

SEMI-MONTHLY
VOL. XXXII JANUARY 1 No. 1
A.D. 1911--A.M. 6038

CONTENTS

The New Year's Outlook.....	3
Morgan's Church Federation.....	3
The Message to the Jews.....	4
The Harvest Work for This Year.....	4
One Word of Caution.....	4
We Are in the Morning of the New Dispensation.....	5
Reports From the Society's Foreign Branches.....	6
British Branch Report.....	6
Swedish Branch Report.....	7
Danish Branch Report.....	8
Australasian Branch Report.....	9
The Prayer-Answering God.....	10
Your Good Hopes--1911.....	11
A Discouraged Prophet's Flight.....	13
Some Glad, Sweet Day (Poem).....	13
A King Sold Himself.....	14
Some Interesting Letters.....	14
Berean Questions in Scripture Studies.....	15

page 2

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. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

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

This Journal stands firmly for the defence 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." (I Pet. 1:19;

I Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (I Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to--"Make all see what is the fellowship of the mystery which...has been hid in God,...to the intent that now might be made known by the Church the manifold wisdom of God"--"which in other ages was not made known unto the sons of men as it is now revealed."--Eph. 3:5-9,10.

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

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"--peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel age--ever since Christ became the world's Redeemer and the chief corner stone of his Temple, through which, when finished, God's blessing shall come "to all people," and they find access to him.--I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

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

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world," "in due time."--Heb. 2:9; Jno. 1:9; I Tim. 2:5,6.

That the Hope of the Church is that she may be like her Lord, "see him as he is," be "partaker of the divine nature," and share his glory as his joint-heir.--I John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

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

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

=====

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London,
N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian
Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, \$1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by
reason of old age, or other infirmity or adversity, are unable to pay
for this Journal, will be supplied Free if they send a Postal Card
each May stating their case and requesting its continuance. We are
not only willing, but anxious, that all such be on our list continually
and in touch with the STUDIES, etc.

=====

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

=====

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

=====

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER
FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

PHILADELPHIA, PA., JAN. 15

Morning Rally for Praise and Testimony at 10:30 o'clock in
Students Chapter Hall, 1319 Susquehanna Av.; also meeting
for the interested at 7:30 p.m. in the same hall. Discourse for
the public at 3 p.m. in Grand Opera House, cor. Broad and
Montgomery Av.

BUFFALO, N.Y., JAN. 22

Morning Rally at 10 o'clock and discourse for the interested at 11 in Fraternity Hall, Jefferson St., near North St. The public Lecture in the afternoon at 3 will be held in the Star Theatre, Pearl and Genesee Sts.

WASHINGTON, D.C., JAN. 29

Morning Rally for Praise and Testimony at 10:30 and evening discourse to the interested at 7:30 in Old Masonic Temple, 9th and F Sts., N.W. Public discourse at 3 p.m. in Convention Hall, Fifth and New York Aves.

BROOKLYN, N.Y., FEB. 5

In conjunction with the Brooklyn meeting on the first Sunday in February, an opportunity will be given for the symbolizing of Baptism in water. Robes, etc., will be provided.

Any desiring to make use of this opportunity will please give us timely notice.

TRENTON, N.J., FEB. 12

ALLEGHENY, PA., FEB. 19

FALL RIVER, MASS., FEB. 26

TISCHENDORF NEW TESTAMENTS--ENGLISH

A new importation is on the way from Germany, where they are published. The demand for these is considerable. They are of the Common Version, but with foot-note readings showing the variations of the three oldest Greek MSS.--The Sinaitic, Vatican and Alexandrian. Price with postage, 50 cents. In stock Feb. 1.

TABERNACLE CHARTS 35c., THREE FOR \$1

These charts are quite neat looking, three feet long, on paper with metal hangers top and bottom. With these goes a picture of the High Priest in his glorious robes, High Priest in sacrificial garments, and an under-priest in the style of clothing supposed to have been worn of old.

JEWISH HOPES AND PROSPECTS

We have in the English a pamphlet which gives certain extracts from STUDIES IN THE SCRIPTURES, Vol. III., and the Jerusalem sermon, 10c. each; in quantities, 60c. per dozen.

For those Jews who read Yiddish we have secured a large

edition of the newspaper, Die Stimme, which contains Jerusalem news and reports of several of Brother Russell's sermons to the Jews.

This paper is very acceptable amongst the Jews. It does not point them to Jesus of Nazareth, but does point to the Messiah of Glory. It gives assurances that the time of the establishment of his Kingdom is near, and that then the Jews will be blessed. It points them to the land of Palestine as the place where the national blessings will begin. It does not say so, but all WATCH TOWER readers well know that according to prophecy it will be then and there that Israel's blindness will be turned away and they will recognize him whom they pierced.

It is not our expectation that the Jews will be converted to Christianity. Theirs is the chief of earthly blessings. If some few of them have the hearing ear for the spiritual message, they will hear it, but they will be the exceptional few.

We can supply these Die Stimme papers in any quantity--free. Any of our readers who would like to have some for free circulation amongst the Jews should advise us immediately, as we are about to order a new edition.

=====

R4735 : page 3

THE NEW YEAR'S OUTLOOK

OUR SOCIETY'S very encouraging report for the old year in the December 15 issue naturally directs our mind to the New Year and inquires the prospects--the outlook. Our view respecting the financial and social outlook may appear to be prejudiced. We believe from the Scriptures that we are in that particular time which immediately precedes the great period of world-wide anarchy foretold by the Prophet Daniel as marking the end of Gentile Times and the inauguration of Messiah's Kingdom. But while we expect such troubles and believe them near, it would be unwise for us to attempt to predict strife, lock-outs, panics, etc.--though all of these will be prominent factors in the precipitation of the anarchy which all so justly dread.

While the world is outwardly at peace, there is a great unrest in the hearts of humanity. The general increase of knowledge has brought general increase of dissatisfaction and ambition which cannot be satisfied, except in a very few instances. This discontent has already made itself felt in Russia and in Japan and is likely to precipitate trouble in India and China, the most populous parts of the world. Only the Lord knows to what extent and how long the winds of strife will be held, as pictorially set forth in Revelation.

Governments are beginning to learn that battleships and military fortresses are sources of danger, as

well as of protection. For instance, quite recently the government of Brazil purchased two war vessels of most modern type. Scarcely were they put into commission and manned by the Brazilian sailors when their crews rebelled. After considerable damage and loss, the government evidently feels that they are more of a menace than are foreign warships in their harbor. It has been suggested that the guns from the vessels be taken ashore and stored against time of need and to keep them out of the hands of rebels.

Similarly Portugal is having trouble. The revolution unseated the King and established a Republic, only to find that the soldiers and sailors now feel that they are masters of the situation and may demand such wages and treatment as they think proper. When the time is ripe the trained soldiers of Europe will probably have at their control the great arsenals and immense stores of war material for the overthrow of the governments which provided them. These are not pleasant prospects to hold up at the beginning of the year; but why should we deceive ourselves? Here in the United States we have had a somewhat similar exhibit. A street car strike in the capital city of Ohio has been maintained for months, accompanied by violence. The State Government has sought to maintain order, but has been able to do so only to a limited degree. Regiments of State militia, brought to the scene of trouble, sympathized with the strikers and declined to maintain order and were returned to their homes.

While there is a great deal of prosperity as compared with former times, the manufacturing plants of the world, equipped with modern machinery, have so large a capacity that business seems depressed, because only one-third of the possibilities are being accomplished. A semi-evident lack of confidence prevails, based upon the fact that the intelligent people know that there is not one-half the money necessary for business prosperity, because of the demonetization of silver. While this situation was brought about by the bankers and injures to their advantage in keeping up the rate of interest, nevertheless even for them it has its drawbacks, producing a feverish financial condition--a panicky condition in dread of a public loss of confidence and demand for deposits. Altogether there is an unquiet financial undertone or feverishness unfavorable to the smaller business interests; large and profitable enterprises are being well sustained financially, but these are retarded by the smaller industries and enterprises which they supply and, to some extent, depend upon for business. In a word, financial matters are top-heavy and nobody knows when something may occur to jostle and overturn them.

MORGAN'S CHURCH FEDERATION

The newspapers have recently informed the world that at a recent Episcopal Church Council the world-famed

multi-millionaire banker, J. Pierrepont Morgan, who was a delegate, contributed ten thousand dollars as a start for an expense fund, having for its object the organization of a religious trust. Mr. Morgan's well-known business capacity, exhibited in connection with financial trusts, encourages many to believe that he will accomplish the desired end in connection with the movement. More and more all denominations are craving a religious trust or Federation and are becoming more and more willing to sacrifice doctrines and principles formerly held dear, in order to accomplish the Federation. This is a confession of denominational weakness and an intimation that the strength and power to be gained by Federation is considered valuable. Prime movers in this undertaking dilate upon the great economy of the federated churches

R4735 : page 4

in respect to ministers and management. No doubt there is some truth in this, but the real reason lies deeper. It is believed that Federation would soon acquire a political power, and hence a financial backing, before which undesirable truths would be forced to seek shelter or be publicly pilloried and secretly ostracized.

Evidently this Federation is near at hand; the Scriptures have long foretold the Federation, as we have been pointing out therefrom for thirty years. It is to us one of the special signs of our day, one of the special indications marking the end of the Gospel Age and the inauguration of Messiah's Kingdom.

THE MESSAGE TO THE JEWS

The Scriptures are explicit in declaring that with the close of the Gospel call of this age and the completion of the Bride class Divine favor will turn again to natural Israel. We have from time to time noted favorable climatic conditions in Palestine and later on how the Zionist movement has stirred the Jews everywhere to an interest in their home land and a desire to re-possess it. But these hopes and ambitions have seemed impossible of attainment and the fervor of Zionism has recently been on the wane. Just at this juncture Divine Providence seemed to bless our message to the Jews. Most remarkably the message has been scattered all over the world, partly by Jewish journals interested in the message and partly by others opposing it--nevertheless The Voice (Die Stimme) has gone forth to the ends of the earth.

As a result Jewish hopes are turning more and more toward the prophecies of the Holy Scriptures. The result bids fair to be such a work of grace as the Scriptures describe when telling that the Lord will pour upon Israel at this time the spirit of prayer and supplication. The message to them now is that the land is theirs--that their period of chastisement is at an end and that shortly Divine blessing will come to them--not as Christians, but

as Jews. Subsequently they will recognize the Spiritual Messiah referred to in Daniel 12:1. Their journey thenceforth will be an easy one, for the Kingdom will prevail, and Israel will be blessed and become the channel for Divine blessing to all the families of the earth--the chief blessing coming to them from the glorified Christ on the spirit plane and operating through his spiritual, invisible government.

R4736 : page 4

THE HARVEST WORK FOR THIS YEAR

Day by day it becomes more evident that there is a great sifting work in progress amongst those who have been so highly favored of the Lord in respect to Present Truth. During the past thirty years those who have not been thoroughly captivated by it, those who have not rejoiced to present their bodies living sacrifices in its interest, those who have been lukewarm rather than hot, are evidently being rejected of the Lord from any part or lot in the Kingdom of God. Others in turn are coming into the Truth--of all denominations and classes and ages. Some of these are ripening very rapidly. Indeed, some who have newly learned the Truth, at times put to shame those who have had much larger opportunities, but who have of late been neglecting them. Our advice still is that to keep thoroughly in touch with the Truth and to keep the world out of the heart, it will be found an excellent plan to read so many pages of STUDIES IN THE SCRIPTURES daily--if possible twelve--because this reading permits a review of the entire six volumes in less than a year.

We still also recommend "the Vow." Surely it is proving a great blessing to many of the Lord's people, not only reminding them daily of their own interest in the Harvest Work, but also keeping them in a sympathetic and prayerful touch with all the brethren. And finally, amidst the increasing besetments of our day, it places a bulwark of resolution around the consecrated soldier of the Cross. But while this sifting and testing and purging of the Church is in progress it is noteworthy that the purged seem to be more earnest, more zealous, more faithful, more loyal to the Lord and to the Truth and to the brethren.

Additionally we note a broadening of the work within the past year, which, for aught we know, may continue during the year beginning. More than one thousand newspapers, reaching more than ten millions of people weekly, is certainly a broadening of the message of the love of God to every member of Adam's race. Similarly the public meetings of late have been much better attended than ever before and more interest has been manifested. We should expect this door to open still more widely during the coming year.

We have just contracted for the printing of forty

thousand PEOPLES PULPITS per day for 1911, and we expect this amount, twelve millions, will not be too many for our Volunteer work and for use in advertising public meetings. Nevertheless we recognize that we have made a large contract and that ability to distribute this number depends upon the loyalty and zeal of the readers of this journal. We urge energy in this Volunteer work, not alone for the sake of the public, but also for the sake of WATCH TOWER readers. It is our experience that those who love the Lord most and who most appreciate his goodness and favor are those most anxious and most willing to circulate the message to others, and to these the Lord gives proportionate blessings. This, then, is our reason for urging WATCH TOWER readers everywhere to become preachers of the Truth in this simple manner, as well as orally, if they have the natural ability and opportunity.

On the whole, dear friends, it is our present opinion that the year 1911 offers greater opportunities for service of the Lord and the brethren and the Truth than any other in the past. Let us be zealous to do with our might what our hands find to do.

ONE WORD OF CAUTION

We deprecate everything akin to sensationalism and everything calculated to the spread of fear amongst the Lord's people. Our attitude, based upon our faith, should be that of confidence, serenity, knowing that the powers of evil, whatever they may accomplish with others, cannot harm the "elect," who abide under the shadow of the Almighty. Therefore let us put away fears as marks or evidences of lack of faith, lack of trust in him who has declared that "all things shall work together for good to those who love God, to those called according to his purpose."

But while deprecating fear we should not close our eyes to what we see going on about us. The courage we want and which the Lord will appreciate is not the courage which closes its eyes and refuses to see, but that which trusts the Lord in the presence of apparent danger.

We remind our readers that about two years ago a variety of incidents was brought to our attention, seeming to demonstrate that the fallen angels were more than ever active and that the evidences of their ability to materialize were increasing, and that their reported tendencies toward licentiousness comported well with the record of their fall, as portrayed in the Genesis account.

R4736 : page 5

At that time we suggested the possibility of evil spirits materializing, so as to personate some of the Lord's people and then committing flagrant crime, and dematerializing, vanishing, leaving the not-guilty one to face the righteous indignation aroused by the crime. We

suggested that possibly, in some such manner, great odium might be brought upon the servants of the Truth and thus upon the Cause itself. We suggested further that possibly the same Divine providence which permitted the crucifixion of our Redeemer might permit such experiences, and that possibly through these a great persecution, as unjust as that which came upon Jesus and his followers eighteen centuries ago, might come upon us today.

HOW FEW OF MANKIND KNOW OF THE FALLEN ANGELS!

For some two years we heard practically nothing along these lines. We had about concluded that the Adversary had misled our attention to this direction, in order that he might make the more serious attack upon the minds and hearts of the consecrated. Now, however, after two years of silence, we have a report from far-off Australia which seems to confirm our worst fears as respects the course that will be pursued in the time of trouble by the demons, the fallen angels.

Brother Nicholson, of the Australian Branch, writes us of an astounding circumstance. One of the Australian Brethren has a wife who is neither for nor against the Truth, and who professes no sympathy for Spiritism. Quite recently the Brother, returning to his home, had a harrowing tale related by his wife. She declared that Brother Russell had appeared to her. (Possibly she had seen his photograph). She declared that he made improper proposals, to which she yielded.

At such a distance it is easy enough to prove an alibi --to prove that the Editor was not there. But suppose the materialization in all of its particulars had transpired in Brooklyn, or in the Bethel home, or in any of the various cities which the Editor visits in the preaching of the gospel, or in a Pullman sleeping car, in which he frequently travels--it is easily seen than an alibi might be very difficult to prove in such cases. And what would be true in this respect of the Editor might be true in some respects of many of the Pilgrim brethren; yea, true of all of the Lord's people everywhere.

How few of mankind know of these fallen angels, or believe at all in their power to communicate with men! How few, especially, believe in their power to materialize! Could we blame such people if they should mob the innocent under such conditions? Would not all explanations seem like foolishness to them? If such matters as this shall form any part of the Church's experiences during the year 1911, it will mean very stirring times indeed and that some of us wholly innocent may have opportunity of dying cruel and very ignominious deaths, after the manner of the Master.

"AS DECEIVERS AND YET TRUE"

Nothing in all this need make the Lord's consecrated people timid or fearful. Nothing can by any means harm

us as New Creatures. If such experiences come to us, let us decide, as did the Master, that it is the cup that the Father has poured for us, and let us seek his aid in the drinking of it with courage. Whatever may be the Lord's portion of experience for us, his grace is sufficient, and he is able to make an ignominious death a joyful one to those who put their trust in him.

WAS THE ALARM CLOCK RIGHT?

Chronology (time prophecies in general) was evidently not intended to give God's people accurate chronological information all the way down the path of the centuries. Evidently it is intended more to serve as an alarm clock to awaken and energize the Lord's people at the proper time.

We have no fault to find with the chronology, nor with the prophetic periods built upon it, as already presented to our readers in *STUDIES IN THE SCRIPTURES*. We would not know how to improve on the statements therein presented if the books were to be written today.

But let us suppose, for instance, that October, 1914, should pass and that no serious fall of Gentile power would occur. What would this prove or disprove? It would not disprove any feature of the Divine Plan of the Ages. The ransom-price finished at Calvary would still stand the guarantee of the ultimate fulfillment of the great Divine Program for human restitution. The "high calling" of the Church to suffer with the Redeemer and to be glorified with him as his members or as his Bride would still be the same. There would still be the two salvations--the one on the spirit plane to which we are called now; the other to the human plane under the terms of the New Covenant during Messiah's blessed reign. It would still be true that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. It would still be true that it is for the called to be faithful, in order to be chosen--to make their calling and their election sure. The only thing effected by the chronology would be the time for the accomplishment of these glorious hopes for the Church and for the world.

R4737 : page 5

WE ARE IN THE MORNING OF THE NEW DISPENSATION

Suppose that our chronological calculations (never set forth as infallible) should prove to be fallible and in error. Our conclusion would merely be that the error could not be very great. Outward signs of restitution multiplying on every hand tell us that the rising of the Sun of Righteousness is near at hand. Church Federation tendencies attest the same thing, corroborating the Scriptures respecting the conditions which will prevail at the very closing of this age. The movement amongst

the Jews similarly implies an awakening and a preparation for Messiah much in harmony with what we must expect in the close of this age. The stress along the lines of social, political and financial affairs all indicate that the great time of trouble and anarchy with which this age will end cannot be far off--cannot lie much, if any, beyond October, 1914. And if that date pass it would merely prove that our chronology, our "alarm clock," went off a little before the time.

Would we consider it a great calamity if our alarm clock awakened us a few moments earlier in the morning of some great day full of joy and pleasure? Surely not! Rather we would say that we were glad that the alarm went off early and that we were around early, so that we could see, appreciate and enjoy more.

We are in the morning of the New Dispensation. We give thanks to the Lord daily for the privilege of living in this wonderful time--and for the privilege of having our eyes of understanding opened to appreciate the Divine Plans for this day. If, then, it should prove eventually that the crisis of earthly government will not be reached by the end of 1914, should we not be very faithful anyway, and remember that had it not been for that alarm clock which helped to awaken us from the worldly stupor, we might not yet have been sufficiently awake to appreciate and enjoy the wonderful spiritual blessings which daily crown our lives?

R4737 : page 6

The Editor thanks God for any and everything which has helped to awaken him to an appreciation of the length and the breadth and the height and the depth of the Divine Plan now visible to the "household of faith." The Editor will not repine, but thank God, even if the expected time shall pass without seeing the fruition of our every hope. He feels convinced that "Who led us first will lead us still," and gladly sinks into his will.

* * *

The Editor requests that the dear friends who send him Greetings at this season do not expect personal replies, which are impossible. Such will please accept, with all WATCH TOWERS readers, his best wishes for their best interests during 1911 A.D. As no special Motto Card for 1911 was prepared he here offers the following:--

MY GRACE
--IS--
SUFFICIENT FOR THEE
MY STRENGTH
--IS--
PERFECTED IN WEAKNESS

=====

R4737 : page 6

1910--REPORTS FROM THE SOCIETY'S FOREIGN BRANCHES--1910

BRITISH BRANCH REPORT

DEAR BROTHER RUSSELL:--

Enclosed is the report of the British work for the financial year ended on October 31, 1910.

Your perusal of the account will show you that though all the branches of the work have not made progress the work of the year is one of general increase. The Volunteer work, the distribution of the PEOPLES PULPIT, has made great increase. We have sent out from London during the year well over 4,000,000 of these copies, and still the brethren are crying out for more, which we are proceeding to supply.

That this distribution of the glad tidings of great joy is effective to the stirring up of many minds is abundantly evidenced: Our inquiries are both numerous and general from all over the Kingdom. It is true, however, that the distribution of the free literature has been and still is mostly among the urban population. In London alone the brethren--helped on the occasions of your two visits by some brethren from the Provinces and from Scotland--have given out from door to door, and from office to office, over 1,500,000 of these messengers of Truth. This has meant much labor, for in London there is no system of each dweller in a flat having a letterbox at the foot of the stairs, and therefore each one must have a separate delivery effected. We do find evidences of the tracts having percolated into the country districts, but there is much work to be done before this Christian country is enlightened with the true light now shining so brightly.

Last year a brother spent several months going through the southern part of England, visiting the small towns and the villages which have no representative of the Truth. He worked exceedingly hard, most of the days giving out nearly a thousand of PEOPLES PULPIT; and this year something has been done, but on a much smaller scale. It is not easy to judge the result accurately, but it is probable that the country people, the rural population, do not respond to our request for inquiry so readily as do the town people. But the Lord surely has many people amongst these and we have an earnest desire to send out the Truth to them. We hope that the newspapers will help supply the need.

The labor has been blessed of the Lord, both to the distributors, and, as is clear, to many of those to whom the tracts have gone. Many have expressed their thanks

for the light which is now beginning to shine so clearly. Your last two visits and the six large meetings in the Royal Albert Hall have meant much labor and expense, but both have been expended to advantage, for there is plenty of proof that your name, and the work so closely associated with it, are now well known, and less introduction of the STUDIES is necessary when the Colporteurs present the book in their canvass.

The Colporteur Department has not made increase. Indeed the sales are rather less than last year. It is not easy to explain how this comes about, for the difficulties do not appear greater than before. Perhaps it is owing to the expense of the public meetings and a lessening of energy owing to the labor and time which the public service has demanded. There has been less "sharp-shooting" this year, and the regular, whole-time Colporteurs have not increased in number. However, the decrease is but small, and perhaps it seems a little disappointing because we are always desirous to have the increase which the work seems to demand.

We are of the opinion, expressed in our report of last year, that there is a large class of people, of moderate means, the people who have been the backbone of Christian work, and whose hearts lean towards God, who have not yet been touched with the Harvest message, and who ought to be reached by Colporteurs. No doubt this means that the Colporteur must be of good average ability; but we have many amongst us well able to do any work of the kind, and who could place sets of the STUDIES amongst the best of them.

The donations to the Tract Fund are in excess of those of last year; particulars are given in the report, showing whence the items come--from London or the country.

From your personal observation you will know that the work in the United Kingdom goes on well, accomplishing the gathering of the "wheat into the garner," and witnessing of the approach of the Kingdom; that the Brethren are closely united in the bond of Christ, which is the bond of love; and that they are ready for the work of the Lord as it may be revealed to them.

While we say this we nevertheless believe that the brethren might do more in the Colporteur work. We believe there are many Brothers and Sisters of ability who could do well enough to make a livelihood in the work, and who could thus become ministers of the Word to a large class not yet made aware of the harvest message. Besides, many cities and villages have not yet been Volunteered. We hope for more of this work in 1911; for the spirit of fellowship in the labors and sufferings of Christ is on the increase.

While we joyfully report the prosperity of the Brethren, gratefully acknowledging the mercies of the Lord in this respect, we know that the warning you give in the current issue of the WATCH TOWER is timely, for it is clear that as the Day approaches the discrimination

as to who shall be "cast out" is getting keener, and we

R4737 : page 7

do well to take heed to ourselves. We daily commend you to the grace of the Lord, and we know you remember us all on this side. With much love in him, and on behalf of the Brethren,

I am your Brother in his grace and service,
J. HEMERY,
British Secretary.

FINANCIAL SUMMARY.

Cost of Public Meetings and newspaper work.....	L.1,476 11 2 = \$7,146.50
Cost of Tracts, postage, office expenses, etc.....	2,170 11 5 = 10,505.55

	L.3,648 2 7 = \$17,652.05
Studies, Bibles, Booklets, sold at cost, not included.	
Tract Fund Donations, "Good Hopes".....	L.1,719 2 10 = \$8,320.64

Deficit.....	L.1,928 19 9 = \$9,331.41

R4738 : page 7

SUMMARY OF WORK ACCOMPLISHED.

Copies SCRIPTURE STUDIES, sold at cost.....	34,345
(Magazine edition) sold at cost.....	10,742
Booklets, MANNA, etc. sold at cost.....	84,012
PEOPLES PULPIT, issued free.....	4,062,485
Other free tracts.....	353,750
Free literature, estimated as tract-pages.....	69,345,560
Newspaper sermons circulated (estimated).....	12,000,000
Correspondence:	
Letters and cards received.....	19,870
Letters and cards dispatched.....	12,745

SWEDISH BRANCH REPORT

DEAR BROTHER RUSSELL:--

It is once more my duty to send you herewith the usual Annual Report from this part of the field. This is a great pleasure, because it will, partly at least, show you how richly the dear Lord has blessed his Harvest Workers here also during the past year, and how our humble efforts to glorify his holy name by spreading the Truth regarding his character and plan have been successful in different ways. All the honor and praise belong to him alone.

A review of the work of the past year, combined

with present prospects, shows us that almost unlimited opportunities for work still present themselves for the "harvesters," though even here we can clearly see how the oncoming "night" has commenced to cast its shadows, and how the threatening clouds gather about us. This fact leads us, however, to appreciate still more the precious opportunities we now possess, and to pray for increased grace and strength from above while we wait for our approaching redemption.

This year we are able to report an increase in the circulation of STUDIES IN THE SCRIPTURES of nearly 12,000 copies. This increase would have been at least 15,000 copies but for the shortage during the first four months of the year--before we had the re-translated Swedish edition of Vol. I finished, in the end of the month of March.

The 10,000 copies we then published were all gone after six months and now we have already sold a good portion of a second 10,000-edition thereof, and are preparing for the third. Would you not advise us to take 20,000 copies at once this time? It is very difficult, if not impossible, for the Colporteurs to sell whole sets of three or six volumes at once here, because of the poverty amongst the people; the increase has been chiefly in Vol. I. Yet we have also sold a good many of the succeeding Vols., specially Vol. 4, which we have also had the privilege of translating into Swedish this year and of publishing in an edition of a little more than 6,000 copies. Besides this we have sold over 6,000 more of other books and booklets than during the preceding year.

Recently we have also increased our stock with a 10,000 edition of the "Evolution" pamphlet, which had not before been published in Swedish. At present we are going on with the printing of a little booklet containing the questions on TABERNACLE SHADOWS, principally for the sake of the younger classes of Swedish Bible Students who have not earlier used these questions, when published in the Swedish TOWER. This booklet will also contain some small parts of the Berean Bible Teachers' Manual, of special interest for Bible Students. Brother Sjo is now busy with the re-translation of Vol. 2, in harmony with your authorization to me to republish the same if opportunity should occur.

The number of subscribers to the Swedish WATCH TOWER has increased only by 165, yet this cannot be seen by comparing this report with the last annual one, as that report, as well as its predecessors, included the TOWERS sent from here to the Head Office, on your order, but which TOWERS are excluded from this report. Although we have wished to see the Swedish list of subscribers twice as large as it is, yet the friends of the Truth in general seem to more and more assimilate and appreciate the blessed spiritual food from the Lord's table so abundantly spread through you, his faithful servant. As a proof of this I can mention that before we had gotten ready any of the Swedish Manna-book,

which we have just translated and published in an edition of 5,000 copies, according to your advice, we had received orders for more than 2,000 copies thereof, after only one little advertisement about the coming book, in one single issue of the Swedish TOWER.

Our dear friends here seem also to be able more and more to realize and appreciate their privilege of taking part in one way or another in the blessed work still going on and increasing. Thirty-six brethren and sisters have given all or part of their time in the Colporteur work during the year and every one of these seems thereby to have greatly profited spiritually. The volunteer work also shows some increase, as you will see, and the donations to the Tract Fund amount to a good deal more than four times the sum of last year. According to our lists here the number of donations during the year is 773.

The Pilgrim service has been greatly extended and clearly and richly blessed of the Lord. Seven Swedish brethren have taken part in this work, two of them giving all their time thereto. Hundreds and hundreds of truth-hungry people have gathered at many places all over the country and have listened most attentively to the Glad Tidings of the approaching Messianic Kingdom. For instance, when two weeks ago I visited a large town not very far from this place, and had spoken in the evening to a very intelligent audience of more than 500 for two hours on the subject, "Is there salvation after death?" the people would not go even then, but remained nearly another hour and a half, asking questions on misunderstood Scripture texts, etc., until I had to leave them in order not to miss my train. The following Sunday, in the afternoon, I visited another place outside of Orebro (after having talked in a well-filled hall here in the morning), and there also the people crowded the comparatively very large meeting hall, giving good attention to our presentation of the true Gospel, for fully three hours; then we were obliged to stop and empty the hall, which was to be used for other purposes.

Besides the regular Pilgrim service we have had during the year two General Conventions (one in Orebro and the other in Stockholm) and fifteen very good and

R4738 : page 8

well-attended Local Conventions in different parts of the country, all of which were clearly used to a large degree of the Lord in the encouraging of his people. The Swedish friends appreciated very much your kindness in sending us the dear Brothers Rutherford and Pierson last spring when you yourself could not visit us. We now look forward with eagerness to your own return here, desiring it as soon as it can be arranged.

Permit me, please, to add a few words about the Harvest Work in Finland, also, before I close. As you have earlier been informed respecting our Colporteur work amongst the Swedish-speaking people in Finland

and my Pilgrim trip to that country in the beginning of the year, I will not here repeat, but will say that, amongst the few ripe "grains" gathered in that land through the Truth sent from here in Swedish, were two dear brethren, Bro. Osterman and Bro. Von Hartman, whom the Lord has surely chosen as his harvest messengers to the native (not Swedish-speaking) Finnish people, and it is a few statements regarding their labor and experiences amongst that people that I, in harmony with their own wishes, have the privilege to give you.

It is only about two months, practically, since their work amongst the native Finnish people began, but they had previously made preparations for it, in that they had translated and published in Finnish (I have been informed by Finnish brethren, both in the States and in Sweden, that their translations are very good) one edition of 5,000 copies of Vol. I, two different issues of PEOPLES PULPIT and a large quantity of hymn sheets for public meetings, translated from the Swedish DAWN-HYMNS, etc.

During these two months their efforts have progressed wonderfully. Since October 1, 1910, they have circulated about 2,000 copies of Vol. I, and have just now a new edition of 10,000 copies, besides a 10,000 edition of the "Evolution" pamphlet in Finnish and the third issue of the Finnish PEOPLES PULPIT. As a result of rational advertisements in the largest newspapers, concerning "The Divine Plan of the Ages," they have gotten orders for the same at an average of about twenty letters a day. They have also begun the translation of Vol. 2 and the "Hell" booklet into Finnish. In addition to this they have held, during these weeks, six public meetings in the largest cities of the land, visited by altogether 10,000 attentive listeners to the Harvest message. Some of the Finnish papers have stenographed their lectures and published them in tens of thousands of copies, spread broadcast over the country. Next Sunday, December 4, they expect to have the third Finnish meeting in the capital of the country. They use the largest and finest halls obtainable, which are even then overcrowded and often too small to hold the people attending their meetings. In one place lately the "noblesse" of the city had to stand on the street outside the hall for half an hour in order to gain entrance to a lecture by Brother Von Hartman.

Those Brethren ask me now to convey their deeply felt thanks and gratitude to you, our beloved Brother Russell, for the great spiritual blessings you have brought to them through your writings and your faithfulness to the Lord's cause.

We remember you daily, and with thankfulness, in our prayers, and ask humbly for your prayers on our behalf. May the Lord's blessing be upon you continually, to the glory of his holy Name and the profit and joy of all his true people.

Your brother and fellow-servant,
AUG. LUNDBORG,
Secretary Swedish Branch.

SUMMARY OF THE WORK

(Finnish work and expenses for same are not included in these figures):

Copies of STUDIES IN THE SCRIPTURES
circulated..... 19,011
Various other books and booklets, MANNA,
TABERNACLE SHADOWS, etc..... 17,353

Total..... 36,364
Number of subscribers to the Swedish TOWER..... 1,445
Old sets Swedish TOWER, cloth-bound and
unbound..... 917
Bibles sold..... 125
Volunteer Tracts and sample TOWERS..... 629,186
Expressed in usual form of Tract pages..... 7,779,984
Number of meetings held..... 1,246
Number of miles traveled in preaching tours..... 54,796
Letters and cards sent out..... 2,551
Letters and cards received..... 3,203
Total number of various sendings, by mail
and by railroad..... 17,584

EXPENDITURES.

Pilgrims, Conventions and
other meetings.....kr. 9,123.13 = \$2,259.07
Translation, printing, binding,
paper, etc..... " 25,524.09 = 6,879.81
Freight and postage..... " 2,228.16 = 600.58
Helps to poor Colporteurs..... " 3,020.01 = 814.02
Office expenses, rent, light,
heat, telephones, etc..... " 4,345.62 = 1,171.32

Total.....kr.44,241.01 = \$11,924.80

RECEIPTS.

Voluntary donations to Tract
Fund.....kr.18,649.48 = \$5,026.81
Swedish TOWER subscriptions..... " 1,921.42 = 517.91
Books sold, etc..... " 17,350.24 = 4,676.61

Total.....kr.37,921.14 = \$10,221.33
Deficit.....kr. 6,319.87 = \$1,703.47

THE WORK IN DENMARK

DEAR BROTHER RUSSELL:--

I have the pleasure to send you the report of the little

Harvest Work accomplished in this country during the past year. That the number of books sold is not larger is partly due to the fact that one of our most successful Colporteurs has been out of the work very much this year on account of ill health.

Meetings have been held in a number of towns and cities which had been previously canvassed, and considerable interest was manifested at the meetings. I have strong reason to believe that in spite of the comparatively small figures representing the work accomplished here, yet a larger number has started studying the Truth, and more have become truly interested this year than in any previous year. We hope for still better results to come through the grace of the Master of the Harvest, who is so dear to our hearts.

SUMMARY OF THE WORK.

Output of DAWN-STUDIES.....	4,429
Output of various booklets.....	2,323

Total.....	6,752
Tracts free.....	48,663
Letters and cards received.....	1,148
Letters and cards sent out.....	793
Parcels sent out.....	974
Copies of Danish WATCH TOWERS sent out monthly.....	762

With much Christian love, yours in our Redeemer,
CARL LUTTICHAU,
Danish Branch Secretary.

R4739 : page 9

AUSTRALIAN BRANCH REPORT

DEAR BROTHER RUSSELL:--

We are pleased again to render account of the year that is past, and rejoice that we can show some improvement on the previous one. We realize that many hungry hearts have found the Truth and are today happy in the glorious prospects which it has unfolded to their view, as a result of the year's work.

You will notice that there has been a fair increase of STUDIES put out, but according to present prospects we cannot hope to reach the same mark in the approaching year, as we have lost our ablest Colporteurs in Brother and Sister Richardson, who have gone to India at your request. This leaves us quite short of such workers, yet Australia has been gone over only once, whereas parts of the United States have been colportoured several times, so we are wondering if the Lord is going to send us any others from America; or, may be they will be raised up from the friends in Australasia.

Our output of Free Literature has increased fourfold,

and this we hope to maintain and further develop, as the friends are awakening more to their opportunities in this direction, and we believe are realizing a blessing in the distribution of Volunteer matter in their own districts, as well as in co-operating with us in the mailing of the PEOPLES PULPIT. In this effort not only have the Melbourne friends done nobly in addressing wrappers, wrapping and delivering, but the same zeal is shown in other centers. The friends at Hobart, though only few in number, undertook, and have carefully carried out, the work of putting a "Where are the Dead?" in every home in Tasmania as far as the Directory will supply the addresses. All we did was to supply the PEOPLES PULPITS; they did the rest, even to the posting, and then, by their donations to the Tract Fund, have paid for the PEOPLES PULPITS also. Again the friends at Ardrossan are writing the wrappers for all South Australia, and the Wellington and Auckland friends are doing the same for New Zealand, while at Sydney they are arranging to wrap and post for New South Wales as well as to write the wrappers. So you will see that we are a happy, busy company in loving co-operation with the Lord of the Harvest, in thrusting in the Sickle of Truth.

Though we have had the PEOPLES PULPIT running for only about four months, already there have gone out about 70,000 of the special issue, through the post, and enquiries are coming in daily as a result. Our Subscription Cards number about 250 and many of these have subscribed for quantities of from ten to hundreds. We believe that the Lord is blessing this work, so "that all his saints here shall be 'sealed in their foreheads' before the four winds (of trouble) are let loose."

In regard to Pilgrim Work: With the exception of the more isolated parts, the friends everywhere have been visited, some more than once, and we believe they have been encouraged and strengthened. This means that some 10,539 miles have been traveled by rail and boat, about 56 public meetings have been held, and about 108 private and semi-private meetings, with a total attendance of about 2,265, besides many personal visits made, the traveling cost being L.63 10s. 2d.

Regarding funds: We would like to be able to show Australasia as supporting the work on her own shores; this, however, has not been attained, though a big move in that direction has been made. In the previous year L.91 were all that were received by way of donations to the Tract Fund. In the year just closed the total of Tract Fund, Good Hopes and PEOPLES PULPIT contributions has reached L.213 17s. 1d.; this is simply the work of the Truth in the hearts of the Lord's people, not a penny has been solicited in any way. Then if we were to add to this the amount which the friends in various parts have spent in connection with the Pilgrim meetings of the International Bible Students Association, which, as far as we have particulars, would be about L.40, it makes a total of L.253 17s. 1d., which is much beyond anything that

has been done in the past. We know that many of those who have contributed have done so at quite a little personal sacrifice, and yet have realized a joy that money cannot buy in thus co-operating with the great Lord of the Harvest in bringing the joys of the Truth to others.

We believe that the interested ones all over have made good spiritual progress and our meetings in Melbourne have increased in interest, and slightly in numbers also. We have just undertaken a special effort in the way of Saturday Night Chart-Talks in South Melbourne. The first was last Saturday and was quite encouraging; some twelve or thirteen of the friends distributed about 12,000 PEOPLES PULPITS with a good advertisement on the back. We hope to find some new interest in this way. With Christian regards to yourself and all the happy household,

Yours in the Service of our Redeemer,
R. E. B. NICHOLSON,
Australian Secretary.
EDWARD NELSON, Auditor.

SUMMARY OF THE WORK.

SCRIPTURE STUDIES, sold at cost.....	11,927
" " (Magazine edition).....	470
Booklets.....	2,481

Total.....	14,878
Free Literature:	
Old Theology Tracts.....	114,710
Debates, Sermons, TOWERS, etc.....	54,411
PEOPLES PULPITS.....	267,600

Total.....	436,721

R4740 : page 9

Representing Tract pages.....	7,924,792
Letters received.....	1,944
Letters sent out.....	2,829

TRACT FUND EXPENDITURES.

Deficit from 1909.....	L.969 17 7
General expenditure (including freight, postage, rent, etc.....)	211 12 5
Pilgrim work, meetings, etc.....	107 1 7

	L.1,288 11 7
Good Hopes and donations to Tract Fund from Australasian friends.....	L.197 3 4

Deficit now owing Brooklyn.....	L.1,091 8 3

NORWEGIAN BRANCH REPORT

Publications circulated:
 SCRIPTURE STUDIES..... 2,023
 Booklets..... 3,104

 Total..... 5,127
 Tracts and PEOPLES PULPIT circulated free..... 342,600
 These in Tract pages..... 5,480,000
 Letters and cards received..... 1,164
 Letters and cards sent out..... 710

page 9

=====

BROOKLYN BETHEL HYMNS FOR FEBRUARY

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. Hymns for February follow: (1) 259; (2) Vow; (3) 301; (4) 75; (5) 60; (6) 135; (7) 129; (8) 333; (9) 176; (10) 238; (11) 38; (12) 105; (13) 293; (14) 170; (15) 172; (16) 245; (17) 313; (18) 8; (19) 279; (20) 145; (21) 229; (22) 256; (23) 98; (24) 164; (25) 162; (26) 160; (27) 208; (28) 303; (29) 222; (30) 267.

=====

R4740 : page 10

THE PRAYER-ANSWERING GOD

--I KINGS 18:1-40.--FEBRUARY 12.--

"Choose you this day whom ye will serve."--Joshua 24:15.

THE word of the Lord came to Elijah in the third year instructing him to manifest himself to King Ahab, with a view to the termination of the drouth. This may have been the third year of the Prophet's sojourn at Zarephath, or it may have been the third year after Elijah's announcement to Ahab. The land of Israel may already have been experiencing a six-months' drouth when Elijah announced to the king that no rain was to be expected until he, as God's servant, would announce it or bring it. In any event we have the assurance that the entire period of drouth was three and a half years.--Luke 4:25; James 5:17.

When the time was fulfilled God directed Elijah to present himself to King Ahab, because the time had come when God was willing to relieve the drouth--when a sufficiency of punishment had come upon the Israelites for

their iniquities--when at least some of them had been called to their senses, reminded of their Covenant with the Lord and his engagement to give them blessings or adversities, according to their obedience. On arriving at the palace Elijah called for the Royal Superintendent, or Prime Minister, Obadiah. He was a godly man and, of course, distressed by the idolatrous course of the King and the Queen. If he was not sufficiently courageous to protest openly, he was, nevertheless, courageous, for, in a time when the servants of Jehovah were being persecuted to death by Queen Jezebel, Obadiah hid one hundred of them and supplied them with the necessities of life--evidently at the risk of his all. When Obadiah met Elijah and was told to tell the King that Elijah was there to see him, Obadiah feared to do so. He declared that himself and others had searched the entire country over most carefully to find Elijah and found him not. He realized that the Lord had hidden him. He protested that if now he would declare that Elijah was ready to see the King, the probabilities were that, by the time the King would get there, the spirit or power of the Lord would somehow carry Elijah away. Then the King, infuriated, would cause Obadiah's death; but Elijah reassured him.

When the King met Elijah his first word was, "Art thou he that troubleth Israel?" This is the worldly custom. The fearless minister who tells the Truth and relates the Divine prophecy respecting the rewards of evil-doing is held accountable, as though he had caused the trouble. But Elijah was not intimidated. He promptly answered, I have not troubled Israel, but thou and thy parents' house, in that ye have forsaken the commandments of the Lord and followed Baal. Three years before the King would have probably ordered the execution of Elijah; but the fulfillment of his word and the pangs of hunger had humbled him. He was anxious that the blight should be removed and responded to the demands of Elijah that the eight hundred and fifty prophets of idolatrous Baalism should meet at Mt. Carmel and that thither all the people of Israel, represented by their chief men, should also assemble. The design, evidently, was a contest between Elijah, the representative of God, and these murderous priests of Baal, proteges of Queen Jezebel.

"CHOOSE YE THIS DAY"

This gathering of the priests and of the prophets required time, but was finally accomplished. When the meeting convened Elijah declared that it was time to have a testing and showing as to who really was God, Jehovah or Baal. The test was to be that two altars were to be built and two bullocks were to be sacrificed. The Baalites were to provide the bullocks themselves and to make choice of the one for their own altar. Whichever God would answer by fire and accept the offering, would be acknowledged as the only true God. The proposition

was so fair and reasonable that the prophets of Baal could not refuse it.

To them came the first opportunity. They had the noontime opportunity, when the fierce heat of the sun seemed almost warm enough to set fire to the fat of the bullock. They prayed; they shrieked; they cut themselves with knives, entreating that Baal would answer by fire and prove himself the mighty god. Hour after hour this proceeded until evening, when they were forced to give over and admit their inability.

Then came Elijah's turn. He commanded that water be brought and that the altar which he was to use should be thoroughly flooded with water. No one must have room to say that there was a secret smoulder of fire beneath. And, since the sun had gone down, no one could claim a spontaneous combustion. Then Elijah prayed calmly, earnestly, reverently and the Divine answer came--a fire from heaven consuming the sacrifice and licking up the water in the trough of the altar.

Then the people recognized the difference. They fell on their faces and said, Jehovah is The God! A great lesson had been learned.

A lesson for us is that the masses of Christendom are deceived today, as were the masses of Israel then. And when, by and by, God shall open their eyes of understanding through the agency of Messiah's Kingdom, every knee shall bow and every tongue confess. The knowledge of the Lord will fill the whole earth.

Complying with the Lord's direction through Elijah, the Israelites slew all the prophets of Baal. We are not to understand this to represent the Divine command to us today to put all false teachers to death. We are to remember, as before suggested, that Israel was a special nation with which God dealt in a special manner, and that many of their doings, under Divine direction, were typical of higher things to be accomplished in God's Kingdom. Ultimately, after full opportunity, every false teacher and every wilful sinner will be destroyed. "All the wicked will God destroy." The death of those priests of Baal foreshadowed the destruction in the Second Death of all who work iniquity; but those priests themselves did not suffer the Second Death. Like all the remainder of Adam's race, their resurrection from the dead was provided for at Calvary, and they, as well as all others, must be brought to a knowledge of the Truth and to an opportunity of reconciliation to God. Following this denouncement came the long-desired rain, not only physically refreshing, but also showing a return of Divine favor. It fell on the evil and on the good, to make both better.

"When clouds hang heavy o'er thy way,
And darker grows the weary day,
And thou oppressed by anxious care
Art almost tempted to despair,
Still wait upon the Lord.

"When friends betray thy loving trust,
And thou art humbled in the dust,
When dearest joys from thee have fled,
And Hope within thy heart lies dead,
Still wait upon the Lord.

"Whate'er thy care, believe his word;
In joy or grief, trust in the Lord.
Good courage he will give to thee,
And strong, indeed, thy heart shall be,
By waiting on the Lord."

=====

page 11

YOUR "GOOD HOPES" FOR 1911

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of Truth, but also so blessed to the hoppers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings

during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work carried on by our Tract Society. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating SCRIPTURE STUDIES in foreign languages, and in publishing the PEOPLES PULPIT in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Society may deem best), the amount of _____ per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for WATCH TOWER or PEOPLES PULPIT sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,
BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.

or, 24 Eversholt St., London, N. W., England; or, Flinders Building, Flinders St., Melbourne, Australia.

(Name) _____

(Post Office) _____ (State) _____

page 12

Watch Tower Subscriptions

ON "GOOD HOPES" ACCOUNT

The friends who contribute to the "Good Hopes" (described

on the reverse of this sheet) at times desire to send the WATCH TOWER to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly, please, mentioning the length of the subscriptions.

Watch Tower Subscription Renewals

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear promptly from such as desire the visits of THE WATCH TOWER continued. The Lord's Poor friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration, look on your TOWER wrapper. Date is given in lower left-hand corner.

Hymns of Dawn with Music

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25c each, in any quantity.

Watch Tower Binders

These are substantially made of stiff boards, and can hold two years' issues of THE WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

Christian Home Embellishments

For several years we have been supplying readers with handsome text and Motto-Cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the "exceeding great and precious promises" of our Father's Word. We commend these as helps in the "narrow way"--helps in character-building.

We have imported an extremely choice line of Motto-Cards of entirely new design. We also have some of the good old

standbys, which are difficult to improve upon. We again adopt the \$1 packet (postage included) plan as every way the best and cheapest. Remember that our prices are about one-half the usual charge, and the very choicest.

Packet M.A.--Nearly all old, but choice, medium sizes.

Packet M.B.--Old and new designs, about equally assorted.

Packet M.C.--All new, specially recommended to those who have already had our old standbys.

Packet M.D.--Old and new, but all large.

Packet M.E.--All new, all large.

Daily Heavenly Manna

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the MANNA comment should be read. Introduce it to your friends as a help toward godly living. See prices in our November 1st issue.

Cross and Crown Pins

No. 1. Cross and Crown design in ten-carat gold, five-eighths inch in diameter. The crown is burnished. The surrounding wreath is rustic in design--brilliant gold. The cross is of dark red enamel, with only the outlines showing gold. The pin has a patent fastening. Price, \$1.15.

No. 2. This is exactly the same as No. 1, except that instead of the pin it has a screw-clamp at the back, making it more desirable for men's wear. Price, \$1.15.

No. 3. Exactly the same as No. 2, except that it is three-eighths inch in diameter. Price, \$1.

No. 4. Exactly the same as No. 1, except that it is three-eighths inch in diameter. Price, \$1.

No. 5. Like No. 1, except that it is of silver instead of gold and wreath is washed in green. Price, 35c.

These prices all include postage and are very much less than jewelers would charge, as we have them manufactured in large quantities for your convenience.

New and Old Tracts, All Languages, Free

A Privilege and a Service

We are convinced that THE WATCH TOWER lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe

that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the Devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in Present Truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 28,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join in this service.

=====

R4741 : page 13

A DISCOURAGED PROPHET'S FLIGHT

--I KINGS 19.--FEBRUARY 19.--

"They that wait upon the Lord shall renew their strength."--Isaiah 40:31.

SO signal a victory of Truth over error, of God over Baal, doubtless greatly encouraged Elijah, the Prophet. It was God's victory and Elijah rejoiced on that account, and because he had, in so large degree, been the Divine agent in the matter. But soon he learned that Queen Jezebel was as implacable a foe as ever. She viewed the matter, not as a combat between the Almighty and Baal, but as between her prophets and Elijah. When she learned that her prophets had been slain, she was enraged and sent word to Elijah that his fate must be the same. So unexpected a turn of affairs Elijah had not anticipated. He had the courage to meet the King and to denounce the eight hundred and fifty priests of Baal, but a mere message from a woman sapped his courage. He fled into the wilderness--there, strangely enough, to pray the Lord to take away the life which he had run away to protect.

Let us not forget, however, the suggestion in the

previous study that the course of Elijah was intended to be typical--to foreshadow the experiences of the Church during this Gospel Age. Let us examine this feature a little further and note the type and antitype:

Not only is Jezebel referred to in Revelation as symbolizing a corrupt Church system, inculcating false doctrines amongst the Lord's nominal people (Ahab, her husband, as representing the civil power and Elijah typical of the saintly class of the Church), but let us also note that the time of no rain was also typical, as mentioned in the Book of Revelation. Four times is this same period of three and a half years referred to as the period in which the true saints of God were hidden from the eyes of the world in general in a wilderness condition. And during the same period there was a great drouth and famine, spiritual, amongst the people. Those three and a half years, in Revelation, are styled three and a half times, and again, twelve hundred and sixty days, and again, forty-two months.--Rev. 12:14; 12:6; 11:3; 13:5.

In Revelation, however, these various references to three and a half years are symbolical--each day for a year--and hence signify twelve hundred and sixty years in the antitype. Many believe that those years began to count in 538 A.D. and that they ended in 1798. Those who thus understand the matter recognize the increased interest in the Bible which followed 1798 to signify the time of rain (refreshment and blessing), which for the past century has brought great enlightenment to the whole world. But, however we may apply those three and a half years, symbolical years (twelve hundred and sixty literal years), most evidently they cover the antitypical period represented by Elijah's wilderness experiences.

If this be a true application it implies a measure of fear and cowardice for a time on the part of God's saintly people. As Elijah again went into hiding it would imply that the saintly ones became obscure. While they were in this wilderness condition a second time, God directed their course and taught them some important lessons, represented in Elijah's experiences related in this lesson. He was shown a strong wind, tearing the mountains and breaking in pieces the rocks, but this was not the Lord's manifestation of himself, but merely an illustration of power. The next lesson was an earthquake, but neither was this the Lord. Next came a fire, but not in this could Elijah fully discern the Lord. Finally came the still, small voice and wonderful message of grace and Truth. In this Elijah recognized God as he did not recognize him in the other manifestations.

The antitypical Elijah, God's saintly people, are today learning to discriminate between different manifestations of Divine power through different agencies. Windy strife of words, which comes even as a hurricane, bringing devastation to the present order of Society, is not the voice of God, but the voice of humanity. The earthquake, representing a great time of social unrest, disturbance, upheaval, is not God's message to Elijah, but, nevertheless,

is a manifestation of another power which he has in the world, by which, ultimately, the present order of things will give way before the Kingdom of his dear Son. The fire, representing consumption, destruction, anarchy, is not the Lord, but merely human passions which he will permit. The Elijah class are to understand God through the still, small voice heard by the ears of their hearts-- the voice of Truth, the voice of God's Word speaking to his people today most wonderfully, yet unheard by the antitypical Ahab, Jezebel and others, intended only for the antitypical Elijah class.

"I HAVE YET SEVEN THOUSAND"

Notwithstanding this voice, Elijah felt disconsolate and desired to die, thinking of himself as being alone consecrated to the Lord. But the Lord answered him, "I have left me seven thousand in Israel who have not bowed the knee unto Baal." Similarly today there are two classes in spiritual Israel. One class is in the wilderness condition, separate from the world. Another, a large class, is still more or less associated with and bound up in Babylon, although at heart they do not acknowledge any but the true God nor bow the knee to others.

R4742 : page 13

SOME GLAD, SWEET DAY

Some day, some glad, sweet day
We shall be like our blessed Lord
And see him as he is.
Soon we shall strain our
Weary eyes no more
To catch, beyond this earthly
House of fettering clay,
A gleam of heavenly glory
From his radiant face.

Some day, some fair, sweet day
His loving hand will wipe
Away our tears. His tender
Voice will thrill our souls
With rapture, when we
Hear him say, "Well done,
Dear heart, Well done,
My joy is thine; for thee
The victor's crown is won.

"Thou hast been faithful,
Thou hast borne the cross,
The thorns have pierced thy feet;
But now the Night is past--
The Day has come--bright,

Glorious Day of endless joy and love.
The trial time hast proved thee true,
And thou art safe, beloved,
In thy Father's home."

O, glorious Day, for thee we long!
We will be faithful, will the
Burdens bear, sustained by grace Divine.
In meek submission to thy holy will,
Dear Lord, by faith we clasp thy hand
As side by side we tread the Narrow Way
And wait--for it will surely come--
Some day, some dear, sweet day,
O, tarry not too long!

LIZZIE C. RAMSDELL.

=====

R4741 : page 14

A KING SOLD HIMSELF

--I KINGS 21.--FEBRUARY 26.--

"Take heed and beware of covetousness--
which is idolatry."--Luke 12:15; Col. 3:5.

TO King Ahab Elijah said, "Thou hast sold
thyself to work evil in the sight of the
Lord." The effects of the drouth gradually
disappeared, but its salutary lesson remained
with the King and with the people
to a considerable extent. The true God
had some recognition. Baal's influence was
considerably broken. Queen Jezebel evidently
relented concerning her threat
against Elijah. He returned and founded
various Schools of the Prophets in Israel, himself being
the master-spirit amongst them.

Our present lesson shows the meanness of covetousness
and the awful power of a wicked woman. Ahab had
two fine palaces; one of them, at Jezreel, was an "ivory"
palace, but even its possession did not make the King
happy. He desired to attach to it a fine vineyard owned
by Naboth. He sent Naboth word of his desires, offering
to purchase with money or to trade for it another vineyard.
Naboth, asserting his rights, declined to sell for
any price.

As a result the King was disappointed, heart-sick,
vexed, pouty. He had allowed covetousness to grow in
his heart. He wanted that vineyard. He was King, so
it was very disrespectful of Naboth to refuse to take a
good, liberal price for it. Naboth declared as his objection
that the Lord's regulations forbade that he should
sell his family inheritance. Apparently it was a hopeless
case and Ahab, solemn and sour, lay abed, refusing food.

Then entered Jezebel the Queen, inquiring the cause of his sorrow. Hearing it she answered, I will give it to you. Forthwith she wrote letters to the chief men of the city, signing the letters with her husband's seal. With brutal frankness the letters told the select men of the city what was desired of them.

(1) They were to make a mockery of religion by keeping a fast.

(2) They were to act hypocritically to their neighbor Naboth by giving him the most prominent place of honor at the fast.

(3) They were to provide two worthless scamps (presumably by bribery) who, at the appropriate time in the fast would take their places near Naboth and then, with feigned religious fervor, protest against him and denounce him as a blasphemer of God and the King, corroborating each other with sworn testimony that they had heard the blasphemy with their own ears.

(4) The penalty of blasphemy was recognized to be that of stoning and the decree was to be carried out and Naboth thus to be gotten rid of.

If we are inclined to feel or speak strongly of the wicked course of Jezebel, as we should, let us not forget that somewhat similar practices prevail in our day. True, no one today could be stoned to death at the suggestion of a Queen in civilized lands. Nevertheless, people have been heard to express the wish that they had lived in former times, so as to have had an opportunity for stoning those whom they disliked. But take a case in point: Suppose a man conducting a successful business. Suppose covetous neighbors set up a competing business, as they would have a full right to do. But suppose, then, that one or the other, coveting the whole trade, were to attempt sharp practises in business, selling commodities at below cost, interfering with the other's credit at the bank, or slandering the other, would not this be covetousness in action--covetousness of the same kind which King Ahab entertained? And would it not be reprehensible in God's

R4742 : page 14

sight? And dare any who respect the Lord, so thoroughly neglect the Golden Rule of his Word?

Another illustration: A storekeeper doing a good business was offered a certain commodity at a less price than he had been paying under a three-years' contract. He accepted. The party who had been selling him this commodity in the past was angry, covetous of the trade. He set up a competing business and sold goods at a loss, as he could afford to do, being wealthy, until the first storekeeper failed for lack of business. Then the new store was closed down, because it had effected its work as a business assassin. It had killed Naboth. Indeed, covetousness and Jezebel methods, adapted to present-day conditions, prevail much more generally than the majority of people suppose and chiefly amongst the very rich, who

have enough and to spare, but who covet their neighbors' stocks and bonds, gold and silver, etc. If God denounced Ahab as having sold himself to iniquity, what would the Lord's verdict be on some of the customs of our day, which has so much greater degree of light and knowledge than Ahab possessed?

"THAT WOMAN JEZEBEL"

As per instructions, word was at once sent, which came to the hands of Jezebel, saying that Naboth was dead, as per the King's wishes. The Queen then said to her sullen lord, Arise, take possession of the vineyard of Naboth; he is dead.

The King seems to have had no qualms of conscience, but to have been in some respects as bad as the Queen, but with less courage. At all events he proceeded to take possession of the vineyard--as though he did not recognize that there is a God of Justice to whom he must ultimately account.

Then Elijah, under Divine direction, went forth to meet the King and, by the Lord's command said, "Hast thou killed and also taken possession? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood." And this prophecy was fulfilled to the letter very shortly after. Note, however, the King's attitude and how inclined he was, as before, to ignore the Lord and to think merely of the Prophet.

Ahab accosted Elijah, saying, "Hast thou found me, O mine enemy?" He received the answer, "I have found thee because thou hast sold thyself to work evil in the sight of the Lord."

Covetousness is one of the most crying evils of our day. It is causing more heartaches and trouble of every kind, perhaps, than any other sin.

=====

R4742 : page 14

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

Though you, dear Brother, are so busy, with the dear Lord's work, I am sure you will be pleased to know that the passing year has been the best ever to me, your humble sister in Brazil.

Please take my case as a positive, living proof that there are none too far away to be reached by the "River, the streams whereof shall make glad the city of God."

It is with thankful heart I mention God's wonderful providence in the mail system of this his day, which brings to me the precious truths through his chosen "Servant," THE WATCH TOWER, etc. I rejoice with you in the new and wider fields

R4742 : page 15

of usefulness--especially your recent messages to the Hebrew people--and I am trying to "Keep awake and watch the stately steppings of our Present Lord amongst the affairs of mankind."

I had some difficulties in understanding the question of "Our Advocate and the World's Mediator," but now I see clearly the Scripturalness of your teachings, and thank God for the light on this and many other points. The only "assembling together" there is for me is in the printed page. Therefore, "the Vow," "Manna," the hymns, THE WATCH TOWER, DAWNS and sermons, and our dear new Bible, are unspeakable treasures to me.

May the Lord's presence abide with you continually. Pray for me, as I do for you daily.

BELLONA FERGUSON.--Brazil, S.A.

DR. L. W. JONES, Chicago, Ill.

MY DEAR DOCTOR:--

Your letter dated October 18 reached me in time. I am sorry not to be able to help you along on your Chicago meeting. I have no one in Chicago with whom I could make you acquainted with a view to help along that noble movement, which has as its end the spreading of that wonderful message concerning the future of the Jewish people. My experience with Pastor Russell's literature, particularly that part that treats the Jewish question, has taught me that in the very near future we shall have created a great movement among the Jews, a movement which probably will have no equal in the history of my people.

All over the country, where Pastor Russell's words reach, they are received with the greatest enthusiasm. But a certain method must be adopted to reach my people. They are very suspicious, when they hear a Christian speak about their future. They immediately think there must be something wrong behind it. Besides, Pastor Russell has created a great number of enemies among my people. Some of the influential rabbis, and some of the Jewish editors, have seen the majority of the Jewish people turn with great enthusiasm to Pastor Russell's literature. They have seen the popularity that this man has gained within a short time. They have heard that in Jewish meetings, in synagogues and elsewhere Pastor Russell's sermons are read and discussed. Immediately many thought that this man is about to become a leader among Israel, and they are trying their best to discredit Pastor Russell.

You know, my dear Doctor, what representatives of the Christian dogmatic church are trying to do, in order to minimize Pastor Russell's influence in the Christian world. Both Jewish rabbis and Christian ministers are led by the same motives. They are afraid of a man who proclaims the Bible as the supreme authority; the Bible as interpreted by itself.

I hope that your meeting will be a great success. There

is no doubt in my mind that it will. By this time, every Jew in this country and in others has heard something about Pastor Russell. I wish I could be present in Chicago and help you along as much as possible, to make that meeting the success it deserves to be.

I have great news for all who take interest in Pastor Russell's work and would like to see his great ideas and noble

R4743 : page 15

teachings become universal. The news that I am referring to will make history as soon as it is made public.

Very truly yours, ADOLPH B. LANDAU.

MY DEAR BROTHER RUSSELL:--

When "the Vow" first came out I was undecided for some months as to whether I should take it or not. I could not see any objection to any of its features, although I felt that I had made a full consecration to the Lord and hence did not need to add anything to it. In the meantime many friends seemed to be greatly blessed through the taking of "the Vow," and I came to the conclusion that I could not afford to miss any blessings, so I took it.

It went along about a year and the Lord finally showed me, through "the Vow," that after all my consecration had not been as complete and deep as it might have been. Then and there "the Vow" became to me a real thing and for the past year I have had a wonderful blessing through it in the way of a closer walk with my Lord and Master.

The contemplation of what "the Vow" has done for me during the past year proves to me that it is only another feature of the Truth--"meat in due season."

My daily prayer for you is that you some day may hear the "Well done."

Your brother in the Anointed, S. M. PETERSON.

=====

page 15

BEREAN QUESTIONS IN SCRIPTURE STUDIES

Series VI., Study IV.--The New Creation Predestinated.

FEBRUARY 5

- (1) Explain the doctrine of Election as generally and erroneously set forth. P. 163.
- (2) Briefly state the correct and Scripturally supported view. P. 164, par. 1.
- (3) Have the non-elect suffered any injury by God's election of the New Creation? Give illustration. P. 164, par. 2.
- (4) Distinguish between the "elect" and the "very elect." P. 165, par. 1.

(5) To what unfaithful class does the Scripture, 1 John 5:16, apply? P. 165, par. 2.

(6) How do the Apostles Peter and Jude describe this class? P. 166, par. 1.

FEBRUARY 12

(7) Why is it impossible to renew unto repentance the class mentioned in Heb. 6:4-9? P. 166, par. 2.

(8) While there is wilfulness on the part of both these classes, how do those referred to in Heb. 10:26,27,31, differ from these just mentioned? P. 167, par. 1; P. 168.

(9) What class is referred to as the Great Company, and why do they fail to be of the "very elect?" P. 168, par. 2.

(10) Explain the parable of the Vine in connection with the New Creation. P. 169, par. 1.

(11) Is it sufficient that we attain a place among the true branches of the Vine? If not, what more is necessary? P. 169, par. 2.

(12) Mention other elections in the past, brought to our attention through the Scriptures, and name the chief difference between these and the election of the New Creation. P. 170.

FEBRUARY 19

(13) Did any of these elections in any sense apply to the everlasting future of any individuals? P. 171, par. 1.

(14) Explain the types of Jacob and Esau with respect to election. P. 171, par. 2.

(15) What is the proper thought in the statement, "Jacob have I loved, and Esau have I hated"? (Rom. 9:13.) P. 172, par. 1.

(16) Cite a notable instance of God's exercise of authority in the affairs of mankind in general. P. 173, par. 1.

(17) Give scientific and Scriptural illustrations of different methods of carrying out a death penalty. P. 173, par. 2; P. 174, par. 1.

(18) In his election or selection of individuals and nations in the past ages, did God coerce their wills? P. 174, par. 2.

FEBRUARY 26

(19) Explain Jehovah's statement regarding Pharaoh, "For this very purpose have I raised thee up." P. 175, par. 1.

(20) How did God "harden Pharaoh's heart"? P. 175, par. 2.

(21) Quote several Scriptures which declare God's election of the nation of Israel. P. 176, par. 1.

(22) Briefly outline how the election passed from natural to spiritual Israel, as described by the Apostle in Romans 9-11. P. 177, par. 1.

(23) Name the features of the original election which still remain with natural Israel. P. 178, par. 1.

(24) Explain the significance of God's grace or favor in its relation to the elect New Creation. P. 178, par. 2.

(25) Does 1 Peter 1:2, or any other Scripture, teach a

Divine foreknowledge respecting the individuals composing the elect Church? P. 179, par. 1.

BRITISH ITINERARY

LECTURES BY BROTHER WILLIAM CRAWFORD

Edinburgh.....	Jan. 14-16	Birmingham.....	Jan. 26, 27
Blythe.....	" 17	Cardiff.....	" 28, 29
Newcastle.....	" 18	Llanelly.....	" 30
Middlesborough.....	" 19	Bristol.....	Jan. 31, Feb. 1
Eston.....	" 20	Gloucester.....	Feb. 2
Otley.....	" 21	Tewkesbury.....	" 3
Bradford.....	" 22	Cheltenham.....	" 4
Dewsbury.....	" 23	Oxford.....	" 5
Sheffield.....	" 24, 25	Reading.....	" 6

=====

page 17

SEMI-MONTHLY

VOL. XXXII JANUARY 15 No. 2
A.D. 1911--A.M. 6038

CONTENTS

A European Trip in March.....	18
Western Convention Tour.....	18
Views From The Watch Tower.....	19
New Danger in Christian Science.....	19
Peace, Peace, Yet No Peace!.....	20
Baptists Endorse Higher Criticism.....	20
German Branch Report.....	21
The Great Company as Levites.....	22
Only the Priests in the Holy.....	22
Relationship to the Lord Not Necessarily Dependent Upon Knowledge of Every Detail.....	22
Those Who Are Reproved by the Light.....	23
Regarding the Word Fear.....	23
The Ransom and the Church.....	24
Our Part in the Sin-Offering a Favor.....	24
The Harvest Work in Africa.....	25
Interesting Questions.....	27
Woman's Position in Church and Home.....	27
Some Interesting Letters.....	29

R4734 : page 18

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY

CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London,
N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian
Branch: Flinders Building, Flinders St., Melbourne.

ANNUAL SUBSCRIPTION PRICE, \$1.00 (4s.) IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.

Terms to the Lord's Poor as Follows:--All Bible Students who, by
reason of old age, or other infirmity or adversity, are unable to pay
for this Journal, will be supplied Free if they send a Postal Card
each May stating their case and requesting its continuance. We are
not only willing, but anxious, that all such be on our list continually
and in touch with the STUDIES, etc.

=====

ALSO FRENCH, GERMAN, SWEDISH, AND DANISH EDITIONS.
SAMPLE COPIES FREE.

=====

ENTERED AS SECOND-CLASS MAIL MATTER AT BROOKLYN, N.Y., POSTOFFICE
ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE DEPT., OTTAWA, CANADA

=====

INTERNATIONAL BIBLE STUDENTS ASSOCIATION MEETINGS

AT WHICH BROTHER C. T. RUSSELL WILL BE PRINCIPAL SPEAKER

FRIENDS FROM NEARBY PLACES ARE CORDIALLY INVITED.

A EUROPEAN TRIP IN MARCH

The Lord willing, the Editor purposes another visit to
Great Britain, and possibly to Germany and Scandinavia,
about March 8th, expecting to be back at Brooklyn by May
7th.

WESTERN CONVENTION TOUR

Plans are nearly perfected for a Western Convention Tour
by Brother Russell. He proposes starting June 9th, making

first stop at Indianapolis, on the 10th; St. Louis, 11th; Denver, 18th; San Francisco, 24th; Portland, July 2nd; Winnipeg, 9th. A few stops between these.

Brother Dr. L. W. Jones, 3003 Walnut street, Chicago, learning of the proposition, asked if there would be any objection to his getting up a party with a special train, to accompany. We replied, "No; it would enhance our pleasure." Brother Jones is proceeding to make up a party.

BROOKLYN, N.Y., FEB. 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette avenue and St. Felix street.

In conjunction with this meeting an opportunity will be given for symbolic Baptism in water. Robes, etc., will be provided. Any desiring to make use of this opportunity will please give us timely notice.

TRENTON, N.J., FEB. 12

Morning Rally at 10:30 o'clock in the Auditorium of the Republican Club, 139 East Hanover St.; discourse for the interested in the same place at 7:30 p.m. The Public Lecture in the afternoon at 3 will be held in the Taylor Opera House, 16 South Broad St.

ALLEGHENY, PA., FEB. 19

Morning Rally for Praise and Testimony, 10 o'clock, and discourse for the interested at 7:30 p.m. in Bible House Chapel, 610 Arch St. Lecture for the Public in Carnegie Hall, Federal and Ohio Sts., at 3 p.m.

FALL RIVER, MASS., FEB. 26

Morning Rally at 10:30 and discourse for the interested at 7:30 p.m. in Music Hall, 37 Franklin St. Public discourse at 3 p.m. in the Academy of Music, Main St.

BROOKLYN, N.Y., MARCH 5

Morning Rally for Praise and Testimony at 10:30 o'clock in the Brooklyn Tabernacle. The evening Question Meeting at 7:30 o'clock will also be in the Tabernacle. Discourse for the Public at 3 p.m. in the Brooklyn Academy of Music, Lafayette Ave. and St. Felix St.

HOW YOU CAN ASSIST US

Our dear readers can save much of our time:
By writing their letters plainly.

By putting their full address at the head of the letter.

By putting their orders on a separate piece of paper from their correspondence.

By giving our file reference in replying to any communications from our office. Write "File A," "File B" or "File R," as the case may be, on face of your addressed envelope or postal-card and at beginning of your letter.

Some, we notice, are using a small rubber stamp for their address. This is convenient and may also be used for stamping return address on your envelopes.

We thank you for interesting clippings sent in, but request that you give name and date of the publication. If you send the paper be sure to mark the articles distinctly.

=====

R4743 : page 19

VIEWS FROM THE WATCH TOWER

NEW DANGER IN CHRISTIAN SCIENCE

"DEATH is mortal error!" This is the declaration of Christian Science. All Christian Scientists thus far have made failure; at least, according to their own theory. They had hoped that Mrs. Eddy would never yield to mortal error and hence that she would never die. But she, too, has gone the way of all the earth. How uncomfortable must be the religious theory which fails its votaries at the very last! Every other religious system at least claims progress, growth, from grace to grace; from knowledge to knowledge; from one attainment to another. But Christian Science must admit that thus far all of its votaries have made shipwreck of their faith in the end--have yielded, according to their own theory, to "mortal error"--to the error of thinking that there is such a thing as death and going into it. Alas! how poor and weak is the human mind! How easily deluded!

BEHOLD NOW A GRAVE DANGER!

We have already pointed out that the teachings of Christian Science (that there is no sin and there is no death) is in direct contradiction to God's Word--"The wages of sin is death," "The soul that sinneth, it shall die." We have pointed out, on the contrary, that Christian Science is in full agreement with Satan's first falsehood, by which he deceived our first parents, saying, "Ye shall not surely die." (Gen. 3:4.) We do not mean to say that Christian Scientists are knowingly in league with Satan and willingly propagating his falsehoods. We have, however, declared and now repeat that we believe that Christian Science delusion is of Satan, with whose word

it agrees, and that it is not of God, whose Word it contradicts.

The Apostle speaks of the "depths of Satan," and again says that "we are not ignorant of his devices." We have pointed out the probability that Satan would prosecute his work in the near future through various materializations for the further deception of humanity and their further enslavement to error. But it had not occurred to us that the Adversary might make more use of Mrs. Eddy after death than before it--that her "mortal error" might be made an occasion for the still further delusion and enslavement of well-meaning but deceived people. The latest pronouncement from one of Mrs. Eddy's most prominent followers, Augusta E. Stetson, implies much:--

(1) Christian Scientists are now directed to expect that, as Jesus arose from the dead and appeared to his disciples after his resurrection, so will Mrs. Eddy do. This, to us, means that, if possible, the fallen angels will materialize and personate Mrs. Eddy for the further deception of those who have almost worshipped her. Such materializations and deceptions are only what we have expected, although we looked for nothing of this kind from the Christian Science quarter.

(2) That the teachings of Christian Science will hereafter be modeled more carefully along the line which we believe to be the Truth--teaching that the millennium is nigh, even at the door, with its reign of righteousness and inauguration of a new social order. We may be sure, however, that our great Adversary, Satan, will not advocate any measure of the Truth except for the purpose of injuring it or to take advantage of seeds of Truth, which the Lord has been permitting us to plant through millions of copies of the Press. It is a part of his policy, as the Apostle explains, to put light for darkness and darkness for light. At every presentation of the Truth of the past Satan has more or less successfully introduced grievous errors under its cloak.

Undoubtedly wonderful times are immediately ahead of us. It behooves all those who have been blessed of the Lord with the opening of the eyes of their understanding to walk very faithfully--to remember that theirs is a covenant of sacrifice and to count all earthly things but as loss and dross, that they may win Christ and be found in him--members of his Body in glory, members of the Anointed Prophet, Priest, King, Mediator between God and men.

We give the following extracts from the New York World:--

AUGUSTA E. STETSON'S DECLARATIONS

"I know, and every true believer in Christian Science must know, that Mrs. Eddy will make a manifestation, will reveal herself to me and to others, to the outside world, the unbelievers, too.

"The same situation exists today as when Jesus of Nazareth died and was buried. After three days he manifested

himself, to prove that there is life after death. Mrs. Eddy will do the same, for she occupies in the world of today precisely the same position that Jesus occupied in his day.

"It may take, will take, longer for Mrs. Eddy to pass through the experience of material death to the stage of demonstration of everlasting life. It may not occur for years, or it may occur tomorrow or next week. But she will manifest herself, and all men shall know of it.

"Those in the church who profess doubt of such a demonstration are like the disciples who doubted till they saw and felt of Jesus. I shall see Mrs. Eddy again, and I shall walk by her side, holding her hand, along the path that leads to

R4744 : page 20

life which has no death. All men who will believe will be shown how they may, by spiritual means, demonstrate over death, but first they must await Mrs. Eddy's manifestation.

"Yesterday I would not answer questions relating to the expected demonstration by Mrs. Eddy--her resurrection, as some call it. I felt then that the hour for me to speak had not come. Today I am convinced the time is proper. From all quarters I am receiving reports of demoralization and sadness in the field of Christian Science because of the delay in the demonstration and because of the spreading abroad of declarations that Mrs. Eddy will not manifest herself.

"To say that Mrs. Eddy is gone forever is to deny the very principles of Christian Science and to refute the teachings of her life and her works.

"The age of the gospel is closed," went on Mrs. Stetson, speaking in the most earnest way. "A new era is opening, the era of the one thousand years which the Bible tells us will follow the second appearance of Christ, the opening of the millennium. Christ means Truth, and Mary Baker Eddy was Truth on earth again. I am waiting and watching, and my students are waiting and watching, for we know the moment is at hand when God will prove, in the person of Mrs. Eddy, that she was his inspired mouthpiece, to teach and unfold the glories of Truth and Love and Life which are represented by Christian Science."

PEACE, PEACE, YET NO PEACE!

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands--each missionary to convert thirty-two thousand heathens in a year--it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instantaneously.

Seriously let us ask, How many suitable missionaries,

able to really assist the heathen out of darkness into light--to a true knowledge of God--can be found? And where are they? Alas! we know as a fact that our great schools and colleges, so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though the New Year, 1911, might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lie an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe--possibly between Great Britain and Germany. Nor could we expect the United States, with its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's Kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the Kingdom of God's dear Son. With it "The desire of all nations shall come."--Haggai 2:7.

BAPTISTS ENDORSE HIGHER CRITICISM

Amongst the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their Convention in Canada they endorsed Higher Criticism--Infidelity. In their Toronto Educational Institution the Bible and its so-called Higher Critics had a contest. When the decision went against the Bible, an appeal was made to the Convention. The Convention upheld Higher Criticism in its endorsement of the continued teaching of Higher Criticism in Baptist Theological Schools.

For about twenty years Higher Criticism has been taking a more and more pronounced stand in all the Baptist Theological Seminaries, as well as in all other Protestant Seminaries. The surprising thing about the proceedings of the Convention is that this brand of infidelity has gained such strength and such courage that it is willing to announce itself publicly to the whole world as Anti-Biblical.

Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as Higher Critics, Infidels, with exactly the same view of the Bible as Robt. Ingersoll and Thos. Paine held and advocated.

The only difference is that these young ministers pose as Christians and believers in a personal God and in his revelation of his character and Plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its most prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race.

Those who believe that Adam fell upward, instead of downward, cannot have sympathy or appreciation for the words of the Master, that he came to seek and to recover that which was lost. They do not believe that we were redeemed by the precious blood of Christ. They totally deny the Master's own words that he came into the world to give himself a ransom-price, a corresponding offset, for human sin and condemnation. What Gospel have such ministers to preach and how few ministers there are in any denomination that are not Higher Critics --Infidels? The remainder are classed as old fogies and are not in demand.

Thus we see fulfilling before our eyes the Master's words, "When the Son of man cometh, shall he find faith in the earth?" The faith once delivered to the saints is certainly not very generally held today, even amongst those who profess to be the special advocates, mouthpieces and champions of true religion.

FINDING WHAT WE SEEK

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

The above illustrates a principle to which we have already called attention time and again. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness (Truth). They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism are equally sure to find what they seek--flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle, and compare their experiences and findings with our own blessings, as we feast upon the Bible as the Lord's bountifully spread table of good things, "meat in due season for the household of faith."

The same principle holds true with the SCRIPTURE STUDIES. Those who so desire can pick flaws in the Bible and turn and twist its statements into unreason; they can also similarly pick to pieces the Divine Plan of the Ages.

"We walk by faith and not by sight." This principle holds true in respect to all of God's dealings with his people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it implies:--

- (1) A heart condition of teachableness.
- (2) A heart condition of faith in God as the Great Teacher who knows our limitations and who has promised to guide the willing and the obedient into all Truth as it becomes meat in due season.
- (3) They should expect Divine guidance in respect to understanding the Scriptures, even as God has promised; and, expecting it, they should seek it.
- (4) While expecting and seeking and looking in the direction of their expectations and leadings, they should exercise their reasoning faculties and thereby approve or disapprove what is presented to them.
- (5) They should beware how they neglect these favors of God; they should take heed to headiness and high-mindedness, lest, after having enjoyed the light and the blessing, it should slip from them and leave them in the outer darkness in which we see the whole world groping.

ANOTHER PEACE-COMPELLING GUN

Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the valley of death). Let the weak say, I am

strong. Beat your pruning-hooks into spears and your plowshare steel use for swords.--Joel 3:10.

What it will by and by mean to go to war may be guessed at from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:--

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy--or rather it brings all three men into sight, for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as turned out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is

said to be certain that the army in time will be equipped with the weapon."

1910--GERMAN BRANCH REPORT--1910

DEAR BROTHER RUSSELL:

Enclosed you will find Report of the harvest work done here in Germany:--

DAWN-STUDIES and MANNA sent out.....	7,306
Vol. 1 in TOWER form.....	1,630
Booklets and TOWERS on "hell".....	20,634
Regular issue of TOWERS (12mo), copies.....	36,168
Sample copies of TOWERS.....	15,450
Sample TOWERS represented in tract pages.....	772,500
TOWERS on "hell" as above.....	1,326,500
67,000 tracts, old volunteer matter.....	656,000
3,839,200 PEOPLES PULPIT.....	107,497,600
Total free literature in tract pages.....	110,252,600
Letters and cards received.....	6,726
Letters and cards sent out.....	3,025
Expense for printing, distribution of P. P. through newspapers and special volunteers, Pilgrim service, freight, postage, rent, light, heat, etc.....	47,953.54 Marks
Receipts from European friends, Good Hopes, etc.....	17,123.49 "
Balance from Brooklyn office.....	30,830.05 "
Equal to.....	\$7,340.49

I am glad to say that the friends everywhere, where large or small gatherings meet, seem to be more alert and appreciative of the fact that the time is short. Of the little more than 3,000 readers of the German TOWER (or subscribers, I should say), a good many have freely assisted the cause financially (not out of an abundance), and some liberally, so that we have received over 7,000 marks more the past year than the year previous. May the dear Lord guide and direct all things to his praise and to the glory of our dear heavenly Father, is our prayer continually.

As ever, your brother and fellow-servant in the Lord,
O. A. KOETITZ.

=====

R4745 : page 22

THE GREAT COMPANY AS LEVITES

ONE HAS asked, "If the Levites, aside from their priests, were intended to typify the Great Company class, and if all of the Great

Company class were called with the same "high calling" as those who are of the "Royal Priesthood," and all were begotten of the holy Spirit, why is this not shown in the type? Why is it that the Levites were permitted in the Court only and never entered the Holy? And why is it that they are not shown as having been anointed with the anointing oil?

Answering the last question first we would say that the anointing oil was poured upon the head of the High Priest and ran down over his body. The under-priests were not anointed separately, except in the case of the death of the High Priest, when one of them should attain to that office. The one High Priest, therefore, according to the picture, represented all of the anointed; he represented all of the members of his Body--all of the under-priests.

Considering the other part of the question, we are to remember that the Court condition and the Tabernacle condition on the Day of Atonement represented the condition of things in God's Plan at the present time, during this Gospel Age. During this time all those who leave the Camp and desire to draw near to God approach the Court, which represents the justified condition, the condition of harmony with God. Only those inside the Court can see the matters pertaining to the sacrificing and the entering into the Holy. In proportion as these take the necessary steps toward the Holy, in that proportion they draw nigh to God and experience a measure of justification, a measure of harmony, and become more prepared for complete justification and harmony with him.

Washing at the laver is an important step, and as they go on to the door of the Holy and present themselves, it implies full consecration. Then they pass beyond the veil.

Very few make such a consecration. Many prefer to stand around outside the door. And when the "harvest" time shall come (it being here now), all such shall be thrust out. As expressed, a thousand will fall away to one who will stand. These, on account of their lack of obedience to the Lord, have rejected him and thus lose their partial justification--it never becomes vitalized. Similarly, those who have made a full consecration are subjected to severe tests and, if they prove unfaithful, they will not remain members of the Royal Priesthood. But this does not prove that these will be unworthy of some opportunity for serving the Lord. These will be represented in the Levite class. All the Levites consecrated to God. But the "more than conquerors," are the selected ones, the ones who stand the tests and prove faithful. Such as fail to stand these tests, then, will be rejected from the condition represented in the Holy, which is the "gold" condition and represents the divine nature.

ONLY THE PRIESTS IN THE HOLY

Being denied the liberty accorded to the Priests, these will go out from this condition and will have merely the standing of justification, which, if they maintain, will constitute them worthy of eternal life. But that life will not be human life, because they gave that up in order to become Priests. Their failure puts them out of the Holy condition back into the Court condition. Only the Priests will be in the Holy. Only the Levites will be in the Court. But even the chosen ones, while separated in their minds, will be commingling with the others so far as their persons are concerned. The Court, therefore, in its last analysis, represents the spirit-begotten ones as separated from the world. Their vitalized justification is represented by the white raiment and the white curtains which separate them from the Camp. The Great Company class are, therefore, not represented as in the Camp, but are attached to the Priests. The white linen curtain of the Court was suspended by silver hooks. Thus this class was represented by the "silver," as in contradistinction to those who were represented in the "gold" of the Holy and the Most Holy.

NEITHER PRIESTS NOR LEVITES HAD ANY INHERITANCE IN THE LAND

In order to have a full and complete picture of what is typified by the tribe of Levi, we must remember how they came into their position of either being priests or of

R4746 : page 22

servicing the priests. They were all a part of Israel, but God separated them unto himself; he gave them no inheritance in the land. All their rights were withheld from them and they were made dependent upon the other tribes. Why was this? The answer is that they were taken by the Lord as instead of the "first born" of all the tribes of Israel. Thus the tribe of Levi became the typical "Church of the First-born". Then out of this typical "Church of the First-born" the Lord selected a priestly family, Aaron and his sons, who typified the Royal Priesthood, Christ and his Church. All of the tribe of Levi represented the Church of the First-born and the family of Aaron represented the "very elect." While the under-priests were not personally anointed, they were represented in the body of the High Priest. The anointing that the antitypical under-priests have, as members of the Body of Christ, is lost if they fail to make their calling and election sure.

RELATIONSHIP TO THE LORD NOT NECESSARILY DEPENDENT UPON KNOWLEDGE OF EVERY DETAIL

We wish to suggest here that none should feel unnecessarily

annoyed if he is not able to understand all the items of the chronology or of the TABERNACLE SHADOWS, or other minor features. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood any of these things, before we understood the philosophy of the Divine Plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. Will we be loyal to the Lord? Whoever is thus loyal is an "overcomer." He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's providences.

The difficulty in understanding these matters seems to be in failing to harmonize what has been written on this point. Realizing the fact that all of the consecrated have been begotten of the holy Spirit, and therefore, to be perfected, must be born of the holy Spirit on the spirit plane, we see that the Great Company class must be spirit beings when they shall have been perfected. They will not be entitled to the position to which they were called, namely, the divine nature, represented in the Holy and Most Holy, because they do not make their "calling and election sure" to that glorious position. But if they hold to the Lord they still maintain their justification. This was attained, not when they began to draw nigh to God, but when they passed through the Court and made their consecration, and when the High Priest, as their Advocate, imputed to their sacrifice a sufficiency

R4746 : page 23

of his merit to make up for their imperfections. Then they were accepted. At that moment they were justified to life. They surrendered all claim to human life and received the spirit-begetting, which is the foundation of their future hope. They may cease to be of the Anointed in the sense that they cease to be of the Bride, of the Body of Christ. That all of these Levites have a heavenly inheritance is indicated in the fact that they were cut off from the earthly inheritance in order that they might have the opportunity of being of the "first-born" with Christ Jesus, the Head of the Church.

The Tabernacle picture was a temporary one, which ultimately gave place to the temple, and that temple represented the Church in its glorified condition. Nevertheless, the things in the temple represented conditions pertaining to the present time. Our access to the Holiest of all was evidently represented in the vail being rent from top to bottom. The vail represented Christ's flesh. Through that rent vail we may see into the things beyond and be ready to pass into the Most Holy.

THOSE WHO ARE REPROVED BY THE LIGHT

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."--Matt. 5:16.

GOD'S WORD is frequently referred to as the light, the lamp to our feet. But this does not seem to be the thought here. The meaning might be, partially, that we should let the Truth shine out. But the class mentioned in the text is the saintly class, the spirit-begotten ones. Of these the Lord has elsewhere said that they should take heed how they let the Truth go out to others--that they should not cast their pearls before swine. Hence it does not mean to let all the light of Truth shine upon the world. The world would not be able to receive all the Truth. This light here mentioned is elsewhere spoken of as the illumination.

This illumination comes, not only through the Truth, but also through the begetting of the holy Spirit. The holy Spirit becomes the illuminating power in the life of these. Their whole lives, therefore, should shine; their whole lives should show forth the light of him "who has called them out of darkness into his marvelous light."

Another text says, "If the light that is in thee become darkness, how great is that darkness!" This is the light, or Word, that we should let shine upon men, although they cannot receive all the message. But many who at one time hated the message have been convinced, and led to the Lord by the illumination of the Spirit which they perceived in the lives of God's saints. Their minds were much beclouded by the smoke of the Dark Ages, but they were not so far out of harmony that they could not be guided by the Spirit of God. They took knowledge of Jesus and learned of him.

Nothing in either of the texts referred to guarantees that the world would receive the message, either from our Lord Jesus or from his followers. We are, nevertheless, to let our light shine as he let his light shine, though the darkness comprehend it not. The thought seems to be that, while some may resist the light, because their deeds are evil, nevertheless, there are others by whom the message may be differently received. Therefore, we are to "let our light so shine before men that they may see our good works," whether they account for these works properly or evilly. Some may appreciate and see. Those who opposed our Lord were not of the common people, but of those who specially claimed to be the people of God, the Scribes and Pharisees, who were not living up to their own recognized standards. These felt reproved.

They realized that Jesus' teaching was of a higher order.

Thus we find it today. Those who are most opposed to the message of Truth are the church elders, ministers, Sunday school superintendents. The brighter light of the Truth casts their own into the darkness to such a degree that they are reproved by the light. It makes their own standards appear to greater disadvantage. They also perceive our superior manner of living. They are then filled with envy. The Jews who delivered Christ to Pilate were envious; they were in a very wrong attitude of heart.

So with those who hate us. The light, however, has an influence. They may discern what is the right doctrine. There are some who take no stand at all, but nevertheless they see partly. Those who have "been with Jesus" commend themselves to this class, in spite of all the adverse influences. And so the Apostle Peter called attention to the fact that some who see our good works will glorify God, in the day of visitation, even though they do not become followers now. The effect in the end will demonstrate that the whole work was not in vain--that some will accept Christ now and that the influence of these lives will be something for the world in the future.

It should be true to a certain extent that all those who are intimately associated with the members of the Body of Christ in the present life--before he is proclaimed King of the whole world--should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with Jesus--should see in them the spirit of a sound mind.

=====

R4746 : page 23

REGARDING THE WORD FEAR

"Their fear toward me is taught by the precepts of men."--Isaiah 29:13.

WE UNDERSTAND the word fear to be the same whether it is used in one connection or another. There are different kinds of fear, just as there are different kinds of berries, different kinds of wagons, different kinds of animals. Fear is fear, whatever its motive or mainspring may be. There is a proper kind of fear and a proper kind of dread. And the proper fear carries this dread with it. For instance, if you were acquainted with a king or an emperor, you would say, I would dread to do anything that would hurt or offend him. And so with us. We should dread to do anything that would displease the Lord.

Our Lord Jesus said, "Fear not them which kill the body; but I will forewarn you whom you shall fear; fear him who is able to destroy both soul and body in gehenna." This is a very important fear that we should have toward God. We should have a great appreciation of his highness and our own littleness. We should not go into his presence in prayer in any manner but the right one--the reverent one. We should have in mind that he

R4747 : page 24

is the great King. So in all of our dealings with the Lord, we understand that we should fear to do anything that would lessen this great reverence--taking heed that we do nothing that would do violence to this or grieve the holy Spirit wherewith we are sealed.

Coming back to the text under consideration--"Their fear toward me is taught by the precepts of men." We understand that the Lord is pointing out here through the Prophet that there is a false kind of fear. As we have heard some Catholics say: If I would be approved of God, I must pray to some of the holy saints first, and then ask them to intercede with Mary, and then ask Mary to intercede with the Son. They have a fear that the Father has not inculcated. It comes from the precepts of men. They have taken away some of the precious things of God and have substituted some of the "doctrines of devils," as certain Scriptures point out.

THE LORD IS AT THE HELM

In the text--"Say ye not, a confederacy, to all them to whom this people shall say, a confederacy, neither fear ye their fear, nor be afraid" (Isa. 8:12)--the fear here we understand to be some fear that would be leading people, especially leaders, to cry out for a Church Federation --that unless this took place, there would be great danger. The Lord's people know that he is at the helm and that he knows how to direct such matters and that they should not join such a Federation. The word Federation here might be understood to mean more than merely Church Federation, perhaps. We are to "fear not their fear"; that is to say, be not fearful as they are fearful. The Lord's people are to understand that their safety is not dependent upon human power, but that if they have given their hearts to the Lord they should seek to please him in all their ways, and to remember that he is able to make all things work out for their good.

Dreading they know not what, the Federation of Labor is led on by their fear of the Federation of Trusts. In this they are influenced by the dangers they fear. But the Lord's people are not to thus fear. They are to commit their ways and interests to him and to walk by faith and to recognize that he will make all things work together for good to them, giving them the necessary direction and instruction and encouragement to the end.

As to the attitude that we should take toward these Federations: sympathetically, we may see that Federation is necessary for the maintenance of these earthly institutions and thus there is a measure of excuse to those that would take this stand, along the lines of business or society or socialism. At the same time our sympathies should be regulated by the Divine Word.

It behooves all those who see the end to stand as clear as possible from all these entanglements, and to be helpful in respect to all who might be willing to receive their counsel. Their sympathy might lead them to say to labor unions, for instance, "We see your difficulty. We see that you have maintained a standing by means of your organizations. We sympathize with you in your position, to a certain extent; nevertheless, instead of averting the calamities, in the end your organization will help to involve you in trouble, no doubt, and will help to involve others in trouble."

The Lord's people know the Truth which makes free. They are to seek to stand up for the Truth in respect to God, his character, his brethren, doing good to all men as they have opportunity.

=====

R4747 : page 24

THE RANSOM AND THE CHURCH

"The Man Christ Jesus, who gave himself a Ransom for all."--1 Tim. 2:6.

THE word Ransom is used in the Scriptures in two different senses. The one is represented in the above text. The other reads, "I will Ransom them from the power of the grave." (Hosea 13:14). In the latter, the word Ransom signifies to recover from the grave, to deliver from the grave. As to the word Ransom in the first text, we understand it to refer to a Ransom-price, the Ransom-price of one man, the Ransom-price furnished by "the man Christ Jesus." Our Lord laid down that Ransom-price during the three and a half years between his consecration at Jordan and his death at Calvary; but he did not apply it at that time (but later when "he appeared in the presence of God for us," the Church class), nor has he yet applied it for the whole world. He will, however, apply it for the world "in due time." He is now imputing of his merit to a small class, so that they may be acceptable to the Father and have the privilege of participating in his sufferings--"filling up that which is behind of the afflictions of Christ, for his Body's sake"--that they may have fellowship with him also in his great glory, in his great Office as Mediator between God and men.

Thus the Church will have a share with her Lord in the sufferings of the present time that she may be a part of the Sin-Offering. This does not imply that they will have a share in the Ransom-price, because one man is the Ransom-price, and not many men. The Church's share, therefore, as a part of the Sin-Offering is not to be confounded with our Lord's work as a Ransom-price. Even in the Sin-Offering the Church does not offer the Sin-Offering. The High Priest offered the bullock, and the High Priest also offered the goat. It is not that the High Priest offered the bullock and the under-priests offered the goat--as though we offer or sacrifice ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. It then remains for the High Priest to come forth and impute of his merit in order to make an acceptable sacrifice of this class represented by the "goat." Thus it is seen that we do not share in the Sin-Offering in the sense as does our Lord. The High Priest's offering was of two parts, the "bullock" and the "goat"--the bullock representing his own person and the goat that of his followers.

OUR PART IN THE SIN-OFFERING A FAVOR

Some one might inquire, Where, then, does the Church appear? We answer that the Church does not appear in the "goat"; but the consecrated human being is represented in the "goat" which was presented. When the sacrifice is made (the offering of the High Priest having been accepted), we become members of the High Priest, his under-priests. From that on, as his members, we have a participation with him in everything that is good, sacrificially and otherwise. But we have no personal identity in the Holy. It is the New Creature that is represented in the Holy, though not the New Creature as separate and apart from the High Priest, but as coming in under his robe, under his merit, as a member of his Body, according to the Divine arrangement.

Following out this thought: It is nowhere represented that we, the Church, will follow our Lord into the Most Holy as under-priests and there sprinkle our blood as the Lord sprinkled his blood. On the contrary, it was the

R4747 : page 25

High Priest who sprinkled the blood of the bullock and who, later, sprinkled the blood of the goat as that of his own Body. So we, as individuals, have nothing to do with that. Our individuality is lost as we become members of the Body of Christ and take his name. We are, therefore, to share his glory and his work.

"WE SHALL BE LIKE HIM"

We do not mean, however, that we will have no individuality beyond the veil, because the Scriptures assure

us that we shall be like him. The thought is that we will have no individuality in respect to the glorious Office. There is but the one Melchisedec Priest. All others are lost sight of. There will be the Priestly and Kingly Office and we shall share in all of it, in our relationship to him who is "the Head over all things to the Church, which is his Body." As individuals, therefore, we have nothing to do in the sacrificing. Any association that we have in the work of Sin-Offering, from the Divine standpoint, is all accredited to and included in the work of Christ--it is his work.

The participation of the Church in the Sin-Offering for the world is not due to any necessity that has arisen; but owing merely to the Divine arrangement, which permits us to come in with Christ and share in his glorious higher nature and work. The matter of suffering is purely a matter of favor for the Church, and entirely unnecessary. Jesus' death alone is all that was necessary for the release of the world from the Divine sentence of death.

It is, as we see, highly important that we keep clearly in mind the difference between our work of presenting our bodies as living sacrifices and our Lord's work, as the great High Priest, in offering us sacrificially. The two matters are distinctly separate, as shown in the type. The goat was brought to the door of the Tabernacle and tied, picturing the Covenant of Sacrifice which we make. But the goat had not yet been offered and no one but the High Priest was qualified to make the sacrifice. The work of the High Priest in sacrificing the goat was the only sacrifice, in the proper sense of the word.

Even after the presentation of ourselves and the Father's acceptance, and after we have become New Creatures and are members of his Body, and, therefore, members of the Royal Priesthood, there is a continuous work--the presenting of ourselves daily. So the Lord Jesus has continued the offering all through this Gospel

R4748 : page 25

Age. He will finally complete this at the end of the Gospel Age, when the offering will all be finished as one sacrifice and the New Creatures will all be admitted as members of the glorified Body.

=====

R4748 : page 25

THE HARVEST WORK IN AFRICA

DEAR BROTHER RUSSELL:--

At last I am able to report to you on the mission which has brought me to this part of the world. I have just returned from a tour through Nyassaland, which has occupied altogether close on four months. My experiences

have been many and varied. I have traversed the African forest at midnight, slept in all sorts of queer places and traveled in all kinds of conveyances, from an ocean steamer down to a native canoe, and from a modern railway carriage to a hammock slung on a pole and carried on the shoulders of the natives.

It is not of my personal experiences, however, that I wish to speak, except in so far as these bear upon the harvest work in this part of the world. That there is a work of considerable magnitude in Nyassaland there is no denying. Hundreds, nay thousands, of natives of that country have left the Livingstonia Mission and have joined what is known here as the "Society Church," and in some villages the churches and schools of the aforementioned Mission are almost deserted and their work practically destroyed by the advent of the harvest message.

Within a radius of thirty miles of Bandawe there are close on one hundred churches in as many villages and thousands of natives owning allegiance to Present Truth. Each little company has its own Church building, a wattle and daub structure erected by the native brethren themselves. Some of these structures are of considerable dimensions; the Church at Chifira (the village where the harvest message was first preached) being about 100 feet long by 30 wide. As the natives sit on the floor, the seating accommodation of these buildings is greater than ours. On the occasion of my visit to Chifira I estimated the audience I addressed at between five and six hundred natives.

Each Church has also its own organization modeled upon the recommendations of *SCRIPTURE STUDIES*, Vol. 6. They are served by elders and deacons and I found nine brothers acting in a general way as pastors and teachers. These brothers are stationed in different parts of the country and act as instructors to the brethren in their various districts, preaching and expounding the Truth. Most of these pastors have had some instruction themselves from Mr. Booth, but not all; yet all have a fair grasp of the elementary features of the Plan. There is no literature in the vernacular and the brethren are dependent for their spiritual food on the preaching of these teachers and their elders. This is unfortunate, as in the nature of things these prominent brethren are none too well equipped for their task.

The number of brethren who speak English is comparatively small and those able to read it are even fewer. Many claim that ability, but a few minutes' conversation with them, or a simple text in reading, soon displays their ignorance. A translation of some of the more important tracts into the native language would be of great service in Nyassaland.

This would be a work of some difficulty, however, as these brethren are drawn from various tribes and speak no fewer than three different languages, namely, Chiuyanja, Chitonga and Chitumbuha. The former language (Chiuyanja) is the native dialect of the south and is

read and spoken by all educated natives throughout the country, but the great majority of the interested are poorly educated and speak only one of the other two tongues.

And now, having spoken of the magnitude of the work, permit me to give my impressions of its spiritual value. While in Nyassaland I found some things to encourage and some that discouraged me in the attitude of the brethren towards the Truth. Many of them appear to be filled with a strong desire for a more intimate acquaintance with God's Word and some have already a very fair grasp of the Truth. But in all there is manifest a spirit of cupidity and self-seeking that is not in harmony with their profession. This is not, I trust, evil speaking, nor am I presuming to sit in judgment on brethren in Christ. They stand or fall to their own Master. I am simply seeking to present a true report of the conditions which I found to exist in Nyassaland, that you may be rightly informed with regard to the blessed harvest work in that country.

R4748 : page 26

The leading brethren and myself did not quite see eye to eye on financial arrangements. They were disappointed when I assured them that the Society could not lend its support in any way to an educational work, providing school books and teachers for instruction of the young in the English language and native dialects. This is one of the methods pursued by other missions in the district and doubtless they thought our work would be similar. I pointed out that our work was the gathering of the Lord's saints together out of Babylon and their instruction in the Word of the Lord only.

Some of them seemed to think also that I had come out with a pocketful of money to endow all the pastors and teachers and give them lucrative employment under the Society. I had to disabuse their minds of that idea. One brother was anxious to marry and proposed that I furnish him with the wherewithal to buy his wife (a custom that prevails in that country). I advised him to wait till he had saved sufficient to get him out of one difficulty before venturing into another. Finally he reduced his demands down to the level of an old shirt, which, needless to say, he did not get. I regret to say that almost in every case where I had dealings with individual brethren their interviews ended with an appeal for financial assistance in some shape or form.

I was the recipient of much kindness from them when I first appeared in their midst. They loaded me with presents of food, provided me with a native house and vied with each other for the privilege of carrying me about in the machila. But I soon found that their gifts were bestowed with an end in view. Before leaving Chifira I was asked to pay for the house I had been invited to occupy. I paid up. Many of those who had

shown me kindness proposed that I should sign their labor certificate, a document indicating that they had worked for me for one month and were therefore entitled to a reduction of three shillings in their hut tax. Even with the more prominent brethren, whom I proposed to recommend as teachers of the volumes, there was a spirit of bargaining that was not the spirit of consecration.

I am not condemning these brethren altogether. While these circumstances are regrettable, we must not expect too much from a people so lately rescued from barbarism. They are more or less grown up children and have all the weaknesses of children and must be dealt with as such.

The natives are naturally indolent. The white men have taken their country and they look upon every white man as a mine of wealth upon which they can draw for all their needs.

Mr. Booth's influence is markedly manifest on the work in Nyassaland. The brethren generally do not keep the seventh day as a sabbath, but I found the teachers with strong leanings that way. These opinions were strengthened by the teaching of Mr. Booth, that only those who kept the sabbath had the harvest message. Also since going to America he has been sending a copy of the Seventh Day Baptist Year Book along with a 5 note to all teachers reputed to be keeping the seventh day sabbath. I did what I could to present the Truth on this question and was enabled by the grace of God to deliver at least some of them from bondage.

While in Nyassaland I called upon the Governor of the Protectorate and the president of the West Nyassa Province, where most of the brethren are located. I found both of these in a tolerant attitude toward the work. Viewed at first with some misapprehension, the spread of the work has proved the groundlessness of their fears. The Government has no opposition to offer to our work so long as the natives are law-abiding.

Your letter, with powers of attorney, was awaiting me on my return to Durban. It will be impossible for me to lay claim to the title deeds of the Shiloh Mission Station until my return to that country.

That station, however, is now in our hands, with a native brother, Alexander Makwinja, in charge. I stayed there for some time while waiting for a connection for Bandawe.

As I indicated to you in a previous letter this property at Chihunda is of questionable value. The brick chapel is an irretrievable ruin. The teachers' houses have no existence now, unless these describe a few grass huts erected by the few natives who have taken up their residence on the land. If so, these have been put up by the natives and are their property.

I do not know where the workshop is, unless it be a dilapidated building now used as a church building, where a half dozen natives and their wives meet daily for

prayers and service. There is an attendance of about twenty on Sundays.

This building is very much in need of repairs. The roof is stayed from the floor, the walls bulge outwards and were the stays removed the whole structure would certainly collapse. The only building of any real value is

R4749 : page 26

the house and it, too, is fast falling into decay. It is a four, not five-room structure, unless, perhaps, the kitchen is included, bringing the number of apartments up to five. This house could be repaired and made habitable if it would be worth while to spend money on it.

The Shiloh Station is hundreds of miles removed from the center of interest in the Truth. It is fully a week's journey from Bandawe, and the number of interested in the neighborhood can be counted on one's fingers.

The general impression which I have formed from my visit to Nyassaland is that the work among the African natives cannot hope to rise above the level of a restitution work. Doubtless there may be eminent exceptions, but, generally speaking, they have the greatest difficulty in appreciating spiritual things. Their minds are untrained. Unlike the Asiatics, they have had no philosophy of religion (even of error) in the past to direct their minds toward God, and while they readily grasp the rudimentary features of the Plan, I doubt if many of them appreciate their spiritual significance. The keeping of a sabbath and the preference of immersion over sprinkling as a Scriptural mode of baptism are tangible things which their minds can lay hold of and retain, but the spiritual meaning underlying these is something which it would take a long time to impart to any but a favored few.

This work is too great, however, to be neglected and following the suggestions made by you before I left Scotland, I have divided the part of the country where the brethren are located into six different districts and would recommend the appointment of native brethren as teachers under the Society, they to visit these districts in rotation, spending sufficient time in each village to go through one of the volumes with the class at that village, then passing on to the next. The brethren whose names I am giving have a fair grasp of the Truth; they are able to speak and read English. They have all read at least the first three volumes of DAWN and are capable of interpreting them in the native dialect for the benefit of their less favored brethren. They are also clear on the sabbath question.

Since this question had been exalted into the position of an essential I was forced to deal with it as such and to

R4749 : page 27

consider in making recommendations only such brethren

as could agree that the keeping of the seventh day was not essential to Christians.

I shall provide these brothers with forms on which they shall report to me at the end of each month regarding the meetings held and the volumes studied. As their time will be wholly devoted to the work I have indicated that the Society will provide them with œ1 (\$5) per month for their maintenance. This sum is adequate for all their needs.

I shall also supervise and direct their work and render such assistance as is in my power. I propose soon to set one of the brethren to work to translate some of the more important tracts into Chitonga (the majority of the brethren in Nyassaland speak that dialect) and I myself hope to provide a glossary for the volumes which will bring most of the difficult words in these books within the comprehension of those who have even a smattering of the English language.

My thought is that this work could be better carried on from Durban than by taking up residence in Nyassaland.

To settle in that country would not, in my judgment, be the wisest course. It is impossible, even if it were desirable, to live as the natives do. To take up one's residence in a native house is simply tempting Providence. Shiloh Station is too far removed from the center of interest to be of any greater service than a rest house on the way to meet the brethren.

To build in the interested district would mean a considerable expenditure of money and of even more precious time, as it is necessary first to make the bricks before you can build your house.

The language difficulty requires also to be considered. It would take a considerable time to acquire such a knowledge of any one of the three languages spoken by the native brethren as would enable me to address them in their own tongue and even were that accomplished there would still remain the other two dialects unconquered.

For these and other reasons I would recommend that my headquarters be situated in the south, preferably in Durban, where I can give my attention to the very promising work going on here among the whites. While keeping in touch with Nyassaland, as already suggested, and making the aforementioned provision for the continuance of the Lord's work there, I could visit that country at least once a year as long as the opportunities for harvest service remain with us and seek by my presence and instruction to encourage the brethren and further the Lord's cause there.

Meanwhile I would counsel the establishment of an African Agency in Durban, the publication of the sermons in South African newspapers (which I hope shortly to accomplish, having received the papers and forms forwarded by the Lecture Bureau) and the general advancement of the Lord's work in the various South African

towns as opportunity offers. I shall write you later, giving further suggestions regarding the establishment of an agency in Durban with an estimate of probable cost.

I am grateful to our Heavenly Father, who has brought me through all my varied experiences with health and strength and I feel confident that he will bless my humble efforts to serve him and his dear flock and that wherein I may have erred, even there his wisdom shall overrule and cause all things to work out for his glory and the good of his children.

I enclose herewith one or two photographs of Shiloh Station, which will give you some idea of its appearance. Praying the Lord's guidance for his work, and with much love to yourself, dear brother, I am,

Your co-laborer in the harvest service,
WM. W. JOHNSTON.

=====

R4749 : page 27

INTERESTING QUESTIONS

WOMAN'S POSITION IN CHURCH AND HOME

QUESTION.--In view of the fact that St. Paul speaks of no other woman than Rahab (Hebrews 11), when mentioning the Ancient Worthies, how does the woman have an equal chance in the race for the new nature and for the prize of the "high calling"?

Answer.--We fail to see any place where the Scriptures discriminate against women. They have the opportunity in this Gospel Age of being joint-heirs with Christ, in which there is no distinction of sex, color or race.

There is nothing in the Scriptures that militates against woman. That the Lord chooses that the mouthpieces of the Church shall be men is his own affair. No one would have a right to question the Lord's will in this matter--whether the Lord would wish men of sixty or young men, or women of a certain age or none at all. God may do what he will with his own. But we do see a reason why he makes a choice. Woman is a figure of the Church and man is a figure of the Head of the Church. So we are told that woman should not be a teacher in the Church, but man should be the teacher.

And even outside of the Scriptural question, in human affairs, we see no way in which a woman's interests are endangered, because every woman is either a sister of a man or the mother of a man or the daughter of a man. Hence the two sexes are so intimately related that it is unnecessary, for instance, that the whole family should go to the polls to vote, but the family is represented by the man and thus all have share in whatever shall be done

in a city or town or country.

If this were otherwise we could imagine a very unsatisfactory condition indeed. It would imply that man had lost one of the very prerogatives which is an element of manhood. On the other hand, it would imply a dereliction on the part of the woman. The Apostle reminds us of a woman's sphere. And any mother whose son does not respect her should keep very quiet. She has that child during all the years of infancy and youth. And if in all those years she does not command respect from that child, she is to blame.

We believe that if women would get the proper focus on this matter there would be an end to woman-suffrage. They would feel that they had a duty at home. There are exceptions to every rule. But Christian parents have said to us, If I had known the Truth sooner, I would have known how to be a better father, a better mother; but I was not taught anything as to the responsibilities upon me as a parent and what was meant by the proper training of a child. One mother said to me, "When my children were very young I was intent upon making money. I was slaving hard with my husband to do this. We have gotten some money, but I lost the opportunity of training my children, and if I would train them differently now I would practically have to kill them." "Yes," we told her, "in view of all the facts, you will have to be considerate of the children and try by example and precept,

R4750 : page 28

rather than by force, to get them into a proper condition." We told her that if she would try to force her opinions upon them she would likely force them into rebellion.

One of her particular points was that she was violently opposed to marriage. We told her that she was likely to drive them to the opposite extreme; that she would better allow them to have beaus, etc., and encourage them to come to her and seek advice, etc. But no, she did not do that. The result was that one daughter married a man who afterward went to prison. Then she wished she had taken a more moderate course, which she has been doing with the others.

PROVING ALL THINGS

Question.--Will you kindly explain what the Apostle meant by this text: "Prove all things; hold fast that which is good"--I Thess. 5:21.

Answer.--Proving all things would signify the testing of them. But we could not take the words all things in the very broad sense, for this would involve an absurdity. We have not time to test all things in the absolute sense; for instance, we have not time to test all kinds of foods, nor even all kinds of breakfast foods that are advertised.

Neither would it be wise to do so. Nor does it refer to all things along other lines we might mention. Evidently such was not the Apostle's intention. What, then, did the Apostle mean? Did he mean to prove everything in the Scriptures? We answer, No; for, at the time he wrote this, the Scriptures were not yet canonized. The different books of the old Scriptures were not then equally acceptable to the Church. We do not know a better guide or standard than the Word of God by which to prove things; but to our understanding the Apostle did not have any of these things specially in mind. It seems to us that he meant, Use your judgment, your reason, in respect to everything.

The Lord does not wish his people to be guided in any sense as a horse with a bit, or as a ship with a rudder. But he appeals to their minds and judgment, not only through the Scriptures, but also through their experiences in life--through his providences. We learn certain lessons respecting God from our daily living, or we ought to do so. If we have proved that certain courses of conduct are injurious, we should profit by these experiences. If we have made a mistake, we should profit by the mistake. If we have had some blessing, we should profit by that. We should not be swayed by what some one desires us to do, but we should "count the cost," as Jesus says. We should be guided by reason, seeking to read the will of God through the providences of life, its experiences, and through the Word of God. To our understanding, therefore, the Apostle meant by this statement that God's people should be reasonable, rational people, and should use their very best judgment as to what they accept or reject.

To give an illustration: Suppose someone had come to those of the early Church, before they had the Bible, before they had the Scriptures, and had said to them, "Your God intends to torture eternally nine hundred and ninety-nine out of every thousand of his creatures. This is a revelation from God."

These persons should and would have rejected such teaching as being contrary to all that the Church knew about God.

If anyone tells us something derogatory to the character of another we should reject it and decline to hear unless proved by Scriptural methods. And no time should be wasted on the matter, believing nothing derogatory until it is forced upon us. The Lord's people should not receive what they may hear without proper examination. They should prove what they hear and should use good judgment as to what is supported by the Scriptures. The end for which they should prove what they hear is that they may hold fast everything that stands the test applied by the Divine Word and proves to be in accord with the holy Spirit; and whatever will not stand these tests should be promptly rejected by them.

Question.--We have been asked the meaning of the Scripture, "Thus saith the Lord of hosts, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coast of the earth."--Jer. 25:32.

Answer.--We understand that the word coasts might, in a general way, mean the outward parts. It might be understood literally. Another suggestion is that it might be that portion of society nearest the "sea." And as the "sea" represents the masses that are ready to intrude upon society, so we suggest that it represents society being encroached upon by that lawless element.

Communication between nations is now a very simple matter in comparison with what it was a few years ago. The Lord has brought the kingdoms together--practically unified them by making them generally dependent upon one another. Whatever affects interests in one quarter affects interests in other quarters. A little while ago the failure of a bank in one place would not have affected a bank at another place. The great inventions now due in the end of the Age are helping in this work of quick communication and enlightenment of the nations.

Question.--Why are faith, hope and love linked together as Christian graces by the Apostle Paul?

Answer.--Faith, Hope and Love are very properly linked together as the Christian graces. We suggest that the Apostle had in mind that the Church had faith even before it had partaken of the spirit of love. Subsequently the "work of faith" became a "labor of love" and not merely a work of faith. They also had the "patience of hope"; they were not getting their rewards immediately. But they were willing to go on and wait for their reward. The patience of hope was necessary to keep them going, as it will continue to be necessary until the works of faith and labors of love meet their reward in the fulfilment of the Lord's promise. We can surely agree that they are all linked together in every way.

Question.--When do we reach the condition of perfection mentioned in this text: "The God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."--I Pet. 5:10.

Answer.--The construction of the sentence, we think, would naturally lead us to suppose that God would stablish, strengthen, settle his children after they were perfected through suffering. This suffering awhile takes in all of our Christian experiences. It does not mean that we suffer awhile and that then we get to a place where we suffer nothing. The very noblest of Christians have suffered more as they progressed. Thus it was with our

Lord. He suffered most of all at the end of his career. So on the whole we are perfected by means of this suffering, as we reach the mark of perfect love in this present life and continue to progress. We think that the suffering takes in all of the present life's experiences. So the thought is, apparently, After ye have suffered awhile (and thus been made perfect), he will "strengthen, stablish, settle you." We all agree that we will not be actually perfect until we attain the resurrection change.

R4750 : page 29

Question.--Why is a lamb used to symbolize our Lord?

Answer.--In some illustrations our Lord is symbolized by a lion, as representing his strong qualities. He is the Lion of the tribe of Judah--the Strong One of that tribe. We are not, however, to conclude that the strong qualities of the lion are all the qualities that our Lord possessed. He had the qualities manifested by the lamb--its meekness and unsuspectance and gentleness. In this way the lamb represents our Lord. "He is led as a lamb to the slaughter and as a sheep is dumb before her shearers, so he openeth not his mouth."--Isa. 53:7.

Question.--Why did John use this expression, "Behold, the Lamb of God"? What is the import of the word behold in this expression?

Answer.--When John made this statement it no doubt produced surprise amongst those who heard. They were unable to appreciate what he meant. He was a prophet--one of the greatest of the prophets, our Lord said--and he was speaking prophetically. Look, see, behold, there standeth the Lamb of God, who taketh away the sin of the world! Even John did not know in what sense Jesus was the Lamb of God. The Jews offered the typical sacrifice every year; but no Jew had the least idea what it meant. No Jew understood, for "had they known they would not have crucified the Lord of glory."

We read in the Scriptures that, after John had made this declaration respecting Jesus, "Behold the Lamb of God," two of his disciples sought Jesus and inquired where he lived, and afterward became his disciples. They had been with John because he was a reformer. But when John declared that there was one among them greater than he, the latchet of whose shoe he was not worthy to unloose, they wondered who was this Great One. So they kept on the lookout. Then they began to discern in some sense of the word that this gentle One, this unapproved One, this uncombative One was he who should take away the sins of the people. There was merely John's word for it, but they believed him to be a prophet of the Lord and as soon as they had this intimation, that Jesus was the Lamb of God, that he was greater than John himself, they left John and became the disciples of Jesus. Others did not appreciate these things so much and remained with John, perhaps becoming the disciples of Jesus after John was dead.

We might consider John's words as an allusion to the Passover Lamb, if this had been at the Passover season of the year, at the time of the killing of the lamb; but it was at the opposite end of the year--at the time of our Lord's birthday, in October. The evidences are clear that our Lord's ministry was three and a half years long and that he was crucified at the Passover time, and it was when he was just thirty years old that he offered himself at Jordan.

R4751 : page 29

"HEIRS OF GOD"

Question.--What is meant by the phrase, "Heirs of God"?

Answer.--This use of the word heirs is not the ordinary or common one. We are heirs of God and joint-heirs with Jesus Christ our Lord in the sense that God has a great gift to bestow. He does not bestow this gift by testament; whereas most property is given by testament or will, the death of the testator being necessary in order that the gift may be received.

In life insurance there are different kinds of policies--life policies and endowment policies. So, in this case, God has in his possession to give away the divine nature and the honors of the Kingdom. First he promised that he would bestow them upon his Son as a gift, if he would show certain obedience. On account of this obedience God hath highly exalted him. And so, according to promise also, when we become obedient unto death we become sharers in this promise.

In the other case, where the death of the testator is spoken of, Jesus has human life, restitution, to give. He was not in a position to give this when he was a man. As long as he was a man he needed this life himself. But, in obedience to the Father's will, he laid his human life down. He did so as a bequest, as a testator of this estate that he had at his disposal. These rights of eternal life were, of course, his by right and he has never forfeited nor exchanged them, but maintained them. He stated that he had authority to lay down his life and authority to take it up again.

=====

R4751 : page 29

SOME INTERESTING LETTERS

PASTOR C. T. RUSSELL:--

Your remarks in the January 1 TOWER in regard to 1914 are very sensible. There is no flaw in the time prophecies concerning 1914 as set forth in the DAWNS, but I would like to

see an article from your pen on the subject--"What can we say we KNOW about 1914, and what do we merely infer or guess?"

There are only two things stated in the time prophecies concerning 1914. One is that the lease of power granted to the Gentile nations expires then, and the other that the Harvest Period of the Gospel Age ends there. Every thing in addition to these two bare facts is only an inference or guess founded on these facts.

The Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the Bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

The fact that God's lease of power to the Gentile nations expires in 1914 does not necessarily imply that they will all fall to pieces in that year. Gentile nations existed for centuries before God gave them a lease of power; and as for anything we actually know they may continue to exist for a short time after that lease expires. Both of these events the time prophecies show are due in 1914--namely, the expiration of the Gentile lease and the completion of the Harvest Period; and yet nothing may happen in that year which the daily papers would specially record. The affairs of the world might apparently go on uninterrupted just the same as before.

On the other hand, our inferences may all prove to be correct, improbable as they now appear to the world, for the Scriptures state, over and over again, that the overthrow of Babylon is to come suddenly. But we need to keep our heads level and not say we know things which in reality we only infer or guess.

The earthly phase of the Kingdom will be established later than 1914, thus leaving a period after the expiration of the Gentile lease for the fall of the nations and the gradual establishment of the Kingdom on earth. As it appears now this period will be necessary, for several important events, such as the gathering of the Jews in Palestine; the attack on them there by God (Ezek. 38), the miraculous overthrow of Gog, which will demonstrate to the world that Christ's Kingdom has come (Ezek. 38:23; 39:21). It also gives time for the preaching of the Elisha class, whoever they may prove to be.

The only thing plainly prophesied in regard to the Elisha class is that they are to take up the preaching of the Gospel of the Kingdom when the Elijah class cease preaching, and it seems that that must be done after 1914.

Loyally yours in our dear Redeemer and King,
DAVID P. JACKSON.

R4751 : page 30

DEAR PASTOR RUSSELL:--

The December 15th issue of THE TOWER is at hand, together

with its annual report. I am moved with wonder, admiration and thanksgiving for the masterful management our Lord has shown in the conduct of his harvest work for the past year and his executive ability as evidenced in his choice of servants in that work.

No other organization on earth could have accomplished such a work with ten times the amount expended. Compare one large denomination, I have in mind, with \$3,500,000 for missions and the work accomplished. From a business standpoint it should make them ashamed. Nothing but the spirit of love and sacrifice could have done it. It makes us all glad that we have had ever so small a share in such a work, and only wish all of us had a fuller appreciation of the immense returns on the money--from a purely business standpoint. This report should certainly inspire every co-laborer with such confidence in the Lord's direction of the Society's affairs that they would gladly entrust all available funds to you for the work.

I desire to express again my love and confidence and assure you of heartiest co-operation to the extent of my ability, as the Lord permits, for the coming year, which looks to me to be the one of grandest opportunities yet.

Faithfully your brother, H. S. HOLWAY.--Cal.

DEAR PASTOR RUSSELL:--

I have just finished reading the January 1 TOWER. How it revives and energizes to renewed vigor and zeal! More determined to do with our might what our hands find to do, while yet it is day.

The Australian account of the doings of the fallen angels recalls a brief interview with you at the Put-in-Bay dock just as the boats were leaving for Cleveland and Toledo at the close of that memorable convention. The convention had the Vow as its basis, and also your expectations that as in our Lord's case the cause of the Truth went down in apparent disgrace, so might we expect that the servant be not above his Master. As then blasphemy was considered a crime worthy of death, so now public opinion lays great stress upon morality, and while the world is not strictly hewing to the line, it is certainly expecting it of those professing to be the Lord's people.

As then accusation against our Lord was false, so might we expect to be falsely accused of immoral conduct, and thus the cause of the Truth come to an apparently ignominious defeat.

In this connection I had briefly related how, on coming home from Mansfield Convention, I had made the Vow my own and how the Lord has been pleased to use me in helping others to see; and how it had been my blessed privilege, at the Put-in-Bay Convention, to give a talk on "Consecration and the Vow," to a number of Kentucky friends assembled in an upper room in Hotel Victory, and how nearly every one in that room (I think there were thirteen) got down on their knees and vowed that Vow unto the Lord and then

and there subscribed their signatures in witness thereof.

You asked me to write you a brief account of this--that perhaps the publishing of it in THE TOWER might be helpful to others. I shrank from this--do not know why.

I was not among the first to take the Vow, but was FOR it and TALKED it and REASONED in its favor with the friends, though I did not make it my own until our talk with you at Mansfield, and then--oh, the PEACE that was mine!

On my return home at midnight, alone in the room (as far as human eye could see) on my knees I vowed a closer walk with God. I cannot describe the peace, contentment--the feeling of having done that which was pleasing to my Heavenly Father. I felt that I had his approval, and as though heavenly visitors were present saying, "Amen; well done!"

If this be the means of bringing others "Nearer, My God, to Thee," I shall feel that I have redeemed the time.

Hymn 208, to my mind, is the Vow in different words, but the same in spirit and intent. How any can object to the Vow and yet sing that hymn, I cannot understand.

My heart goes out to you, dear Brother, for all your loving service to the household of faith, and daily our prayers ascend in behalf of you and all the dear Israel of God, that we all be kept by power Divine.

Your brother in the Lord, E. W. V. KUEHN.

R4752 : page 30

DEAR BROTHER RUSSELL:--

Brother _____ has ten acres of land located in Colorado, about four miles west of the Palisades, close to the foothills. The Brother would like to sell this and turn the proceeds over to the Watch Tower B. and T. Society for use in the harvest work. He asked my advice and I suggested that he turn it over to you to dispose of, as you have had experience with other deals of a similar nature.

This particular piece of land is not irrigated, and, of course, at the present time is not good for anything except from a speculative standpoint. Land next to this piece, and of the same character, is being held at \$400 per acre. This land is just above an irrigating ditch, and the Government has been planning to put in another ditch; but has not gotten around to it as yet. When the Government does so it will greatly increase the value of the land.

Kindly let me know if the matter appeals to you, and if so, if you would like to have the papers connected with it.

With Christian love and greetings, I remain,

Yours in his service, _____.

* * *

We have accepted this kind donation with hearty appreciation. Whoever finds for us a purchaser for the land will be a sharer in the contribution and its reward. The land is reputed

to be very rich.

DEAR SIR:--

I write to say that I have finished reading the book, STUDIES IN THE SCRIPTURES, Series 1, which you so kindly sent me.

I am glad to inform you that a huge burden has been taken off my mind and I feel as if I had new life. I may say that after reading some books I got from the Adventists, I was absolutely convinced that the Bible is real and true. God's Plan, as set forth by them, seemed beautiful, until I thought of the untold millions who would perish and who never have had a real chance. Then the thought that, after two thousand years of hard work, sorrow and cruel deaths, everybody was wrong in their worship and that they, too, would perish, and that all this had been wasted labor, made me lose heart in life, and all that goes with it.

I thank God that he has heard my prayer and at last I begin to see light. Of course, I must get the six books and study them with the Bible carefully, and I have no doubt it will require my reading them over several times. But I trust I shall come out with absolute peace and be established in the Truth.

I wish you to please send me the six volumes bound in full leather, as quoted in your list, price \$3, plus 60 cents postage. I will keep the book you sent me, to lend to others and I herewith send you \$5 as payment for same. The money which is over and above the price I wish you to keep to help defray expenses for books and tracts you give away--gratis. I have perhaps written rather fully, but I believe you will be interested to know the peace and joy I have derived from what you teach.

Yours truly, HARRY DUNCAN.--Cuba.

page 30

DEAR BROTHER RUSSELL:--

We desire to have our names registered as having taken "the Vow." In the Fall of 1908 some tracts were thrown in our yard in Birmingham, Ala.--"Earthquakes in Prophecy," "Tongues of Fire," "In the Evil Day" and "Filthiness of Flesh and Spirit." These had a charm for us that nothing ever had before.

Then we moved to La Grange, Ga., and there a Brother came with the first three volumes of DAWN. We bought them, read the first volume and started the second, but became confused in regard to the Spiritual Kingdom.

At the time I was a member of the Baptist Church and 'phoned my Pastor in regard to them--what wonderful books I had gotten hold of and asked his advice in regard to the Spiritual Kingdom. There were no Bible Students there for us to confer with. He said that if I wanted to I could read

the books, but if they bothered me, I had better not read them. We put them aside.

In 1909, June, we removed to Texas. We were not there very long until Sister Lentz and Sister Marion Sturgess called, and we bought the six volumes. Now we are thankful and can say that the entire plan is so beautiful to us. We cannot thank you too much, dear Pastor, and desire your prayers that we may come off more than conquerors.

Yours in his service, E. T. HOLLINGED
LILLIAN B. HEARD.

page 31

BELOVED PASTOR RUSSELL:--

The article in the recent issue of THE WATCH TOWER, under the heading, "Blessing God and Cursing Men," has been such a great help to me that I cannot refrain from writing to tell you how much it has signified as having a place in my course in the School of Christ. And yet I do not see how I can fully tell you my appreciation for its effect upon me.

I am greatly rejoiced when falling into different testings to have such a full-length mirror show me just how Mister E. P. McKissick looks. And oh I am so disgusted with him! To show how deceitful the human heart is--the day that I read that blessed article I had been making use of a person's name in business. For fear that I would say anything to injure him I was mentally praying to guard against it at the time. But when I read such a gook analytical treatise of cursing men, I saw that I had said more than I should.

When I was a boy I liked to fish for eels. If you have ever had any experience in that line you will recall what slippery things they are. They will squirm out of one's grip when doing the best to hold them, unless by experience and education one learns just how to hold them; and then it requires all of one's concentration and strength to do so. Meantime they exude slime that, quickly hardening, tangles the line in an almost hopeless tangle. Now you have as good a description of my tongue as I can give. Please pray that I may succeed by experience and education in this wonderful school to hold my tongue on all occasions, unless it be solely to edification.

Our Ecclesia here, three in number, send greetings and love to you. You are made the subject of our earnest pleadings at the Throne of Grace. We seem to realize in some measure God's Chosen People's inquiring of a Gentile "What of the night?" (Isaiah 21:11,12); the action of the Missouri Synod of the Lutheran Church declaring against the sermons being published in the newspapers of the country; the noting by labor organs in their news that October witnessed more strikes and other disturbances than any previous month; and the contribution of \$100,000 to the Committee on Church Federation at the recent Episcopalian Conference in Cincinnati, by J. P. Morgan, reputed to be the world's greatest organizer and wealthiest man--this and more will have an effect of great import upon the harvest work and

the Body now so rapidly nearing her deliverance.

The modern chief priests, elders and pharisaical laymen must be stirred in their jealous hatred to the depth of human passions and their venom must of necessity be looked for--heartless, cruel, and powerful, because permitted only in this their hour of darkness.

We look for messenger ministrations to strengthen you and all the called, chosen and faithful. Strength for the moment ever comes from God, into whose hand we have committed the future. We are more thankful than we have ability to express that the presence of our adorable Lord gives us the understanding, and that we see so much of grand prophecy unroll with such accuracy before our astonished eyes. We long to be clothed upon with powers to most fittingly worship, praise and serve him who bought us with his own precious blood, and his and our Father, who planned it all.

Your servant, E. P. McKissick.

MY DEAR PASTOR:--

Greetings in the name of our Lord--the Chief Reaper, and very best wishes for the new year--1911.

Your Christmas letter to Colporteurs was received several days ago and is very much appreciated, being so full of loving sympathy and encouragement. Please accept my hearty thanks for this further evidence of your interest in our spiritual welfare, and I trust the daily perusal of the contents of these volumes shall continue to be a source of comfort and strength as in the past.

I notice in reading Annual Report for 1910, as contained in December 15 TOWER, you say, "Only in the Colporturing of the SCRIPTURE STUDIES are we disappointed," and further you state that if any Colporteur may think he sees a reason for the decline you will be glad to hear from such.

Now, in regard to my own little share in the work I do see a reason. It is this: I have had so many opportunities to water the seed sown by previous Colporteurs, and to uphold the Truth in the face of opposition, therefore cannot make as many calls in a day. I call on many who have at least one volume in their possession and my time is thus taken up. For instance, I call at a home, make my introductory remarks, and the lady may ask me in. On showing the work she exclaims, "Oh I have the work, all six volumes, but have been told not to read them, etc., etc."

I may find this woman very conscientious, and giving evidence of being a sincere Christian, but fearful of being led into greater confusion than she confesses she is already in. Therefore, I try to encourage her to read the books, and at the close of our little visit she may remark that she will begin at once, or perhaps she thanks me for calling and asks me to call again. But, perhaps, a very brief call would suffice in such cases to be followed by another little visit after the person has had time to read.

I should indeed be glad for any suggestions you can give

us along this line, for those of us working in cities which have been colporteurd several times find so many books already on hand. I have spent the past four months here in Allegheny, and have found the work very interesting, though I have not put out a great many books. Have had many blessed experiences in meeting with the dear friends of our Home Ecclesia and rejoice in seeing the love and harmony manifested. "Blest be the tie that binds our hearts in Christian love." Your brief visit (Dec. 9) was much appreciated by us all, and we are looking forward now to another season of fellowship with you and many of the Lord's dear people on Feb. 19, D.V. "The Lord bless thee and keep thee."

Much Christian love, in which my brother and sister join.
Your sister by his grace, EMMA L. BRICKER.

DEAR BROTHER RUSSELL:--

I desire to express to you my increasing love for the Truth and joy in the Lord's service; also an increasing appreciation of your labor of love on behalf of the household of faith.

In our service as Pilgrims we often hear of incidents which would be of interest to all the dear friends, had we time and opportunity to make them known to all.

Recently an incident came to my attention which, I think, might be of interest. A dear Brother, who has been in the Colporteur work for a number of years, experienced some difficulty in disposing of the STUDIES IN THE SCRIPTURES, owing to a great deal of prejudice.

He tried canvassing for the HEAVENLY MANNA with considerable success. About a year later he went over the same territory with the STUDIES. He was delighted to learn that the HEAVENLY MANNA had since borne rich fruit. One family had become so much interested in the daily reading that they had sent to headquarters for a set of the volumes, and also called the attention of a neighbor to them, and he had also sent to secure a set of the volumes. As a result, the two families were reading with much interest.

The Brother further advised that in nearly every home where he had previously sold the MANNA he was now able to dispose of the volumes of STUDIES, some taking one, others three and still others the full set of six volumes.

He related several instances in which the purchaser of the MANNA had been advised never to have anything to do with the STUDIES IN THE SCRIPTURES, but that, after reading the HEAVENLY MANNA and being assured that the STUDIES were from the same pen, they were glad, indeed, to purchase them, remarking that if these were in harmony with the thoughts presented in the copy of HEAVENLY MANNA, surely they must be good books.

They rejoiced to meet the Colporteur again, and desired to know if he could arrange for some meetings to be held at their home. The Brother was glad to comply, giving a series of Chart Talks, and organized a class which now meets regularly, with an average attendance of from eight to twelve.

As a further result of these meetings, three of these

friends attended Celoron Convention, and two of them symbolized their consecration by immersion--as a result of the sale of one HEAVENLY MANNA.

Your brother in the glorious hope _____, Pilgrim.

*Some of the friends follow the plan of using Brother Russell's sermon text of the week, which the majority of them get through the newspapers.

CHECK UP CAREFULLY

It is very important that all of the friends receiving shipments, especially volunteer matter. PEOPLES PULPIT and EVERYBODY'S PAPER announcing lectures, check up carefully the quantity and advise us promptly the total number received. This is our only check against our printers, and prompt advice will assist us greatly in keeping records straight. We solicit your co-operation in this, as well as in other respects. Advise us promptly of all discrepancies in quality, quantity, or time of arrival.

=====