

one tell us what we should do, or should not do. However, emergencies might arise in which we would have the right to allow mercenary considerations to have their weight—if, for instance, because an employee should fail to contribute it would bring him into disfavor with his employer, so that he might lose his situation, or if a business firm found that they might be boycotted unless they contributed liberally, we believe that they would have a right to treat this matter from a commercial

basis. The giving to the Red Cross Society would certainly not interfere with anybody's conscientious scruples.

An examination of the Canadian Militia Act shows that certain persons are exempt from military obligations; viz., Judges, Government clerks, Telegraph clerks, Revenue clerks, Wardens of Prisons and Asylums, Policemen, Firemen, College professors, the Clergy, the son of a widow and persons averse to military service on religious grounds.

AMOS THE FEARLESS PROPHET

[This article was a reprint of an article entitled "Seek the Lord and Ye shall Live," published in issue of September 1, 1904, which please see.]

VOL. XXXVI

BROOKLYN, N. Y., DECEMBER 1, 1915

No. 23

VIEWS FROM THE WATCH TOWER

WAR MAY END IN EXHAUSTION

The renowned German Socialist paper *Vorwaerts* calls on warring nations to announce their aims and makes the following stirring appeal:

"Premier Asquith's exposition of the objects of the war last Fall was lacking in clearness and full of phrases, but at any rate, it was more specific than his assurance now that England is determined to continue the war to a successful end and to exhaust all her resources to attain the common highest goal. Less hazy is France's new man, Briand, in stating the object of driving the enemy out of the occupied provinces, including Alsace-Lorraine; but Briand, too, soon loses himself in clouds of rhetoric when he says that France will not make peace till justice is reestablished by victory and all the guarantees of a lasting peace obtained.

"One would think that after fifteen months of the world's most terrible war, statesmen would be able to give a more specific answer to the question, and make it clearer to the peoples for what purpose they are shedding their blood—what goal has been set, and for what prize they are struggling. The defense of the Fatherland, freedom, justice, kultur—all that no longer suffices today. These are words which each may interpret as he likes, and it is really high time to speak more intelligently and to the point.

"It seems almost as though both parties to the war feared to betray their plans to each other, for it is not only France and England that shroud their war goal and peace conditions in fog; the German Government is no less reticent; and still more, whenever expressing itself as to the purposes of the war, confines itself to generalities which may be in place in firing soldiers with courage before a charge, but which do not serve to disseminate the necessary clarity as to Germany's final intentions, either at home or abroad.

"Stories about peace wishes and peace efforts of the German Government are being officially branded as false. Von Bülow is in Switzerland for rest and recreation, and Solf [the Colonial Secretary] only wants to visit his dear friends in Holland and once again eat good white bread. It isn't true, either, that the imperial Chancellor, in presence of Tom, Dick, or Harry, named the acquisition of Belgium to the Meuse line, the annexation of Courland, and 30,000,000,000 marks indemnity as peace conditions. Well, for the past twelve months we have heard what isn't true; can they take it badly of us if we would like for once to hear what is true, what the German Government really does consider its object in the war game?

"It cannot be the case forever that battle after battle is fought, that great armies are led against one another in new theatres of war, without the people learning what has been attained, and what still must be achieved in order that the peace bells may ring.

"The others, they tell us, must sue for peace, for we are the victors; but unfortunately the others don't consider themselves the vanquished, and no result is reached. The war continues indefinitely because both parties fear to place limits to their demands and speak them out for fear that the announcement of the object for which they are fighting will be interpreted as a sign of weakness. It may go so far that this war will end with the complete exhaustion of all parties, because no one cared to say under what specific conditions it was prepared to end it. If this is to be prevented, then all the Governments must at least leave the realm of rhetorical generalities, and confess their concrete programs, and if, confused by the changing fortunes of war, they are not able any longer to picture to themselves clearly the objects of the war, let them open up the floodgates of public discussion. Then we shall soon have clarity and, we hope, peace."

* * *

Too much courage, too much pride, is surely leading those in control of the world's affairs—in harmony with the divine prediction—on to exhaustion. We behold the ripe manhood, the flower of Europe, going down to the Valley of Jehoshaphat—to the Valley of Death—the cemetery valley of Jerusalem. (Joel 3:2, 12) And while we see the wealth of the world being wasted, our hearts would be so very, very sick if we did not have the assurance of God's Word respecting the grand outcome of universal blessing through Messiah's kingdom, which is to follow the great turmoil of Armageddon! Well did Jesus predict that men's hearts would be failing them for fear and for looking after the things approaching! Well did he say to us as his followers, "When ye see these things begin to come to pass, then look up, and lift up your heads; for your deliverance draweth nigh!" (Luke 21:25-28) We rejoice not in the trouble, which surely saddens every tender heart. But we do rejoice that, since the world will be prepared for the grand change of government in no other way than through "a time of trouble such as never was since there was a nation" (Daniel 12:1; Matthew 24:21), Messiah is about to stand forth, clothed with divine power, to take to himself his great power and reign for the blessing of all the families of the earth.

PROPER MORTIFICATION OF THE BODY

"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Romans 8:13.

Many times have the children of the Lord read these words of the Apostle. Many times have his true saints pondered over their solemn import. Many times, too, have those less saintly read them, and instead of taking the lesson to themselves, have applied them to their worldly neighbors and allowed the lesson to lose its force upon themselves. But the most saintly of God's people need, as the Prophet declared of Israel of old, "precept upon precept, line upon line, here a little and there a little." (Isaiah 28:10, 13) Our poor earthen vessels are very leaky and fragile, and need constant replenishment from the great fountain of truth and life.

So let us again ponder over these gracious words of the Lord's mouthpiece and have their lesson impressed more deeply upon our minds. St. Paul is here addressing the

Church of Christ only. He is not addressing the world. The church have entered into a solemn covenant with the Lord to lay down in sacrifice earthly things, the earthly nature. The Apostle assures us that if we succeed in faithfully laying down our earthly life with all its hopes and prospects, we shall live. It is not merely that we shall covenant at the beginning of our Christian course to do this, but we must carry out to its completion this mortification of our body—the deeds of the body.

The body with its deeds represents all the human interests—not merely the weaknesses and infirmities of our fallen condition, and our sinful tendencies. Those, of course, we are to mortify. We are to deaden these at once, as far as is possible. But we are also to sacrifice the earthly interests which are not

sinful, but which would prevent our attainment of the glorious hope set before us, which would in any degree handicap us in the heavenly race. Are we all doing this day by day? As we mingle with others and come into contact with the world and its influences, as we engage in the affairs of life, are we continually mortifying the deeds of the body? Are we crucifying the flesh? Are we dying daily to the things of earth? Are we living more and more fully each day as new creatures in Christ?

IMPROPER MORTIFICATION OF THE FLESH

Day by day we shall find opportunities to mortify the deeds of our flesh; and this we must do, if we would live and grow as new creatures. Some very mistaken notions are held by many in the world as to the proper mortification of the body. Some of our Catholic friends make a mistake in their zeal to do what they consider mortifying the flesh. For instance, many of them lie on a stone floor instead of on a bed; some will lie down to be walked upon and to be made a mat for others to wipe their feet upon; some will whip themselves until they have lacerated their flesh and then wear a hair jacket, with all the torture that means. These have certain sins in their minds of which they have been guilty, and for which they think they should do penance. With others this penance is not voluntary, but of compulsion by those who are in authority over them. The difficulty with these individuals is that their heads are wrong; they lack the spirit of a sound mind. They mean right; but they have been mistaught, and their consciences are perverted and falsely trained.

The heathen also practise such mortification of body. Some of the zealots among them will hold up their hands for hours at a time, or sit or lie down upon spikes to mortify their flesh. Some imprison themselves for years in a cramped position in a box, being fed through an aperture. This they do to show that they are very holy, and they think thus to appease their god, or to bring themselves into a condition where their individuality and sensibilities will become lost and that they may in this manner be absorbed into the Deity—a condition of Nirvana, as it is called. They want to be pleasing to their deities; but we know that the true God is not pleased with any such sufferings and tortures. He is not a God of that kind. What manner of God would it be who would delight in seeing his children lying upon spikes or doing any other such senseless thing? Such is not the God of the Bible. Such a disposition could belong only to a demon, and practises of this nature are actuated by demons or are the vagaries of a disordered, untutored or misdirected brain.

SELF DISCIPLINE FOR A PURPOSE

The God of the Bible has, during the age now closing, been calling out of the world a very special class of mankind. We have faith in this God because the instructions of his Word are reasonable, and because the results of following these instructions are in every way most satisfactory and gratifying. The wonderful fulfillments of its prophecies in the past and in the present are most convincing. The manifestations of his providences and his guidance in the lives of those who have served him—this God of the Bible—are likewise so marked as to be unassailable. He has given to these “exceeding great and precious promises,” which relate to the life which now is and also to that which is to come, and which sustain and strengthen the children of God in all their pilgrimage through this vale of tears to the heavenly city, “whose builder and maker is God.”

We are assured in the holy Word that if we are faithful to our God under present unfavorable conditions and environments, if we are loyal to the principles of truth and righteousness and to our Covenant of Sacrifice made with him, we shall have quite a conflict with ourselves and with the sins that are entrenched in our mortal bodies. He tells us, too, that such loyalty to him will bring persecution and misunderstanding, because of the condition of darkness which now envelops the world of mankind. Yes, we well know that our faithful endeavor to serve the Lord and his truth will now bring opposition from the world, from our own flesh, and from the great adversary and all his hosts of darkness; for all these are leagued against us as followers of Christ—our Savior, our leader, our pattern.

We are to mortify the deeds of the body, but not the body itself without a purpose. There must be a reason, a Scriptural reason for so doing, a definite and worthy object before us in all our work of mortification. We might just as well go out and commit suicide at once, drink some poisonous acid, and think, “Now I have mortified my body,” as to inflict torture upon ourselves, thinking through it to correct our sins or weaknesses. Only a greatly perverted mind and conscience could entertain such a wild idea. Whatever mortification is practised by the child of God should be actuated by the Spirit

of God, the mind of God. “If ye through the Spirit do mortify the deeds of the body, ye shall live.”

There is today a meaning in the word mortification as ordinarily used, which is altogether different from the sense of the word as used by the Apostle. We sometimes say in speaking of a certain experience, “I was greatly mortified”; meaning that the experience produced humiliating or embarrassing results. But the deeds of the body are not thus dealt with. We are to mortify in the sense of putting to death the deeds of the flesh. This is the primary meaning of the word.

We are striving day by day to develop the fruits of the holy Spirit—fortitude, meekness, gentleness, patience, self-control, long-suffering, brotherly-kindness, love. It is while endeavoring to put these qualities of character into practise, to increase this blessed fruitage in our hearts and lives, that the mortification, the killing, of the deeds of the body is accomplished; for all the conditions about us are unfavorable. If conditions were favorable, if every one about us should encourage us in the good way and commend us for our course, the mortification of our flesh could not so well be brought about. It is in struggling against adverse influences, in countering opposition and by conquering its power over us, that we gain strength and development as new creatures in Christ. There will be no mortification of the flesh in the Millennial age. But there is now. And it is this mortification of the deeds of the body, the crucifying of the flesh with all its earthward tendencies, that will, if persevered in, bring us the eternal life—the glory, honor, immortality—promised to the overcoming saints of the Gospel dispensation. But if we take any other course we shall not gain the prize which has been offered to us in this age.

NO SECOND PROBATION FOR THE CHURCH

There is in our text no intimation of a second probation for any of those addressed. These words were spoken to those who in the present existence are on trial for life. The Apostle does not say, If ye live after the flesh ye will lose the prize now offered, but ye will have another trial for life later on. Neither does he say, If ye live after the flesh ye shall suffer endless torment. But his words speak of a present probation, the issue of which will be life or death, an eternity of existence in bliss and happiness or an endless cessation of existence. Nor is the Apostle here discussing the terms of salvation by the exercise of faith in the atoning blood of Christ. All this is taken for granted. He is speaking here, not of what we believe, but solely of how we are to live.

Shall we, because of this, spring to the conclusion which many take, that it is immaterial what we believe, so long as we live well? By no means; and those who would so construe these words of the Apostle take but a very shallow view of his teachings, one which would rob them of all their import. But noticing that his words were addressed to those who have already exercised saving faith in Christ, and not to the world in any manner, we can get a proper understanding of what he meant. The heedless Christian who applies this warning to everybody, allows it to lose all its force upon himself. This is the very reverse of the Apostle's intention. He is talking to the saints, to consecrated believers in the redemption which is in Christ Jesus, those who have been begotten of the holy Spirit of God to a new nature, even the divine. It is for this reason that he says nothing here about the ransom nor about the Millennial age of trial for the world. Those who are addressed here are having their trial now, and the decision in their cases will be rendered before the world comes into judgment.

The Apostle's warning, therefore, is not at all applicable to the world, but is full of solemn import to the church. These, having presented their bodies a living sacrifice with Christ, acceptable through him, having made a sacred covenant with God to live henceforth after the Spirit and to seek those things which are above, are not at liberty to annul or ignore that covenant. They can never again claim the human nature which they have laid down, for to this they have relinquished all claim and title. If they make any such endeavor, either by ignoring or despising their covenant with God, they forfeit all right and claim to the spiritual nature and reward, which can be attained only by faithfulness to our Covenant of Sacrifice even unto death.

It is therefore logically manifest, even if the Apostle had not so declared, that if we, consecrated believers, turn back again to live after the flesh, we shall die; that for us to be carnally minded is death, while to be spiritually minded is life and peace. Our Master's words in Matthew 16:24, 25 are to the same effect—“Whosoever [of my disciples] will save his life shall lose it; and whosoever will lose his life for my sake shall find it.”

THE WORKS OF THE FLESH

An important question then is, What is it to live after the flesh? Our reply is, To live after the flesh is to live in gratification of even the legitimate cravings of the human mind and the human body, when such gratification will prevent our necessary progress in the narrow way and take time which we should use in our development as new creatures or in the laying down of our lives for the brethren. And this is a very easy thing to do. Let us just cease our efforts to crucify the flesh, to mortify the deeds of the body, and listlessly abandon ourselves to the natural inclinations of the flesh; and at once we begin to gravitate downward, and soon we find resistance more and more difficult, and the path more and more slippery. Then, unless we make heroic and prayerful efforts to regain our lost position, we shall continue to go downward; and the end will be death.

St. Paul defines the works of the flesh thus: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." (Galatians 5:19-21) What moral filth and pollution this describes! But such is the tendency of fallen human nature. Just cease to strive against the old nature, and presently some of these noxious weeds will be flourishing and crowding out the good that remains.

"Ah, well," says one, "I have not all those mean qualities." Well, we are very glad you have not; very few have them all. But, beware, you may not know what manner of spirit you are of, naturally. Be sure that your old nature is not free from inherited, and perhaps a formerly cultivated, tendency in some of these directions. The only safe way is to watch and pray against them, to fill the mind with the things of the Spirit of God, lest ye enter into temptation.

Consider the blessed fruits of the Spirit—love, joy, peace, long-suffering, meekness, gentleness, goodness, faith, self-control. "Against such there is no law." To live in the cultivation of these fruits and graces is to "live in the Spirit," and to "walk in the Spirit." Thus do we not only possess our souls in safety, but we constantly progress in the development of the character of Christ. Indeed, we are only safe while we are growing; there is no safety in standing still. If we cease to grow, we begin at once to retrograde.

THE USES OF DISCIPLINE

We see, therefore, that the Christian life is of necessity a warfare, a battle, between our new nature and the tendencies of the flesh, supplemented by the attacks from the outside, from the world and the adversary with his hosts. It is a conflict which we dare not relinquish; for not only is the

prize of our high calling dependent upon it, but also the issues of life and of death are in it. How solemn a thing it is, therefore, to live under these circumstances; for daily and hourly we are standing before the bar of judgment! "If we live after the flesh, we shall die; but if we through the Spirit, do mortify [put to death, refuse to gratify] the deeds of the body, we shall live." All true sons of God will so live; for, says the Apostle Paul, "As many as are led by the Spirit of God, they are the sons of God."—Romans 8:14.

If we wilfully refuse the leading of God's holy Spirit, we forfeit the blessed relationship of sons. If we listlessly disregard this leading, we greatly endanger that relationship; and as surely as we are sons we shall receive chastisement for our correction and discipline. But while we should be grateful for such a restraining hand, for this rod of correction, if we need it, yet we should be very careful to require as little of it as possible. "If we would judge ourselves, we should not be judged" of the Lord. (1 Corinthians 11:31) However, with the most careful and prayerful watching against the uprisings of the old will and of the flesh, we will doubtless make many mistakes and need some chastening experience from the Lord; "for what son is he whom the Father chasteneth not?"—Hebrews 12:5-12.

Let us, then, remember the exhortation, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Hebrews 12:5, 6) In the difficult course before us, and in view of all the dangers that beset us, the pitfalls laid for our feet, the weakness of our own unaided efforts, how blessed is the promise of our Father in heaven to give the holy Spirit to them that ask him; how precious the assurance that if we are filled with the Spirit we shall not fulfil the desires of the flesh, but shall be enabled to mortify the deeds of the body that we may live! How necessary it is to live very near to the Fountain of all grace, to pray without ceasing and to watch with perseverance!

If at times we know not whether to turn to the right or to the left, know not wherein to walk, let us lift our hearts to the Lord, and wait before him, remembering the divine assurance, "Delight thyself in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." "In all thy ways acknowledge him, and he shall direct thy paths." (Psalm 37:4, 5; Proverbs 3:6) Thus his dear voice brings comfort, strength, rest, in the midst of all the cares and perplexities of the way. "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God!"—Galatians 6:16.

EDITOR'S ANSWERS TO INTERESTING QUESTIONS

TWO ORDINATIONS—ONE OF GOD, ONE OF MAN

Question.—When, by whom and how were you ordained a minister of the Gospel?

Answer.—Before answering this question, I would call attention to the Scriptural teaching on the subject of ordination. From what we believe to be the Bible standpoint, there are two ordinations proper. One is of God; one of men. The ordination of God is the begetting of the holy Spirit. Without this no one is authorized to preach the Gospel. If any are preaching without this ordination they are, to our understanding, preaching without divine ordination. They are doing something that they are not authorized to do.

Our Lord told how he was ordained to be a preacher; and the Scriptures tell us that we are to walk in his steps and to have experiences similar to his own in many respects. As ministers of the Cross, we are to copy our Lord Jesus Christ as fully as we are able to do. But he was perfect, and we are imperfect. Consequently we are to have the forgiveness of our sins, while he had no sins. He, therefore, constitutes the basis of forgiveness of all who come unto the Father through faith in his blood. He mentions his own ordination, saying, "The Spirit of the Lord is upon me; because he hath anointed me to preach good tidings to the meek." (Isaiah 61:1) As that ordination came upon Jesus, it still later came upon the disciples at Pentecost; and all down the Gospel age it has come upon the followers of Christ, anointing them to preach the Gospel.—Luke 4:17-21; 1 John 2:27.

All who have received the ordination of God have the authority to preach according to their opportunities and abilities. Some of them may be deaf mutes and cannot preach audibly. Others may be limited by sex; sisters cannot preach as do the brethren; but they can preach, nevertheless, in "showing forth the praises of him who hath called them out

of darkness into his marvelous light." (1 Peter 2:9) Moreover, they are fully ordained to make known the good tidings, but, according to the Apostle Paul's statement, not in a public way. There are some men who cannot preach publicly on account of lack of talent or opportunity, but all men, by their lives and conversation, can proclaim the glory and honor of the great and loving God who lifted them out of darkness into light, out of a horrible pit, out of the miry clay, and placed their feet upon a Rock and established their goings.—Psalm 40:2.

There comes, however, another special ordination of those who are called ministers of the Gospel, in which class I count myself. This is ordination by the church, and is recognized by all denominations everywhere. By some it is considered a mere form, by some it is performed with great ceremony, by others with less ceremony. But to our understanding, each congregation should have those whom it has chosen ordained in a Scriptural way—by the stretching forth of hands—by a vote.

The form of the statement in Acts 14:23, with other frequent references to elders in connection with all churches, justifies the inference that ordination was the invariable custom in the early church. The term "elders," as seen in this text, includes evangelists, pastors, teachers, and prophets—public exponents. Hence it is important that we learn what is meant by the word "ordained."

At the present time the word ordination is generally used in reference to a ceremony of installation; but this is not the significance of the Greek word *cheirotoneo*, used in this text. It means "to elect by stretching out the hand," still the usual form of voting. This definition is given in Professor Young's "Analytical Concordance to the Bible." As this may be considered a Presbyterian authority, we give also the definition

set forth in Strong's "Exhaustive Concordance of the Bible," which may be considered a Methodist authority. The latter defines the root of the word—"A hand-reacher, or voter (by raising the hand)."

The Scriptural method of ordaining elders in all the churches is by congregational election—by stretching forth the hand in a vote. To insist upon such an election before serving is to follow Scriptural order; it fortifies the elder, and, additionally, reminds the congregation of its duties and responsibilities as appointees of the elders in the Lord's name and Spirit—as expressing God's choice, God's will. Additionally, the Scriptural arrangement interests the members of the congregation in all the words and deeds of the elders, as their servants and representatives. It opposes the too prevalent idea that the elders own and rule the congregation, and puts an end to their thinking of them as "my people"—rather than as "the Lord's people, whom I serve."

Whoever has not been ordained in these two ways is not an ordained minister of the Gospel in the Scriptural sense. First, the divine ordination is necessary; second, the earthly ordination is necessary. By the grace of God I have both of these.

In the case of those who are doing a public work in the name of the WATCH TOWER BIBLE AND TRACT SOCIETY, they are ordained as a whole. They are sent forth by the officers of the Society; and as a majority of the classes everywhere are recognized by the Society, and as they in turn recognize the Society, they therefore recognize this ordination through the Society.

Question.—Where did the Society get the authority for sending out preachers?

Answer.—It gets its authority from the Lord, who authorizes all his people, who receive the holy Spirit, to go forth. Secondly, the Society is a business organization for religious work in the service of the Lord, by printing books, pamphlets, charts, etc., and by sending out its representatives to preach—by word of mouth and by printed page. This is its only business. It is acting in the same way as did the church at Antioch, who especially chose Paul and Barnabas to do a missionary work, and who voted these to be representatives of that church.—Acts 13:2, 3.

When Paul and Barnabas went forth, they did not say, "We preach in our own name." They would have had a right to go in the name of the Lord and preach; but, in addition, they had the financial backing, we understand, of the Antioch congregation, just as today our representatives have the backing of the Society. When they go to a place, they can say, "Here is a letter which shows that we are acting for the Society." So they do not go simply in the name of Christ, but they go as representatives of this Society, which is known to be doing an evangelizing work.

Question.—As to the name of the Association: Is it the WATCH TOWER BIBLE AND TRACT SOCIETY? or the INTERNATIONAL BIBLE STUDENTS ASSOCIATION?

Answer.—It is both. They are virtually the same thing. The INTERNATIONAL BIBLE STUDENTS ASSOCIATION, the WATCH TOWER BIBLE AND TRACT SOCIETY and the PEOPLES PULPIT ASSOCIATION are in many respects identical. Why have three names? For the same reason that there are in the various churches different Societies—the Home Missionary Society, the Christian Endeavor Society and the Epworth League, etc., etc. Are they not all doing the same work and trying to help people to live a Christian life, etc.? Yes. Why have different Societies? For the reason that each has a different branch of the work to which to attend.

So is it with us. The parent Association is the WATCH TOWER BIBLE AND TRACT SOCIETY, chartered under the laws of the State of Pennsylvania. Its purpose is to publish the truth, to send forth missionaries, etc., etc. The property that was necessary to transact business, etc., was in its name; for no other was necessary in the State of Pennsylvania.

When we moved here to New York, we were informed that the WATCH TOWER BIBLE AND TRACT SOCIETY could not hold title to property here. We were told, "You can do business in a personal way, but not as a Society. So if you want to do any business here, you must be chartered as an Association." "Very well, then," we said, "we will organize the PEOPLES PULPIT ASSOCIATION." This is merely another name for the WATCH TOWER BIBLE AND TRACT SOCIETY, for New York business.

Later on, in Great Britain, we were informed, "Your American Charter does not count for anything here." Consequently we took out a Charter there for the INTERNATIONAL

BIBLE STUDENTS ASSOCIATION. This reads practically the same as the Charter of the WATCH TOWER BIBLE AND TRACT SOCIETY.

These three different Societies were made necessary by the law of different states and countries. For some things the WATCH TOWER BIBLE AND TRACT SOCIETY is the preferable name. It is the parent Society and the one to which contributions are made. Whoever makes a donation is expected, if he will, to make it in the name of the WATCH TOWER BIBLE AND TRACT SOCIETY.

The PEOPLES PULPIT ASSOCIATION is the only one of the three that can do business here in New York, and the WATCH TOWER BIBLE AND TRACT SOCIETY deals with the PEOPLES PULPIT ASSOCIATION as though they were two independent organizations. Nevertheless they are the same—just as with the different Societies of the nominal churches, which would have, perhaps, the same treasurer.

Thus the whole management is by the WATCH TOWER BIBLE AND TRACT SOCIETY, and these auxiliary organizations merely help in carrying on its work. We sometimes use one name and sometimes another, just as any one would have the right to use any names appropriate to his work. It is equally appropriate to say that we are the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. We are Bible students, and are helping Bible students in all parts of the world, by the printed page, by financial assistance and in other ways. It is also appropriate to use the name PEOPLES PULPIT ASSOCIATION in connection with persons who are engaged in preaching and are acting under guidance of the WATCH TOWER BIBLE AND TRACT SOCIETY.

In other words, the PEOPLES PULPIT ASSOCIATION cannot transact business except through the WATCH TOWER BIBLE AND TRACT SOCIETY. The WATCH TOWER BIBLE AND TRACT SOCIETY has the management, and the PEOPLES PULPIT ASSOCIATION does the work—absolutely.

The INTERNATIONAL BIBLE STUDENTS ASSOCIATION has no legal status except in Great Britain; the PEOPLES PULPIT ASSOCIATION has none except in New York State.

We keep the "WATCH TOWER" prominent in letterheads, etc., so that the friends would not misunderstand us and think that the "WATCH TOWER" has gone out of the work. We use one name or another, as would seem to be most convenient in the work. For instance, we now have on the title page of the STUDIES IN THE SCRIPTURES the name INTERNATIONAL BIBLE STUDENTS ASSOCIATION, instead of WATCH TOWER BIBLE AND TRACT SOCIETY, as formerly. Here we have a distinctive name, different from others. There are Bible Teachers Associations, Tract Societies, etc., etc.; but here we have a name especially appropriate to put on our publications, because it represents exactly the thought which we desire to express.

Question.—From what School of Theology were you graduated?

Answer.—I am still in the school of Christ and have not yet been graduated. We get our theology from the BIBLE. Some of our friends have taken their theology otherwise, have taken it from human instructors, and have afterwards found that they had wasted their time. Some things which they were taught were Scriptural, and some things were sectarian. We are simply trying to find out what the BIBLE teaches. As the Apostle Paul said to Timothy, so we desire to do: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Timothy 2:15.

The Apostle did not tell Timothy to go to some Theological school, or tell him which would be the proper one to attend if he wished to get confused. He merely told the young man to rightly divide the WORD OF TRUTH—to see which portions refer to natural Israel and which refer to spiritual Israel; which are earthly promises, belonging to the natural man, and which are spiritual promises, belonging to the Christian; which belong to the present time, and which to the future.

Some of our number have ben graduated from a theological seminary. At the time of their graduation they thought that their school was the best there was. But since they entered into the school of Christ, they find that really they would have been much better off if they had not gone to the seminary at all; for it took many months and years to get out of their heads the errors which were there drilled in.

Question.—How should we understand the Apostle's advice to Timothy to "Lay hands suddenly on no man"? Does not this imply a formal ordination?

Answer.—The Apostle Paul's words to Timothy might be variously understood. If we should read in tomorrow morning's paper that some one suddenly laid hands on a man we would understand that he had been assaulted. We are to remember that this is not the way the expression would be understood in the Greek, but that the translators gave us what they thought the proper meaning. The early church had a ceremony of formally laying hands on the heads of their elders, deacons, etc. When the apostles did this, it was the indication of the impartation of the holy Spirit. None but the apostles could bestow this. The churches may have had some custom amongst themselves in the way of appointing ministers, however, that in thus doing they might indicate that they approved of such persons.

There would be nothing improper in a similar ceremony, if a pilgrim were sent forth by the WATCH TOWER BIBLE AND TRACT SOCIETY for a special service of some kind. The officers

of the Society might step forward, lay their hands on the pilgrim's head and say, "You are the representative of the Society." The priests in olden time laid their hands upon the head of the animal that was to be offered—to show that it represented them. Some one might be sent forth by the Society; but a ceremonial laying on of hands would be merely an appeal to the eye, carrying with it no other authority than the words, "You are appointed for such and such service," etc.

This leaves each little company of the Lord's people to use whatever ceremony they choose. Episcopalians and Catholics use a great deal of ceremony; other denominations use less. We believe that we also have the right to use as much or as little ceremony as we choose. The meaning of the word ordination is to authorize. True ordination is, first, of the holy Spirit; second, of the association sending forth its servant with the Gospel message.

DECORUM IN THE HOUSE OF GOD

[This article was a reprint of that published in issue of February 15, 1913, which please see.]

GOD'S LOVE FOR ISRAEL

DECEMBER 12.—HOSEA 11:1-11.

ISRAEL TREATED AS A SON BY GOD—REBELLIOUS, SELF-WILLED, UNFAITHFUL—GOD'S MERCIES PURSUED THEM FOR CENTURIES—

ISRAEL'S CAPTIVITY IN BABYLON—RETURN TO GOD'S FAVOR FORETOLD.

"I drew them with cords of a man, with bands of love."—Verse 4.

Hosea prophesied in Israel—the ten-tribe kingdom—prior to the Babylonian Captivity, dying about the time that Samaria capitulated. The name Hosea signifies salvation and corresponds well with the prophecy. The Lord through Hosea made plain to Israel that their national destruction and captivity was at hand; that it was a punishment for sin; but that it also told the people of God's sympathy for them, of his many loving forbearances, etc., and assured them that he would continue to love them to the end, and eventually bless them and recover them from the land of the enemy.

Hosea's own experiences in life in some degree pictured the Lord's experiences with Israel. Hosea's wife was unfaithful to him, as Israel had been unfaithful to the Lord. Following the Lord's direction, Hosea took back his wife, reclaiming her; and his message to Israel was of God's continued love for that people—that although they had been unfaithful to the Lord, he would nevertheless loyally receive them again when they should have learned their lesson and be glad to come back as a bird from Egypt and a trembling dove from Babylonia.

"THE LORD LOVED THEE"

Love is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises, and declarations and manifestations of justice as well as of mercy. If God's character were devoid of justice—if his love should override his justice—it would be a terrible calamity for all those dependent upon him. It would testify weakness of character instead of strength. It is the fact that God's wisdom, justice, love and power operate in full harmony—in coördination—that gives us admiration for him, confidence in him, love for him; and all these appreciations are intensified as we realize his unchangeableness.

From the beginning God foreknew his plan as we see it gradually ripening. He foreknew that man, allowed to take his course, would fall deeply into sin and be overwhelmed in its penalty, death. He foreknew his own purpose to provide in due time the Lamb of God as a ransom-sacrifice for the sins of the whole world. He foreknew the ultimate blessing of all the families of the earth, purposing that the glorified Redeemer should be the deliverer of mankind. He foreknew and arranged a thousand years of restitution work, when under Messiah's glorious kingdom all mankind should be brought to a full knowledge of God and a full opportunity for returning to all that was lost in Eden, all that was redeemed at Calvary; and when the ultimately rebellious should be destroyed. He foresaw from the beginning the glorious result when every knee would be bowing and every tongue confessing the glorious work of Messiah's kingdom. This entire program was to be of the Father and through the Son.—1 Corinthians 8:6.

It was incidental to this great plan that God foresaw the wisdom of having a saintly company associated with Jesus in the great work of his Millennial kingdom, which is to govern and bless thousands of millions. God determined to have two saintly companies. One class was to be of the earth, earthy, samples of what mankind might all eventually attain to through the assistance of the kingdom. The other class of

saints, still more highly exalted, were to be the bride of Messiah and his joint-heir in the kingdom on the spirit plane. God could have filled these honorable positions with angels, who would have been glad of the opportunity of thus serving. However, instead, he chose to gather these companies from amongst men—from amongst the sinners themselves.

CALLING ABRAHAM'S POSTERITY

Many ways were open before the Lord for the gathering of the elect for the future service. The one which he chose and has been carrying out was undoubtedly the wisest, the best. First of all, God called Abraham—a sinner like others, but one whose heart was full of trust in God and who delighted in the right ways of the Lord to the extent of his ability. God's promise to Abraham was that his seed should constitute the elect, and that through that seed all nations would receive a divine blessing.

The period of nearly four thousand years since God's covenant with Abraham has been devoted to the development of Abraham's seed—a natural seed and a spiritual seed. The two were mentioned to Abraham indirectly when the Lord said, "Thy seed shall be as the stars of heaven and as the sand of the seashore." (Genesis 22:17) The stars of heaven thus are used to represent the spiritual seed of Abraham; the sand of the seashore, the natural seed.

For more than eighteen centuries God dealt with the natural seed of Abraham. His promises to them and the Law Covenant made with them were great blessings, inspirations, assistances. For although the Israelites, like others, were unable to keep the Law Covenant, being imperfect, sinners, nevertheless the endeavor to obey was helpful. The various chastisements of Israel, including their Babylonian captivity, were lessons intended for their good, and eventually made that nation, at the time when Jesus came to be the Redeemer, the most holy people in all the world—the only people recognized of God.

"HE CAME UNTO HIS OWN"

Nevertheless, much of the holiness of Israel in Jesus' day was merely a form of godliness, which did not stand the test. Only Israelites indeed—pure in heart, in motive—were enabled to appreciate the Gift of God and to become Jesus' disciples—probably 25,000 in all. Then the door of opportunity to become fellow-heirs with the Jewish saints was thrown open to the Gentiles; and God's Message was given them, inviting them also to joint-heirship with Christ. The gathering of this class has proceeded for eighteen centuries, while the nation of Israel has been rejected from God's favor. Now we are entering the great time of trouble which is to inaugurate Messiah's kingdom. During this trouble the church is to be glorified in the first resurrection. Then the thousand years of Messiah's reign with the elect, spiritual bride, drawn from both Jews and Gentiles, will begin.

Still God's favor will pursue the natural seed of Abraham. Their lessons and chastisements will fit and prepare them more quickly than others of the world to receive the Messianic blessing. The earthly phase of Messiah's kingdom will be Israelitish, in that Abraham, Isaac and Jacob and all the prophets and saintly ones down to John the Baptist are to

be made "princes in all the earth" (Psalm 45:16)—the earthly representatives in human perfection of the spiritual kingdom of Messiah.

Naturally enough, Israel will then in a natural way come first into harmony with the divine arrangement and be the first to get the blessing. However, during the thousand years of the kingdom, as the Scriptures declare, all nations shall bless themselves in becoming Abraham's seed—in coming into

relationship with the kingdom, which will have an Israelitish basis. (Jeremiah 4:2; Isaiah 65:16; Genesis 12:3) Eventually, all will be destroyed who do not thus become true Israelites. Thus Abraham's seed will eventually include all the families of the earth—all for whom God has provided life eternal. As for Gentiles—strangers from God—none will remain.

A LITTLE TALK BY THE WAY

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."—Philippians 2:2-5.

The church at Philippi, as is well known, was the first Ecclesia established in Europe. It had a very small and humble beginning. Philippi was one of the principal cities of Macedonia. (Acts 16:9-14, 20, 21) In seeking an opportunity for service for the Lord in this place, the Apostle went on the Sabbath day down to a river bank, where a few women habitually resorted for prayer; and he spoke to them the Word of God. Dr. McLaren, commenting upon the small beginning of the church at Philippi, says: "Not blowing of trumpets, not beating of drums of any sort; a few women and some worn-out travelers talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled, if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the church founded on that morning!"

The general character of the Philippian church is revealed in St. Paul's Epistle, written to them at a later period. We find in it nothing like correction or reproof, as we note in most of the Epistles written by the Apostle to other churches. His Philippian letter is a particularly beautiful and loving one, and indicates a very close bond of sympathy between him and this church. On four different occasions that are recorded, this church rendered practical sympathy and service to St. Paul, by financial assistance, as well as by words of comfort and cheer. Twice he received gifts from them for his support while he was at Thessalonica. Again, while he was at Corinth, they ministered to him. When he was a prisoner at Rome this loving church did not forget the Apostle. It was their messenger, Epaphroditus, who brought to him the last touching memorial of their love.

Epaphroditus, it will be remembered, was the brother who was brought "nigh unto death," for the Gospel's sake—because of his faithful service in the assistance of the Apostle in the work of the Lord when there seemed little help coming from other sources. Upon his recovery from this severe illness, the Apostle Paul sent by him to the church at Philippi this beautiful letter known to us as the Epistle to the Philippians. See Philippians 2:25-28; 4:14-19; 2 Corinthians 11:9.

THE APOSTLE'S LOVING COUNSEL

The other churches may possibly have ministered to the Apostle also; and we know that this was true in the case of certain individuals, among whom were Aquila and Priscilla. But we have no record of any church that ministered to St. Paul as did the church at Philippi. Apparently other churches missed a great opportunity. We may be sure that while the Apostle urged the churches to contribute to the relief of the poor saints at Jerusalem, etc., he made no request for personal assistance, however much he may have been in need, or however much he might have appreciated any small manifestation of their love for him and the cause of the Lord whom he served.

The lesson respecting love and humility which we find in the passage of Scripture under consideration does not intimate that these graces were lacking among the Philippians; but it indicates that the Apostle recognized the great importance of these fruits of the Spirit, and the need for their continual cultivation, in order to a continued growth in the likeness of Christ. The opening words of the chapter are an exhortation to brotherly love and affection among themselves. He says, "If there be any consolation in Christ, if any comfort of love, if any bowels and mercies." The bowels were formerly considered the seat of the tender emotions, pity, compassion of heart. It would seem that the Apostle would put the church at Philippi to the test, would let them answer as to whether these graces appertain to all who are new creatures in Christ—as if he would say, "If you have found these blessed fruits to be a part of the character-likeness of Christ, let these be more and more developed in you all."

Then, as though they had assented to this proposition, had

conceded that there is comfort, love, fellowship, sympathy, consolation, in Christ toward one another, he adds: You can fill my joy to the full by being thus minded toward each other, by having love one toward the other, by having one mind, or purpose, or will, as a church—the Lord's will. How grand an expression this is! His joy would be full; not by knowing of their mere professions, but by knowing that they loved, sympathized with, and consoled one another, that they had the proper fellowship as members of the body of Christ. These things filled his joy more full than anything else that he could know concerning them. And he knew that these conditions would be most pleasing in the sight of their Lord and Master. The Apostle John emphasizes the same thought saying, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4:20.

LOOKING ON THE THINGS OF OTHERS

To this end—that such a spirit of perfect unity and fellowship might obtain amongst the disciples at Philippi—the Apostle exhorts that each one cultivate the grace of humility; that in every matter each shall take heed that "nothing be done through strife or vainglory," that self-laudation and strivings for preeminence be thoroughly put away as the greatest enemies to the Spirit of the Lord and to the attainment of his blessing. He urged that each should have that lowliness of mind which could see the good qualities and talents of the fellow members of the body; and that they should appreciate these qualities as, in some respects at least, superior to their own.

Lowliness of mind does not necessarily signify an ignorance of any talents or graces which we may ourselves possess; but so long as the church is in the present imperfect, or tabernacle, condition, we may never expect to find all the abilities, all the talents, all the graces of the holy Spirit in their highest development, in any one person. So, then, each may, if he be lowly of mind, see in others of the brethren certain desirable qualities or graces superior to his own; and these he should delight to recognize and to esteem their possessors accordingly.

For each to look merely on his own things, his own interest or welfare or comfort, or his own talents, and to ignore or forget the interests and comfort or talents of others, would be a manifestation of selfishness and a dearth of the Spirit of Christ, which is a spirit of love, consideration and generosity. In proportion as we are filled with the holy Spirit of love, we shall find ourselves interested in the welfare and happiness of others. This was the mind, the disposition, which was in our dear Redeemer when he walked the earth, a disposition which he so wonderfully manifested; and we are sure that he has not since changed. And if we would be like him we must develop in our characters these traits. If we are to be ultimately of the bride class in glory, we must become copies of "God's dear Son."

The Apostle Paul not only holds up the Lord Jesus before us as the great example of proper humility, self-abnegation and love, of a forgetfulness of self in the interests of others, but he also holds up before our vision the result, the reward, of our Lord. He reminds us of the high exaltation of the Master by the Father, that we also may be encouraged, and may realize that, if we are faithful in following the footsteps of our Redeemer, in sacrificing the advantages of the present, in crucifying self, in laboring as far as we are able in the advancement of the cause of God and his truth, in developing the fruits of the holy Spirit, we may expect also to be glorified with him, to share his name and his throne of glory and his great work throughout the eternal future, as his body, his bride, his joint-heir.

A CLOSING WORD OF EXHORTATION

In verses 12-17, following our text, the Apostle pays a beautiful tribute to the church at Philippi, and expresses his great love for them. How he reveals his confidence in their

loyalty! And how glad he was to pour out his own life on their behalf (see margin v. 17) that they might attain unto the fulness of the likeness of Christ! He lovingly exhorts, "Do all things without murmurings and disputings." In following the Master in the narrow way, we are not to murmur as we go, finding fault with its difficulties and its narrowness; nor are we to dispute respecting it, nor to seek to have any other way than that which divine providence marks out before us. On the contrary, we are to realize and believe that the Lord knows exactly what experiences are necessary to our development in the school of Christ; that he is supervising our experiences for our highest good and his glory; that he is not forgetful of his promises to those who are his, but will,

as he has promised, cause "all things [that come to us in the line of faithfulness] to work together for good" to us. And even our blunders or stumblings, if properly received, will be overruled for our blessing.

We are glad to see this disposition of trust and loyalty in so many of the Lord's dear saints. Thus following the Master, dearly beloved, we shall "be sons of God without rebuke, in the midst of a crooked and perverse generation, among whom we shine as lights in the world, holding forth the Word of life." Thus shall those who are over you in the Lord "rejoice in the day of Christ [when our 'change' shall come] that we have not run in vain, neither labored in vain."

THE SECRET OF HIS PRESENCE

"In the secret of his presence
How my soul delights to hide;
Oh, how precious are the lessons
Which I learn at Jesus' side.
Earthly cares can only vex me,
Trials never lay me low,
And when Satan comes to tempt me,
To the secret place I go.

"Would you like to know the sweetness
Of this secret of the Lord?
Go and hide beneath his shadow,
This shall then be your reward.
And whene'er you leave the silence
Of that happy meeting place,
You must mind and bear the image
Of the Master in your face."

INTERESTING LETTERS

"BEFORE AFFLICTED, I WENT ASTRAY"

DEAR BROTHER RUSSELL:—

I am happy this day to be able to address you as a brother by the grace of God. I am trying to write you, dear Brother, under much difficulty; but I want to let you know what a great blessing you have been to me. First of all, dear Pastor, if you will kindly excuse me for taking up a few minutes of your time, I would like to tell you a little about myself.

Six years ago I met with an accident in the coal mine, receiving a fractured spine, which left me with extreme paralysis; and for six years I have never been one moment free from pain. I lie on a water-bed, and almost everything has to be done for me. I am terribly crippled, even to my fingers, in which I have no grip. I hold my pen by means of an elastic band around my fingers and the pen-holder. I have a wife and a child eight years old; and by the guidance of our heavenly Father we keep our home going, on a little compensation from the colliery.

Well, dear Brother, I have lived through a lot of pain, but I feel handsomely rewarded by being spared to see the divine plan of our loving Father. Soon after my accident I got converted, as I then understood conversion; and as the Methodists were very kind to me, I became a member of their Society. I have striven hard to live a life pleasing to God; and for five years I have studied religion, being a lover of books and my Bible, which was my greatest comfort; not because I understood much of it, but because in it I found sweet, comforting promises of a better life to come.

As I read after great religious leaders and endeavored to take a deep interest in the nominal church, I soon discovered that there was a terrible confusion being made of God's Word. Everybody seemed to believe anything and nothing at the same time; and the only difference I could see between most of those around me who professed Christianity and those who did not, was that the former lived for the lust of the flesh under a cloak, while the latter did not care who saw how they lived.

I thought at that time that the churches were the representatives of Christianity on earth, and that ministers must be right because they had been to college; and besides, didn't they often tell me when I asked for explanations that I was not learned, and so could not expect to understand God's mysteries in the Bible?

But after the war broke out, and I saw how the nominal church completely threw over the chief principles of Jesus to support their earthly gods, I began to doubt whether there was really anything in religion after all. After having learned of the meek and lowly Jesus, and then to hear men from the church which bore his name, crying out from its pulpit for revenge and the blood of their fellows, I felt at a loss what to think. In the end I became very skeptical in my thoughts and began to feel that all my hopes were shattered; and I knew so little of the Gospel and felt so helpless for the want of a teacher! But where was I to find one? So I thought to throw up all and believe nothing.

At this point, dear Brother, your STUDIES IN THE SCRIPTURES were introduced to me by an old friend who used to

call with a book on health, once a month. He was a Seventh Day Adventist, who had been to see the PHOTO-DRAMA and had read some of the STUDIES. As he told me of this grand light which had come upon him, I was astonished. Eventually he made me a present of the first volume. I thought I was going to find gold galore. But it was not until my friend had given me the second book, and I had partly read it, that my mind opened as it were all at once and I prayed God to lead me and teach me in his holy Word.

I cannot tell you, dear Brother, how I seemed to fill with joy and gladness as the Word of God was unraveled before my mind. Sometimes as I read I had to put down the book a few minutes to pray the Father to keep me calm in my joy. I did not then know who had written the books; but I loved him and thanked my God as I read and feasted upon the good things the Father had permitted him to set before me.

After I had read the second book, I longed to have the rest of them; and as my friend had no more to part with and had no means with which to buy them, he advised me to write the good people at our London Office and state my case. I did not like to do that; for I could not believe, all at once, that there were people so kind in London as all that. But when my friend came again, he persuaded me to try them. Eventually, half-heartedly, I did so; and to my great joy and comfort, three days afterwards I received the other four volumes, and I should like them to know what joy their gift has brought to my painful life.

I am the only I. B. S. in this town; but the dear brothers and sisters from several towns round about have visited my home and have not forgotten to bring food of both kinds with them. I also receive THE WATCH TOWER from Brooklyn. It comes as a message of love to me. As I read it, dear Brother, I feel that you are in my room and all the brethren. "Blest be the tie that binds our hearts in Christian love!"

After the heavenly Father accepted me as a son, I soon met with opposition; and eventually I felt obliged politely, but in a right spirit, to withdraw from the "nominal." Some of my dearest friends said that Pastor Russell had turned my brain. To that I quite agreed, only I said that God had turned my brain through Pastor Russell, and had turned it in the right way, too.

I wish to thank you, dear Brother, and all the dear brethren through whom I receive THE WATCH TOWER—gratis. I would be glad to receive THE TOWERS so as not to be a burden to the brethren. But our heavenly Father has willed it that he himself shall provide for my every need. So be it. I go over our beautiful vow each day, and I pray the Father to keep and guide you and our dear brethren. Will you please pray for me that I may go on by his grace to make my calling and election "sure?"

I hope, dear Brother, that I have not taken up too much of your valuable time by asking you to read this letter, which after all only partly expresses the joy and gratitude that is within me. If I am not asking too much I should love to have a line of comfort by your own hand. I close thanking God for preserving me long enough to become.

Your Brother in the Lord,

A. W. JENNINGS.

THE PROGRESS OF THREE MONTHS

DEAR PASTOR RUSSELL:—

I am writing to ask your advice on a few questions. I was brought up a Catholic and attended church till I was married, thirteen years ago. My husband was a Methodist, although he never attended church until two years ago, when an evangelist came here. He then joined the Methodist church. He often asked me to go, but I did not care to. He took our three little girls to church. I prayed God night after night to direct me so that I could see which was really the right church.

A year ago I found a tract under the door of our home which I believe was an answer to my prayer. The tract was, "End of the World in 1914—Not the View of Pastor Russell," and oh, how happy I was after reading it! I also read it to my husband and he thought it grand. I then took his Bible to find out if those things were so.

My mother had then been dead about a year. I often wondered why God had taken her away from us and oh, that little tract did set my mind free and at rest! My husband thought it so grand he had to tell the Methodist minister and his friends about it.

A little later the PHOTO-DRAMA OF CREATION came to our community and we attended it. I commenced attending the meetings for Bible study and my husband did not object. About a month later his minister handed him two books about you for me to read. I had gotten just enough of the truth to know that these books were lies they were telling about you. One item was that Pastor Russell did not believe in Jesus Christ!

The minister came for the books and I told him we do not deny Jesus Christ; that "To us there is one God and one Lord Jesus Christ"—two separate persons; that it was he who was denying Jesus Christ, by the little book he had given my daughter. He asked me to explain and I showed him where it said, "Jesus is the God-man; he was truly man and also truly God;" they deny him by calling him God.

I told him God was from everlasting to everlasting and had no beginning; that Jesus was "the first-born of every creature," that he said, "My father is greater than I." The minister replied, "That is a mystery to me and we ought to leave anything we don't understand to God." But I replied that God directs us to "Search the Scriptures" and find out if the things told us are true.

Five months ago my husband moved us to a farm four miles from the city, telling me if I attended any more of those meetings against his wishes I would be sorry; but I would not stop attending. He refused me the horse; recently I took the horse and he ran away with me, breaking my foot. I am now recovering and long to go again to the meetings. What would you advise me to do? My husband wants me to go to church with him.

Your sister in the truth, _____.

THE BLESSING OF A FAMILY ALTAR

DEAR BROTHER:—

I desire to write you how much I appreciate your work of love for us and tell you of the blessing we are receiving from our family altar.

As soon as breakfast is over we read the vow, the Morning Resolve, the prayer meeting topic and comment, then the text for the day with comment. Then either Brother White or myself leads in prayer, followed by all joining in "the Lord's Prayer"; then we sing the Bethel hymn.

We have two daughters, of thirteen and eight years, respectively. We do not insist on their being present at the early service, though they almost always are present, and are as quiet as if they were in regular church service.

It is of the special service that I have with the children alone that I wish to tell you: Just before schooltime I have them take their turn to have their hair combed. One sits on a low stool before me, and while I comb her hair she reads a Bible story while the other listens, and then the other one does the same. Then we three kneel and I put them into the hands of the Lord, asking his blessing upon them and their teachers for the day. Then I kiss them good bye and send them to school.

This is proving a great blessing to us all and I am surprised at the amount of reading they accomplish. The older girl has read the PHOTO-DRAMA SCENARIO through twice. I think she will be ready for the first volume of STUDIES IN THE SCRIPTURES soon. She also voluntarily goes several squares from home every week to read to a dear old Sister who is nearly blind. She generally reads your sermons from the newspapers and never forgets to go, always asking me, "Mama, what shall I read to Sister H.?"

The other daughter reads more simple stories and talks about the pictures. We certainly have blessed times together. I am not telling this boastfully, but it has come to my mind several times to write it to you, thinking it might be of comfort to you as well as to us.

I often wonder if parents realize the blessings they miss in not instructing their children in the Scriptures and I have found this a most helpful way. On Sunday mornings we go over the Sunday School lesson with them. I certainly wish to thank you, and praise the dear Lord that he is using you to help us understand his Word.

Yours in His love and service, MRS. F. D. WHITE.—Ohio.

CONDITIONS NOW VERY DIFFERENT

DEAR BROTHER RUSSELL:—

Greetings in our dear Redeemer's name. Knowing your time to be filled with the Lord's work, I hesitate to infringe upon it; but I would appreciate it very much if you would make it plainer as to what you see to be the Lord's will in regard to the Lord's poor. Some time ago there was an article in THE WATCH TOWER regarding friends availing themselves of public institutions. Would that mean that you considered it the Lord's will for an ecclesia to permit an aged sister to go to the poor-farm [where she has no fellowship] when by just a little self-denial some, if not all, could put by a little each week to care for her?

In the early church they brought what they had, and no one went without. I would like if you would either answer my letter personally or put an answer in the TOWER.

The STUDIES IN THE SCRIPTURES have been a great blessing to me, and I know that God will continue to bless and strengthen you. Your sister in Him, _____.

EDITOR'S REPLY

Conditions have greatly changed since the times of our Lord and the Apostles. The teachings of Jesus have greatly broadened the world's sympathies. Now it is considered a disgrace for any community to fail to make provisions for its poor, its aged, its imbecile, its sick. The provision made for these through public taxation is much better than the provision that was made in the early church, and much better than the majority of people have at the present time. Visit your own County Homes for the poor, etc. See how clean they are, how reasonably comfortable, and how, in a majority of cases, the inmates are better off than they were at their own homes. Applying the Golden Rule to himself on this subject, the Editor would be quite willing to go to such public institutions as he knows of, if the Lord's providence so arranged. He would prefer so to do rather than be burdensome to others.

The child of God, on the alert to serve his King, would probably find many more opportunities for service in a public institution than if he were shut up in a private home. Who knows but that there are hungry hearts needing the bread of life, and that the Lord's providence might guide some of us to the feeding of these, and thus furnish opportunities for their blessing through association with them?

A WORD TO THE WISE

MY DEAR PASTOR:—

Grace and peace be multiplied unto you! About two years ago this past summer, there appeared an article in THE WATCH TOWER, the title of which was something like this: "Proper Decorum in the Church of God." Is seemed to me at that time to be just what was needed. Since then large numbers have been added to all the classes and a reprinting of this same article might prove very helpful.

My reason for thinking so is this: At a Sunday afternoon service of a large class of Associated Bible Students which I attended recently, the confusion before the service was so great that the leader, in order to make himself heard in announcing the first hymn, had to resort to the undignified means of pounding the Hymnal with his fist.

After the service, a newly interested lady was overheard to remark—"Yes; I enjoyed the sermon very much; but the people here have not the reverence for God that they have in the churches. There, they enter quietly, and wait on the Lord until the service begins, and thus prepare themselves for the blessing of the hour." One cannot help but deeply regret that thoughtlessness on the part of the friends is permitted to cast a reflection on the cause they love to serve.

It always has seemed difficult for the dear friends to realize that the same reverence and dignity should characterize their words and actions in a hall as in a church building.

In writing this, dear Brother, I am voicing the sentiments which I have heard expressed by others; and I trust it will