
CONTENTS

Dedication of "The Temple".....354
A Race of Slaves.....355
 Present Master of Mankind.....355
 Principles of Good and Evil Eternal.....356
Little Ways of Doing Good to Others.....357
 Kind Words and Smiles Potent for Good.....357
Character Likeness to the Lord.....359
 Two Causes of Dissension.....359
 Friction Minimized With Maturity.....359
Heights and Depths of Divine Law.....360
 Perfection the Christian's Standard.....360
Editor at International Purity Congress.....361
 Only God Can Grant Victory.....361
 Satan, Sin and Death to Be Overthrown.....362
Seed-Time (Poem).....362
Jesus and the Children.....363
Seventy Ministers Ordained.....364
Will the Earth Be Burned?.....365
Profitable Bible Study.....366
Some Interesting Letters.....367

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

Foreign Agencies:-British Branch: LONDON TABERNACLE,
Lancaster Gate, London, W. German Branch: Unterdorner Str., 76,
Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.
Please address the SOCIETY in every case.

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.

=====

R5365 : page 354

DEDICATION OF "THE TEMPLE"--NEW YORK CITY

The Contractors promise to have "The Temple" ready for our use on Sunday, December 7. The services for the opening day will be a little out of the ordinary. So far as the building is concerned it will be Dedication Day. As respects the Congregation it will be Thanksgiving Sunday. The program will include the entire day. The opening service will be at 10.30 a.m. The Pastor, Brother Russell, will give the address.

At 2 p.m. there will be a Symposium in which several Brethren of the PEOPLES PULPIT ASSOCIATION will participate, the topic being "THANKFULNESS." Its various phases will be considered.

At 4 p.m. there will be a general Praise and Testimony Meeting.

At 8 p.m. the Pastor, Brother Russell, will give an address, closing what, we trust, will be a very pleasant and very profitable day of spiritual refreshment.

As it is anticipated that numbers of THE WATCH TOWER readers will want to be present at these services, coming from surrounding cities and villages, it is proposed that no public advertising be done, so that we may have plenty of room for comfort and fellowship. Of course, the Brooklyn Tabernacle will be closed for the entire day.

All WATCH TOWER readers and their interested friends are cordially invited to this house-warming. "Seats free and no collection."

When sending remittances please remember to make them payable to Watch Tower Bible and Tract Society.

page 354

=====

BETHEL HYMNS FOR JANUARY

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 January follow: (1) 151; (2) 217; (3) 165; (4) 144; (5) 299; (6) 133; (7) 14; (8) 26; (9) 20; (10) 24; (11) 8; (12) 6; (13) Vow; (14) 87; (15) 256; (16) 105; (17) 34; (18) 235; (19) 88; (20) 113; (21) 7; (22) 307; (23) 325; (24) 125; (25) 222; (26) 100; (27) 208; (28) 173; (29) 145; (30) 38; (31) 273.

A RACE OF SLAVES

"For we know that the Law is spiritual; but I am carnal, sold under Sin."--ROMANS 7:14.

THE Apostle's statement that we are sold under Sin implies that we as a race are slaves. And so elsewhere it is expressed that mankind are slaves of Sin. (Rom. 6:16,17. Diaglott.) We look back to see when we became slaves and how this condition came about. We find that Adam sold himself and incidentally all his race. What price was paid by the purchaser? What did Adam get when he sold himself and all his posterity to become servants of Sin? We reply, He got his own will. He got his choice of fellowship with his wife for a time in the course of disobedience, thus rejecting God and His will, His Law. For this price, this self-gratification, this measure of joy, he sold himself to Sin and was cut off from being a son of God. Then he became a slave of Sin and, as a result, a slave of death.--Romans 5:12.

Sin, the great monarch ruling the world, has enslaved the entire human family. None can escape this bondage, except in one way. Under this bondage of Sin they get disease, sorrow, disappointment, death. Death is the great climax of the wages of this great Monarch. And so we read, "The wages of Sin is death." "The whole creation groaneth and travaileth in pain together." (Romans 6:23; 8:22.) They are all travailing in this slavery, which was pictured in the oppression of the Israelites in Egypt under Pharaoh. The whole world is in alienation from God, banished from His favor and from everlasting life.

God's promise was that He would provide a Ransom for the purchasing back of the slaves. He did this, in due time, by providing the Redeemer. Father Adam went into slavery of his own volition. His children--all mankind--were born slaves, born in sin and slavery, under the penalty of death. Christ appeared that He might redeem the one who sinned--that He might give a Ransom-price, a corresponding price--His own life for the life of Father Adam. All these slaves may then be set free; may attain absolute freedom, if they will. All whom the Son shall set free will be free indeed.

MAN'S RELEASE PICTURED IN TYPE

This release of the slaves from Sin and Death was pictured in the Law by the release of the fiftieth year Jubilee. When the Jubilee arrived, the only ones who

remained in slavery were those who preferred to remain thus. (Deut. 15:12-17; Lev. 25:39-41.) So the thousand years of Christ's Reign--the Millennium--is to be the great Jubilee time, in which all the slaves are to be freed from slavery to Sin and the power of Satan, and are to be lifted up to freedom, if they will. But the legal setting free of the slaves will be one thing, and the getting back of their privileges will be quite another thing. Mankind will be judicially free--they will then all have been bought with a price--taken from the taskmaster, Sin, and put under the new Master, Christ Jesus, the great King of Glory.

Messiah's Reign will be one in which mankind will be uplifted. All things that were lost will be recovered during the thousand years. And all will be set free, except those who prefer the bondage--and these will ultimately go into the Second Death, extinction, never after to be awakened to have the privilege of attaining everlasting life, or being of the family of God.

THE PRESENT MASTER OF MANKIND

Sin became the possessor of our race, which came under his control--Sin being allegorically personified as a great monarch holding relentless sway over mankind. Satan is another name for Sin. As he was called by our Lord the father of lies, and "a murderer from the beginning" (John 8:44), he very properly stands as the representative of Sin, as the representative of all unrighteousness.

Jesus Christ laid down the Ransom-price for all, that mankind might, in due time, be redeemed from slavery to Sin. The Divine sentence upon Adam was death, and Sin was the agent, or channel, on account of which this condemnation came. Christ was "made sin for us" (2 Cor. 5:21); that is to say, He was treated as the sinner, and received the punishment that properly belonged to the sinner. This He did that He might free us from this great slavery. The Apostle Paul declares that ultimately the whole creation shall be set free from the slavery of Sin and Death and shall become sons of God. --Rom. 8:20,21.--Diaglott.

When Adam yielded to self-gratification he became subject to this death penalty. It was God who imposed the penalty--it was God's penalty that must be met. In order for Christ to meet this penalty upon Adam, it was necessary for Him to renounce all self-gratification and to become dead to self, that He might do the Father's will. And He gladly yielded Himself to God's will--all that is "written in the Book."

We who have come into covenant relationship with

God, have come through Christ. Having become voluntary servants of the Lord Jesus Christ we are still in slavery; but it is slavery to Christ instead of slavery to Sin. The world are slaves of Sin and not of Christ. Before Christ will make us free from Sin, the Father requires that we shall give up our wills entirely to Him. This constitutes us slaves in the most absolute sense. The most absolute slavery is slavery of the will to another. Ours is such a slavery, but it is one that is beneficial. Whether we eat or drink or sleep or work--whatever we do--it is all to be done in harmony with the Lord's will and for His glory. Yes, ours is a most blessed slavery, and we would not become free from it for any consideration.

We see that unless we had this absolute submission of our wills to God, we could not be prepared for the glorious things to come, to be joint-heirs with our Redeemer in His glory, honor and immortality. We were, therefore, freed from the service of Sin that we might become the bond-servants of another, even Christ. And we recognize that in getting free from Sin, we are free indeed.--John 8:36.

It is true that we are still under a measure of bondage to Sin--in our bodies--as long as we live. But the Apostle urges, "Let not Sin...reign in your mortal body"--do not allow it to dominate you; refuse to obey Sin. (Rom. 6:12.) So then we are to exert ourselves. Whoever will not exert himself will remain a bond slave of Sin. We are to resist determinedly and persistently the attempts of the old master, Sin, to bring us again into captivity. We are to strive to maintain the liberty wherewith Christ has made us free. (Gal. 5:1.) If we are half-hearted in this matter, we are only partially loyal, and shall fail to win the prize, unless we arouse ourselves. If we are fully loyal, His grace is sufficient, and He far more than compensates us for whatever of self-denial and sacrifice this loyalty may bring.

"THE SIN OF THE WORLD"

The sin of the world was Adam's sin. This original sin was disobedience, and this disobedience includes, not only the act by which Sin got possession of the world and has ever since held possession, but it includes everything incident to its penalty. So Jesus came into the world that He might take away "the sin of the world." (John 1:29.) And He made possible the release from Sin by laying down His life, giving His life a corresponding price for Adam's.

Sin obtained possession of Adam at the very moment that he sinned. He became the slave of Sin as soon as he obeyed Sin. Here are shown two great principles--righteousness and sin. Sin presented the temptation and said, Take this course; and as soon as Adam yielded to the suggestion he became Sin's slave; and God gave him over to the penalty. So the Scriptures represent that

God merely took His hands off when Adam became the voluntary servant of Sin.

PRINCIPLES OF GOOD AND EVIL ETERNAL

The great principles of good and evil have always been in existence, whether they have been in operation or not. Righteousness has always existed. There has always been a principle of righteousness, and there has always been a principle of unrighteousness. Since the creation of beings in God's image began, the wrong course has always been open. Satan might have taken that wrong course long before he did. Mankind will always be open to the privilege of sinning, if they choose. But God will so thoroughly teach what is the wages of Sin, that mankind and all created intelligences will learn that lesson fully. They will not take the wrong course --nor love it--they will know that it would be suicide. They will not choose the wrong, just as God would not choose the wrong. All will have learned to "love righteousness and hate iniquity."

But these two principles will continue to exist. As it is right to do one thing, it is wrong to do the opposite thing. God's just arrangement is that all who obey the principle of righteousness shall live everlastingly. Justice sees to it that any one who wanders from the right course pays the penalty. The sure consequence of sin will fall upon the sinner. This is a broad principle-- "the wages of Sin is death," and the wages of righteousness is everlasting life. Strictly speaking, however, everlasting life is a gift, no one could earn it: "The gift of God is eternal life, through Jesus Christ our Lord."

THE SELLING PRICE--THE PURCHASE PRICE

When Adam sinned, it was his life that he sold, and, as the Apostle Paul tells us, Adam was not overtaken unawares by this sin. He knew that the penalty was death if he should sin; hence when he ate the forbidden fruit he knew that he was selling his life. In other words, he gave his life for an apple--or rather for the woman for whom he ate the apple. Therefore, the self-gratification cost his life. He came wilfully under the penalty of death, into slavery to Sin as the result of eating that apple--for he knew the penalty. The selling price was, we see, an apple. The purchase price, the corresponding price, was the giving of human life.

The Divine Plan is like a great building which may be viewed from different angles. We could take various pictures other than those of purchase and sale. But to our mind this illustration fits and dovetails.

The Ransom is the foundation of this Plan. There is no other phase of the Divine Plan that is more accurately set forth in the Scriptures, and no phase that is more fought against--either openly or with subtlety--than is the Ransom. The Ransom-price for Adam is to

be paid to justice. Justice demanded that mankind be sentenced to death. Jesus Himself has met this demand. Justice says, Give me the price and mankind shall go free. Justice remains with its hands full all the time. It never lets go of its hold. The penalty stands until the price is paid.

Sin is not a person. It is only the principle of evil personified and is sometimes used as a synonym of Satan, who is a person. Man sold himself to Sin--Justice did not sell him. But Justice has recognized the transaction, the sale--so that under the condemnation, Sin can have dominion over man. But Divine Love stepped in and provided the purchase price for the sinner. All those sold under Sin shall be redeemed, or purchased back from Sin and Death. This transfer can be made only through Christ. He is the Purchaser and Mediator who will, in due time, lift all those who will out of the condemnation of Sin and Death, and put them into the realm of righteousness and life. And Justice will stand by and agree that Jesus shall be privileged to restore mankind to life, through the merit of His sacrifice.

"Hail to the Lord's Anointed,
Jehovah's blessed Son!
Hail, in the time appointed,
His Reign on earth begun!
He comes to break oppression,
To set the captives free,
To take away transgression,
And rule in equity."

=====

R5357 : page 357

LITTLE WAYS OF DOING GOOD TO OTHERS

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the Household of Faith."--Gal. 6:10.

THE Apostle's exhortation here is very comprehensive --to do good without limitation, whether it be in word or deed. Some can be more benefited by words than by any other service we could render them. One of the great needs of the world is more knowledge. And if any one can dispel the darkness of this ignorance and let in light, he will surely do great good. The implied thought of the Apostle, however, seems to be that the principles of right and wrong--good and evil--are to be discerned by the Lord's people. From our standpoint we should recognize what would be a good

work and what would be an evil work. Many are not able to discern between what is good and what is evil. Those who do evil are, with very few exceptions, in more or less ignorance and blindness.

Saul of Tarsus, for instance, was doing an evil work when he was persecuting the Church. But he did not realize this. Hence, the best service to Saul of Tarsus, or any one else under like conditions, would be to open the eyes of his understanding.

SOME GOOD WORKS ENUMERATED

Clothing the needy, feeding the hungry, taking care of the imbecile, are all good works--doing good to the world of mankind. As we look out into the world, we see many efforts being made to do good. Some of these efforts are wisely directed, and some unwisely. But we are not commissioned to set the world straight. We are not to interfere with anybody. Others have a right to their judgment, as we have a right to ours. But if any one were doing an evil work, thinking it to be a good work, we would be quite right to endeavor to stop him, using such means as might seem appropriate and wise--the law, or our own words, or the words of others. But even here we are to take heed lest we should be busybodying in other men's matters.

If we were to further enumerate some of the good works which ought to be done, we would say, to care for the blind, to organize or put into operation a method by which they might be enabled to read, or to get happiness; to care for the deaf and dumb would also be a very good work. As for slum work, we would not have much sympathy with a good deal of this, as reported. We should, however, be very much in sympathy with everything that aims for good--physical good, mental good, social good, good of any kind. There are, besides the foregoing, good arrangements provided for the sick, the incurable; such as hospitals, sanitariums, etc.

All who love their fellow men and have sympathy for those in distress should be in sympathy with efforts for the betterment of their condition, and neither manifest nor feel opposition to them. No child of God could feel in sympathy with anything evil. God is the Representative of everything that is good. Satan is the representative of everything that is evil and injurious. If we would be children of God we must be out of harmony with everything not in line with His original provision for man, and out of harmony with everything that is in support of Satan.

Some of the efforts along the line of social uplift are not at all bad. Their promoters may be working in an illogical way, a way that we feel sure is not in harmony with the Bible way; but nevertheless we have sympathy with the Socialists. They are trying to do good. But we have no sympathy with those who are trying to do evil, injury. We have faith in God--that He purposes to

bring about a great change shortly; but we believe that no efforts of humanity can bring about this change. Then there is a way of doing good along intellectual lines, the lines of instruction. It is a good thing to teach children how to sew, how to cook, how to learn the mechanical arts that will make them useful. Our public school teachers are doing a good work, as they give instruction to the youth, and especially if they give the right understanding in regard to that which they teach, that which is in harmony with God's Word--the proper instruction.

SPECIAL WORK OF THE LORD'S PEOPLE

But there is a higher work than all these. And we are to give our life and time to this, which we see is the most valuable of all. This is the instruction given for all who have the ear to hear, respecting the Almighty, His will, His purposes, His plan; for these are associated with every affair of life. This instruction, to those who receive it, becomes the best aid to proper thinking, proper living, proper acting, for this is God's way. And this way becomes the way of all who are consecrated to do His will, to walk in Jesus' footsteps.

As, therefore, we come more and more in harmony with God's Plan, we perceive that no other work could be so grand as to make known to others God's character, God's Plan and God's will concerning us. As this has brought great blessing and sanctification to us, we should have the desire to take the Good Tidings to others, refreshing them as we have been refreshed, comforting them as we have been comforted.

In doing this work we resort to every lawful means. And this is called in the Scriptures, preaching the Gospel --whether it is done by the printed page or orally or by pictorial representations, it is proclaiming the Gospel--that which will do the most good to all mankind. We labor under one difficulty in this respect; namely, that the world is not able to appreciate the Good Tidings, Satan having blinded their eyes, so that they cannot see the philosophy of God's Plan--it does not seem reasonable to them. Those in this condition are trying, as it were, to look around a corner, instead of coming to the corner and getting the right angle of vision. But whether people believe it or not, we believe preaching the Gospel to be the Lord's work and therefore the best. This does not hinder us, however, from having sympathy with others who are doing what they consider to be the best work, so long as the result is good. We should be in sympathy with everything that is in harmony with the Truth--in sympathy with everything the influence of which is beneficial to mankind.

So then the Apostle is calling to our minds in a general way the opportunity of doing good to all men. But some may require assistance which we cannot give. For instance, we could not give up preaching the Gospel and go into the slum work, for the slum work is not preaching

the Gospel. A godly physician might, however, in connection with his practise do good, not only along lines physical and mental, but also along spiritual lines. So we have opportunities every day with the butcher, the baker, the ice man, etc., all of whom are fellow creatures; for God made all mankind of one blood. As the Apostle enjoins, we should seek to do them good, seek to make them better, happier, more comfortable.

KIND WORDS AND SMILES POTENT FOR GOOD

It might be argued that in order to do good most widely, one's efforts should be associated with using money for the purpose. It is true that money represents an accumulation of time. It takes time to produce money;

R5357 : page 358

therefore whoever gives a dollar to any cause, gives what represents so much time; whoever donates one thousand dollars gives that which represents so much time, for the money will purchase time, comforts, etc. But not many of the Lord's people have much money to use. And if they had much money, they would feel that this is a talent, and that it should be used chiefly for the Household of Faith, for the Lord's brethren.

Since, then, we cannot do much in a material way for men as we meet them in the walks of life, day by day, how can we do them good? One of the easiest ways is to look happy ourselves and thus inspire happiness in others. A person who goes about looking miserable is not likely to make others feel happy. But if we cannot always look very happy, let us look as happy as we can, and thus we will be doing good to a great many people whom we meet throughout the day. This we can do even if we have no money with which to help others. Look happy, and try thus to make them happy. And secondly, if we have no money, we can give a kind word, a smile, a pleasant tone, a little civility, wherever proper.

All such little courtesies of life are means of doing good, and may bring a ray of sunshine into the lives of a great many people, the majority of whom are unfavorably situated. The light of the knowledge of the glory of God does not yet shine into their hearts. They are dark within, gloomy, foreboding, fearful. They know not God! and what they know of their fellow men is a knowledge of selfishness. They feel that they must be on their guard lest every one cheat them and get the better of them. Now, if our look, our manner, our tone, would be helpful, comforting, assuring, to these, then we would be doing them good--more good than if we should scatter dollar bills all along our pathway. "Kind words shall never die"; and the expressions that go with them are some of the ways of doing good unto all men as we have opportunity.

We have a special work and therefore have not the

opportunity to walk the streets and smile all the time. Our life-work is for the great King. But as we go about our work, we should drop a smile or a kind word--something along the line of doing "good unto all men." Our work is to be especially for the Household of Faith in the sense that while we may be doing missionary work, and going among those who are not of the Household of Faith, yet our motive in doing thus is the hope that there may be some of these who are already of the Faith Household, or some who will be amenable to the Message, and will wish to serve the Lord when they learn the way.

R5358 : page 358

And if we would desire to do good to them, how much more would we wish to encourage those who belong to the Lord, who have become members of His spiritual family!

THE HOUSEHOLD OF FAITH

These words--Household of Faith--are broad enough to include not only those who are fully in the way, but also those who have made more or less of an approach unto the Lord and the Truth. The very fact that any one is drawing near to the antitypical Tabernacle is a strong reason why we should wish to encourage him to press on. He has come a part of the way, even if he has not made a consecration.

In a strict sense, the Household of Faith, of course, includes only those who are consecrated. But the words of the Apostle justify us in believing that those who are considering the matter, counting the cost, would in a broad sense be counted as of the Household of Faith. And we are to give these special assistance--all in whom we see any prospect of consecration. Our constant desire and effort should be to point men directly or indirectly to the Lord. Thus we shall be showing "forth the praises of Him who hath called us out of darkness into His marvelous light."

We are to do these things as we have opportunity. This would include the thought of times and seasons and ways and means of doing good. So far as we are concerned we are to "be instant in season, out of season." We are not to consider our own inclinations, tastes, etc., but we would be obliged to consider the interests of others. A husband must specially regard the interests of his wife, and the wife the interests of her husband and children.

SPIRIT OF A SOUND MIND NECESSARY

We should be willing to serve anybody in any way as we have opportunity. And if there are many opportunities for service, we must choose between them, exercising the spirit of a sound mind, as to which would be the will of the Lord for us. The Lord's people should so order their lives as to get the best results--get the most good possible

out of them. In choosing a means of livelihood, if there is a choice of five trades, one would study as to which would be the most lucrative, which would be the cleanest, which the most honorable, which require the most labor, etc. This would be from the natural standpoint. But from the Divine standpoint, the Christian's standpoint, the decisive question would be, In which of these avocations can I best serve the Lord? And this would mean, In which can I find the best opportunity for carrying out the good intentions of my heart as to the Lord's will respecting me?

If we have made some mistake in this respect and the Lord opens wide the door for us to enter in elsewhere, or if He makes our present place so tight that we cannot stay there, then let us arrange our affairs accordingly, in such a manner that we may have the most opportunities for doing "good unto all, especially to the Household of Faith."

There are some occupations which take us away from men, where we would have less opportunity of meeting people. No doubt it was the Lord's arrangement that Moses for a time should be away off in the land of Midian, keeping sheep for his father-in-law, Jethro. But as soon as the Lord was ready, He called Moses out and gave him a place of great opportunity and responsibility. No doubt that work in the wilderness was a place of great opportunity also; and doubtless before that, while in the schools of Egypt, he had great opportunity for learning lessons of experience.

So the Lord's people are to watch for their opportunities. And day by day they are to seek, so far as possible, to be doing good to others, and especially to those of the Lord's Household--giving these always the preference.

The Christian is to be ready to do good to all men at the expense of his own time and convenience, but he is to be ready to lay down his life for the brethren. He is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the Truth, or helping the Lord's brethren in any manner to put on the "whole armor of God," that they may stand in the evil day.

"The world would be a desolate place,
But for one here and there,
Whose heart with self hath not been filled,
Whose love for God hath not been killed,
Whose thankful praise hath not been stilled--
There's one such here and there.

"But oh! the grandeur of the work,
For this one here and there,
To join in lifting up our race,
To wipe away of sin each trace,
To make of earth a perfect place,
Put glory everywhere!"

CHARACTER-LIKENESS TO THE LORD

"I pray for them...that they may be one,...that they may be made perfect in one,...that the world may know that Thou hast...loved them as Thou hast loved Me."--John 17:9,20-23.

THESE WORDS, we remember, were uttered by our Lord on the night of His betrayal, supposedly while on the way from the "upper room" where the Memorial was observed to the Garden of Gethsemane. The ones He evidently prayed for were the twelve Apostles, or rather the eleven, by this time; for in conjunction He says, "I have lost none of them, save the son of perdition." But the context shows that His prayer includes His faithful followers all the way down the Age. He says, "Neither pray I for these alone, but for all those who shall believe on Me through their word." He prayed that His followers might be one, even as He and His Father were one--the same kind of oneness, a oneness of mind.

This text is one of the best proofs that the Lord Jesus and the Father are not one in person. He could not have prayed for all of the Church to be one in person. It is a oneness of will, a full harmony of will, a oneness of purpose. The Lord said, "Not My will, but Thine be done." He thus came into full oneness, harmony with the Father--with the Father's will, the Father's Plan. It is not a mutual concession, where each gives up some of his rights in order to become one.

His first work for dealing with the world of mankind --before He would become the world's Savior and the Mediator of the New Covenant--was the election of the Church. This was the work which He had now begun, and He was committing to them the testimony. He desires that all the Church have a oneness of purpose, a oneness of will with His will. And we can see that this could be obtained only in the one way--by fully surrendering our will. And this, the Scriptures declare, is done by becoming dead.

TWO CAUSES OF DISSENSION

A man or woman is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this He calls New Creatures. He grants them the Holy Spirit,

that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, they will gradually drift away. The Lord does not choose to force any of His family. He is choosing such as worship Him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel Age. This work of selecting has been in progress for nearly nineteen centuries. And this company will be a Little Flock. They will, evidently, be a very select class. They are required to walk by faith, not by sight.

Not many have the loyalty to God and to righteousness to walk that way and to count the world as loss and dross--as nothing, with all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every time and in every country. All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them one.

FRICION MINIMIZED WITH MATURITY

The Lord speaks of their being perfected in one. As each individual member makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the Body becomes more efficacious. But the thought that our Lord here expresses is rather that of completeness. He is referring to the end of the Age, when the work will be completed, perfected, when they will all be one. But the grand consummation will be effected by something which the Lord will Himself do.

R5359 : page 359

We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely.

At present we cannot see fully and completely. Consequently there will always be more or less friction, even amongst those who are fully consecrated to do the Father's will. This friction should become minimized, as we become mature. But we cannot see eye to eye until the glorious consummation, when we shall have experienced the resurrection change, "in a moment, in the twinkling of an eye." "Flesh and blood cannot inherit the Kingdom of God." We are to have our trial in these imperfect bodies. And those who show their loyalty in fighting against the world, the flesh and the Adversary, to the end, will be joint-heirs with Christ, sharers in His Kingdom, executors of the Divine Program for the blessing of the world of mankind.

AN ASTOUNDING STATEMENT

At the Epiphania, or bright shining, of the Lord's manifestation, God will have completed His present work of directing the Church, and the world will be informed that they are under a different Dispensation. When the world shall have come to understand the matter fully, they will know the truth of our Lord's words, in His last prayer with His disciples, that the Father loves the Church as He loves the Lord Jesus Christ. This is a very astounding statement. It shows that there is nothing selfish in our Lord. He did not say, "They will always be inferior to Me. They will never have the glory that I shall have."

On the contrary, the Lord Jesus knows that the Heavenly Father will exercise His Love along the lines of principle, character. And all who will be members of the same glorious company must have the same glorious character that our Lord had; that is to say, they must be loyal to the core. They must have demonstrated that they loved righteousness and hated iniquity. We read, "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Hebrews 1:9.) So He was anointed to be the Head of the Church class. But the Church class are declared in this Scripture to be His associates--not of inferiority, but of common fellowship, being on one plane. And the world will then know that the Father loved the Church as He loved Jesus. We understand that the Church will be on the same plane with her Lord Jesus. Nevertheless, we are to keep in mind that God "made Him to be Head over all--God blessed forever!" The Church will never be on an equality of position with Christ.

This is very wonderful to us, that our Heavenly Father should love us as He loved Christ, that the Lord would love the jewel, in the mire or wherever it might be found! The Lord Jesus has been selecting these characters out of the mire of human sin. And those who prove to be of the "more than conqueror" class--loyal as

R5359 : page 360

the Lord Jesus was loyal--the Father will love as He loved the Lord Jesus, and will glorify them with His Son.

"When thou passest through the waters,
I will be with thee!
Sure and sweet and all-sufficient
Shall His presence be.
All God's billows overflowed Him
In th' great Atoning Day;
Now He only leads thee through them--
With thee all the way."

=====

THE HEIGHTS AND DEPTHS OF DIVINE LAW

"Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven."--MATTHEW 5:19.

THERE is prevalent amongst Christian people quite an erroneous view respecting the Divine Law. It is generally considered that, because the Apostle said that we are not under the Law, but under grace, he meant that the Law is done away with. We believe that this thought is incorrect. Our Lord said that till Heaven and earth pass away, not one jot or tittle of the Law should pass away till all be fulfilled. All written therein shall be accomplished.

The Divine Law has always been in existence. It was plainly expressed in Adam; the various parts of his organism were expressions of the Divine law. The Law of God was written in his heart. He was in full harmony with the Divine Mind, and therefore in full harmony with the Divine Law. But when sin came in, the Divine Law in his being was measurably obliterated. There is still some of the Divine Law in all who are appreciative of right and wrong, but not sufficient to make right living possible.

In God's dealing with the nation of Israel He gave them a Law. This Law, written in the Ten Commandments, is a brief summary of man's obligations--a text, as it were, from which many lessons might be drawn. In our knowledge of the Ten Commandments, we are still aware of what is God's Law. God never abrogated that Law. It is still in force upon the Jews, as also is the Law Covenant. But Gentiles never were under the Law Covenant.

God offered the Jews everlasting life if they would keep the Law. They were bound by the Law; hence the Apostle points out that they would need first to die to the Law Covenant before they could come into Christ, the Life-Giver. (Rom. 7:4.) This did not mean that they must die to the Law of God, but merely to the Law Covenant. It would mean to give up all hope of attaining everlasting life through keeping the Law Covenant.

The new hope into which Gentile Christians entered does not abrogate God's Law, nor does it release them from the obligations of His Law. But God has made a provision that notwithstanding our imperfection, our inability to keep the Law perfectly, He will accept us in Christ, our imperfections being covered by Christ's merit. Of these the Apostle said, "The righteousness of the Law

is fulfilled in us, who walk, not after the flesh, but after the Spirit." We must needs be perfect beings to live up to the spirit of the Divine Law, it being the requirement for a perfect man.

PERFECTION THE CHRISTIAN'S STANDARD

This thought, then, is the key to our Lord's words in the text under consideration. He who would violate this Law of God, and teach others to do so, either by example or precept, should be considered as the least. And he that would keep the Law of God, and by example or precept help others to keep this Law, should be called greatest in the Church, the incipient Kingdom, the embryotic Kingdom. Those who would be of this Kingdom class must forsake father and mother and all things to take up their cross and follow Christ. In other words, Christ must be first. Amongst these followers of His there would be differences. Some through weaknesses of heredity, or what not, would be less faithful--others would be more faithful. Those who would keep the Divine Law most perfectly in heart and life would be most nearly copies of God's dear Son.

And so it is with us today. We esteem highly those most diligent in service, those most zealous. Those who walk somewhat disorderly, who are vacillating, we esteem less. We take notice of ignorance and weaknesses in the Church. We must sympathize with these; nevertheless, one who would not overcome his weaknesses would not be so highly esteemed in the Kingdom class as one who could, and who would, walk more closely in the Master's footsteps. In other words, we understand the Master to be teaching that the Gospel is not out of sympathy with the Jewish Law. He said, "Be ye perfect, even as your Father which is in Heaven is perfect." There is no lower standard than that of perfection. It would not do for the Lord to say, Be ye slightly like the Father, or, Be ye nearly like Him. He must present the perfect standard.

The Jew is striving for perfection, striving to get everlasting life. The Christian is striving for perfection, and expecting to get eternal life--not by perfectly keeping the Law, which he cannot do, but through the merit of Christ, which makes up for his deficiencies--covers his blemishes.

THE OUTER SHELL OF DEEPER SENTIMENTS

The Divine Law is briefly summed up, not only in the Old Testament, but also by our Lord Himself in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18; Matt. 22:37-39.) This is still more briefly summed up by the Apostle Paul: "Love is the fulfilling of the Law." (Rom. 13:10.) Love to God would lead us to do all those things which are

inculcated in His Word; and love for our neighbor would lead us to fulfil all our obligations toward them, as inculcated.

If we come to apply the commands of the Law to ourselves as Christians, we can easily amplify them all. For instance, our Lord's definition of adultery is much more searching than the statement as contained in the tables of the Law. The New Testament definition of murder is much deeper than that commonly accepted. The Apostle John declared that to hate a brother is murder. God could see that there was murder in the heart of the hater of a brother. The All-Seeing Eye perceives if there is disloyalty present in any degree--or anything contrary to the Divine will. From this standpoint, then, we see that the Ten Commandments are but the outer shell, as it were, of deeper sentiments.

It was the custom of the Jews to do nothing whatsoever

R5360 : page 361

on the seventh day of the week. We presume that the significance of this commandment is, to the New Creature in Christ, that the rest of the seventh day typifies the perfect rest into which he has entered through Christ.

All New Creatures in Christ are to keep Sabbath every day. And so the Apostle says, "We who have believed do enter into rest"--have entered into rest. It is not that our muscles or our brains are necessarily resting, but that we have the rest of heart, the rest of mind, the peace of God which passeth all understanding. It is important that we maintain this peace at all times, and do not let anything come in which would interfere with it and take us out of harmony with God. If it does, we should consider that we have broken the Sabbath command.

The New Creature could not kill. It has no weapon except the Sword of the Spirit. Whoever hates his brother is a murderer. To cultivate a spirit of hatred would be a very serious matter. One who would do so should not be considered a true brother or sister in the Body of Christ, which is the Church.

=====

R5360 : page 361

EDITOR AT THE INTERNATIONAL PURITY CONGRESS

A FEW weeks ago, Governor Glynn, of New York, appointed the Editor of THE WATCH TOWER a delegate to represent New York State at the seventh International Purity Congress, to convene in Minneapolis, Minn., November 7th to 12th.

We attended the Purity Congress and

there met a number of noble men and women, who are fighting valiantly to stamp out the various forms of disease and vice which are vitiating mankind with alarming rapidity.

On Sunday, November 9th, we were appointed by the Purity Congress Arrangements Committee to speak at the Schubert Theatre, Minneapolis, under the auspices of the local class of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. The house was crowded. Our topic was, THE WAGES OF SIN AND THE REWARDS OF PURITY, from the text: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord."--Romans 6:23.

ONLY GOD CAN GRANT THE VICTORY

We did not enter into statistics to prove that sin is in the world and manifesting itself in many forms--in political corruption, physical corruption, or disease, moral corruption, or impurity, and their various ramifications. We endeavored to probe deeper, to show why human beings are born into the world with sinful propensities or tendencies. After finding the cause, the source of sin, we discussed the remedy, and pointed out why all good people should be united in their opposition to sin and in their endeavor to stamp it out; although experience has proved that none of the world's panaceas really cure.

Humanity must continually combat, only to find that sin, impurity, breaks out in other places or in other forms. It is like fighting fire or a plague. To cease fighting is to be overwhelmed. However, in the midst of the battle for purity, while convinced that eternal vigilance is necessary, and then only partially effectual, it is interesting to know that all on the side of purity are fighting on God's side, and that in His own time and way He will come to our rescue and grant a complete victory. So complete will be the victory that there will be no more sighing or crying or dying; no more sorrow or pain, because there will be no more sin, no more impurity. Heavenly conditions will have come to earth, which then will be a world-wide Paradise.--Isaiah 35.

We admitted that this view of the situation is the very reverse of the popular theory of Evolution. Thinking people are more and more coming to realize that the wonderful blessings of our day, material and intellectual, do not uphold the theory of the Survival of the Fittest, and of general progress, physically and intellectually. The trend is downward. Imbecility, insanity and moral degeneracy are on the increase, and especially manifest in the families of the rich and the educated. The progress of our day must be accredited to God, and should be considered as marking the inauguration of the New Era, Messiah's Kingdom, so long promised.

GOD IS NOT RESPONSIBLE

The Bible alone explains the present situation. It alone tells us why so many go astray. Children are born with evil, immoral instincts, against which themselves and society must continually war. In Psalm 51:5 we read, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Here is the explanation. We inherit our tendency toward sin, and some inherit more of it than others. Few have realized the sacredness and responsibility of parentage. Few parents have realized how much they have to do with the moral and physical status of their children, not merely in the training of them after they are born, but in the qualities which are given to them at the time of their begetting and during the period of gestation.

Let none get the thought from what we have said that any child can be born perfect, either physically, mentally or morally. The seeds of sin and degeneracy were implanted further back than our immediate parents. As physical likeness persists from grandparent to grandchild, so do moral traits and tendencies, impurities of blood and of ideals. The Bible takes us away back to the first man and the first woman, tells the story of their disobedience to God, and explains to us that when Adam and Eve became sinners, they thus cut themselves off from fellowship with God and came under the sentence, "Dying, thou shalt die." Then started the downward trend, which has been increasing in momentum ever since.

God created man perfect, in His own image and likeness, the Bible assures us, and everywhere we see corroboration of this fact. In nearly every human being a certain amount of moral character still persists, notwithstanding the 6,000 years since the fall. In some more and in some less the Creator's character likeness is observable; but all are sinners, all come short of the glory of God--short of the Divine likeness originally granted to our race. God is not responsible; for as the Scriptures declare, all His work is perfect. (Deuteronomy 32:4.) He was fully justified in separating from Himself our disobedient first parents and sentencing them as unworthy of His favor and everlasting life, under the decree, "Dying, thou shalt die."

Ever since, the race has been under the reign of Sin and Death. More and more has sin gained control. And the natural tendency of all sin is death-ward. It has not been improper that mankind should seek through medicine and surgery and in every manner imaginable to relieve himself of the burdens of Sin and Death. The effort has developed noble characters in the world.

R5360 : page 362

The fight against Sin and Death is still being prosecuted. Nevertheless, our physicians realize that the mental and physical ailments of the race are increasing, multiplying; and that their study, knowledge and skill are unable to keep pace. Our Purity Congress assures us

of the same things along the lines of immorality. We must not relax our efforts for an instant. Every good man and every good woman should be alert to counteract as wisely and forcefully as possible, the influence of this reign of Sin and Death. As we contemplate the work which is being done in this direction, we rejoice to see so noble an army battling for the general good. We admire all sincere laborers for reform in any direction.

IS NOT GOD INTERESTED?

As we realize our own deep interest in the welfare of humanity, it would seem strange if our Almighty Creator were not Himself interested in the race which He made and which He justly condemned to death. The Bible points out that God still loves the world; and that He has a great plan for human recovery from sin, sorrow and death. The perplexity of Christians in the past has arisen from not taking a sufficiently broad view of the Divine character and Plan. Once we wondered why God did not more particularly bless reformers and use His power for the overthrow of the vicious and the corrupting elements of society. But now the light of the Millennial Morning is dawning. The Bible explains why God has permitted the reign of Sin and Death; and the understanding of this mystery is a blessing.

The Bible teaching concerning the penalty of sin is not what was taught us in the creeds of the Dark Ages. The teachings of the Bible show that there is indeed a terrible penalty upon sin, but not the penalty of eternal

R5361 : page 362

torture, which we once supposed. The wages of sin is death; and everlasting life is a gift of God, to be bestowed only upon believers, through Christ. Hence the wicked cannot get everlasting life. "They shall perish;" "All the wicked will He destroy." But how many are really wicked? is the question. How many prefer sin to righteousness? How many would rather be right than wrong, were it not for the depraved tendency which prevails in themselves and the influence from others to which they are susceptible?

SATAN, SIN AND DEATH TO BE OVERTHROWN

With considerable elaboration of Scripture we pointed out that God loves His creatures deeply--not merely the Church, but the world. He loved mankind "while we were yet sinners." God is proceeding with a great Plan of Salvation, which will reach every member of the race and bring to each an opportunity of full recovery from sin and death--either in this life or in the next. To this end Christ died for all. Since Pentecost the work of God has been the calling, testing, proving of a select class, a very loyal and very faithful class, to be joint-heirs with

Jesus in a glorious Kingdom of Righteousness. This Kingdom is to be established in the earth, and is not only to overthrow Satan, Sin and Death, but to restore to human perfection all who will prove willing and obedient, under the light and opportunity then to be granted.

In the meantime, the reign of Sin and Death has not been valueless. It has given most instructive lessons, both to angels and to men, respecting God's holiness and the reasonableness of His requirements. It has demonstrated that all of God's creatures must be holy, pure, in order to enjoy His blessings, which He provides for no others. Those who have some knowledge and appreciation of righteousness should be on the alert to serve righteousness, purity, Truth, in proportion as they perceive these and see the terrible results of sin and impurity. The whole world should know that only the earnest followers of Christ will gain the great prize of joint-heirship with Him in His Kingdom. Nevertheless, of the whole world it is true that "Whatsoever a man soweth, that shall he also reap."

In other words, as any serve sin, and debauch themselves and others, they degrade themselves in proportion to their knowledge and wilfulness in the matter. And in proportion as any seek to live justly, purely, soberly, in that same degree do they benefit others, and prepare themselves for a more favorable condition in the Resurrection. Although all fall asleep in death, each will come forth in the great Day of Resurrection, which will last a thousand years. They will come forth in more or in less favorable conditions, with more or with less shame and contempt, to receive few or many stripes, or punishments, according as they knew or did not know the Master's will--the way of righteousness.

URGES DILIGENCE IN BIBLE STUDY

If the Bible story were more fully understood, its reasonableness would appeal to larger numbers, and its influence would be a blessing, physically, morally, in every way. Let us be diligent in Bible study, along unsectarian lines. Getting near to God means to come in touch with the power of God, which gives the victory over sin in the heart, and which will fit and prepare true Christians for the great work of the future when they will be heirs of God and joint-heirs with Jesus Christ, their Lord, in that Kingdom which is to bless all mankind, and for which we pray: "Thy Kingdom come, thy will be done on earth, even as it is done in Heaven."

In the meantime, those in preparation for the work of the future, and co-laboring with God in the work of grace in their own hearts at the present time, should be glad to participate according to their opportunities in all moral reforms of the present time, or at least sympathetically to uphold the hands of those who are engaged in these reforms; as, for instance, the International Purity Federation.

SEED-TIME AND HARVEST

We are sowing, ever sowing,
Something good or something ill
In the lives of those around us--
We are planting what we will.

Not a word we say falls fruitless,
Not a deed we do decays;
Every thought and word and action
Will be found in future days,

When perhaps the hand that sowed them
Shall itself have ceased to be;
Still the record of their being
Will live on eternally.

Grant, then, Lord of all the harvest,
That the seeds we daily sow
May refresh the hearts of others,
Spreading blessing as they grow.

May each thought and word and action
Be the growth of Christian love,
To be found in coming ages
In Thy garner-house above!

Treasured there, in Thine own keeping,
Just to prove our love was true;
For the motive gives the value
To the meanest thing we do.
Charlotte Murray.

=====
R5361 : page 363

JESUS AND THE CHILDREN

--JANUARY 4.--MARK 9:30-41; 10:13-16.--

"Gird yourselves with humility, to serve one another;
for God resisteth the proud, but giveth grace
to the humble."--1 Peter 5:5. R.V.

THE Master knew that the time of His death
drew near. He wished to break the information
gently to His loving disciples.
Therefore He passed hastily through Galilee,
en route for Capernaum, as stated in
our lesson, rather seeking to avoid the curious.
He desired this opportunity for
breaking to His disciples the news of His

soon-to-be-completed sacrifice. While He had previously declared that none could touch him because His hour had not yet come, now He declared that He would be delivered up into the hands of men, and that they would kill Him, and on the third day He would rise from the dead.

But the disciples understood not and feared to ask explanation. They were only natural men; for none were begotten of the Holy Spirit until Pentecost. (John 7:39; Acts 1:8.) As Jews, they had the thought of the Messianic Kingdom uppermost in their minds. Jesus had authorized them to preach the Kingdom at hand, and had promised them a share in the Kingdom. Until now they were not ready for the further information that the Jewish nation would fail to accept Him, and that thus the Kingdom blessings would be put off for centuries.

The Apostles had heard Jesus utter so many "dark sayings" and parables that they were bewildered, and wondered what interpretation to give to these words about His death and resurrection. But their minds naturally drifted to the great hopes that were before them--that Jesus would soon be the King, and they would then be in honored positions as His associates in the Kingdom. They even went beyond this, and disputed amongst themselves as respects the honorable positions they would occupy and as to which would be greatest--the Lord's prime minister. So little did they understand the great trials and disappointments which were only a few days in advance!

Jesus gathered them about Him and inquired respecting their dispute; but they were ashamed to tell the topic. Then He gave them advice to the effect that the selfishly ambitious who would be seeking honor rather than service would be disappointed. In His Kingdom self-seekers would have the lowest place. As illustrating the matter He took a child and set him in their midst and said, "Whosoever shall receive one such little child in My name receiveth Me, and whosoever receiveth Me receiveth [not Me alone, but] Him that sent Me."

By this the Master sought to show His disciples that it was not their own greatness that was to be considered, but God's favor. The humblest one amongst them, if favored by God, would have a high position. They were to have the spirit of sympathy and of appreciation of the Divine work of grace in each other. They were to receive each other as representatives of Jesus; and more, as representatives of the Father. If they entertained such views of one another, surely they would be kind and gentle toward all, and would seek to be helpful--"in honor preferring one another."--Romans 12:10.

R5362 : page 363

BLESSING THE CHILDREN

The second part of our lesson recounts that the great

Teacher was a lover of children even though, so far as the record shows, He did not generally give His time to them. When fond parents brought their children, desiring Him to bless them, the disciples, feeling that the Lord's time was too valuable to be thus used, rebuked them. But Jesus very earnestly directed that the children should be allowed to come. He took them up in His arms and put His hands upon them and blessed them, thus exhibiting His own sympathetic love and humility of heart. He could preach to one Samaritan woman by the well or take time to fondle children, notwithstanding the weight of the work that was upon Him and the fact that His course was nearly finished.

But as the subject of the Kingdom was uppermost in His teachings and in the minds of His disciples, He took another opportunity of teaching them a lesson. They had, perhaps, been feeling too sure that they would be members of the Kingdom class. They had not yet learned what crucial tests would be applied to those who would be counted worthy to sit with the Redeemer in His Messianic Throne of glory and to participate with Him in blessing all the families of the earth. He therefore said: "Permit the little children to come unto Me, for of such is the Kingdom of God."

We are not by these words to understand that the Master meant that His disciples, those whom He usually addressed in His discourses, would not be in the Kingdom, and that all in the Kingdom would be little children. Quite to the contrary. Little children will not be in the Kingdom at all. Only developed, tried, perfected characters will constitute the overcomers who will sit with the Master in His Throne.

The thought that the Lord would impress here, as elsewhere expressed, is that even His twelve Apostles would not be in the Kingdom unless they became childlike, teachable, plastic, trustful. The proper child, unspoiled by its elders, is disposed to be very trustful; and, until deceived, it is disposed to believe every word of the parent and to trust implicitly to the parent's wisdom and power. All who become children of God must reach this condition of heart as respects the Heavenly Father. Whoever does not attain this condition will not be fit for the Kingdom.

Impressing His subject still further, the Great Teacher said: "Whosoever shall not receive the Kingdom of God as a little child, shall not enter therein." This expression clarified the subject. The followers of Jesus are not to be little children, but must be childlike, because only the childlike followers will ever participate in the Kingdom. The receiving of the Kingdom mentioned evidently means the receiving of the Message of the Kingdom; for manifestly none can receive a kingdom until the kingdom has come or has been offered.

Thus with the Jewish nation: The offer of the Kingdom came at the close of Jesus' ministry, when, after the manner of the kings of Israel, He rode into

Jerusalem upon the ass, thus offering Himself as their King. The worldly scribes and Pharisees were too wise to receive Jesus, and plotted for His death. His disciples were as trustful as little children, and fully believed the Message of God's Word that there would be a Kingdom and the further Message that Jesus was the appointed King, who in due time would take His power and reign for the blessing of the world.

This was illustrated when Jesus sat upon the ass. The multitude, crying "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" treated Him as the King. The disciples, fully acquiescing, as little children, doubted nothing. On the other hand, the "wise" scribes and Pharisees called out that the

R5362 : page 364

multitude must be stopped from thus shouting. They should be told that Jesus was not the Messiah, that they were deceived. But Jesus merely answered that what they witnessed had been foretold by the Prophet Zechariah (9:9) --that there must be a shout. And the Lord declared that if the people did not shout the stones would be obliged to cry out, in order that the prophecy might be fulfilled.--Luke 19:40.

It seems remarkable that, after all the Bible has said respecting Messiah's Kingdom and the work which it is to accomplish in the blessing of Israel and all the families of the earth, so few seem to believe the Message, so few seem to be willing to receive it as little children. The majority today, like the scribes and Pharisees of old, are too "wise" to believe in the possibility of the establishment of Messiah's Kingdom. They realize the need of the Kingdom, but they have certain theories of their own which blind them to the Truth.

Some mistakenly hold that the Kingdom of Christ was set up at Pentecost and that He has been reigning ever since, conquering the world. Alas, how unreasonable this seems, when we know that even under the most favorable conditions the heathen of the world double every century! How strange that some Christians have prayed so long that God's Kingdom would come and rule the world and put down the wicked and exalt the obedient, until finally the Divine will would be done on earth as completely as it is now done in Heaven--and yet all this without really, properly believing that the Kingdom which was offered to Israel, and which they refused, is evidently to be established--at the Second Coming of Jesus and the resurrection change of His Church!

Another large body of Christian brethren, Roman Catholics, hold still a different theory; namely, that Messiah's Thousand-Year-Reign began in the days of Pope Leo III, A.D. 800; and that He has reigned in the world ever since. This view holds that it was most necessary for Jesus to come a second time to establish His Kingdom; but that in the year 800 A. D., Jesus established

His followers in kingly power, and made the Pope at Rome His representative and vice-gerent. The word vice-gerent, as we all know, signifies one who reigns instead of another. The claim is that Christ has been reigning for now eleven hundred and thirteen years, fully and officially represented by the Pope.

Neither of these views is satisfactory, and neither is Scriptural. Surely the conquest of the world has not been going on for the last eleven hundred years, as we might have hoped, if God's time had come for Messiah to take the long-promised Kingdom. Surely what St. Paul said of his day is true now also: "The god of this world hath blinded the minds of them that believe not" --"the children of disobedience"--to hinder the light of the glorious Gospel of Christ!

The glorious Gospel of Christ is, "I will come again, and receive you unto Myself." His glorious Message further is that His Church shall sit with Him in His Throne, a Royal Priesthood; and that in His Day the righteous shall flourish and all the evil-doers shall be cut off in the Second Death. Well did the Apostle warn us not to depart from "the faith once delivered to the saints." Well were we told that many would depart from that faith, giving heed to spirits that would lead them astray and to doctrines of demons (1 Timothy 4:1), quite unlike the glorious, loving Gospel of God's Love, and His Mercy that endureth forever!

Our Golden Text assures us that the Church, now being called to sit with Christ in His Throne in due time, must be girded with humility, as servants one of another; for God resisteth the proud and giveth grace to the humble. Therefore only the humble will receive the great gift of the Kingdom honors and opportunities.

=====

R5362 : page 364

SEVENTY MINISTERS ORDAINED

--JANUARY 11.--LUKE 10:1-24.--

"It is not ye that speak, but the Spirit of your Father that speaketh in you."--Matthew 10:20.

MINISTERIAL ordination has for centuries been a bone of contention. Indirectly it has led to bloody persecutions in the past. Thank God! those days are gone, so far as the majority of Christians are concerned. And yet, because the masses do not clearly understand the subject of ordination, there is always danger of a recurrence of persecution along this line. Presbyterians, Baptists, Methodists, Lutherans, Episcopalians, all, have shared in these persecutions based upon misconceptions

of ministerial ordination--in times past they persecuted each other along these lines.

The claim was that none could be a preacher or teacher unless he had a special ordination; that for the unordained to preach or teach was a rebellion against Divine arrangement; and that all who followed his teaching or gave him support were heretics, and, as such, deserving of no sympathy, but rather of persecution.

Ordination does not relate to a ceremony, or form, as many suppose. It signifies an authorization, a commission to preach. The Baptists commission those who agree with their creed to preach it. The Presbyterians so commission their disciples, as do the Lutherans, Methodists, etc. Roman Catholics and Episcopalians claim an ordination from God--that all their bishops are successors to the Apostles and armed with Apostolic authority; hence that any not commissioned, or ordained, by their

R5363 : page 364

bishops have no right to preach, but are heretics. From their standpoint, all other Protestants are heretics, preaching without authority.

But the spirit of tolerance is growing; and within the last two years Episcopalians have lifted the embargo on other Protestants to the extent that an Episcopal minister may preach in the pulpit of another denomination, or a minister not ordained by the Episcopalians may be permitted to preach in their pulpits. But this is a very modern concession.

The right thought of ordination is presented in the Study for today. Jesus had already appointed twelve to be His special Apostles; and now He ordained, or appointed, seventy more, not to be Apostles, but to be general ministers or missionaries. There was no ceremony connected with their appointment, or ordination, so far as the record shows. Jesus simply sent them out, telling them what to say. Our Golden Text explains the matter saying, "It is not ye that speak, but the Spirit of your Father that speaketh in you."

Strictly speaking, the Apostles had not yet received the Spirit of the Father directly. The Father's Spirit had been imparted to the Son, and it was the Son who shared that Spirit with those He sent out to preach in His name. The Father did not directly recognize, authorize or ordain any to preach the Gospel Message, until

R5363 : page 365

Pentecost. St. Peter there explains that the Holy Spirit shed forth upon the witnessing disciples was from the Father and by the Son.--Acts 2:32,33.

Elsewhere it is explained that the Holy Spirit was not given previously because Jesus had not been glorified. It was necessary for Jesus to suffer, and to ascend on High and to present His merit on behalf of His disciples,

before the Heavenly Father recognized them as sons of the new order and gave them the begetting of the Holy Spirit, the unction from the Holy One, the authorization, or ordination, to be His ambassadors and representatives in the world and, if faithful, by and by to be associates with Jesus in the Heavenly Kingdom, which for a thousand years is to bless the earth and roll away the curse.

Only those whom God has ordained in the sense of giving them the Holy Spirit of sonship are in any wise commissioned, or authorized, to preach in the Lord's name. All the ceremonies on earth and all the hands of all the bishops cannot give authority to anybody to speak in the name of God. Our Lord Jesus did not begin His ministry until He had received God's ordination. At the time of His consecration and baptism the Holy Spirit came upon Him, anointing Him, consecrating Him, authorizing Him, to preach the good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord, to comfort those that mourn.--Isaiah 61:1,2.

The same Holy Spirit is authority for anybody who has received it to tell all that he understands respecting the Plan of God to all who have an ear to hear--especially to the meek, the broken-hearted, those who are feeling after God. While the Apostle Paul intimates that the female members of the Church are not to preach publicly, this does not interfere with the fact that all of them who have received the Holy Spirit have the anointing to preach and to teach according to the limitations and opportunities of their sex. And sometimes the private teaching is equally as effective as the more public.

The forty years which closed the Jewish Age, beginning with John the Baptist and ending A.D. 70 with the destruction of Jerusalem, was the Harvest period for typical Israel. It witnessed the gathering into the Gospel garner of all the true wheat and the entire setting aside of the remainder, the chaff, in a great time of trouble, symbolically called fire. The Lord, in Matthew 13, intimates that in the end of this Gospel Age there will be a similar Harvest. Many believe that it began in 1874 and will end in 1915.

All of the Lord's faithful ones at the close of the Jewish Age were to recognize the great privilege of being engaged in the Harvest work, and the same must be true now. The Lord's followers are compared to gentle, inoffensive lambs and sheep, while the selfish, unregenerate world He pictures as wolves. In the Jewish Harvest He would not have them beg their way from house to house, but inquire for the most worthy people in every village, and, if received, remain there until they had given their witness in that village. They were to depend wholly upon the Lord, and to make no attempt to provide for their needs. This was to be to them a lesson for their future benefit. Later, Jesus sent forth His disciples, telling them to provide for their wants to the best of their ability --implying that the first experience had been a special

one, to give them confidence and reliance in the Divine Power that they represented.

The Master's Spirit was given to them in such measure that they were enabled to do as He did--to heal the sick, cast out devils, etc. We are not to understand that there is such an authorization of the Lord's people today. Conditions have changed. The healing of spiritual sickness, blindness and deafness, greater works than those, is the privilege of the Lord's people today.

The one Message of the disciples was that the Kingdom of God had come nigh. Whoever could be influenced would be influenced by that Message. God's Kingdom had been waited for by the Israelites for many centuries. But alas, when it was presented, only a comparatively small number of the Jews were ready to receive it! Thereafter the Kingdom offer was taken away from them, and has since been given throughout the whole world, gathering the elect class from every nation to be Messiah's Bride and Joint-heir, through whom shortly the Kingdom will be established in the earth and its blessings be bestowed far and near upon all of the race.

The Master referred to His preaching and mighty works in Capernaum, Bethsaida and Chorazin. These cities were figuratively said to have been exalted in point of privilege; and, as having rejected the Lord's favors, they would be cast down to the grave. Examples were given of Sodom and Tyre, both of which then were in ruins--brought down to Hades, down to the dust.

Our Lord intimates, however, that the trial, or testing, or judgment, which His preaching had given was not a finality--there would be a future judgment or trial. According to St. Paul the entire Millennial Age is to be a thousand-year Judgment Day, in which the whole world is to be brought to a knowledge of the Truth, to a full opportunity of coming to a knowledge of God. (Acts 17:31.) Nevertheless, those who heard Jesus unmoved had hardened their hearts, and would be correspondingly disadvantaged in the Judgment Day. Jesus put the matter very strongly when He implied that it would be tolerable for those people, but more tolerable for Sodom, because its sin had been against less light and privilege. See also Ezekiel 16:48-63.

Concluding, the Master assured His messengers that whoever heard them and despised them despised Him and the Father. This same thing is true undoubtedly of all whom the Lord has ordained and sent forth as ministers of the Gospel--the truly ordained.

=====

R5363 : page 365

WILL THE EARTH BE BURNED?

WE are obliged to antagonize, not only the Second Adventist views, but the teachings of

all the orthodox creeds of Christendom when we declare that according to the Bible our world is never to be burned up--except in a figurative, symbolic sense. The Bible teaches that at the close of this Age a great trouble will be precipitated, which will destroy, consume or figuratively burn up, present institutions--ecclesiastical, religious and social. The raging fire will be anarchy; and its horrible result will be, according to the Bible, the ashes of present institutions.

For six thousand years the world has had its ups and downs, individually and nationally. Christianity has influenced some, and Churchianity has influenced more. The true Christianity has produced the true saints, who have followed in the Master's footsteps and, like Him, have been treated as the filth and offscouring of the earth --while they live--after death to be honored as saints and heroes. Churchianity has a form of godliness without its power. The form has in many respects helped

R5363 : page 366

along to influence and power in the world, leading often to the perpetration of horrible crimes in the name of Christ and His Church.

Now, as the Gospel Age is closing and the Messianic Age is dawning, the lifting of the curtain of the New Dispensation is producing wonderful results amongst men. Darkness, ignorance, superstition, are fleeing before the light of the New Day. The world is awakening because it is Morning. Human thought is quickened; and the wonderful inventions of our day--steam power and electricity --are carrying the thoughts of men to each other the world over. The printing press and the mail are potent factors in the awakening. Knowledge is filling the earth, as the Lord through His Prophets declared would be the case at this time.--Isa. 11:9; Hab. 2:14; Dan. 12:4.

But this knowledge is coming to people who at heart are unprepared for it. The hands of the ignorant and unlearned are stretched forth to grasp the throttle of power--political, social, religious and financial. Wrongs are recognized; but those who seek to remedy them will

R5364 : page 366

only make a bad matter worse. All must yet learn that the world's only hope is in God's provision--Messiah's Kingdom.

But before this lesson is learned, the spirit of discontent stirred up by knowledge will grasp the opportunities and gradually and ignorantly, unintentionally, will cause the great wreck of our present social, religious, political and financial institutions in "a Time of Trouble such as never was since there was a nation"--"no, nor ever shall be again."--Daniel 12:1; Matthew 24:21.

This great cataclysm of trouble, which all intelligent people perceive with more or less distinctness, is described in the Bible under various symbolic terms. Sometimes it is described as a whirlwind; at other times the description is that of a storm; again, of a great tidal wave--the sea (representing the masses) will swallow up the mountains (representing the kingdoms). (Psalm 46:2,3.) Again it is described as a fire, which will consume the whole earth. (Zephaniah 1:18; 3:8.) Yet in each case there is connected with the symbol something to show that it is merely a symbol, and that the utter destruction of humanity is not meant. As, for instance, after describing the storm, the Lord through the Prophet declares that He will command the nations to be still and to recognize Him as God, and that the result will be a great calm. (Psalm 46:8-10.) In the case of the fire, we read that after it has consumed the whole earth (the social fabric), then the Lord will turn to the people a pure language, a pure Message, that they may all call upon the name of the Lord to serve Him with one consent.-- Zephaniah 3:9.

Evidently, the fire which will consume the earth must be a symbolic fire of trouble, consuming the symbolic earth, or social conditions, because the people still remain and are to receive the Lord's blessing. The pure Message that will then be given to the world will be in strong contrast with the confused messages of the contradictory creeds which for centuries have been given to the world, and which many of the world's thinking minds have been unable to appreciate or receive, and which have perplexed Christian minds.

Let us, therefore, take the Word of the Lord and reject the messages of all the creeds of Christendom. Let us not for a moment think that the literal earth is to be burned up at the Second Coming of Jesus; but, quite to the contrary, let us believe St. Peter's statement that at that time will begin "the Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began." (Acts 3:19-21.) Let us remember the declaration of Scripture that "the earth abideth forever." (Ecclesiastes 1:4); that "God Himself formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." --Isaiah 45:18.

Let us remember that the world has never yet been inhabited. Vast territories have not yet been explored by man. Let us remember that God's promise respecting the earth is that, as Heaven is His Throne, so "the earth is His footstool," and He surely will make the place of His feet glorious. (Isaiah 66:1; 60:13.) Messiah's Kingdom will not only uplift humanity, but will also bring blessings of perfection to the earth. Eden eventually will be world-wide. "The desert shall rejoice and blossom as the rose."

=====

PROFITABLE BIBLE STUDY

FROM A.D. 325, the date of the making of the first general Church creed, the Nicene Creed, down to the Reformation, a period of twelve hundred years, there was no Bible study except that which was done here and there in secret, for fear of persecution. The theory prevailed that the bishops were apostolic bishops, successors to the twelve Apostles of the Lamb; and that to ignore them and go back to the teachings of the New Testament was heretical, a crime.

Following those twelve hundred years of no Bible study came two or three hundred years in which, under compulsion, the bishops allowed the people to have the Bible, but forbade them to read it for themselves without the interpretations and explanations of the supposed-to-be apostolic successors. Thus Bible study was handicapped; for the people were given to understand that misunderstanding of the Bible would mean heresy, and that heresy would mean everlasting torture.

Only now are Bible students beginning to emerge from under the great cloud of false doctrine which for fifteen hundred years has misrepresented God and the Bible, putting darkness for light. Only now can Bible study be prosecuted in its true spirit, without the fear of man, which brings a snare. Only now is there general education, which permits of Bible study in this true sense. Only now have we the convenient Bible, cheap and in every home. Only now have we more leisure and opportunity for Bible study. Only now have we good light by which to study.

But alas! now that we are ready and fully equipped for Bible study, we are handicapped, trammled by wrong doctrines which have become lodged and fastened in memory. Some of these came from the creeds, some of them from hymn books, some of them from preaching and some from tracts. As a result, we are filled with misunderstandings and inconsistencies which cause the Bible to appear to be self-contradictory. So much is this the case that it is counted a fashionable thing in our day for intelligent people to laugh at the Bible and to deny its Divine inspiration. But the Bible is consistent with itself, and is thoroughly opposed to the doctrines of the creeds. These facts, however, need to be thoroughly learned before we can have full confidence in the Bible and fully appreciate it. These blessings are the portion of the Lord's people more and more, especially during the last thirty-five years.

THREE EXCELLENT HELPS TO BIBLE STUDY

Under all these circumstances the question of how to study the Bible so as to get its true meaning and avoid the errors of the past is a problem. Many Bible students believe that God has come to the rescue of His people in a time of need in providing helps for Bible students--the six volumes of *STUDIES IN THE SCRIPTURES*.

These volumes make no pretense of being Divinely inspired but, on the contrary, show from the Scriptures that no such Divine inspiration beyond the twelve Apostles was ever intended. They show, however, that it is in full harmony with the Bible to expect that, from time to time as necessity demanded, the Lord would raise up pastors and teachers for the assistance of the faithful in the study of the Scriptures--teachers who, without having plenary inspiration, would have, in a special manner, the guidance and blessing of the Holy Spirit, granted to all the Church. It is the belief of many that God has used the *STUDIES IN THE SCRIPTURES* in the doing of such a teaching and pastoral work--guiding His people by pointing them to the Scriptures and suggesting interpretations which harmonize the Bible from Genesis to Revelation.

The next question is, How can these helps for Bible study best be used by the Lord's people? That is a question which, in its last analysis, belongs to the individual Bible student or the classes of Bible students which desire to use them. There is no Divine command on the subject. Each individual and each class is at liberty to make use of whatever will be of assistance in the study of God's Word. In every case, however, it is to be remembered that no teacher, or book, takes the place of the Bible, but merely points to and expounds it as the Word of God.

Many thousands of the Lord's people have testified to great blessings received from the use of these Bible keys in their own individual private reading and study. Hundreds of Bible students' classes in all parts of the world are using them, and, they claim, with great profit. We recommend them to all. The Watch Tower Bible and Tract Society has issued little booklets of questions on the different volumes of this series, and supplies them at very small cost. These are not generally necessary for individual study, but very helpful indeed in class study, because they pick the subject to pieces and stimulate the mind and memory in connection with the answers. The books are an assistance to the answers, supported by the Scriptures. These are styled Berean Bible Studies because it is the Bible that is being studied--not the question books nor the books that assist in giving the answers to the questions.

We have also suggested another style of Berean Bible Studies, provided in the back of a specially prepared Bible of the Common Version. These are topical studies, and a variety of citations of Scriptures bearing

upon such subjects is furnished. These are helpful studies, but in our judgment not nearly so well adapted to the majority of Bible study classes as the first named, which are supplemented by the question books.

TWO METHODS CONTRASTED

Sometimes opponents seem to make light of these methods of Bible study, and tell us that in their Bible classes they take up a certain chapter in the Bible and have a general discussion on it. Our reply is that if they have gotten knowledge, light and truth in this way, it proves it to be a good method. If they, on the contrary, obtain no satisfactory results, but merely a wrangle and a variety of expressions, none of which are very satisfactory, then this would appear not so very advantageous a course to pursue.

R5365 : page 367

To decide the matter we suggest that a Bible study class which has been following the usual style of studying a chapter be brought in contest with a class which has been using our first described method of Berean Bible study. Let the two classes take up any Bible topic that may be suggested; and it will soon be ascertained that those who have been following our Berean Bible study plan know ten or twenty times as much about the Bible on every subject.

These STUDIES IN THE SCRIPTURES have not sought to follow any human creed or theory, but merely to bring together the various Scriptures on a subject and to find the harmonious view reflected from these various passages. The method has proved itself so satisfactory to those who have tried it, that they would not now think of using any other method of Bible study, considering that all other methods are of little value in comparison. Nevertheless, the matter is purely for the individual or the class to determine which is for its own best interests, which will serve its purpose best.

=====

page 367

SOME INTERESTING LETTERS

OUR BELOVED PASTOR:--

Having felt for some little time the especial and peculiar blessing which the Vow brings to those who make it their own, we, a few of the young members of the _____, Canada, Ecclesia, at this time take extreme pleasure in signing our names and forwarding the record to you.

There is such entire satisfaction and rest of spirit to the New Creature in Christ Jesus who can make such an expression of complete immersion into His will as is expressed

in the beautiful language and inner meaning of the Vow.

Our hearts are continually full of love and gratitude to the dear Heavenly Father, who has sent us a servant to give such wonderful and delightful "meat in due season" to the Feet members of this Mystical Body, part of which we live daily in the Blessed Hope of becoming.

Our hearts do verily burn within us as we talk over these "great and precious promises," and we are glad of the opportunity to add our names to the ever increasing list of those who are striving in every way to follow in His Steps, and who have taken the Vow.

Your co-laborers in the Master's service,
NINE SIGNATURES.

MY DEAR PASTOR AND BROTHER:--

Much Divine love and peace be thine throughout all eternity! I am writing to let you know that I have taken the Vow, and also to tell you of the many blessings which I have received and enjoyed as the results of your labors (as the dear Lord's honored Servant).

I have been in touch with the Present Truth for three years, but have declined to give my all to the Lord and to consecrate my entire life to Him until recently. Finally I realized that I was receiving the grace of God in vain. Now I am continually thanking and praising my dear Heavenly Father for His goodness and kindness toward me for opening my eyes of understanding to see Him and His wonderful Plan of Salvation.

Dear Brother, I am finding the morning Resolve a wonderful help to keep closer to the Lord. Praise His Holy Name! I sincerely ask your prayers that I may be more and more illuminated with this blessed Truth, and with the Holy Spirit, until I shall become one of the rays of the same great Fountain of light and Truth, with our dear Lord and all of the faithful in Him.

Now praying God to ever bless and keep you to the end of the way, and to grant you an abundant entrance into the Kingdom of our Lord and Savior Jesus Christ, I remain,

Your Brother in the One Hope of our calling,
B. C. PALMER.--Okla.

=====

page 369

VOL. XXXIV DECEMBER 15 No. 24
A. D. 1913--A. M. 6042

CONTENTS

1913--Annual Report--1913.....371
Our Most Successful Year.....371

Class Extension Work.....	371
Correspondence Department.....	372
Colporteur Department.....	372
Year's Pilgrim Service.....	372
The Gospel in the Newspapers.....	373
Financial Showing for 1913.....	373
Knowledge and Faith Regarding Chronology.....	374
The Good Samaritan.....	376
"His Servants Shall Serve Him".....	377
"Let Me Bury My Father".....	377
Salvation--Universal and Limited.....	378
God's Will is Best (Poem).....	378
Your "Good Hopes" for 1914.....	379
"Blessed are the Meek".....	381
Loving Rules and Parliamentary Rules.....	381
The Hope of The Gospel Age.....	382
Public Ministries of the Truth.....	383
Index to The Watch Tower--1913.....	384

page 370

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

Foreign Agencies:--British Branch: LONDON TABERNACLE,
Lancaster Gate, London, W. German Branch: Unterdorner Str., 76,
Barmen. Australasian Branch: Flinders Building, Flinders St., Melbourne.
Please address the SOCIETY in every case.

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.
=====

THE TEMPLE--NEW YORK CITY

December 7th was "Dedication Day" at THE TEMPLE. It
is conveniently located at Nos. 22-26 West 63d St., near Central
Park, Columbus Circle Entrance.

The 10.30 a. m. service, besides praise and prayer, consisted

of a sermon from 1 Corinthians 3:17: "The Temple of God is holy, which temple ye are." At 2.30 p.m. there was a Symposium of twelve speakers who ably discussed the topic "Gratitude"--Thankfulness. At 4 p.m. about 850 participated in a grand Testimony Meeting. At the evening service Pastor Russell gave another discourse. All seemed to enjoy the day; and so far as heard all expressed pleasure with THE TEMPLE.

1914--MOTTO TEXT CARDS--1914

Our Motto Text for the New Year is "Be Strong and of Good Courage." (Joshua 1:9.) These are promised by December 15. Price, on neat cards, 6 cents each postpaid. In quantities for classes, postpaid, 40 cents per dozen, or \$3.00 per hundred.

LARGE MOTTOES FOR MOUNTING

We have secured some new large mottoes, size 15x20 inches, for framing. They are of four designs of beautiful flowers, and still greater variety of texts. We have put these up in tubes for safety--four for \$1; postage prepaid.

DO YOU DESIRE THIS JOURNAL FURTHER?

The postal laws are strict. Our subscription list must contain only bona fide subscriptions. Please advise at once if you wish THE WATCH TOWER for 1914 if your subscription has expired. Do this even if you cannot send the subscription price at the same time. Friends have provided a fund from which subscriptions may be paid for poor brethren, interested enough to request the journal on these terms. Hence, none need be without the regular visits of THE WATCH TOWER.

=====

R5365 : page 371

1913--ANNUAL REPORT--1913

WATCH TOWER BIBLE AND TRACT SOCIETY

--DECEMBER 1, 1912--DECEMBER 1, 1913--

TO PERMIT the balancing of our accounts and the rendering of them before the first of the year, it is our custom to start each financial year on December 1st. The sum

total of the work reported a year ago was so large for us that we doubted if it would not be our banner year. Additionally, the threats of our enemies were heard on every hand. They boasted that before another year our Society's work would be stopped. The basis of this threat was their intended and already started campaign of slander, abuse, misrepresentation --anything to stop us. In closing our last year's Report we said: "Let us not be fearful of the great Adversary's roar, when like a roaring lion he would seek to intimidate us. 'Be of good courage, and the Lord shall strengthen thine heart.'"

Without judging the majority of the ministers of Christ of various denominations we may surely say that the experiences of the past year have abundantly demonstrated that some very mean men are wearing the livery of Heaven, professing to be the mouthpieces of the Lord Jesus Christ. Our kindest thought respecting them is that the great Adversary is blinding them, much as he did the great Saul of Tarsus. And our hope for them is that, like Saul, they will ere long be smitten down by a great light from Heaven, and hear in their consciences a voice saying, "I am Jesus, whom thou persecutest"; and that then some of these rabid foes of the Truth may become its staunch servants.

OUR MOST SUCCESSFUL YEAR

We are sure that our readers are awaiting this Report with keen interest. Wonderful as it may seem, it is our privilege to report that the past year has been in every way our most successful one. The more the Lord permitted our enemies to assail us, the more did He strengthen and comfort our hearts with evidences of His favor. He demonstrated that He who is on our part is mightier than all that be against us.

Indeed, we have had various evidences that the vicious attack of certain ministers has had an effect the very reverse of what they intended. The public have seen the Adversary's spirit manifested; and even worldly people know the difference between the Spirit of Christ --the spirit of meekness, the spirit of love--and the contrary spirit of Satan--the spirit of malice, hatred, envy, evil-speaking, strife. If God sees best to awaken some of His children to thought by the wolfish growling of some who pose as representatives of the Great Shepherd, it is not for us to question the Divine Wisdom, but to say with the Master, "The cup which My Father hath poured, shall I not drink it?"

Nor is the Editor alone in these experiences. While he is the chief target, all identified with the work in a public way are also marks for those described by the Psalmist: "The wicked...shoot their arrows, even bitter words, that they may shoot in secret at the perfect." (Psalm 64:3,4.) Surely we may all rejoice in the

privilege granted us of sharing in the sufferings of Christ. "For if we suffer with Him, we shall also reign with Him." And if our sufferings be the way by which the Lord would attract and bless others of His true sheep, we may surely, with the Apostle Paul, "glory in tribulations also."--Romans 5:3.

CLASS EXTENSION WORK

One of the most encouraging features of the work is the zeal manifested in various quarters in the CLASS EXTENSION WORK. Hundreds of dear brethren, backed by the Classes with which they are associated, have gone forth as evangelists. They have held meetings in cities, towns and villages in the vicinity of the Class home. They have broken a good deal of new ground in this way, have corrected misapprehension in respect to our Gospel Message, and have brought a considerable number to full consecration to the Lord and to great joy and blessing in the knowledge of the Truth.

It is now two years since this work started; and this year, for your encouragement, we must give some figures. The friends in thirty States have joined in this work. The average number of speakers per month throughout the twelve months was 105; 3,050 meetings were reported, with an attendance of 91,881. The cost of these meetings as reported by the Classes was \$8,546.61. This amount does not appear in our Report, except about 10 per cent. The Classes rejoiced in the privilege of financing their meetings, and only in a few instances was the Society's help needed. Of course, the Society furnished the literature used at these meetings, which with freight and expressage was no small item.

We trust that this noble work will go on, and that the

R5365 : page 372

Lord's blessing will continue with it. We sometimes term it the "Layman's Home Missionary Movement." We observe that the Classes participating in this work most vigorously are usually the most blessed of the Lord spiritually, as well as numerically. And undoubtedly all who thus serve as evangelists receive a great blessing in their hearts from the Lord. In the interests of those Classes that feel that a repetition of the Class Extension Work would not be wise, or that feel that they have speakers or financial strength which they can furnish for Sunday work at greater distances from their homes, we have recently proposed an "Auxiliary Pilgrim Service." We trust that this may prove a means of blessing and furtherance of the work during the year just begun.

OUR CORRESPONDENCE DEPARTMENT

With literature in thirty different languages, distributed in large quantities, it is not surprising that we have

a large correspondence. Our Brooklyn office keeps thirty typewriters busy, besides our Multigraph machines.

Total letters received during the year..... 184,825
Total number of letters dispatched during the
year..... 481,521

These figures do not represent the correspondence of the various branches. More and more the dear friends are learning to separate the business part of their letters,

R5366 : page 372

and so to write the letters that business items will be together, and separated from doctrinal questions, requests for Pilgrim service, etc. This aids us greatly in handling the mail satisfactorily, because our work is divided into different departments, for its greater efficiency.

The Editor receives very many letters which he greatly enjoys, but does not answer. In the interest of the general work he seeks to confine his replies to matters and questions which seem really important. Please accept this excuse, and ordinarily address all correspondence to the Watch Tower Bible & Tract Society. Where convenient, you may mark the envelope in care of whichever department your letter is especially concerned with; as, for instance, Pilgrim Department, Colporteur Department, etc. Ordinarily, mail respecting subscriptions and questions should be addressed to the Society merely. This applies to the various branch houses also.

Nevertheless, wherever there are questions of deep importance you are still welcome to address the Editor personally. Rest assured that he will do his best to give you a prompt reply.

THE COLPORTEUR DEPARTMENT

We still regard the sale of the **STUDIES IN THE SCRIPTURES** one of the best indications of the progress of the work. Our total sales of the six volumes for the year amounted to 692,598 copies. Only one year ever exceeded this number--1908--when our total was 718,474. However, the difference is probably fully offset, or more, by the fact that last year numerous editions were published in foreign lands for cheapness or convenience, and these do not show in this year's Report.

We still continue to regard the dear Colporteurs as amongst the most efficient servants in the Harvest work. They are a noble band. Additionally, they are learning better how to do effective service--they are becoming more courageous. With the ripening of their own characters, they are enabled to speak the Truth more forcefully than ever, and yet more gently, more lovingly. They are learning the meaning of the Apostle's words--"Speaking the Truth in love, grow up into Him."

Some of the dear Colporteurs are so efficient that there

is pretty sure to be a class of Bible students started, to meet regularly, in every town they canvass. They note, as they canvass, those who seem to indicate that they are true children of God, begotten of the Spirit, or hungry to know the Lord. These they nurse by repeatedly visiting them, encouraging them to read the STUDIES IN THE SCRIPTURES, helping them over misunderstandings and counteracting the evil influence of those who seek by slander to hinder them from reading and from true Bible Study. May the Lord's blessing be richly with the dear Colporteurs during the year beginning, encouraging, strengthening, blessing them!

THE YEAR'S PILGRIM SERVICE

No other year will at all compare with the one just closed in respect to the amount of Pilgrim work done and the apparent results. You know the dear Pilgrims-- their devotion to the Lord and His Cause, and their willingness to endure hardness and to spend their strength to the glory of God and the blessing of His people. Their services are free; and as nearly as we are able the Society responds to requests for public and private services of these Pilgrims. Much, of course, must depend upon the size of the city from which the call comes, the convenience of reaching it, and the promises made in respect to a suitable auditorium.

The Society has found that it is a waste of time and money to send Pilgrims to places where only second or third class auditoriums are promised. In our day, when churches, theatres and lodges are all bright, clean, attractive and comfortable, we must not expect the public to be attracted to very inferior places; for before hearing they do not know, they cannot realize, that we have for them a Message transcendently superior to anything else they have ever heard.

Remember that the expenses of the Pilgrims are all borne by the Society, and that donations or collections are neither requested nor expected. We do, however, expect that these servants of the Lord will be esteemed by those whom they serve as worthy of food and clean, comfortable lodging. They expect no feasting nor special preparation, however.

Incidentally, we advise all the brethren taking part in public meetings to give considerable attention to their apparel. Black clothing is always appropriate to the platform, and generally a skirted, or frock, coat. Only a white shirt and collar and a black or a white tie should be considered suitable. By this we do not mean that God is a respecter of persons and of clothing; but we believe that our Message carries more weight if delivered by those who are plainly, modestly, but appropriately dressed. Everything loud, crude and commonplace should be eliminated. The Truth should have a respectable presentation; for it attracts chiefly those of respectable mind.

A WORD TO THE WISE

Another thought: The introduction of the Pilgrim should be considered so important that unless well done, it should not be done at all. It should be very brief and in well-chosen, grammatical language. The introductory prayer should also be very brief--merely an invocation--a request for the Divine blessing upon the audience and the speaker, with thanks for the mercies of the occasion. All language implying a division of the audience should be avoided--"we" and "you." It should be taken for granted that all present are Bible students, and no suggestion to the contrary should be offered. The meeting to follow should be announced briefly before the speaker is introduced. Where announcement cards are used, they should be distributed with the hymn slips, while the audience is being seated.

R5366 : page 373

The following summary of this branch of the work speaks for itself and needs no comment:

Total number of ministers serving.....	80
Cities and towns visited.....	7,491
Total number of public meetings.....	3,626
Total number of attendance.....	808,851
Semi-public meetings held.....	3,913
Total number in attendance.....	230,218
Parlor meetings held.....	9,373
Total number in attendance.....	213,884
Total number of miles traveled.....	882,713

Grand total meetings held.....	16,912
Grand total attendance.....	1,252,953

THE GOSPEL IN THE NEWSPAPERS

Divine providence is still favoring the presentation of the Gospel in the public press. The efforts of the enemies of the Gospel of the Kingdom to misrepresent our teachings and to prejudice editors and publishers against them have not prevailed. In this also we perceive that He that is for us is mightier than all they that be against us. The day may come when the Truth will be crushed to the earth by slander and misrepresentation, but that day has not come yet. Indeed, in quite a number of instances the editors, although worldly men, have appreciated the situation, despised the unjust principle manifested by some preachers in their opposition, and have given space and prominence to our Message.

The latest figures given us by the Newspaper Syndicate which handles the Sermons and Bible Study Lessons in the United States and Canada show 1,424 papers publishing

weekly. About 600 papers in Great Britain, South Africa and Australia publish weekly. This in round figures represents 2,000 newspapers. How many millions of readers are thus reached by these papers we know not, nor can we tell how many of those reached are reading and being influenced. We do know, however, that the whole world is waking up, and that the truths we are presenting are gaining adherents and exerting influence everywhere. We trust that the Lord's name is being glorified thus, and that many of His consecrated people are being ripened for the Kingdom.

We still recommend that Bible Students support their home paper or the papers nearest them which publish the sermons, rather than those at a distance--even though the latter might be cheaper in price.

GOD'S MESSAGE FOR THE PEOPLE

Our papers for free circulation amongst the people are titled EVERYBODY'S PAPER, PEOPLE'S PULPIT, and the BIBLE STUDENTS' MONTHLY. These have a subscription price of twelve cents a year, but our list is comparatively small. The vast majority are circulated as sample copies --free. On the average they contain three attractive sermons each. The January 1st issue is generally used Volunteering --for a nation-wide free circulation. Other numbers through the year are used for the announcement of Pilgrim meetings, Class Extension meetings, etc. Many of them are used for circulation instead of tracts. They are more attractive than tracts.

The wise distribution of these on street cars, trains, boats, etc., as the friends go from place to place, is recommended. This is a form of service in which all can engage. And these little newspapers have all the rights and privileges of the larger newspapers devoted to politics, sports and advertisements. Quite a good many people come into a knowledge of the Truth through this ministry. The friends everywhere are invited to send for these free, in such quantities as they can and will use faithfully in three months. There should be no dead stock wasted in cupboards or garrets. As a part of the Gospel Message each number should be considered too valuable to lie idle.

Our total output of these various papers, issued free, and express or freight or postage prepaid, is represented by such large figures as to be beyond the comprehension of the majority of people; namely, 36,143,500 copies, representing

R5367 : page 373

approximately 100,000,000 of sermons or a thousand million tract pages. This does not represent the Society's work in foreign lands, but merely in America.

Of course, the Higher Critics are disturbed. Having lost all vital faith in the Bible themselves, they have been injecting the poison gradually into the minds of

their hearers, and collecting salary for destroying the faith that they have been professing to conserve. To them it seems too bad that the public should be awakened, and that they should appear in the uncomplimentary role of deceivers. They are angry, because not only their incomes, but their reputations are at stake. If slander and misrepresentation will do anything to hinder us from giving the people the Truth, many of these false shepherds are apparently ready to assist.

Let us go forward with good courage, remembering that God is at the helm, and that no weapon formed against His Cause and the ministers of His Truth shall prosper--eventually--even though they might seem to prosper for a time--just as when Jesus was crucified, when St. Stephen was stoned, etc.

THE WATCH TOWER SUBSCRIPTION LIST

The one discouraging feature to us is that THE WATCH TOWER subscription list seems to grow very slowly. We are obliged by the postal regulations to keep pruning off the addresses of those who do not renew their subscriptions, either in money or by request, as of the Lord's poor. We print forty-five thousand copies per issue; but, for the amount of interest which prevails, we should be printing at least one hundred thousand. However, we content ourselves with the thought that we are doing our best to set forth the Message. The increase of the subscription list lies with our readers.

THE FINANCIAL SHOWING FOR THE YEAR

After reading the foregoing statement respecting the number of ministers engaged in the Pilgrim service and the miles they have traveled, respecting the ten hundred millions of tract pages distributed free and express prepaid, and concerning the large amount of correspondence attended to, all with business experience would be inclined to expect that the cost of this work would run up to a million dollars. The one thousand million tract pages alone at ten pages for one cent would be a million dollars. Our office force of one hundred and fifty people, at one hundred dollars a month each, would amount to \$180,000.00. And some of our helpers, before coming to us, have earned more than this amount and could obtain more now.

We have paid out for postage stamps, expressage and freightage \$34,278.26. The Pilgrim service cost the total of \$77,559.10, and the foreign branches a total of \$53,832.52. This work, which ordinarily would have cost a million and a half of dollars, has been accomplished for very little more than a quarter of a million dollars. The figures below speak for themselves. They are possible only because all of the dear brethren everywhere live economically and labor faithfully, giving time, energy--their best--to the service of the Lord, the brethren and the

Truth.

R5367 : page 374

Financial statement follows:

Balance cash on hand from last year's report.....	\$663.72
Good Hopes.....	169,462.51
Tract Fund, etc., receipts.....	107,822.04

	\$277,948.27

Expended for the work above mentioned:	
In the United States and	
Canada.....	\$221,566.89
In Great Britain.....	23,422.69
In Germany.....	4,709.25
In India.....	2,394.35
In South Africa.....	1,193.42
In Scandinavia.....	2,705.17
For the Polish.....	2,130.31
In West Indies and South America.....	5,351.75
In China, Japan and Korea.....	10,636.73
For Spanish, Arabic, Italian, French, etc., etc.....	2,503.76
Cash balance on hand Dec. 1.....	1,333.95
	-----\$277,948.27

The above figures do not include moneys expended in preparation for the PHOTO-DRAMA OF CREATION, which has been advanced by dear friends deeply interested in that work--the amount may appear in our accounts for 1914, should these friends turn over that work to our Association as a donation. Neither do the above figures include THE TEMPLE. Friends of the Cause are financing that work in our interest, on a second mortgage.

Should it eventually be demonstrated, either that some mistake was made in the expiration of the Gentile Times (October, 1914), or that we had expected more to happen at that date than was due, or that the fulfilment of our expectations beginning there would be consummated more slowly than we expected--no matter which--we all surely shall be glad if the fiscal year begun shall show as grand results for the enlightenment of God's people and for the honoring of God's name as this Report witnesses for the year just closed.

The Editor wishes all of his readers a very joyous and a very prosperous New Year. The grace of our Lord Jesus Christ be with you all. Amen!

=====

R5367 : page 374

KNOWLEDGE AND FAITH REGARDING CHRONOLOGY

[By request we here republish an article from our issue of October 1st, 1907.]

A dear Brother inquires, Can we feel absolutely sure that the Chronology set forth in the DAWN-STUDIES is correct?--that the Harvest began in A.D. 1874 and will end in A.D. 1914 in a world-wide trouble which will overthrow all present institutions and be followed by the reign of righteousness of the King of Glory and his Bride, the Church?

We answer, as we have frequently done before in the DAWNS and TOWERS and orally and by letter, that we have never claimed our calculations to be infallibly correct; we have never claimed that they were knowledge, nor based upon indisputable evidence, facts, knowledge; our claim has always been that they are based on faith. We have set forth the evidences as plainly as possible and stated the conclusions of faith we draw from them, and have invited others to accept as much or as little of them as their hearts and heads could endorse.

Many have examined these evidences and have accepted them; others equally bright do not endorse them. Those who have been able to accept them by faith seem to have received special blessings, not merely along the line of prophetic harmonies, but along all other lines of grace and truth. We have not condemned those who could not see, but have rejoiced with those whose exercise of faith has brought them special blessings--"Blessed are your eyes for they see, and your ears for they hear."

Possibly some who have read the DAWNS have presented our conclusions more strongly than we; but if so that is their own responsibility. We have urged and still urge that the dear children of God read studiously what we have presented--the Scriptures, the applications and interpretations--and then form their own judgments. We neither urge nor insist upon our views as infallible, nor do we smite or abuse those who disagree; but regard as "Brethren" all sanctified believers in the precious blood.

On the contrary, it is those who differ who smite us and speak evil of us, because we do not welcome them as, with hammer and tongs, they seek to remove a mote which they think they see in our eye of understanding. They are our critics who always claim the infallibility. We go humbly onward, following the Apostle's example and words, "We believe and therefore speak," whether others hear or forbear to hear. Is not this in accord with the Spirit of Christ? Is it not in accord with our Lord's instructions also--"Forbid him not" (Mark 9:39); and again, "What is that to thee? Follow thou Me."--John 21:22.

But some of those who come to a trifling point on which they disagree seem to imagine that the entire Harvest work must be overthrown, or at least stopped, until they get their little jot or tittle satisfactorily adjusted. Such evidently make mountains out of mole hills, and

forget that, if the present movement among the Lord's people is the Harvest work or under the Lord's supervision at all, the Lord is responsible, and not they, and can be trusted to accomplish His own ends in His own best way without the violation of either the letter or spirit of His commands.

Recurring again to the query on Chronology we quote from DAWN-STUDIES, Vol. II., page 38, last paragraph, as follows:

"In starting with the question, How long is it since man's creation? we should and do feel confident that He who gave the prophecies, and said in the time of the end they should be understood, has provided in His Word the data necessary to enable us accurately to locate those prophecies. However, any who expect to find these matters so plainly stated as to be convincing to the mere surface reader, or the

R5368 : page 374

insincere skeptic, will be disappointed. God's times and seasons are given in such a way as to be convincing only to those who, by acquaintance with God, are able to recognize His characteristic methods. The evidence is given 'that the man of God may be thoroughly furnished.' (2 Tim. 3:17.) These well know that in all the paths by which the Father leads they must walk by faith and not by sight. To all who are prepared to walk thus, we expect to be able to point out at every step solid statements of God's Word--a sure foundation for reasonable faith."

In the same chapter we proceed to point out that many of the links of chronology in sacred and profane history are "broken, lapped and tangled so much that we could arrive at no definite conclusion from them, and should be obliged to conclude, as others have done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency." (Page 49, first paragraph.) Thus we sought to prove that chronology cannot be built on facts, but can be received only on faith. But again we urge a fresh reading of Vol. II. entire. If with these suggestions some shall lose their faith in our chronology, others and many more, we believe, will have their faith in it strengthened greatly.

R5368 : page 375

We remind you again that the weak points of chronology are supplemented by the various prophecies which interlace with it in so remarkable a manner that faith in the chronology almost becomes knowledge that it is correct. The changing of a single year would throw the beautiful parallels out of accord; because some of the prophecies measure from B.C., some from A.D., and some depend upon both. We believe that God meant those prophecies to be understood "in due time"; we believe that we do understand them now--and they speak to us through this chronology. Do they not thereby seal

the chronology? They do to faith, but not otherwise.

Our Lord declared, "The wise shall understand"; and He told us to "Watch" that we might know; and it is this chronology which convinces us (who can and do receive it by faith) that the Parable of the Ten Virgins is now in process of fulfilment--that its first cry was heard in 1844 and its second cry, "Behold the Bridegroom"--present--was in 1874. It is this chronology and none other which awakened us to trim our lamps, in harmony with the Lord's promise through the Apostle, "Ye brethren are not in darkness, that that day should overtake you as a thief."

If our chronology is not reliable we have no idea where we are nor when the morning will come. Bishop Ussher's chronology, as we have pointed out (DAWN II., p. 51) puts the end of six thousand years nearly a century future and would destroy every prophetic application as we have seen and profited by it. And when we say "our" chronology we merely mean the one we use, the Bible chronology, which belongs to all of God's people who approve it. As a matter of fact it was used in practically the form we present it long before our day, just as various prophecies we use were used to a different purpose by Adventists, and just as various doctrines we hold and which seem so new and fresh and different were held in some form long ago: for instance--Election, Free Grace, Restitution, Justification, Sanctification, Glorification, Resurrection.

The work in which the Lord has been pleased to use our humble talents has been less a work of origination than of reconstruction, adjustment, harmonization. God's Word, the great Harp from which now comes such wondrous music, was unstrung. One denomination had one string, another denomination had a different one--Election, Free Grace, Baptism, Second Coming of Christ, Time Prophecies, etc. They had twanged away, each on his own string, until all were disgusted at the discord and about ready to quit for relief--as they since have done, practically. Then came the Lord's time for putting the old Harp in order again, for the use of His most faithful followers. To whatever extent the great Master has used any of us either in restringing and tuning the Harp, or in calling to the attention of His "brethren" the harmony and the beauty of the melodious paeans therefrom in honor of the Almighty, let us praise Him for the great privilege enjoyed, and use it.

The fact that we have reached this harmony just at the right time, according to our chronology--just at the time promised by our Lord when He declared that, to those who would be ready and open to His knock promptly, He should "come in and sup with them," that He would "gird Himself [become their servant] and come forth and serve them" (Luke 12:37)--is an evidence to us that the time features of the prophecies as we understand them are correct. To this great Chief Servant of His Church, then, we render thanks for the harmonious light of Present Truth--and are we not to consider that

the chronology which has had so much to do with this light is also of Him?

But let us suppose a case far from our expectations: Suppose that A.D. 1915 should pass with the world's affairs all serene and with evidence that the "very elect" had not all been "changed" and without the restoration of natural Israel to favor under the New Covenant. (Rom. 11:12,15.) What then? Would not that prove our chronology wrong? Yes, surely! And would not that prove a keen disappointment? Indeed it would! It would work irreparable wreck to the Parallel dispensations and Israel's Double, and to the Jubilee calculations, and to the prophecy of the 2300 days of Daniel, and to the epoch called "Gentile Times," and to the 1260, 1290 and 1335 days, the latter of which marking the beginning of the Harvest so well fulfilled its prediction, "Oh, the blessedness of him that waiteth and cometh unto the 1335 days!" None of these would be available longer. What a blow that would be! One of the strings of our "harp" would be quite broken!

However, dear friends, our Harp would still have all the other strings in tune and that is what no other aggregation of God's people on earth could boast. We could still worship a God so great and grand that none other could compare with Him. We should still see the grandeur of His salvation in Christ Jesus--"a Ransom for all." We should still see the wonders of "the hidden mystery," our fellowship with our Redeemer in "His death" and also "in His resurrection" to "glory, honor and immortality" --"the Divine nature."

If, therefore, dearly beloved, it should turn out that our chronology is all wrong, we may conclude that with it we have had much advantage everyway. If the attainment of our glorious hopes and present joys in the Lord should cost us such disappointment as our friends fear, we should rejoice and count it cheap! If the Lord sees it necessary for the arousing of the "Virgins" to permit a false note upon the time bugle, let us take it joyfully as one of the "all things" working together for good to those who love Him, to the called ones according to His purpose. But let us not forget that the parable shows that the second awakening of the Virgins was no mistake! The Bridegroom came! The "wise virgins" had the necessary faith to follow; the others, too worldly-wise, lacked the faith and missed the high honors accorded to the Bride class, though privileged later to be her companions at the "marriage supper of the Lamb."

The best medicine, the best antidote, for a poisoned faith in Present Truth, is a careful review of the presentations of the DAWN-STUDIES. If that fails we know nothing to recommend. But let us not forget that there were conditions precedent to our admission into this light, and that those conditions must be maintained if we would stay in the light. If, therefore, all or any portion of the light becomes darkened, our first query should be, "Am I living up to my covenant conditions--self-denial,

self-sacrifice?" If we discover a coolness there we may know that we have found the real secret of our trouble and should at once "take it to the Lord in prayer."

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where His grapes of wrath
are stored;
I see the flaming tempest of His swift descending sword:
Our King is marching on.

"The seventh trump is sounding, and our King knows no
defeat.
He will sift out the hearts of men before His Judgment Seat.
O! be swift, my soul, to welcome Him, be jubilant, my feet;
Our King is marching on."

=====

R5369 : page 376

THE GOOD SAMARITAN

--JANUARY 18.--LUKE 10:25-37.--

"Thou shalt love thy neighbor as thyself."--Mark 12:31.

OUR Studies since the first of the year relate to the last six months of our Lord's ministry. He knew that His death was approaching --that He must, as the antitypical Passover Lamb, be put to death the following Spring, on the fourteenth day of the first month. His ministry had only begun to awaken the people.

The seventy, whose ordination or commission we considered a week ago, were sent across Jordan into the district known as Perea. And Jesus Himself went thither shortly afterward. The purpose of His ministry was to thoroughly awaken all the Jews to a knowledge of the fact that the time of their visitation had come. We are informed by the Apostle Paul that at the time of the Lord's death there were about five hundred that could be called brethren. But besides these, the witnesses above mentioned subsequently bore other fruit--after Pentecost.

Later, the seventy returned expressing joy and confidence, and remarking that even the demons were subject to them in the Father's name. The Master took occasion to tell them that they were overlooking their chief cause of joy, saying, "Rejoice, rather, that your names are written in Heaven"--than that demons are subject to your command. So it is with all of us. Salvation is a personal matter with us, and works and preaching are merely incidentals connected with that

work of personal salvation. The great time for works will be future. Then, if faithful, we shall be privileged to be associated with the Redeemer in His work of regenerating the world of mankind, breaking the shackles of Sin and Death, granting deliverance to the captives, even as the Prophets foretold.

No matter how praiseworthy are the social uplifts of the present time, they are as nothing compared with the great social and moral uplift which God has planned and which Messiah will institute with His Kingdom. Hence the first work of all of God's consecrated people is a personal one--the preparation of their own hearts and characters for Divine approval, that they may have a share in the sufferings of the present time and in the glorious work of the future.

At this point our Study for today opens. A lawyer thought to entrap the Master by asking the question: "Master, what shall I do to inherit eternal life?" In those days, when the only law of Israel was God's Law, a lawyer was one well versed in the teaching of the books of Moses. Jesus therefore said to this theological Doctor: How do you understand the matter? You know what is written in the Law. The lawyer replied: We shall love the Lord with all our heart, with all our soul, with all our strength, with all our mind; and our neighbor as ourselves. Jesus approved this, saying that it was true. Do this--keep the Law--and you shall live. You will never die.

The lawyer was caught before he knew it. He knew that the people of Israel had been dying for centuries, notwithstanding the Law; yet himself and others were outwardly claiming that they were keeping the Law. Jesus showed him out of his own testimony that he was not keeping the Law, as he pretended to do and as the Pharisees in general pretended to do. The fact is that no imperfect, fallen human being can keep the perfect Law of God; for it is so comprehensive that only a perfect man could keep it thoroughly.

The lawyer sought to make the best of a bad argument and, instead of acknowledging his defeat, turned the question to Jesus again: "Who is my neighbor" whom I am to love as myself? This was one of the points which Jesus had particularly made against the Pharisees --that outwardly they were pious, religious, they prayed, fasted, etc.; yet in their hearts they were unjust and would take unjust advantage of widows and orphans--not loving them as themselves. The lawyer sought to imply that God's Law did not include everybody as his neighbor, but only certain special ones.

Jesus, however, again out-generated him, saying, I will give you a parable. A certain man went down to Jericho; and on that lonely mountain road he was beset by thieves, who stripped him, wounded him and left him half dead. There happened that way a priest, one of the highest representatives of the Law; and when he saw the man, he passed by on the other side. Likewise there passed by

a Levite, next in relationship to the service of the Law, the service of God. He went a little nearer and looked at the poor man, but did nothing. Then came along a Samaritan, an outsider, not a Jew at all; and he was filled with compassion. He bound up the wounds, put the man on his beast, brought him to an inn and took care of him, sacrificing his own time and strength in the wounded man's interest. He did more than this. He paid for the man's keep until he should return from Jerusalem.

Now, said Jesus to the lawyer, I put the question to you, Which of these men acted the part of the neighbor to this man who fell among the thieves? Which one of these treatments of the case would fulfil the requirements of the Law, according to your judgment? The lawyer answered that the one who showed mercy on the man was the one who had surely done the neighborly act. Jesus replied that this should be an example to the lawyer, that he should do likewise--that he should be kind, thoughtful, generous, toward any human being who was in affliction--in need of help.

LOVE FULFILLS THE LAW

We do well to remember God's real object in giving laws, commandments, etc. He is not taking pleasure especially in the number of times that we bow the knee or bow the head, nor in the number of times that we attend Divine worship, nor in anything that we can do along the lines of worship. The Lord especially delights to see us cultivate His own spirit of love and kindness and generosity. "God is Love; and he that dwelleth in love dwelleth in God." (1 John 4:16.) As the Apostle says, He that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20.) Well does the Apostle Paul tell us that love is the fulfilling of the Law.--Romans 13:10.

We are not to understand the Apostle to mean that simply to have love would fulfil God's Law and give us everlasting life. No! It is only for those who have accepted Christ that love fulfils the Law. For all those who become disciples of Jesus, God has made a special arrangement, that the merit of Jesus' sacrifice shall cover their blemishes, so that if they cultivate and possess the heart quality of love (God-likeness) it will be acceptable--because Jesus' sacrifice makes good all deficiency. We are "accepted in the Beloved." "The righteousness of the Law is fulfilled in us who are walking, not after the flesh, but after the Spirit."

St. Paul remarks that love is the principal thing in our character in the Divine estimation. He tells us that if

we should give all of our goods to feed the poor or even

if we should give our bodies to be burned in some worthy cause, and yet not have love--not do these things from the spirit or prompting of love--it would all count for nothing in God's sight. (1 Corinthians 13.) Evidently the great lesson for Christian people to learn is to put away all these--anger, malice, envy, hatred, strife, and to put on all these--meekness, gentleness, long-suffering, brotherly kindness, love. St. Peter declares that if we do these things we shall never fall, but that an entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ will be granted to us.--2 Peter 1:10,11.

=====

R5370 : page 377

"HIS SERVANTS SHALL SERVE HIM"

--JANUARY 25.--LUKE 8:1-3; 9:57-62; 10:38-42.--

"Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."--Matthew 25:40. R.V.

THE opening verse of this Study furnishes us the key to all the preaching that Jesus did, so far as the record goes. His one Message was the Good Tidings of the Kingdom of God. This is still the Good Tidings, and any of the Lord's people who have not yet learned that the Kingdom of God is the very center and essence of the hope of the Church and the hope of the world, have not profitably read and believed the Bible. The Jews, not being ready for the Kingdom, were as a nation rejected from being Messiah's associates in that Kingdom. But not all were rejected; hence we read that to as many as received Jesus, to them gave He liberty to become sons of God--by the begetting and anointing of the Holy Spirit, which first came at Pentecost.

SURELY THIS IS GOOD TIDINGS

Those sons of God, if faithful, are to be with Jesus by and by--heirs of God and joint-heirs with Jesus Christ their Lord in this Heavenly Kingdom. Their honor and blessing shall be great; for they shall be like their Master and see Him as He is and share His glory. But this will not be all. If they develop this spirit of love, they will thereby be qualified for association with the Master in His great work of blessing mankind, rolling away the curse and uplifting humanity out of sin and death conditions.

Surely this is Good Tidings, as stated in this lesson! And the same Good Tidings were heralded by those angels who proclaimed the Master's birth, saying, "Behold, we bring you good tidings of great joy, which

shall be unto all people!" Thus far it has been Good Tidings only to God's servants and handmaidens, the Church. But it shall be Good Tidings to all when all the deaf ears shall be unstopped and when all the blind eyes shall be opened, and they shall see the glories of Messiah's Kingdom.

While Jesus was thus declaring the Kingdom, He was not begging His way. We have no suggestion that He ever took up a collection or in any manner solicited money. Many think that this is a suggestion that the followers of Christ should likewise make no appeals for money, but merely use of their own substance and such other moneys as shall voluntarily be given unto them. However, this is for each to decide for himself.

Amongst the healed ones was Mary of Magdala, out of whom the Lord had cast seven demons. In other words, the poor woman was in the condition in which many are who are in insane asylums. Her trouble was not organic, but caused by the harassing of the seven fallen angels who had taken possession of her. Whoever believes the Bible Message must believe that there are fallen angels --spirit beings who have a malevolent influence upon humanity to the extent that they can gain control, and who must be resisted by the will. Mary, apparently, was a woman of wealth. Released from the power of the demons, she was so grateful to Jesus that she did her best to serve Him on every occasion. Other honorable women are also mentioned as having contributed to the maintenance of the Lord.

"LET ME BURY MY FATHER"

Some were attracted to Jesus, evidently, with the thought that one so gifted and so well supplied with the necessities of life must be wealthy. One such said to the Lord, "I will follow Thee whithersoever Thou goest." But apparently his ardor was cooled when Jesus informed him that He had no property, no home of His own, although there were numerous homes to which he was welcome. Foxes have holes of their own and birds have nests of their own, but the Son of Man had no home that He could call His own. None but the very sincere would likely be attracted to follow a leader under such circumstances. Wealth attracts many, poverty few.

Another said to Jesus, in substance, Lord, you may count me as one of your disciples; but I have a father, and I feel as though I must stay with him until his death.

R5371 : page 377

The reply of Jesus shows us the importance He attaches to every service we can render to the Heavenly Father's Cause. He said to him, "Let the dead bury their dead, but go thou and preach the Kingdom of God."

IS IT NOT TIME TO AWAKE?

The whole world is already dead from the Divine standpoint. The sentence of death that passed upon Adam involved all of his children. The only ones whom the Scriptures recognize as possessed of any life at the present time are those who become related to the Life-Giver, Jesus. The Master intimates that all such should take a different view of life from others. There are plenty in the world who can attend to the earthly things; few who can attend to the greater and more important work of proclaiming the Kingdom and gathering the Kingdom class.

This is the most important work in the world, because it is God's work. And those who engage in it are co-laborers with God. Be it noticed again that it was the Kingdom of God that was worthy of this preaching and this sacrifice. Alas, how strange it is that so little of the preaching of later times is along this line! In other words, the Gospel Message that Jesus and His disciples delivered has been lost, forgotten, neglected. Is it not time for all Bible students to awaken to the great privilege of preaching the same Message that the Master and His appointed ones at the First Advent preached?

LESSONS TO BE LEARNED

Another came to Jesus, saying, I will follow You, but I wish first to go and bid farewell to those who are at home. I will spend a little time with them; and before long I will be with You in the work. It was not heartlessness on Jesus' part that suggested the answer: "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." According to these searching words, who then, even amongst the Lord's consecrated people of today, is fit for the Kingdom?

We are not to judge others, but each to judge himself.

R5371 : page 378

And yet, in a general way, are we not confident that many not only are looking back and making special provisions for the social amenities of life, but additionally are plunging into many of the luxuries, pleasures and frivolities of the world? The question is a searching one. How many of us will the Lord consider fit for the Kingdom--fit for a place with Himself in that glorious Messianic Empire, which we trust is nigh--at the door? There seems to be a principle involved. Those who are not absorbed with interest in the Kingdom, desiring its blessings and desiring a share in conferring blessings upon others, would probably not be qualified by the resurrection change to accomplish the work which He has designed shall be done for humanity.

The story of Martha and Mary concludes the lesson. Both loved the Savior, but they manifested their love differently. Jesus did not disapprove of Martha and her

carefulness as a cook in providing for His comfort; but He especially appreciated the spirit of Mary, which drew her to His feet to hear the wonderful words of life. Hers was the better part, Jesus said. So, then, in our service for the Master let us have this in mind, that He is especially pleased when we give earnest attention to His words and seek to be filled with and guided by His Holy Spirit.

Today's Study represents special services which were rendered at different times during our Lord's ministry. Acceptable service, like acceptable praise, must come as a fruitage of love to the Lord. He who loves much will serve much. Salaries cannot purchase this kind of service, and persecutions cannot hinder it.

Whoever was privileged to serve the Lord Jesus personally was certainly highly privileged. And yet we may be sure of the general principle laid down in our text, that whoever serves any whom the Lord classes as His brethren is really serving Him. He accepts the same as service to Himself. How precious this thought, and how valuable it is! What wonder that all who truly believe the Lord's Word should be zealous in their service of their brethren! As the Apostle suggests, we ought also to lay down our lives for the brethren, even as Christ died for all.

=====

R5372 : page 378

SALVATION--UNIVERSAL AND LIMITED

"Who will have all men to be saved, and to come unto the knowledge of the Truth."--1 Timothy 2:4.

WHILE this Scripture teaches a universal salvation, yet there are other Scriptures which speak of the ultimate destruction of a certain class. In seeking to harmonize these Scriptures we note that there are various salvations. For illustration: A man might be saved from a burning building in the morning, and in the afternoon from drowning in a pond of water. The next day he might be saved from financial disaster, from bankruptcy, and later from something else.

There is one general trouble in the human family. The whole human race were sold under Sin. St. Paul, writing on this subject, says: "By one man's disobedience Sin entered into the world and Death by Sin; and so Death passed upon all men, because all are sinners." This, then, is the great disaster. The Scriptures tell us that God has provided Jesus to be a Life-giver to all mankind, and that He died, the Just for the unjust. "Since by man came death, by man came also the resurrection of the dead." "The hour is coming when the dead shall

hear the voice of the Son of God; and they that hear shall live....The hour is coming when all that are in the graves shall hear His voice and shall come forth." (John 5:25,28,29.) This awakening from death is what the Apostle had in mind, evidently, when he said that God is "the Savior of all men."

But if we should imagine the whole human family brought back to the same condition in which Adam was, it would not necessarily mean everlasting life. Adam was perfect, yet he fell into death; and his race, when fully recovered from the penalty, will be placed on trial as was he. And any one who will then be disobedient to God will not be granted everlasting life. The Scriptures show us that Christ, having redeemed the world, will at the beginning of the Millennial Age establish His Mediatorial Kingdom, which will be for the very purpose of liberating man from the bondage of Sin and Death. Then whoever chooses Sin will be choosing the wages of Sin--death. And whoever chooses righteousness will be choosing the reward that goes with it--everlasting life. Each will be granted the opportunity of everlasting life, because saved by Christ from the condemnation upon Adam. But first he must be set free before having either a punishment of everlasting death, or a reward of everlasting life.

God "will have all men to be saved [recovered, out of the death state, the tomb], and to come to an accurate knowledge of the Truth; for there is one God, and one Mediator between God and men; namely, the Man Christ Jesus, who gave Himself a Ransom [corresponding price] for all, to be testified in due time." The due time for the world in general, here spoken of, will be during Messiah's Reign. The knowledge of the Lord will cover the whole earth as the waters cover the great deep. But there is in this Age a class being specially blessed--"Blessed are your eyes, for they see; and your ears, for they hear." Having this blessing now, we have the gracious opportunity of attaining joint-heirship with our Lord in glory, honor and immortality--the Divine nature.

GOD'S WILL IS BEST

"God's will is best; faith's vision may be darkened,
And tangling influence our feet arrest;
Yet to our cry for guidance One has hearkened;
God's will is best.

"We raise our tear-dimmed eyes with eager longing,
To pierce the clouds that crown the mountain's crest;
And watch the chill mists round the pathway thronging,
With hearts distrest.

"God's will is best--oh! tired heart and weary;
Each footfall finds you nearer to your rest;

And God prints on your pathway, lone and dreary,
'God's will is best.'

"Why seek to know the secrets of the morrow;
Or what new dangers may your way infest?
'Tis Providence apportions joy or sorrow
To be your guest.

"God's will is best--seek not to do God's planning;
Nor of the future make untrusting quest;
He only of your whole life has the scanning;
God's will is best.

"Enough, for mortal feet, the step before them;
Enough, for mortal hands, life's next behest;
Enough to know Immortal Love is o'er them;
God's will is best.

"God's will is best--your first dawn may be over;
Life's noon be past, its sun low in the West,
And night full nigh; but Heaven's morn will discover,
God's will is best."

=====

page 379

YOUR "GOOD HOPES" FOR 1914.

[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 has 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 of 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 STUDIES 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 specified on the back of this letter. 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 BIBLE STUDENTS MONTHLY 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 Lecturers 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 BIBLE STUDENTS' MONTHLY 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, London Tabernacle, Lancaster Gate W., England; or,
Flinders Building, Flinders St., Melbourne, Australia.

(Name).....

(Post Office)..... (State).....

page 380

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 name and address, 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.

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.

We have at times required that all desiring THE WATCH TOWER on credit, or free, as "the Lord's Poor," should make personal application; 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 canceled, 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 40,500; but, we think, it should be at least 50,000. We have been confidently expecting the above program to bring it to that figure. Let as many as appreciate it as a privilege join in this service.

CHOICE MOTTO CARDS--1913-1914

We have, as usual, very choice sorts. These cards are made in Europe, hence subject to heavy expenses for freight and duty. Nevertheless, we can supply them in the United States and Canada at less than retail European prices, because we supply them at about cost price--that is to say, about one-half the usual American prices. Besides this, we prepay postage or express charges. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts tastefully prepared.

To facilitate the handling of these motto cards we assort them in packets, carefully packed, at the following prepaid rates:

No. Mz.--Fifteen small cards, different texts, 50c. pk.

No. My.--Eight small and three larger-sized, 50c. pk.

No. Ma.--Fifteen small and six larger, \$1.00 pk.

No. Mb.--Six small, six a little larger, and three medium-sized mottoes, \$1.00 pk.

No. Mc.--Six small and six medium-sized mottoes, \$1.00 pk.

No. Md.--Six small, six a little larger, and three large mottoes, \$1.00 pk.

No. Me.--Four large mottoes, \$1.00 pk.

Where a Class or several individuals choose to order together to one address we can save a little in the expressage, justifying the offer of five of the One Dollar packets and one of the Fifty-cent packets for Five Dollars, or more, at the same rate, assorted, as you please.

Make your selections carefully, write out your order plainly, stating exactly what is wanted, have money order or check accompany order and be sure to clearly indicate the address to which you desire shipment to be made.

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.

The following wholesale rates postpaid are granted to all WATCH TOWER subscribers:

Purple cloth, silver embossed.....	\$0.35
Dark blue cloth, silver embossed, German.....	.35
Leatherette, gold edges.....	.50
" blue edges, Swedish.....	.35
" gold edges, "65
Genuine Morocco, gold edges.....	1.10

MISCELLANEOUS

Hymns of Dawn, with music (cloth).....	\$0.35	
Hymns of Dawn, without music (flexible).....	.06	
Poems of Dawn (leather) 50c; cloth.....	.25	
Memorizing Text-Cards (100 in pkg.--two assortments, Nos. 1 and 2), per pkg.....	.25	
Scriptural Post Cards (assorted) per doz., 15c; per 100..	1.00	
CHARTS (Blue Prints, soft cloth):		
Plan of the Ages, 5 ft. \$1.00; 8 ft.....	1.50	
Chronology of the Bible, 8 ft.....	1.50	
Tabernacle of the Wilderness, 8 ft.....	1.50	
BINDERS for THE WATCH TOWER:		
Spring Back (holds 1 yr.).....	.50	
String Back (holds 2 yrs.).....	.50	
CROSS & CROWN PINS (Gold, with red enamel Cross):		
1/2" and 5/8" (ladies' or gents' style) each.....	\$1 and \$1.15	
5/8" celluloid, per doz. 25c.; each.....	.03	
Missionary Envelopes, per hundred, 25c.; per M.....	2.00	
Vow Bookmarks (paper) 25c. per 100; (silk) each.....	.05	
Booklets (on Hell, Spiritism, Evolution, Tabernacle Shadows, Our Lord's Return, Jewish Hopes); also Berean Question Booklets on each Vol. of SCRIPTURE STUDIES; each 5c.; per doz.....		.50
Report on Foreign Missions, each.....	.05	
THE BIBLE STUDENTS' MONTHLY, per year.....	.12	
Tracts in all languages.....	FREE	

=====

R5370 : page 381

"BLESSED ARE THE MEEK"

"The meek will He guide in judgment; and the meek will He teach His way."--Psalm 25:9.

EVEN a perfect man would need Divine guidance in respect to his judgment of matters, in respect to his decisions, in respect to his course, in respect to his ways. And if a perfect man would need Divine guidance and oversight, in order to make no mistake from his limited degree of knowledge, because of not knowing fully the Father's will respecting Him, much more would an imperfect man need this! The good and the bad, the wise and the foolish--all classes of mankind--need such instruction. But there is only one class now in the proper attitude of mind to receive it, and that class is Scripturally called the meek.

We cannot say that the meek are those who feel themselves inferior and that there are superiors to be looked up to, necessarily. Adam in that event could not have been meek; Jesus could not have been meek; the Heavenly Father could not be meek. While it is

not Scripturally stated that the Heavenly Father is meek, yet Jesus was meek, and He was the express image of the Father's person in the flesh. Hence we would assume that the Heavenly Father possesses meekness, in distinction from haughtiness.

GOD RESISTS THE PROUD

Our Lord said, "I am meek and lowly of heart." Our Lord was meek in that He was teachable. He realized that even in His perfection there were things to be learned; and He learned obedience through the things which He suffered. It was because He had this quality of meekness or teachableness that the offer was made to Him to be our Savior. Without this He never would have been our Redeemer, we may assume. Without this quality He would have been self-assertive and proud, not ready to do the Father's will. And as with the Master, so with the Church.

Even small talents that are rightly directed are more valuable than larger talents that are misdirected. The pathway of life shows much large talent misdirected for lack of proper knowledge and guidance. And this lack of guidance, we may assume, has resulted from the lack of the spirit of teachableness--the lack of desire to know the best way, the Father's way. We can see that even a heathen man, if he were meek, would have much more opportunity to learn about the Lord's will than would one who thinks that he is above instruction. Whoever knows it all to begin with, is not apt to be in a condition to receive any instruction.

The Lord declares that He resists the proud. Even if they become His children they would be kept at a distance. If the proud were permitted to come nearer to the Lord, it would make them more proud; whereas, if they are kept at a distance, they may become meek and teachable and humble. We see then that all need instruction. But the only ones who are in a position to receive it are those who recognize their need and who are in the attitude to avail themselves of the Lord's offer of guidance of their judgment, of their way, of their course in life. Such as avail themselves of the privilege get a proper estimate of everything--of the things of the life present, and also of the things of the life to come.

These are the ones whom the Lord is pleased to instruct and guide in the knowledge of His Son, and into all His blessings. If they continue to be meek, He is able to make of them heirs of God and joint-heirs with Jesus Christ their Lord. We read in the Scriptures that the meek shall inherit the earth. They will inherit it under the terms of the primary and original Covenant. These will be the Seed of Abraham. From these the blessing will go to all mankind who will be obedient during the Millennial Reign. After the final test at the end of the Millennial Age, the whole world will be teachable. They will have learned the great lesson that God

is the Fountain of all Wisdom; and they will have profited by this instruction.

=====

R5368 : page 381

LOVING RULES AND PARLIAMENTARY RULES

THE dear friends of the I.B.S.A. properly feel a responsibility in respect to their voting for Class Elders and Deacons and for everything that they do especially in the name of the Lord. We have already suggested that it would be unwise, perhaps unkind, to enforce parliamentary rules in respect to Church meetings, when perhaps only a few are really acquainted with such rules. The rules are, of course, good, wise and generally profitable. The spirit of parliamentary rules should apply everywhere; for they are built on the Golden Rule basis of protecting the interests of all and getting through with the business with the least friction and delay.

With the Lord's people, however, love is always to have the first place. While love is always in accord with the Golden Rule, it is always at liberty to do more than even-handed justice. So all of the Lord's brethren should be quite willing to deny themselves a little preference in the interest of another where no principle would be involved.

R5369 : page 381

Love, joy, peace, should prevail in every Class. Everything tending toward these and in fullest harmony with loyalty toward God and His Word should be cherished.

Several recent letters make further inquiry respecting Church elections, methods of nominating, etc., and inquire whether or not it would be improper to follow a little different method of nominating than that suggested in *STUDIES IN THE SCRIPTURES*, Vol. VI. We answer that in all such matters the will of the Class is the law. The Lord left the matter in the hands of the Church; and each little section, or part, of the Church has fullest authority to follow the Divine arrangement, according to its judgment.

In certain cases we believe it a very good plan to nominate Elders and Deacons by ballot, first deciding how many are desired for the term. Suppose that two Elders and five Deacons were considered a proper supply for the Class. Then, in balloting, each consecrated person should consider the Lord's will in respect to the nomination he would make. He may write the names of two nominees for Elder and five nominees for Deacon. Or, unless there were objection to it, he may give his two

votes for one Elder and his five votes for one Deacon, or divide those votes in any way that he may choose. In this way, minorities in the Class would have an opportunity of being represented among the Elders.

When the balloting is finished and the account made up, the two Elders who have received the largest number of nominating ballots should be considered the choice of the Class; and similarly the five Deacons. Then it would be in order to have a vote. It is usually both pleasant and appropriate to make elections of those receiving

R5369 : page 382

the highest number of ballots unanimous by a vote with the outstretched hand.

Do not forget that the object always sought after is not how you can accomplish your will, but how you can give to every brother and sister the fullest opportunity for representation and have the same for yourself, especially with a view to doing the Lord's will. No matter how the results are reached, if they express satisfactorily the judgment of the majority, or all or nearly all of the Class, the matter is thoroughly legal, and in harmony with the principles laid down in the Bible.

"Let brotherly love continue." Let us seek to lay down our lives for the brethren. We cannot serve the Lord directly, but can serve Him indirectly, by serving the brethren and by manifesting our patience and sympathy and love for them.

=====

R5371 : page 382

THE HOPE OF THE GOSPEL AGE

"To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."--Romans 2:7.

THE call of this Gospel Age is a call to glory, honor and immortality. As the Apostle Peter says, God has "given unto us [the Church] exceeding great and precious promises, that by these ye might become partakers of the Divine nature." (2 Peter 1:4.)

St. Paul says that we were called in the "One Hope of our Calling"--this is the Hope that is set before us. Shall we all get this great reward? No. Some will draw back. "But we are not of them who draw back unto perdition; but of them that believe [and go on] to the saving of our souls [our lives]." (Heb. 10:39.) Those who draw back go into the Second Death. For them there is nothing reserved but everlasting destruction. They will perish as brute beasts.--2 Peter 2:12.

We have been redeemed from Sheol, the grave, the

tomb. God will later deliver also all mankind, and give them an opportunity to come to a knowledge of the Truth. Only a comparatively small portion have as yet been made partakers of the Holy Spirit. Only the spirit-begotten ones are able to see these things now offered; therefore, "Blessed are your eyes, for they see; and your ears, for they hear." This is the only class with which God is dealing at the present time--those who have been begotten of the Holy Spirit.

BOTH OVERCOMERS AND "MORE THAN CONQUERORS"

But there is a difference between these that have been begotten of the Holy Spirit. Every man's work shall be tested "as by fire." The Apostle tells us that some will build with gold, silver and precious stones of the Divine promises. He declares that others will build with wood, hay and stubble, and that this latter class will suffer loss, but will themselves be saved, "yet so as by fire." (1 Cor. 3:12-15.) Eventually only those of the Wise Virgin class, who have copied the Lord's character, will be counted as "more than conquerors." The "more than conquerors" are those who go into this self-sacrifice voluntarily, as did our Savior. Others will not be counted as "more than conquerors." "To him that overcometh will I give power over the nations." These are more than merely overcomers--these that become the Royal Priesthood. These are the ones who will inherit immortality, who will receive the highest blessing.

We see two classes brought to our attention in Revelation 7:4,9. In the first class are twelve thousand from each of the twelve tribes of Israel--one hundred and forty-four thousand in all. These are they "who follow the Lamb whithersoever He goeth." These are the ones who will stand with the Lamb on Mt. Zion, and who will sit with Him in His Throne. As many from the different tribes of Israel as were worthy at the First Advent were received and given the begetting of the Holy Spirit at Pentecost. But the full number were not found in Natural Israel. "Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded."--Rom. 11:7.

During this Gospel Age God has been completing the Elect, filling up the number lacking to complete the one hundred and forty-four thousand, and apportioning, to each of those that come in, one of the places that were vacant.

The Apostle says, "I would not have you to be ignorant, brethren, concerning this mystery, lest ye should be wise in your own conceits: that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in." "The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob," my people. (Rom. 11:25,26.) The Deliverer is Christ the Head and the Church His Body. And this Deliverer will be the One who will bless all who become Israelites.

The picture in Revelation 7:9 shows us the Great Company. And we read that John saw a great company, out of all nations and kindreds and peoples and tongues--not an elect number, not a fixed number, but one which no man could compute, being a number which no man knoweth. In the treatment that they must undergo, it is shown that these must wash their robes in the blood of the Lamb, and they will stand before the Throne, instead of sitting in the Throne. They will have everlasting life, but not immortality. Only the Little Flock, the Bride class, will have immortality. The Bride class will be counted worthy to escape the trouble coming on the world. They will keep their garments unspotted from the world. If there comes a spot or wrinkle, they go immediately to the Throne of Heavenly Grace, and find mercy and help and cleansing in time of need.

TWO CLASSES IN THE CHURCH

Thus we see that there will be two classes--the Little Flock and the Great Company. All of these were typified in the first-borns of Israel, who were spared, or passed over, in the night when Israel left Egypt. So all these will be of the Church of the First-borns. But a part of these will attain the Divine nature as the Bride of Christ, and a part will attain everlasting life, similar to the everlasting life that the angels possess.

Only the Father originally had immortality. The First-begotten of the Father was the Logos. He was the Beginning of the Creation of God, the First-born of every creature, by whom all things were made that were

R5372 : page 382

made. St. John tells us that "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. All things were made by Him; and without Him was not anything made that was made." Hence we understand that angels, principalities and powers, cherubim and seraphim, as well as man, were all the direct creation of this Logos, though not by His own power.

All things are of the Father, and all things are by the Son, and we by Him. First, Jehovah Himself is of the Divine nature; secondly, our Lord Jesus; and thirdly, the Church, the Lamb's Wife, will be of the Divine nature. The Great Company will be on the spirit plane, because begotten of the Spirit.