because they have the same or similar ones to ours. Our proper pride and modesty alike should forbid the encouragement of such attachments as tend toward failure.

The party spirit may easily merge into pride or glory in the "movement" with which we happen to be connected. We should remember that the very same influences are at work against us as have been against all other upward religious movements in the past. Certainly none would claim for a moment that we as individuals are better than they. Who can say that if we were to continue here for twenty-five years more, we, or those following us, would not be as thoroughly dyed-in-the-wool sectarianists as ever trod the globe? Who can boast? We, just as well as others, have to fight against these things; fight, not with fists, but with faith, faith that God will perform his own purposes, sometimes with and sometimes irrespective of our coöperation. Are we of Paul, or of Apollos, or of Cephas—or of Christ?

The spirit of the world comes out, too, in the spirit of criticism, or of unkind and often unjust censure of the conduct of others. Habitual criticism of men and things is a sign not of superior faculties and finer sensibilities, as the flesh suggests to us, but of actual moral and spiritual decrepitude, which, while seeking to justify itself by the thought of opposing the evil, really gloats over the unlovely traits thus held before the mind. "Love".

on the contrary, "rejoiceth not in iniquity, but rejoiceth with the truth," with the spirit of righteousness, which abhors the thoughts of evil and does not even consider them, when possible to escape. Faith in God's word that "none [is] righteous, no, not one," should teach us not to expect perfection in any, nor even consistency of conduct, since that would imply perfection. It takes great faith to start out on a mental hunt for commendable points in a person whom we have been in the habit of looking on as the embodiment of undesirable traits.

LOVE IN SPITE OF FAULTS

Perhaps a brother seems harsh or unkind in his manner or utterances, uncouth or crude in his ways; perhaps he does not appeal to us. Faith would still tell us that there must be some lesson for us to learn there. Perhaps this is only the Lord's way of calling our attention to unloveliness in ourselves. But what about that brother? Never mind too much about that brother. The Lord will attend to him in his own way. Perhaps that brother does not need exactly the same lessons that we need; or maybe he will get them later; or maybe he has had them in the past and is carrying the scars from a field where we would have been vanquished.

It is true we could not admire any one *because* of his imperfections, but we can admire him *in spite of* his imperfections, that is, for other qualities which he doubtless has. Thus faith, believing that God will deal with others in a righteous and suitable way without our attempting to hand out punishment, and believing that he will also teach us aright, gives us contentment even under galling circumstances—not contentment with imperfect qualities, in either ourselves or others, but contentment with the Lord's general providences which permit us to be in contact with others as imperfect as ourselves. Those who command our admiration in every particular appeal only to the gentler side of our character, and if our experiences were wholly with such we might not develop enough fibre and sinew. Then too, we often discover that our poor selves grate on others in much the same way that they do on us. It is no test of love when we admire a person or his doings. Wait until almost his every action seems perverse, or inconsistent, or even wrong, then see how much love is left.

The tendency to criticism on the part of our flesh may extend even to the manner used in preaching the Gospel. Of course, no one should think that he may not form mental opinions respecting the desirability or undesirability of a thing or act. That we, as rational creatures, are bound to do. But to criticise merely as a habit is what does us harm, if it does harm to none other. The *sound* of the gospel may or may not be pleasing to the flesh, depending on the language in which it is couched. It may be delivered in a rambling way and pain our sense of rhetoric or logic. Our fleshly judgment suggests the thought that such an exposition of the truth could never do any one any good. But wonder of wonders! some heart gives evidence of being comforted and helped. The Lord is not now teaching us logic and philosophy in the pure form, but is teaching us *faith*, and is seeking to inspire and to feed a *devotional* spirit in us that will draw us closer and closer to him and away from the spirit of the world. Whoever is rich in love toward God

and toward the brethren is rich indeed and if he be faithful unto death he will have Christ, "in whom are hid *all* the treasures of wisdom and knowledge".—Colossians 2:3; Revelation 2:10.

How subtle is the mind of the flesh! It seeks to judge and to decide everything according to the natural observation. When the natural observation suggests a thought which is contrary to love, love, if active, will repel that thought and faith will come forward and say: I believe there is some sterling quality in that brother, whether I can see it or not: I believe God made no mistake when he set his love there. "Faith" thus "worketh by love". (Galatians 5:6) Love prompts faith to gain the victory against injustice and unkindness.

FAITH AND OUR GREAT CHANGE

Should it be deemed a wonderful thing to believe in a change of nature, when the nature of our very temporal existence is problematic? Look, under the highest power microscope, at human flesh and instead of being solid matter, it is really composed of little particles which do not even touch each other but are, in proportion to their size, widely separate. If even our present life is a mystery and a miracle should we think it a strange thing to believe in the veracity of Jehovah when he says that he will give us a new life? If we *really believe* that he will give us the things promised, we will certainly conform ourselves to the conditions; there can be no question about that. The things promised are so wonderful and so grand that, if we truly believe, we must desire them.

Even man, with merely high earthly ambitions, has been able to accomplish wonders in a short space of time by applying himself fully to the subject in hand. It is told of the world-famed naturalist, Audubon, that when he was twenty-four years old, he observed a small flock of blood on his handkerchief and knew he had but a few years to live. He determined to make the best of them and to do something that would be of public good. Accordingly he set about it and in the brief space of six years he accomplished the colossal task of classifying all the birds of the world. That was a great work and he did it single-handed; but we have all the power in the universe that is necessary to help us accomplish the great work before us. *According to our faith* is the only rule measuring the amount of power on which we can draw. Let us give ourselves wholly to it!

We need not be entirely discouraged if unlovable and unlovely qualities show themselves under stress. The refining work does this. The intended effect of the fire is to do this very thing — to show up the dross that it may be skimmed off as rapidly as seen. Our faithfulness is marked by the assiduity with which we submit ourselves to the refining and not merely by the outward graciousness of our conduct, desirable though that be.

The Father promises to give us of his heavenly wisdom, if we ask in faith, never wavering. (James 1:6) Heavenly wisdom in sufficient measure would certainly enable us to direct all our affairs to the Lord's glory and thus to be faithful ambassadors. Also he gives us the holy spirit on the same condition. Who can doubt that the holy spirit in rich measure will work out such fruits of the spirit as will guarantee us an abundant entrance into the kingdom of our Lord and Savior Jesus Christ?

The wisdom then is sufficient for all the exigencies of our present trial time and the holy spirit prepares us for the future. What more could be done for us? And all securable in proportion to our faith!

FIGHT THE GOOD FIGHT

We are in the rear guard of a noble train of victors—Jesus, Paul, Peter, John, and many, many others. If God's Word was mighty to spur them on to victory; if it, and nothing else, was able to inspire in them a victorious faith, why may it not be so with us? The Lord will do his part. Will we do ours? The Lord's people should be ashamed to catch themselves at any-

thing small or commonplace in thought. "What manner of persons ought we to be in all holy conversation and godliness!" (2 Peter 3:11) The disposition to show ourselves worthy ambassadors is the germ of victory; victory over smallness, victory over self, victory over the world in our flesh; and it can be sustained only by faith.

"Unanswered yet? Faith cannot be unanswered;

Her feet are firmly planted on the rock:

Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder-shock.

She knows Omnipotence hath heard her prayer,

And cries, It shall be done, sometime, somewhere."

STRENGTH VS. WEAKNESS

"When I am weak, then I am strong."—2 Corinthians 12:10.

WE ARE not to understand the Apostle to mean that the Lord will give physical strength to his people, in some remarkable way, because they belong to him; for if he did, his people would be the most powerful people in the world; and we know that this is not the case. The strength which the Lord gives is a strength of mind, a mental and moral courage which more than makes up for any lack of physical strength. Some of the Lord's children have very little bodily strength; and yet they have a courage, a strength of heart, far superior to that of many who possess much greater physical vigor.

The Apostle Paul exultingly exclaims: "When I am weak, then am I strong!" So by the exercise of proper faith and trust in the Lord we who belong to him may be far stronger than we could be under any other circumstances and conditions. We may, however, feel sure that the Lord will give special physical strength to his people if otherwise they would be unable to accomplish whatever he wishes them to do. We have seen this demonstrated. We have known Christians who were not naturally strong to be granted a very special strength at times when there was a particular and important work to be done for God. Perceiving their confidence and faith, the Lord is pleased to grant them special strength, so that they may endure what others who were physically stronger might not be able to bear up under.

PEACE BORN OF FAITH

"The Lord will bless his people with peace." This is not true in an outward sense. It was not true thus of our Master; and his special associates, the apostles, were buffeted and afflicted as all of the Lord's followers have been throughout the gospel age. The adversary does everything in his power to make our lives unpleasant and unhappy. We must contend with fightings without and fightings within. It is not all peace *without* and all calmness *within*.

We must battle with our own flesh; for there is where we are to gain an important part of the victory. We are to "fight a good fight," a *conquering* fight. We are to put forth earnest effort in fighting against the world, against our own fallen nature, and against the adversary and all the things that he would put into our mind and heart. We are to get the better of these things. The

Lord blesses his people with strength to overcome these adverse influences and difficulties, and gives them peace of heart even in the midst of their difficulties.

We are not to be at peace with the flesh, but always at war with it. There is a peace in the Lord, however, that is born of faith and of implicit trust in his promises. He has promised us grace sufficient for every time of need. He has promised that we shall not be overcome in any trials or difficulties, if we remain faithful to our covenant. We are assured that we shall have the victory, trusting in his strength. This gives us rest, peace and confidence. So we for very joy can sing.

We are resting in the Lord's precious promises—the promises which he has given to none save his very own. We are resting in his strength and his ability to make good his promises. We know that he who has called us is able to perform all his good word, and will *surely* do it. (Joshua 23:14) This peace and rest is the special blessing of the holy spirit. Only in proportion as we receive the holy spirit, the holy mind, the holy disposition, of God, can we have his promises fulfilled in us. It is a matter of simple proportion. As we grow in grace and in the knowledge of the Lord, in the knowledge of his truth, we shall have additional comfort and strength. We shall thus grow up into Christ from day to day and shall ever abide in his love.

The Lord desires that our characters shall become both beautiful and strong. In nature there are some substances which are beautiful in appearance, but which have neither firmness nor durability. The ruby is a precious stone of both beauty and hardness; and we have an article of food, a ruby-tinted gelatine, which much resembles the ruby in outward appearance, but which is lacking in firmness. Some people have characters of this kind. These will be dealt with during the next age. But those whom the Lord is choosing to place in his diadem of beauty and glory must have a character which not only has the element of beauty, but possesses also firmness of texture and quality—a character able through divine grace to endure the severest pressure that will be brought to bear upon it, and much cutting and polishing. Thus shall we become jewels of rarest value, the admiration of every beholder, fitted to show forth forever the glory of Jehovah.

ISRAEL RULED BY JUDGES

— APRIL 4 — JUDGES 2:6-23. —

NATURAL ISRAEL'S EXPERIENCES TYPICAL, ALLEGORICAL.—TYPICAL IDOLATRIES AND THEIR ANTITYPES.—NATURAL ISRAEL'S JUDGES OR DELIVERERS.—PALESTINE SOON TO BE POSSESSED BY ABRAHAM AND HIS SEED UNDER SUPERVISION OF MESSIAH AND THE CHURCH.—GENTILE TIMES ENDED.—MESSIAH'S KINGDOM BEGUN.

"God is our refuge and strength, a very present help in trouble."—Psalm 46:1.

TODAY'S study tells us of the death of Joshua, who became the leader of the Israelites at the death of Moses. Joshua was a worthy example of faithfulness to God. Under divine direction he divided the land of Palestine among the tribes of Israel, giving each his portion with the understanding that the portion was the gift of God, and that the more faith they possessed the more quickly would each tribe enter into its inheritance.

Through an angel especially sent as God's representative the Israelites were enjoined by the Lord to take possession of the land speedily, driving out their enemies, destroying their idols and altars of worship, and thus conquering the entire country for themselves as God's people and ridding both themselves and their children of all idolatrous temptation. But instead of doing this, they made leagues with the various heathen peoples inhabiting the land, and brought themselves into more or less of a friendly relationship. This disobedience proved to be a serious snare.

In studying the history of the nation of Israel, we are to remember that the Apostle Paul tells us that all those things which happened to them were allegorical. (1 Corinthians 10:11) They were true, they were real occurrences; but from God's standpoint their chief object and purpose was to illustrate certain great truths for spiritual Israel, coming afterwards and known as the gospel church. Thus, for instance, when the Christian enters upon his new life as a result of his consecration to God, it corresponds to the crossing of Jordan—dying to old interests and entering upon the new inheritance. Under the leadership of Jesus, our Joshua, we enter into new life full of faith. Victories result.

SPIRITUAL ISRAEL'S ENEMIES

Then we learn that the new creature is to conquer the perverted appetites of his own flesh, which correspond to the idolatrous peoples who resided in Canaan. It is the duty of the new creature to drive out these earthly hopes, ambitions, weaknesses, perversions, and oppositions to the Lord and his righteousness. If the work of exterminating is carried on thoroughly, the result would be a ripened character, strong in the Lord, full of faith, obedience, and blessing.

However, like the Israelites of old, in too many cases the Lord's people make a truce with their own fleshly weaknesses. They fail to drive these out, fail to overthrow the altars of passion, avarice, etc. These weaknesses and depravities of the old nature cower for a time before the new creature, entreating mercy, patience, and a measure of gratification. But as surely as these importings are granted, the passions and weaknesses become stronger and stronger; and in the battle the new creature is worsted until he must cry to the Lord for deliverance, lest he perish before the onslaught of his own passions and desires. Thus the lives of many Christian people are a succession of battlings and defeats, captivities. The decisive battle should have been fought out at first. The will should have been firmly fixed on the side of righteousness, truth, and obedience to God.

It is difficult to determine how much all of the Lord's people suffer as a result of not being firm enough, rigorous enough, in their dealings with their own flesh, especially at the beginning of their Christian experience. The only remedy is to cry unto the Lord, as did the Israelites when they found themselves hard pressed. As the Lord delivered his ancient people, so he is willing to deliver all spiritual Israelites. However, it is certainly a shame for Christians that their defeats are so numerous, even as it was a shame to the Israelites that during the period of the Judges they were eighteen times oppressed by their neighbors, were slaves where they should have been masters. The one great lesson of all these experiences to the natural Israelites and to the spiritual Israelites is the lesson of God's mercy. The Lord is very gracious, willing to forgive our trespasses and to assist us when we realize our wrong condition and make

an appeal for help. To all such the divine promise is: "I will heal their backsliding; I will love them freely".—Hosea 14:4; Ephesians 2:4-9.

JOSHUA'S WISE EXHORTATION

The book of Joshua closes with the account of the death of that great leader, and the book of Judges begins with incidents covering the same period. When Joshua realized that his work was done and that he was about to be gathered to his fathers, to sleep with his fathers in death, he called the Israelites together. When the tribes had assembled at Shechem, Joshua reminded them of the Lord's mercies and manifest favors toward them in bringing them thus far and in finally giving to each tribe the allotment of its inheritance in the promised land of Canaan. Then he warned them respecting the dangers of the situation, the necessity for being separate from the people of the land, the Gentiles; otherwise the tendency might be toward idolatry. He urged upon all a full settlement of the mind, the will, on the side of the Lord and against all the heathen religions. It was then that he took his stand and announced: "Choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord." The people joined with him in the same resolve.

Our lesson today tells us that during all the days of Joshua and of the others of the judges who outlived their great leader, things went well with the Israelites. They had the Lord's blessing and were prosperous. These leaders had in mind the Lord's wonderful dealings with his people, and therefore they realized the importance of being on the Lord's side if they would have his blessing. The idolatries that came in were subsequent.

The true God has always prohibited idols, image worship; while the false gods have usually been represented by these. According to human reasoning the idols would appear to be an excellent way of keeping religion before the mind; but it is not God's way and hence is not advantageous. As the Israelites noted the idolatrous worship of their neighbors, they doubtless felt that the latter were the more religious, because of this outward demonstration. Moreover, in connection with the heathen forms of worship were various licentious practices, which to some extent would attract through curiosity and, because of the weaknesses of the flesh, would appeal to the Israelites. The true God had on the contrary instituted in their midst a system of worship which was pure in itself, in every way condemning sin, pointing out the necessity for its cancellation and the need for drawing near to God in the way of divine appointment. In a word, the true religion appealed to the highest and noblest sentiments; while the false religions of the Canaanites appealed to the baser passions, combining a form of godliness with gratification of the flesh in dancings and various saturnalia.

Some Christians are prone to condemn the Israelite very severely for wandering off, time and again, into the idolatries of his heathen neighbors and requiring to be punished of the Lord in order that he might turn again and seek Jehovah in the right way. But let all such Christians remember the antitype—how forms of godliness are inclined to take the place of true heart-worship, reverence; and how the weaknesses of the flesh are inclined to assert themselves, to justify themselves and, if possible, to make themselves appear to be in accordance with the divine will. Let them remember that today many worship the golden calf more than they worship God, requiring chastisements time and again to correct them, to awaken them to their true condition. Let them remember, too, that the Christians have made themselves idols equally as hideous as any made by the heathen—not idols of stone or wood or bronze, but more hideous misrepresentations of the divine character—the printed creeds.—1 John 5:21.

Verse seventeen and its connections seem to indicate that the record of our lesson covers a long period of centuries of Israel's experiences, under many judges. When the people repented, the Lord raised up judges or, as we would say, deliverers, through whom their adversities would be turned aside. Yet even these repeated experiences did not deeply enough impress the great lesson, so that they needed to learn it over and over. When the judge would recover them from their adversities, and they would have rest during the remainder of his lifetime, it was merely to fall away after his death. Nevertheless, the Lord's covenant was with the nation; and the centuries since have shown the persistency of God's mercy.—Romans 10:21.

DIVINE FAVOR RETURNING TO ISRAEL

As we have previously pointed out, the Bible indicates very clearly that Israel's last great lesson of oppression under the Gentiles closed in 1914. The long period of chastisement, twenty-five hundred and twenty years, began when the crown was taken away from King Zedekiah, in B. C. 606. (Ezekiel 21:25-27) During all this time Israel was not an independent nation. As the Lord had declared through his prophets, Zedekiah was the last of the line of David who should rule until Messiah's kingdom should be established. The end of the Gentile times in 1914, then, marks the beginning of Messiah's kingdom. Everywhere are to be seen manifestations that he as the great Judge is taking over the affairs of the world, and that Israel's final deliverance has begun at last.

Before that deliverance can be fully accomplished, however, spiritual Israel must first experience the glorious change of the first resurrection. Thus the spiritual empire

must be established first. Following that great event and the incidental time of trouble will come the exaltation of representatives of natural Israel to be the earthly exponents of the heavenly Messianic kingdom. These will be the ancient worthies of the Hebrew people—Abraham, Isaac, Jacob and all the prophets, brought back from the tomb. Others of the Hebrew people, delivered from the Gentile domination, will nevertheless get their blessing through their acceptance of the kingdom arrangements. This includes the thought that their eyes of understanding will open and that they will recognize the great King. Thus it is written that those who pierced him will look upon him and mourn because of a realization that they crucified the Prince of life. Nevertheless they will have a great blessing, in proportion as they have been seeking conscientiously to serve God and the principles of his righteousness. Then the Lord will pour upon them the spirit of grace and supplication, in connection with which they will have so much blessing. (Zechariah 12:10) And this blessing of the Lord, coming upon Israel first, means also the blessing of all mankind.

All who realize the fulfillment of the times of the Gentiles should be looking for and cooperating with the further steps of the divine plan. One of these is Israel's repossession of the control of Palestine, the inheritance of Abraham and his family. The time is ripe. It now remains for those Jews who by God's favor have the wealth to use that wealth in the furtherance of the hope of Israel. But a failure on man's part to appreciate and use opportunities will not interfere with the divine plan. The hour of blessing is at hand. Through divine instrumentality Palestine is now passing into the hands of the Jews.

DEBORAH AND BARAK DELIVERED ISRAEL

— APRIL 11 — JUDGES 4:4-16 —

ISRAEL UNDER THE JUDGES — DIVINE ARRANGEMENTS FOR THEIR GOVERNMENT — THE FIRST ARMAGEDDON BATTLE — SISERA AND BARAK — DEBORAH AND Jael — WAS THE LATTER A MURDERESS? — HOW "THE STARS IN THEIR COURSES FOUGHT AGAINST SISERA". — HOPE FOR THE CANAANITES IN THE RESURRECTION OF THE DEAD.

"When in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them."—2 Chronicles 15:4.

ISRAEL'S history from the time of the division of Canaan among the tribes until the anointing of Saul to be their king, a period of 450 years, is called the period of the judges, Joshua being the first judge and Samuel the last. These judges evidently were not elected to their position, but were raised up to it providentially. But as these judges had no power or authority, collected no revenues and held no office which they could entail upon others, it follows that any power or influence they possessed was a personal one, and to give it weight or force implied a proper acknowledgment of them as divinely appointed or raised up. This arrangement led the people continually to look to God for their helpers and leaders rather than to engage in an ordinary claptrap of politics in which personal ambition and desire for spoils would predominate. God did the nominating; and the people in proportion as they would come into harmony with him took cognizance of his choice and practically endorsed it or voted for it by their acceptance of the judge. In some instances there may have been a more methodical procedure, as is intimated in Judges 2:7, where the elders of Israel, who had witnessed God's miraculous interposition on their behalf, and who had outlived Joshua, seem to have constituted the judges in the different tribes.

This arrangement by which God gave Israel their judges is in considerable harmony with his dealings with spiritual Israel during this gospel age, raising up for them from time to time special counselors, deliverers, ministers. Similarly spiritual Israelites are not to caucus, wire-pull and decide for themselves who shall be their spiritual leaders, but are to regard the Lord as the great Chief Captain, and are to look to him to raise up from time to time such spiritual chieftains as he may please. The acceptance of the leadings of these as God's appointees does not necessarily mean their

selection by ballot, but may be indicated merely by giving ear to their teachings in harmony with the Word of the Lord. The lead of such spiritual lieutenants of divine appointment will always be marked by spiritual victories and by the bringing of the Lord's people into closer heart relationship with him. Any leadership which does not produce such fruits is evidently not of the Lord; for the spirit of the Lord leads not to bondage, ignorance or strife, but to love, joy, peace of heart, liberty of conscience.

ISRAEL'S FORM OF GOVERNMENT

The nation of Israel needed no congress or legislature; for it had one Lawgiver, the Lord, and the law given at Mount Sinai was to be perpetually the guide to the nation. Under the law the priests and the Levites were the appointed helpers of the people in things pertaining to God, to instruct them in the law and to represent them in the typical sacrificing, atonement work, etc. In each tribe, also, the elders had charge of the civil affairs of the tribe according to their capacity. As for soldiers and a war department, Israel had none. The divine law was to separate them from all other nations; and if they would remain faithful to the Lord he was to be their protector against all antagonists.

Similarly spiritual Zion in every congregation is to look out from among themselves fit men for the services needed. God's law is to keep them separate from the schemes, war-fares and entanglements of the world. They are to be his peculiar people, and his pledge to them is that all things shall work together for their good as long as they abide faithful to him. Therefore they need no armies provided with carnal weapons, although they are all soldiers of the cross, pledged to fight against sin, especially each within himself, and to lay down their lives for each other, "the brethren".—1 John 3:16.

If the book of Judges be read as a fully complete history of Israel for those four and one-half centuries, it would be a discouraging account, and to some extent would give the inference that they were continually in sin and idolatry, and suffering punishment therefor. But this would be an unfair view to take. On the contrary the record passes by the happy period of Israel's prosperity, and specially points out their deflections from obedience to God, their punishments for such transgressions and their deliverances from their troubles through the judges or deliverers whom God raised up for them. That this period was in many respects a favorable time for the Israelites is implied in the Lord's promise, "I will restore thy judges as at the first, and thy counselors as at the beginning".—Isaiah 1:26.

Incidentally the story of Ruth and that of Samuel's parents give us little glimpses of the other side of the matter, glimpses of the God-fearing piety prevalent among many of the people, glimpses of the happiness and contentment enjoyed. If in our own day we were to judge of the world's affairs wholly by the daily history and details in the newspapers, we might get the impression that crimes, strikes, accidents, and imprisonments constituted the whole life in our land; for the great mass of the people attending to the ordinary affairs of life are scarcely mentioned. In accordance with this thought are the following lines from the poet Whittier in which he rejoices in this land of liberty and blessing, notwithstanding the unfavorable reports thereof which go out to the world daily through the press:

"Whate'er of folly, shame or crime
Within thy mighty bounds transpires,
With speed defying space or time
Comes to us on the accusing wires;
While all thy wealth of noble deeds,
Thy homes of peace, thy votes unsold,
Thy love that pleads for human needs,
The wrongs redressed, but half is told!"

THE FIRST RECORDED ARMAGEDDON BATTLE

Heretofore we have pointed out that the great battle of Armageddon, the antitypical one, is near, that it will quickly follow the world war. Today's study relates to the first of the great battles in the valley of Megiddo, noted for its many slaughters, and therefore made the basis of the divine prediction respecting the "time of trouble such as was not since there was a nation", and which will precede and prepare the way for Messiah's glorious rule of a thousand years.—1 Corinthians 15:24-26; Revelation 20:6.

The Israelites had been guilty of idolatry, and according to God's covenant with them had been chastened by the permitting of their enemies to vanquish them. They had come to great straits. Their enemies had waxed strong and high-handed. General Sisera, of the Canaanites, had humbled the Israelites of North Palestine for years, and now was coming southward with a large army intent upon victories. The strength of his army is shown in the statement that it contained nine hundred iron chariots. By the time he had gotten as far southward as the valley of Megiddo, messengers reached him, informing him that Barak, a leader among the Israelites, had improved the opportunity afforded by his absence and was coming southward with an army of ten thousand Israelites. Under divine guidance Barak made Mount Tabor his army base, the place which in Jesus' day became known to his followers as the Mount of Transfiguration, where the coming kingdom of Messiah was represented in a vision. Thus we have another remarkable feature of the picture of the future, the association of the vision of the kingdom in proximity with the Armageddon field of disaster picturing the changes due at this important period of transition to Messiah's rule.

Disdaining the poorly armed Israelites General Sisera advanced toward Mount Tabor with his army on both sides of the river Kishon. Then it was that the word of the Lord came afresh to General Barak, directing him to advance against the army of the Canaanites. As related in our lesson, the slaughter was a great one. Sisera's army was so discomfited that it scattered. A great storm and cloudburst swelled the river, making quagmires of the lower valleys

and rendering useless the chariots of Sisera. His soldiers, fleeing for their lives, were cut down by the Israelites, while other thousands were swept by the freshets down the river into the sea. This interference of God on behalf of his people Israel is in figurative language styled the fighting of "the stars of heaven" against Sisera's army. Similarly in the great Armageddon near at hand it will not be human might that will prevail, but the disconcerted hosts will effect the complete disruption of the present order of things; for "every man's hand shall be against his brother and against his neighbor". (Ezekiel 38:21; Zechariah 8:10; 14:13) It is the cloudburst of truth and the rising waters of knowledge which are bringing to pass this great human catastrophe, which the Lord will overrule for man's blessing.

THE POWER OF A FAITHFUL WOMAN

Although the Lord has been pleased usually to select men in connection with his work, not only as typical characters but also as evangelists of the gospel, nevertheless the Scriptures give us pictures of noble women who, because of the delinquency of men, have been almost forced into public service by God's providence. Notable among the instances of such in the Bible is the case of the prophetess Deborah. She perceived that neglect of the divine law had borne fruit in the subjugation of her people, that this was spreading throughout the land, and that what was needed was a guide to point the people back to the right way—back to God. The Canaanites whom they had not conquered had conquered them.—Deuteronomy 7:1-5.

This conquest was permitted of God. It had its incipient stage when the Israelites neglected the divine direction that they should live separate from all other people. Instead, they had begun to intermarry with the Canaanites. These in turn had enticed their husbands and their children to the worship of heathen gods. Apparently many of Israel who had not gone over to idolatry had nearly lost their knowledge and appreciation of the true God. This same condition is a difficulty today in this land and everywhere. The revulsion of Christian people from the monstrous creedal errors of the past has alienated many from the Bible, under the belief that the Bible and the creeds teach the same doctrines. This is the explanation of empty pews and a distaste for religion. What the people need is correct information respecting the true God of love and his real plan, as outlined in the Bible.

In the dark hour of Israel's oppression, the princes of the tribes seemed to be lacking in patriotism as well as in faith in God. Each tribe was a separate state and there was no cohesion between them, the divinely intended bond of union, the true religion, having relaxed. It was about this time that the Lord, seeking a channel through which to be gracious to his people, found that channel in a woman—Deborah. She realized the situation more keenly than did others, probably because more deeply consecrated to God and his service. She moved from her home in the northern part of the country to a central place in the highlands of Ephraim. From there she sent encouraging, stimulating messages to the chief men of the various tribes. She was respected; her counsel was appreciated; her advice was sought. In this sense she judged, admonished Israel.

FULL DEVOTION OF HEART ESSENTIAL

Deborah is styled a prophetess. This might mean a public teacher, or it might mean one through whom the Lord sent special messages. Some things connected with the story indicate the latter thought. Surely the Lord used her, and that because she was a willing and consecrated servant of his cause, his people. What a lesson is here for all of God's people, the lesson that in order to be used in the Lord's service and to accomplish things for him and his a full devotion of heart is necessary!

At an opportune time, when Sisera's army with nine hundred chariots had proceeded southward to Megiddo, Deborah sent word to Barak, a leader in her tribe, Naphtali. She admonished that now was the time to do something for the

deliverance of the people of God, and that he should immediately march to battle with ten thousand Israelites. Barak refused to do so unless she would cooperate. She agreed to do so, forewarning him, however, that the honor of the matter would thus be divided with herself, and that he would miss a part of his blessing by reason of his lack of courage. Thus it was that when Barak's army moved to Mount Tabor, the force was under General Barak's command, but a woman was the real mouthpiece or agent of God, in directing the affairs of the battle which brought such signal victory to the people of Israel.

WAS SISERA'S MURDER JUSTIFIABLE?

General Sisera's chariots stuck in the mire. His army defeated, he fled afoot with others, only to be overtaken by the victors. Entering a supposedly hospitable tent, he hid himself and fell asleep. His hostess improved the opportunity and drove a tent-pin through his temple. By some the act has been denounced as a breach of hospitality, but by others it has been defended on the grounds that the custom still among the Arabs of Palestine is that any man who intrudes into a woman's tent is worthy of death. At any rate let us remember that Jael was not a Christian woman, not begotten of the holy spirit, not taught in the school of Christ and that, therefore, whatever may be said of her would have no bearing whatever in respect to Christians, who are under the law of the spirit of love.

Incidentally, let us remember that not even one of the

Jews stood in the same relationship to God and his divine purposes that true Christians occupy. Their warfare in the flesh typifies our warfare as new creatures against the weaknesses and appetites of our flesh. Let us also remember that the death of Sisera and his army did not precipitate them into a hell of torture, but merely was the passage way by which they were "gathered to their fathers", "slept with their fathers". They have known nothing since, and will know nothing in the future until the time of their awakening; and that awakening God has graciously timed so that it will be after Messiah shall have taken possession of the world, and by the establishment of his kingdom shall have overthrown the kingdom of Satan, sin and death.

In due time Sisera and his army will come forth, like the remainder of mankind, as a result of the redemptive work of Jesus, finished at Calvary. They will come forth in order that the grace of God may be testified to them; and that they may have an opportunity, by obedience to the laws of the kingdom, to prepare themselves to enter into everlasting life on the plane of human perfection in an earthly paradise. With this thought before us, it makes little difference whether death comes upon us through war, pestilence or disease. Only those are on trial at the present time who have heard of Christ, who have accepted him and who have been begotten of the holy spirit as new creatures. The trial of all the remainder of the world is future; for knowledge is an essential testing for life eternal or death eternal.

REPORT OF THE AUSTRALASIAN BRANCH

DEAR BRETHREN:

Once again it is my great privilege to submit the annual report of the operations of the Australasian branch of our beloved Society in Australia and New Zealand. The year that has gone has been a year of rejuvenation for us in these far-flung parts of the field. Nineteen hundred and eighteen brought us anxiety but not despair—and conditions that called for a large exercise of faith. Its successor has seen that faith justified and patience rewarded, and the Lord's work more firmly established here than ever before. For all of this we are deeply grateful to the Giver of all good, by whose kind favor we are permitted to cooperate with the Lord in the work now being accomplished.

At the time of writing I am on a pilgrim tour in the Dominion of New Zealand, and am separated by miles of blue water from the Melbourne office and the work. This I know, however, the past year, whatever the tabulated results may be, has been one of strenuous activity in nearly every department of the service.

The high cost of living has borne hardly upon the dear colporteurs. Not only has it made the public slow about investing in books, but it has materially swelled the colporteurs' living expenses; and some of these dear ones have been forced temporarily to quit the service. We are planning, however, to come to the rescue of these dear self-sacrificing workers and to insure greater permanency in the colporteur service; and our grateful appreciation is specially due to those of them who in lean years and plenty have courageously stuck to the work. Such a splendid example is worthy of emulation, and I am glad to report several recent accessions to that noble band.

Realizing the value of personal intercourse with the dear brethren I have travelled, during the past year, throughout the whole length and breadth of the Australian continent from Brisbane to Melbourne and from Sidney to Perth; and now I am engaging in a similar service in New Zealand. It has been very encouraging to note the zeal for service and the spiritual growth of the dear brethren everywhere. A public witness has also been given throughout the land under various titles, such as, "The World Has Ended", "Bolshevism and the Bible", "Christ Has Returned". With no uncertain sound we have declared the approaching destruction of

Great Babylon and the establishment of Christ's kingdom on her ruins. There is room for much Pilgrim work in this vast continent; and with your approval I intend to push this department of service still more vigorously in the coming year. Occasional Pilgrim visits have been made also by other dear brethren who have been much used of the Lord in both a private and a public capacity.

The year now ended has been an unfortunate one for conventions, at least two of these splendid gatherings having been vetoed by the influenza quarantine regulations. In January last, however, there were no fewer than three such helpful conventions, one at Melbourne, and one at Perth, Australia, and one at Wellington, New Zealand. The Easter holiday also furnished opportunity for gatherings at Adelaide, Melbourne, Perth and Brisbane, Australia, and at Christchurch, New Zealand. All of these happy gatherings were greatly blessed of the Lord and proved most helpful to those present.

I am sure that all the dear brethren throughout Australia will join with me in appreciation of the generosity of the Society in canceling the debt of this branch. While not having any opportunity to enter such doors of service as the Lord may open before us, we shall strive, nevertheless, to work with a due sense of responsibility for the Lord's money and with such economy as efficiency and the divine wisdom will permit.

In closing let me again reiterate the strong desire of the dear brethren in every part of Australasia that they might see the face of our dear Brother Rutherford and some of the other dear ones whose names and faces have gone throughout the earth as martyrs for the message of truth. While it is not at all our thought to attempt to force the heads of the Society, we trust you will regard our constant reiteration as an evidence of our great love for them and the intensity of our desire to see them in the flesh. It may be that the dear Lord will open up the way for that desire to be granted.

Praying for you the Lord's guidance and blessing always, and assuring you of our loving and loyal cooperation in the Lord's work, I am

Your brother and collaborer,

WM. W. JOHNSTON

LETTERS FROM FAR AND NEAR

A REMARKABLE EXPERIENCE

DEAR FRIENDS:

I am sending you \$2.50 for THE WATCH TOWER and THE GOLDEN AGE. I am very thankful that I have come in touch with "truth people". I like Pastor Russell's interpretations better than those of any other person who has ever tried to teach the Scriptures. His explanation of the evil spirits is certainly true. Just before getting his last volume, "The Finished Mystery," I unwittingly had become a spirit medium. But after the demons had blinded me by telling me lies and putting my mind in a haze so that the truths stated in the Bible were not understood or were forgotten I was finally able to throw off their wicked power. My heavenly Father brought me out of their clutches as I talked with them and read Scriptures to them telling about the second death, etc. Finally they came out boldly and said they were devils.

The ouija boards are growing more and more in popular favor. I was talking to a Presbyterian minister about them and asked him to preach against them, but he would not. He knows nothing about the Bible's teachings concerning spirits and would not warn his people against them. But when I mentioned Pastor Russell he became very indignant and said many things against *him*. Afterward, he made an attack on Pastor Russell from the pulpit, but nearly everything he said was, of course, false. He knows nothing concerning Pastor Russell's beliefs.

I have quit the churches, as I consider Pastor Russell's books together with THE WATCH TOWER to be more Scriptural and Christ-like than are the churches.

I am very thankful that my heavenly Father sent the young man to me with "The Finished Mystery". Since then I have bought the other books of the series.

Yours in Christ,

MRS E. A. ELLORD—*Minn.*

HIS JOY MUCH INCREASED

BELOVED BROTHEREN:

As I am now on vacation and revisiting some of the places of precious memories in Jamaica, I take the opportunity to express my fervent love for you and all the dear collaborators with you.

I wish you to know that I am greatly blessed by the visits of THE WATCH TOWER for the past three years, that I heartily endorse the several special articles which seem to reach a glorious climax in "Blessed are the Fearless" and "Glorifying God". I have special pleasure in the calm and gentle tone of all the articles which have come from your pen; so courageous, so powerful, and yet so full of love and kindness toward opposers. Surely those of our brethren who are deceived by the dazzle and flourish of "perverse things" should be wonderfully helped to see the deception of the adversary and be delivered.

Twelve years ago, I named the last volume of the series "The Finished Mystery", expressing to a class of the Lord's people the belief that it would indeed be "the handwriting on the wall", and that it would do a mighty work of testing among the people of God. But little did I imagine I myself would be involved to the extent that I should doubt the truth of its presentations: yet I had a little trouble with it, so that after the first reading, I was unwilling to circulate it for a time. I had a little experience, however, which made me quickly remember that it was intended of the Lord to be a test to the professed house of Israel.

Immediately after the death of our beloved Brother Russell, I began the study of Ezekiel and came to a fair understanding of his prophecies. I remember my findings on Ezekiel 28 and how the comments in Volume 7 seemed at first to be so much at variance with what I had concluded, by diligent comparison of Scripture, to be a correct understanding. But how astonished I was to find, on *second* reading, that nearly all of its presentations on that chapter are precisely as I had proven correct eighteen months before! I saw the point; I passed the test; and I truly affirm that from the spring of 1918 until now, when I am reading the book for the fifth time, my "joy in the Lord" has been twofold greater than that of my previous twenty-one years in the narrow way

I shall welcome a new edition in the Lord's providence, with its "many like words" of similar import. But I love it in its original form, before Jehoiakim used his knife on it; for it offers a large opportunity for the holy spirit to manifest itself in *knowledge*, in *meekness*, and in *love of the brethren*—the final test of sonship. And how glad I am that in all this experience, I have no naughty words or thoughts whereof to repent.

May you be as faithful to the Lord for the little while that remains as you have been for the past three years since the Laodicean messenger left us.

Your brother by his grace,

J. A. BROWNE. *B. W. L.*

FEASTING AT THE LORD'S TABLE

DEAR BROTHEREN IN THE LORD:

For the past six years my wife and I have been rejoicing in God's wonderful plan of redemption as a result of reading and studying the STUDIES IN THE SCRIPTURES. We have feasted upon all the foods set before us by the "Seventh Angel", and our faith has grown stronger day by day. The more we look over these past years since we really began to live and walk in the newness of life, the more can we appreciate his loving kindness and tender mercies and rejoice that all shall know him in the very near future.

We had the privilege of meeting Pastor Russell soon after becoming interested and heard his wonderful portrayal of the Bible. Thereafter each Tower we received seemed to bring us a personal visit of our dear Pastor, and we have no doubt but that the Watch Tower Bible and Tract Society was the channel, is the channel and will continue to be such to the end.

We especially appreciate, at this time, the efforts you are putting forth in the Master's service.

The Towers grow better and we greatly appreciate THE GOLDEN AGE and the privilege we have in the Master's service.

We inclose a draft for \$— to be used in the Master's service as you may see fit.

May the Lord's continued blessings attend you is our daily prayer.

Your brother and sister by his grace,

CHAS. AND HELEN JUDGE. *Calif.*

REJOICING IN THE LORD'S GOODNESS

DEAR BROTHEREN IN THE LORD:

Seeing it is the general custom of the classes to fill in the V. D. M. Questions, I am very thankful to the Lord for his grace in permitting me to do so. Although feeling that I have answered them very imperfectly, it was not until I had made a careful and prayerful study of them in the divine Word with the help of the SCRIPTURE STUDIES, that I could have answered them at all.

I am especially thankful to the dear Lord for Vol. 7, as it is a great help to me, enabling me to resist the powers of evil. I also rejoice that he is permitting me to have a share in declaring the "fall of Babylon" and the blessed news of the coming kingdom. I am also very grateful to the dear Lord for the "Vow".

Assuring you of our prayers daily on your behalf, for the food which the Lord is daily providing through that blessed channel, and praying that the Lord's blessing may abide with the SOCIETY till we all meet in that one grand convention with those dear ones who have gone before, I am

Yours in the one hope,

LEONARD HUNTER.—*Aus.*

GRATEFUL FOR CONTINUED MINISTRIES

DEAR BROTHEREN:

Greetings! Have just received the latest WATCH TOWER. Thank you for your continued ministries. Its "Views" in my humble estimation constitute the 'Acme' in selection, compilation and value of service to the church. Had I the means, I would have a special issue printed of this number, and mail it to every English speaking editor, both secular and religious, including 'Israel'.

Yours in fellowship of spirit,

FRED LEON SCHEEER.—*Calif.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Wichita, Kan.....	Mar. 7	Arlington, Kan.....	Mar. 16
Leon, Kan.....	" 8	Salina, Kan.....	" 17
Eldorado, Kan.....	" 9	Solomon, Kan.....	" 18
Winfield, Kan.....	Mar. 10, 11	Abilene, Kan.....	" 19
Arkansas City, Kan.....	Mar. 12	Clay Center, Kan.....	" 21
Newton, Kan.....	" 14	Riley, Kan.....	" 22

BROTHER R. H. BARBER

Chicago, Ill.....	Mar. 7	Milwaukee, Wis.....	Mar. 14
Waukegan, Ill.....	" 8	Gratiot, Wis.....	" 15
Zion City, Ill.....	" 9	Monticello, Wis.....	" 16
Racine, Wis.....	" 10	Madison, Wis.....	" 17
Waukesha, Wis.....	" 11	Richland Center, Wis.....	" 18
Sheboygan Falls, Wis.....	" 12	La Crosse, Wis.....	" 19

BROTHER T. E. BARKER

Greenfield, Mass.....	Mar. 7	Beverly, Mass.....	Mar. 16
Orange, Mass.....	" 8	Kittery, Me.....	" 17
West Chelmsford, Mass.....	" 9	Kennebunk, Me.....	" 18
Lowell, Mass.....	" 10	Portland, Me.....	" 19
Lawrence, Mass.....	" 11	Auburn, Me.....	" 21
Haverhill, Mass.....	" 12	Wilton, Me.....	" 22

BROTHER J. A. BOHNET

Thayer, Mo.....	Mar. 7	Joplin, Mo.....	Mar. 16
Springfield, Mo.....	" 9	Seneca, Mo.....	" 16
Taneyville, Mo.....	Mar. 10, 11	Noel, Mo.....	" 19
Aurora, Mo.....	" 12, 13	Webb City, Mo.....	" 21
Carthage, Mo.....	Mar. 14	Eldorado Springs, Mo.....	" 22
Jasper, Mo.....	" 15	Golden City, Mo.....	" 24

BROTHER B. H. BOYD

Auburn, Ind.....	Mar. 7	South Bend, Ind.....	Mar. 14
Garrett, Ind.....	" 8	Plymouth, Ind.....	" 15
Fort Wayne, Ind.....	" 9	La Porte, Ind.....	" 16
Warsaw, Ind.....	" 10	Hammond, Ind.....	" 17
Elkhart, Ind.....	" 11	Michigan City, Ind.....	" 18
Mishawaka, Ind.....	" 12	Benton Harbor, Mich.....	" 19

BROTHER E. P. CRIST

Pana, Ill.....	Mar. 7	Bunker Hill, Ill.....	Mar. 13
Taylorville, Ill.....	" 8	St. Louis, Mo.....	" 14
Jacksonville, Ill.....	" 9	East St. Louis, Ill.....	" 15
Palmyra, Ill.....	" 10	Granite City, Ill.....	" 16
Greenfield, Ill.....	" 11	Upper Alton, Ill.....	" 17
Gillespie, Ill.....	" 12	Belleville, Ill.....	" 18

BROTHER A. J. ESHLEMAN

Charlotte, N. C.....	Mar. 7	Chatham, Va.....	Mar. 16
Welcome, N. C.....	" 9	Java, Va.....	" 17
Winston-Salem, N. C.....	" 10	Hurt, Va.....	" 18
Leaksville, N. C.....	" 11	East Radford, Va.....	" 19
Greensboro, N. C.....	Mar. 13, 14	Roanoke, Va.....	" 20
Danville, Va.....	Mar. 15	Lynchburg, Va.....	" 21

BROTHER A. M. GRAHAM

Cortland, N. Y.....	Mar. 7	Tonawanda, N. Y.....	Mar. 15
Binghamton, N. Y.....	" 8	Lockport, N. Y.....	" 16
Ithaca, N. Y.....	" 9	Nagara Falls, N. Y.....	" 17
Auburn, N. Y.....	" 11	Rochester, N. Y.....	" 18
Geneva, N. Y.....	" 12	Perry, N. Y.....	" 19
Buffalo, N. Y.....	" 14	Batavia, N. Y.....	" 21

BROTHER M. L. HERR

Mobile, Ala.....	Mar. 7	Louis, Miss.....	Mar. 15
Deer Park, Ala.....	" 8	Jackson, Miss.....	" 16
Waynesboro, Miss.....	" 9	Vanilla, Miss.....	" 17
Bay Minette, Ala.....	" 10	Vicksburg, Miss.....	" 18
Robertsdale, Ala.....	" 11	Kelley, La.....	" 19
Hattiesburg, Miss.....	Mar. 13, 14	Shreveport, La.....	" 21

BROTHER G. S. KENDALL

Ft. Worth, Tex.....	Mar. 14	Gustine, Tex.....	Mar. 21
Weatherford, Tex.....	Mar. 15	Purnell, Tex.....	" 22
Cleburne, Tex.....	" 16	Temple, Tex.....	" 23
Alvarado, Tex.....	" 17	Belton, Tex.....	" 24
Hillsboro, Tex.....	" 18	Lampasas, Tex.....	" 25
Ennis, Tex.....	" 19	Brooksmith, Tex.....	" 26

BROTHER S. MORTON

Little Rock, Ark.....	Mar. 7	Ft. Smith, Ark.....	Mar. 14
Hot Springs, Ark.....	" 8	Dover, Ark.....	" 16
Donaldson, Ark.....	" 9	Hector, Ark.....	" 17
Prescott, Ark.....	" 10	Appleton, Ark.....	" 18
Emmett, Ark.....	" 11	Hattiesville, Ark.....	" 19
Foreman, Ark.....	" 12	Little Rock, Ark.....	" 21

BROTHER W. H. PICKERING

Hazleton, Pa.....	Mar. 7	Towanda, Pa.....	Mar. 12
Wilkes-Barre, Pa.....	" 8	Longhantown, N. Y.....	" 14
Peckville, Pa.....	" 9	Elmira, N. Y.....	" 14
Carbondale, Pa.....	" 10	Canton, Pa.....	" 15
Maplewood, Pa.....	" 11	Williamsport, Pa.....	" 16
Seranton, Pa.....	" 11	Caines, Pa.....	" 17

BROTHER W. J. THORN

Pittsburgh, Pa.....	Mar. 7	Greenwich, N. Y.....	Mar. 22
Altoona, Pa.....	" 8	Glens Falls, N. Y.....	" 23
Harrisburg, Pa.....	" 9	Warrensburg, N. Y.....	" 24
Philadelphia, Pa.....	" 10	Ticonderoga, N. Y.....	Mar. 25, 26
Brooklyn, N. Y.....	" 11	Putland, Vt.....	Mar. 28
Granville, N. Y.....	" 21	Burlington, Vt.....	" 29

BROTHER T. H. THORNTON

Piqua, O.....	Mar. 7	Auburn, Ind.....	Mar. 14
Covington, O.....	" 8	Alvordton, O.....	" 15
Greenville, O.....	" 9	Pioneer, O.....	" 16
Lima, O.....	" 10	Toledo, O.....	" 17
Van Wert, O.....	" 11	Fremont, O.....	" 18
Bryan, O.....	" 12	Sandusky, O.....	" 19

BROTHER S. H. TOUTJIAN

Laramie, Wyo.....	Mar. 7	Kearney, Neb.....	Mar. 14
Cheyenne, Wyo.....	" 8	Ravenna, Neb.....	" 16
Sidney, Nebr.....	" 9	Grand Island, Neb.....	" 17
Alliance, Neb.....	" 10	Columbus, Neb.....	" 18
North Platte, Neb.....	" 11	David City, Neb.....	" 19
Brady, Neb.....	" 12	Lincoln, Neb.....	" 21

BROTHER D. TOOLE

Tacoma, Wash.....	Mar. 7	Sedro Woolley, Wash.....	Mar. 14
Enumclaw, Wash.....	" 8	Bellingham, Wash.....	" 15
Everett, Wash.....	" 9	Everson, Wash.....	" 16
Sultan, Wash.....	" 10	Vancouver, B. C.....	Mar. 17, 18
Stanwood, Wash.....	" 11	Victoria, B. C.....	" 20, 21
Burlington, Wash.....	" 12	Pt. Townsend, Wash.....	Mar. 23

BROTHER L. F. ZINK

Charleston, W. Va.....	Mar. 7	Rock, W. Va.....	Mar. 16
Springdale, W. Va.....	Mar. 8, 9	Princeton, W. Va.....	" 17
Mt. Lookout, W. Va.....	Mar. 10, 11	Bluefield, W. Va.....	" 18
Wickham, W. Va.....	Mar. 12	Honaker, Va.....	" 19
Macdonald, W. Va.....	" 14	Coburn, Va.....	" 21
Sun, W. Va.....	" 15	Bristol, Tenn.....	" 22

BROTHER J. A. BAEUERLEIN

Rome, N. Y.....	Mar. 7	Hicksville, N. Y.....	Mar. 14
-----------------	--------	-----------------------	---------

BROTHER E. W. BETLER

Dover, N. J.....	Mar. 7	Newburgh, N. Y.....	Mar. 14
------------------	--------	---------------------	---------

BROTHER L. T. COHEN

Albany, N. Y.....	Mar. 7	Boonton, N. J.....	Mar. 14
-------------------	--------	--------------------	---------

BROTHER E. J. COWARD

Bloomfield, N. J.....	Mar. 14	Newark, N. J.....	Mar. 14
-----------------------	---------	-------------------	---------

BROTHER E. L. DOCKEY

Glens Falls, N. Y.....	Mar. 7	North Bergen, N. J.....	Mar. 14
------------------------	--------	-------------------------	---------

BROTHER A. D. ESHLEMAN

Stottville, N. Y.....	Mar. 7	Washington, D. C.....	Mar. 14
-----------------------	--------	-----------------------	---------

BROTHER G. H. FISHER

Elmsford, N. Y.....	Mar. 7	Yonkers, N. Y.....	Mar. 7
---------------------	--------	--------------------	--------

BROTHER H. E. HAZLETT

Springfield, Mass.....	Mar. 7	Cromwell, Conn.....	Mar. 14
------------------------	--------	---------------------	---------

BROTHER J. H. HOEVELER

Elizabeth, N. J.....	Mar. 7	Taunton, Mass.....	Mar. 14
----------------------	--------	--------------------	---------

BROTHER W. F. HUDGINGS

New London, Conn.....	Mar. 7	Paterson, N. J.....	Mar. 14
-----------------------	--------	---------------------	---------

BROTHER R. J. MARTIN

New Haven, Conn.....	Mar. 7	Waterbury, Conn.....	Mar. 14
----------------------	--------	----------------------	---------

BROTHER C. E. MYERS

Easton, Pa.....	Mar. 7	Tamaqua, Pa.....	Mar. 14
-----------------	--------	------------------	---------

BROTHER H. H. RIEMER

Woonsocket, R. I.....	Mar. 7	Lancaster, Pa.....	Mar. 14
-----------------------	--------	--------------------	---------

BROTHER F. H. ROBISON

Worcester, Mass.....	Mar. 7	Lehigh, Pa.....	Mar. 14
----------------------	--------	-----------------	---------

BROTHER H. A. SEKLEMIAN

Bridgeton, N. J.....	Mar. 7	Tarrytown, N. Y.....	Mar. 14
----------------------	--------	----------------------	---------

BROTHER W. E. VAN AMBURGH

Reading, Pa.....	Mar. 7	Camden, N. J.....	Mar. 14
------------------	--------	-------------------	---------

BROTHER C. A. WISE

Washington, D. C.....	Mar. 7	Philadelphia, Pa.....	Mar. 14
-----------------------	--------	-----------------------	---------

BROTHER C. H. ZOOK

Woodbury, Conn.....	Mar. 7	Syracuse, N. Y.....	Mar. 14
---------------------	--------	---------------------	---------

Conventions Addressed by Brother J. F. Rutherford

Wilmington, Del.....	March 7	New York City.....	March 21
Boston, Mass.....	" 14	New York City.....	" 28

BETHEL HYMNS FOR MAY

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) 275; (2) 106; (3) 93; (4) 136; (5) 160; (6) 177; (7) 116; (8) 194; (9) 96; (10) 258; (11) 279; (12) 130; (13) 114; (14) 267; (15) 205; (16) 6; (17) 225; (18) 120; (19) 166; (20) 299; (21) 311; (22) 44; (23) 23; (24) 95; (25) 48; (26) 224; (27) 299; (28) 170; (29) 29; (30) 87; (31) 165