The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

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VIEW FROM THE TOWER

"A FAITHFUL WATCHMAN"

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."—Ezekiel 3:17.

In these words does the Lord appoint Ezekiel to be a watchman over Israel after the flesh; and Bible Students have learned that antitypically these same words apply to that faithful man of God who for over forty years past has served as watchman to spiritual Israel, "the Israel of God"—Charles Taze Russell. How few people, even of the professedly religious, realize that God always has his special servants, whose work is to serve as watchman, to give special heed to the Lord's Word and to sound out the warnings as these are necessary. This is exactly the meaning of our text. Faithfulness is required on the part of all who would serve as the Lord's watchmen; for they must give an account of their stewardship. As the Apostle suggests: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief." (Hebrews 13:17) But, alas! The Scriptural records reveal the fact that a majority of watchmen are unfaithful.

It might be asked: "What should these watchmen be watching for?" The Prophet answers this question quite plainly in these words: "I will stand upon my watch, and set me upon the tower, and will watch to see what he shall say unto me, and what I shall answer when I am disputed with." (Habakkuk 2:1) Their watching, then, consists in watching to see what the Lord will say and what answers they will give. If ever any man was faithful in this work it was Pastor Russell. We note again that every faithful Watcher has always been the object of envy and jealousy on the part of the unfaithful watchmen, leading on eventually to persecution and violence.

WATCHMEN FAITHFUL AND UNFAITHFUL

Prior to the time of Jesus, the faithful watchmen were Moses and the prophets. The unfaithful watchmen of the same period were the Scribes, Pharisees and the doctors of the law, who persecuted the faithful watchers, and for a pretense made long prayers on the street corners, gave alms publicly to be seen of men, thanked God that they were not as other men, gave tithes regularly (and particularly of their mint and cummin), but at the same time devoured widows' houses. They constituted the class who our Lord declared were hypocrites, and to whom he said: "Ye blind guides, which strain at a gnat and swallow a camel!" Since our Lord's time the faithful watchmen have been the Apostles, John Wycliffe, Martin Luther, Pastor Russell and others. The unfaithful watchmen have been the money-loving, pleasure-loving, honor-seeking clergy class, who instead of listening to the Lord's words and declaring his message, have been preaching for doctrines the commandments of men. Speaking of the faithful watchmen the Prophet said: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord returns to Zion." But of the unfaithful watchmen he said: "His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."—Isaiah 52:8; 56:10, 11.

How ardently this latter class hated Pastor Russell! How much they threatened and persecuted! How diligently they tried to stop the message, and how signally they failed! Hear the Word of the Lord on this point: "But the house of Israel [nominal spiritual Israel] will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint, have I made thy forehead; fear them not, neither be dismayed at their looks; for they are a rebellious house."—Ezekiel 3:7-9.

PASTOR RUSSELL'S MISSION

Pastor Russell was commissioned of the Lord to warn the wicked that they should surely die. If the watchman would faithfully give this warning, he would deliver his soul; but if he were not faithful in this respect, God would require the blood of the wicked at his hands. (Ezekiel 3:18, 19) The unfaithful watchmen, on the contrary, told the wicked that they would not surely die, but they they would live on forever in fiery torment. See also Genesis 2:17; 3:3-5.

Furthermore, Pastor Russell forewarned that we are living in the end of the Gospel age, that a new age is about to be ushered in, that the end of the age would be accompanied with a great time of trouble, distress and perplexity. He foretold that Christ's kingdom would be established by force during this troublous period—the force of the Iron Rule. Years ago he foretold the federation of churches and a tacit union between Protestants and Catholics, and pointed out that each would hate the other even while co-operating one with the other. He also foretold the return of the Jews to their own land. Moreover, he warned the people that all these events were but incidental to the overthrow of Satan's kingdom and the establishment of the kingdom of Christ. He forewarned the religious systems, both Catholic and Protestant, of their final and complete overthrow unless they repented of their sins and changed their course. But his message went unheeded, except that many scoffed and ridiculed the ideas which he presented, seemingly unawares that even their scoffing had been foretold.—2 Pet. 3:3, 4.

True to the teachings of the Scriptures and to the word of God's faithful watchman, a federation of Protestant churches and a closer affiliation of Protestants and Catholics began to take place a few years ago. Gradually the two ends of the ecclesiastical heavens (Catholic and Protestant) have been drawing together, until less than a year ago it would seem that the affiliation was complete, and that the two great religious bodies—federated Protestantism and federated Catholicism—had rolled together as a scroll. (A scroll rolls together from both ends) For years this affiliation with each other had been sought; and negotiations to this end had been secretly carried on by those high in authority in both sides. So secretly was this work done that the great majority of the members of the Protestant sects did not know, and have not yet found out, that they have been delivered over to the Papacy by their religious leaders. But the Papacy understood the situation well; for the whole scheme had been concocted by her.

Many of God's prophets, writing from two thousand to four thousand years ago, had foretold just such a union, and had warned of the consequences. (Genesis 3:15; Isaiah 8:12-15; 34:4) The Apostle Peter, as the Lord's mouthpiece, very clearly pointed out that when the union was complete the symbolical heavens would come to an end. (2 Peter 3:9-12) Still another prophet had foretold that these two ends of the religious heavens, while outwardly affiliating and co-operating, would hate one another, each a thorn in the other's side. (Nahum 1:10) During the past few years the tendency toward affiliation and co-operation has been very manifest, and seemingly the ancient hatred was forgotten. But this was merely how the matter appeared, and really was a deception. The word of the prophet Jeremiah, written over two thousand years ago, was true. The old hatred still existed; they were indeed "folded together as thorns."

GETTING THEIR EYES OPEN TO FACTS

Recent events are revealing these ancient foes as enemies still; and Protestants are just awakening to the knowledge that they have been duped again. The editors of various denominational journals are gnashing their teeth with rage at Papacy; and it now looks as if she has passed the zenith of her power, and that the doom foretold by the Apostle nineteen

hundred years ago is about to be fulfilled upon her. (Revelation 17:16) Meantime, Papacy keeps on uttering her "great, swelling words" and making her boastful claims.—Daniel 7:9, 11, 20.

The matter was brought to a head during the great war-chest drive beginning November 11, in which seven organizations participated. It was then that these editors awoke to find that Papacy had herself on the list for $30,000,000, and that all Protestant bodies were excluded. What a howl went up from the Protestant press, even though the Protestant clergy had assisted Papacy into this very position of prominence! We quote:

"There is, of course, widespread dissatisfaction with the arrangement—most especially because the Catholic War Council, which includes the Knights of Columbus, will receive $30,000,000. The position is taken by those who object to the united budget that the Knights of Columbus, as an organization, has no more right to cantonment and trench privileges than have other secret societies, and that the Catholic church should have no privileges in the camps and on the field that are not extended to other religious bodies. With this objection we agree. Why should either the Catholic church, the Jewish church or the Salvation Army be elevated above the Methodist, Baptist or any other church? If it is the privilege of one religious body to look after the welfare of soldiers of its own faith, or to do general humane and religious work in the army, why should it not be the privilege of all?

"When the war is over, and people buckle down to sane thinking, irregularities, indiscretions and political plans and acts upon the part of many will be held up in the limelight and looked at in a way which will clear the atmosphere and start far-reaching and valuable reforms. The Catholic church, in particular, will stand out in the open as a political organization which, during the entire length of the war, left no stone unturned to advance papal interests. The sentiment against the Roman hierarchy, checked by the war, will come forth anew, and with greater vigor than ever before in our country's history. And among the charges to be preferred against the Catholic church after the war will be her peculiar participation in cantonment and trench privileges, and the mandatory method by which she secured a place in the war chest." The Apostolic Review. Nov. 19, 1918.

PROTESTANTS IN AN EMBARRASSING POSITION

The Christian Index, organ of the Baptists of Georgia, in the issue of September 19, says:

"Many Baptists will either have to walk over their own consciences or not contribute at all in the November [war chest] drive. They want to give liberally to the Y. M. C. A., because they believe in the work it is doing, but they do not want to give a penny for the support of Roman Catholic work among the soldiers, especially when they are deprived of doing work among the soldiers as Baptists, even at their own expense. The Unionists or Roman Catholics, or both, are responsible for putting the Baptists in this embarrassing situation."

Under the caption, "Protestants Awake," The American Protestant, a southern Presbyterian journal, says:

"The writer has just learned of a shrewd form of Romish propaganda among our Protestant young men at the army cantonments in this country, and probably abroad. Rome ever exhibits the proverbial wisdom of the serpent in her efforts to proselyte among Protestants, and is willing to serve in the most humble capacity if thereby a pervert can be secured for her idolatrous system. She blows no trumpets, makes no proclamations, offers no resolutions, nor appears to be engaged in gathering converts, but quietly and unobtrusively she makes impressions by her works, which, to those ignorant of Romish practise, history and doctrine, give her the appearance of an angel of light. In this instance she is engaged in a form of good works, which Protestants seem to ignore, and having a monopoly of this kind of service for our troops, she is reaping a rich reward."

A SCATHING CRITICISM

Perhaps the severest criticism is found in The Christian Leader of November 5. It cites the percentage of denominational increase for the past ten years, as follows: Baptists, 28 per cent; Methodists, 24.8 per cent; Disciples, 25 per cent; Episcopalians, 24 per cent; Presbyterians, 23 per cent; Congregationalists 12.8 per cent; Lutherans, 12 per cent; and Catholics, 10.8 per cent. Then it calls attention to the fact that there are 15,700,000 Catholics as against 81,000,000 Protestants and their adherents (U. S. religious census for 1916), and adds:

"The Roman Catholics claimed membership increased in the ten years covered 1,531.000 or 10.08 per cent. In the same period the eight larger evangelical bodies made a combined increase of 24.1 per cent. In other words, the evangelical bodies are growing more than twice as fast as the Romanists. The hold of the hierarchy upon the press enables them to get themselves advertised much. But the danger of Romanism is not in its numbers, but it is in its manipulation of politics in the interest of a foreign autocratic sovereign. This indicates strikingly that Roman Catholicism can not flourish in this republic as an indigenous religion. This is well. It does not deserve to flourish, for it has cursed every country in which it has come into dominance, and is even now making itself despicable in America to every patriotic citizen who has his eyes open.

"How do the priests figure it out that they have 40 per cent of the soldiers in the armies of the country? The direct and adequate answer is that they do not so figure it. They claim it, but they must know that it is untrue. It is absolutely clear that the ratio of Catholic soldiers to evangelicals is approximately one out of six. How could it be otherwise? It took the assurance of Romanism to make that claim.

"We have come to a dangerous pass in America when these priestly adherents to and sponsors for a foreign hierarchy, which arrogantly claims sovereignty over its members in civil as well as in spiritual matters, can so browbeat and frighten the newspaper press of this free country that they can use their columns freely to flaunt before the public eye the most absurd and ridiculous claims. These papers get and must get the large majority of their support from people whose religious faith is misrepresented, and whose sense of justice is outraged by the insolent and untrue emanations of Rome.

"The palpably misleading and boastful claims of the Roman hierarchy as to its relative membership in America seem to have been adopted by our Government in the allotment of chaplains. While the five times more numerous evangelicals are allowed two-thirds, Rome's proportionate population would give her one chaplain in six. She got one in three.

"With the few notable exceptions, the American secular press, except country weeklies, is blind, deaf and dumb to the most palpable outrages against common justice, if Rome is the instigator. The simple truth is that the available evidence indicates that the priests have nearly all the daily papers muzzled. This speaks well for Rome's political acumen, but is unspeakably vicious as a matter of principle or policy in this American republic. Not even in the South, where the papists are hardly more than two per cent. of the population, can evangelical religion get a square deal in most of these papers. It is a shame.

"There is little danger in Catholicism, so far as its ability is concerned to win the people in an atmosphere of free and unhindered Americanism, but it is dangerous because it is subtle and unscrupulous; because with it the end justifies the means, if the end is the exaltation of the hierarchy; because it is in politics and gives fealty to a foreign potentate, who claims spiritual as well as civil sovereignty. We do not object to the Catholic having a spiritual sovereignty at Rome, if that is what he wants, but we do object to his mischievous and selfish political activity, in which, led by his priests, he engages in the service of a spiritual lord, who claims the right to dominate governments and nations.

"Thank God, Romanism is having a rough time trying to grow in America, for all its boastful claims. May evangelical religious bodies grow in power and grace, leading America forward in the freedom which is in Christ. We are not giving our sons to bleed and die in Europe with the idea of allowing freedom of America's soul and political life to be ensnared by the servants of a spiritual autocracy which claims also political sovereignty. We are not scotching the writhing snake of Hun autocracy in Europe with the idea of giving our nation up to be 'dominantly Catholic' after the war.

"Let Rome see to it. When this war is over there is going to be a close scrutiny of influences in America which are not one hundred per cent. loyal and American. Often as the autocrat of the Tiber has through his servants insolently sought to break down Americans without receiving effective rebuke, he will face and ought to face a new and aroused American patriotism after the war is over, and not all the subtlety and astute diplomacy of the Vatican will be able to save him from the demand to accept American principles or else get out of America."—Journal and Messenger.

A WELL KNOWN FACT

It is a well known fact that the papal sympathy in the recent great war was secretly with the Central Powers, until she saw which way the wind was blowing; and that then she openly espoused the cause of the Allies in order that she might be on the winning side, might claim the glory of the

victory and have a voice in the final settlement, hoping thereby to save herself from destruction. It is amusing now to see her charging the war to the Protestants and arrogating to herself the credit for the victory. The subjoined quotations are interesting:

"London, Nov. 25, '17.—The Vatican is accused in an editorial in the Morning Post of being implicated in the propaganda which the newspaper says was largely responsible for the recent Italian reverses. Reviewing what it describes as Vatican machinations, the Post declares that its political activities during the war 'can by no sophistry be regarded as consistent with the principles of neutrality.'"

The Gaelic American of April 8, 1916, a Catholic journal, says:

"The smashing of wholly Catholic Austria and of partly Catholic Germany—between them the largest aggregation of Catholics in the whole world—would be a great misfortune for the Church. [The Roman Catholic, of course] And as the crushing of the Central Powers would be disastrous to the Catholic church, so the defeat of the Anglo-French-Russian Alliance would in the same degree be beneficial."

Commenting on the above the Apostolic Review of July 23, 1918, under the caption, "The Allies' Victory—the Pope's Calamity" says:

"The preceding was written a year before America entered the war, but if the smashing of the Central Empires was not then desired by the papacy it stands to reason they are yet of the same mind, and are doing what they can to avert their overthrow. The Russian situation is about what the papists desired. As we know, the Russians profess a religion (the Greek orthodox) that opposes the pope, and papists desire to see it overthrown. What I cannot understand is that knowing that the papacy is really in favor of Germany and Austria, our officials will persist in appointing to high responsible positions subjects of the pope! It is a fact that many of our high officials are either Roman Catholic or at least favor them greatly. Wake up, sleepy Protestants!"

A SERIOUS BREACH OF ETIQUETTE

Protestants are also waking up to the fact that the sinister power of Papacy was manifested in the order sent out a few months ago excluding Methodists, Baptists, Presbyterians and Episcopalians from army cantonments, while admitting Catholics, Jews and Mormons. The Richmond (Va.) Times-Dispatch of Sept. 9 contains protests from seven different Baptist ministers in both South and North. We quote a few criticisms:

"Some time ago a committee was appointed, but not by the churches, composed of six men, to arrange religious affairs in the camps. This committee of six had one Jewish rabbi (Rev. Cutler), one Roman Catholic priest (Father Burke), and Drs. Brown and Perry, of the Federal Council, with Dr. John R. Mott representing the Y. M. C. A. I am certain that this committee does not officially represent the Protestant denominations of this great country. The above order was issued upon the recommendation of this committee.

"I respectfully submit that this order is entirely out of order in this 'land of the free and home of the brave.' It is in essence the very same sort of pernicious thing we are fighting on the 'other side.' It is almost unbelievable that such an un-American species could be trotted out upon our free soil.

"2. It is hardly fair to permit the Roman Catholic church to denominationally safeguard its boys in the army as well as have a free hand in the propagation of its doctrine in the camp through its own distinct organization and at the same time shut out all other religious bodies from a like privilege.

"3. I hold it as a serious breach of etiquette, to say the least, for a committee, one-third of which is made up of Jewish and Roman Catholic members, to administer affairs for our government concerning the method in which the Protestant religions shall be conducted in relation to the hundreds of thousands of Protestant boys in our camps."

The New York Evening World of Nov. 30, 1918, says the Pope desires to attend the peace conference in order that he may gain some "temporal power," and adds that the Vatican is seeking to establish a private telegraph office in the Vatican with private wires to all governments, so as not to have to use the Italian telegraph lines.

ROMAN CATHOLIC VIEWS

Now listen to Papacy as she charges Protestantism with the great world war, and appropriates to herself the glory of the victory. The following excerpts are from the Catholic Truth for Nov. 1, 1918:

"Only a few years ago non-Catholic writers were claiming that 'the most progressive nations in the world today, foremost in civilization, are the Protestant nations.' Up to September, 1914, Germany was admitted by Protestant writers to be the most Protestant country on earth. The 'home of Protestantism' and 'the birthplace of Protestantism' Carlyle called Germany. Prussia (where the world war was hatched, and where another important event was hatched in the sixteenth century) stands out in front, Number One, in the Protestant world. It is amusing now to read some of the books and speeches written and delivered by English and American Protestant controversialists prior to the fatal year of 1914. In most of them you will find Germany pointed out as leading in civilization because she was Protestant, and held up as an example to the Catholic countries of Europe.

"Go through the files of non-Catholic newspapers and magazines published in 1870 and 1871, and read of the delirium of insolent joy in anti-Catholic circles when the news of France's humiliation was published. Protestant publications in the United States hailed the 'good' news as a victory for Protestantism.

"We wonder if the anti-Catholic forces to whom 'Valerian' refers realize that Marshal Foch is a fervent Catholic, and a brother of one of the most distinguished Jesuit priests in Europe. Do they know that on his shoulders now rest our fate and that of civilization? He commands the largest army the world has ever known, at least 10,000,000 soldiers, two-thirds of whom are Catholics. Is it not sickening to know that while the German legions are once more reeling under the blows of this great Catholic soldier, wretched 'patriots' in Alabama, Florida and other states are endeavoring to persecute his coreligionists? Is it not an outrage that in these trying times anti-Catholic bigots are asking our soldiers seeking promotion, and even applicants for responsible positions in certain munition plants the cowardly question: 'What is your religion?'

"Elsewhere in 'Truth' we publish . . . Luther did more than any other one man to enslave religion, to make it subservient to politicians, to weld the Church into an instrument which might be used for tyranny in the hands of a Bismarck or a William II. When Luther revolted against the authority of his superiors at Rome, he appealed to the German electors to support him. It was an appeal to national prejudices. He skillfully played upon the fact that Rome was foreign, and the electors, seeing their opportunity, eagerly availed themselves of the opening. Today we can see that the Church in Germany simply changed masters. She gave up the comparatively mild rule of Rome in exchange for the blood and iron of Prussia. If we go back far enough into the roots of history to trace the causes of this war, we shall place the responsibility upon Luther. He was not an apostle of liberty, but he has really made necessary this awful struggle of democracy against autocracy.

"And so far from freeing religion Luther enslaved it. Luther made it subject to the whims and passions and intrigues of petty German princes until the Hohenzollerns succeeded in dominating the whole Teutonic group of peoples. It had been better for the world if Luther had never been born. It had been better for the world if Luther had died before his revolt. What was the freedom he gave religion? The freedom of Prussian tyranny. What was the freedom he gave the world? The freedom of a violated Belgium, of a crushed Roumania, of a ruined Serbia, of a desolated Montenegro. What were the triumphs of civilization we owe to Luther? The sinking of a thousand men and women and children in the Lusitania, a warfare of frightfulness on sea and land, submarines, poison gas, liquid fire, ruin, havoc, rapine, spread systematically over the whole continent."

FORBIDDEN PUBLICATIONS

The same issue (Nov. 1, 1918) of the same Catholic journal (The Truth) contains the following clipping, which explains why Catholic prelates have forbidden their people to read the Bible; namely, because it is "dangerous to faith and morals." We quote:

"It is noted that the War Department has listed books which are considered dangerous for the soldiers to read at this time; these books are excluded from the camp libraries. Among them we find the book entitled 'Ireland's Case,' written by Seumas MacManus. The only reason we can see for placing this work on the list is that it might lessen the esteem of our soldiers for our co-belligerent, Great Britain. It might do this, of course, because it tells the truth. There are times when it is deemed the part of wisdom to withhold the truth from the youthful mind, for a while.

"In placing the ban upon certain books that are considered dangerous reading for the men of our army at the present time, the War Department of our Government is following the example of the Holy See, which forbids the reading, by Catholics in general, of books dangerous to faith and morals. The

'Index Expurgatorius' is the name by which the Church's list of forbidden publications has been known for centuries, and the wisdom of the Holy See in prohibiting certain books has furnished one of the stock arguments of enemies of 'Rome,' who say that our Church is tyrannical and seeks to obstruct education and enlightenment. Every wise and loving parent is a 'tyrant' and prevents the 'enlightenment' of his child when he excludes from the family library and reading table books and other literature that are dangerous for the child's immature mind."

We remember a tract put out by Pastor Russell over twenty-five years ago, entitled "Protestants Awake." It called attention to the encroachment of Papacy, as outlined above. Bible Students will do well to read again pages 358-361, Vol. 2, STUDIES IN THE SCRIPTURES, written twenty-eight years ago, and dealing with this very subject.

THE INNER SANCTUARY

There is a calm, a hallowed spot
Deep, deep my heart within,
A refuge from the tempter's art
And from myself and sin.

O blissful haven of my soul!
O presence pure and sweet!
No shadow there can follow me,
A calm and sure retreat.

No enemy can enter in;
No evil thing defile.
While hidden there, my spirit is
A spirit without guile.

Without a fault before the throne
I stand in light arrayed,
Beneath Jehovah's searching eye
Fearless and undismayed.

This is the picture he hath drawn,
Himself in his own Word,
Of his elect, his hidden saints,
As in the sight of God.

In the clear glass of that blest Word
Behold thyself, my soul;
See all thy being lost in him,
In him made fair and whole.

Then go thy way, forgetting not
How he regardeth thee,
But revelling in his light and love,
Exultant, grateful, free.

"Clothed with the sun," on high remain,
"The moon beneath thy feet";
Thy changing moods regarding not,
In him always complete.

WHO IS HE THAT CONDEMNETH?

[This article is a reprint of that published in issue of August 1, 1902, which please see.]

THE LIGHT OF LOVE

Love will not discuss the weakness of another;
Love will raise the estimation of a brother.
Love will rest not on past labors of her hands;
Love anticipates the pleasure from commands.

Loving deeds to the unthankful count not loss;
Think how Jesus bore the burden of his cross;
Think how God disperses sunshine over all
And let your light so shine, beloved, though 'tis small.

God is Love. We shall be like him, Love divine!
What a high and holy calling, yours and mine!
God has called us to be copies of his Son;
So let us then in love and patience heavenward run.

IN WHAT SENSE GOD RESTS FROM HIS WORK

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—Genesis 2:2.

God is not now judging the world. He judged the world more than six thousand years ago in father Adam. The result of that judgment was the sentence of death on Adam and all of his children. In due time God made preparation for the redemption of Adam and his race and sent forth his own Son Jesus, to be their Redeemer. In the divine plan, the death of Jesus was designed to be the offset for the sin of Adam; so that "as by one man [Adam] came death, by one man [Jesus] should come the resurrection from death."

God has not yet finished the outworking of this plan through the Son. Its operation began more than eighteen hundred years ago, but has not yet progressed to the place where it is dealing with mankind. During this present age God's dealings have been only with the church; his dealings during the Jewish age were only with the Jews; and during the Millennial age, his dealings will be with the entire world of mankind, through the Jews. God's dealing with the church during the past eighteen hundred years has been to select some from every nation, people, kindred and tongue to belong to the new nation, the spiritual seed of Abraham. This work has not yet been completed. This Gospel age, therefore, is not yet quite finished. When this work shall have been completed, the present age will have ended.

The completion of the church is the resurrection change; and then the church with Christ will constitute the great spiritual seed of Abraham, which God declares is to be "as the stars of heaven." (Genesis 22:18) This spiritual seed of Abraham will begin immediately to bless "all the families of the earth." As the blessing was to the Jew first in the opening of the Gospel age, so it will again be "to the Jew first" in the opening of the Millennial age; for the Bible assures us that to Israel will come the great blessing, favor with God, under Messiah's kingdom, and their eyes will be opened to see that God is again graciously dealing with them. The New Covenant is to be made with the Jews. They will have learned certain lessons from the cast-off condition in which they have been for nineteen centuries, and they will become the leading people of the world. Other nations will flock to them. (Isaiah 2:2, 3; Micah 4:1, 4) God's dealings from that time on will be with the whole world; no longer with the church; for these will be glorified.

This matter is distinctly stated by the Apostle Paul, who declares that "God hath appointed a day in the which he will judge the world in righteousness." (Acts 17:31) God is not now judging the world, but is preparing the church to be sharers in the work; as the Apostle again says: "Know ye not that the saints shall judge the world?" (1 Corinthians 6:2) The world's judgment is not yet begun. They are all still lying "in the Wicked One." (1 John 5:19) Although Christ has died for all men, he has not yet taken possession of them. They have not yet been turned over to him. They are still under condemnation.

With the close of this age and the glorification of the church, will come the inauguration of the New Covenant which God promised through the Prophet Jeremiah, in these words: "The day cometh, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah," etc. (Jeremiah 31:31-34) This covenant is to go into effect as soon as the spiritual Israelites shall be complete, and the New Covenant will be with Israel and with Judah—"all the house of Israel"—and will extend through them to all the families of the earth, until the whole world shall have been blessed through Abraham and his seed—spiritual and natural.

During the six thousand years since man was created, the nations of the world have been permitted to do as they pleased with respect to criminals and others, except as they would have gone too far. If these should undertake to go too far in the work of criminality they would be restrained, as in the case of the Canaanites. We remember that the Lord declared to Abraham that before he would bring the children of Israel into the land of Canaan there was to be a certain delay, because the Amorites had not yet come to the full of their wickedness (Genesis 15:12-16), indicating that there was a

limitation toward which they were going rapidly; but that God would not cut them off, or permit them to be especially cut off, under his supervision, until their iniquity had reached a certain degree of fulness. See also 1 Kings 21:25, 26.

Now with the world in general, nations have risen which indeed have been very wise. God permits them to do largely as they please. Only when their plans interfere with his does he limit them. Thus far shall they go and not further. And so they put people to death, sometimes righteously and sometimes unrighteously, sometimes justly and sometimes unjustly, under one pretext or another. The manner of their death makes no matter so far as God is concerned; for all these people are under the sentence of death and have been since they were born. Sentence was passed upon them in Adam. Whether they are killed in one manner or another does not matter at all so far as the divine sentence is concerned. God does not interfere. He rests the matter for the present.

The Apostle Paul says that God is resting from his works. He has rested in the sense that he has not been taking an active part in any of these affairs of the earth. He rested after he had made man perfect; and he is now permitting man to work out his own schemes as he may please and to learn certain great lessons and have many wonderful experiences under the reign of sin and death. However, God does not purpose that this shall be the everlasting condition. He is resting; for he has committed all this matter to his Son, the great Mediator of the New Covenant, the antitype of Moses. The Messianic kingdom is to be set up, and the world is to be judged in righteousness by this kingdom, blessing all those who seek to do the right and punishing all those who take the wrong course, thus giving them instruction and judgment. The incorrigible will be destroyed in the second death.

At the end of that reign, the Bible says, Jesus the great Mediator, the antitype of Moses, will deliver up the kingdom to God, even the Father—after he shall have put down all sin, all insubordination and anarchy. The whole world, thus delivered over to the Father, will be perfect, and ready for their final test. So, then, the Father rests for seven thousand years; six thousand years under which sin and death have prevailed, and then another thousand, the Messianic reign for the uplifting of mankind, the Father operating through our Lord Jesus for that thousand years.

THE PASSOVER

[With the exception of the paragraphs below, this article was reprinted from article entitled, "Some Plagued—Some Passed Over," published in issue of May 15, 1907, which please see.]

One after another ten great plagues came upon the Egyptians in order to compel them to let the Israelites go. We can readily see that God could have made the matter much easier for the Egyptians even in their wrong condition of heart. He could have raised up to the throne a man of weaker character, one who would have readily yielded; but on the contrary the Scriptures inform us that God raised to the throne a man of that particular character which would be strong in resistance. Of Pharaoh we read: "For this very purpose have I raised thee up, that thou might show forth my power." By this we do not understand that God had effected in Pharaoh a bad character, had compelled him to be obstinate. Rather we are to understand that among the various heirs to the Egyptian throne God so ordered, through the death of some of the intervening members of the royal family, that this particular Pharaoh should come to the throne because he had such an obstinate character that his fight against God and Israel would justly call for the plagues. These plagues had been forcordained of God not only as a mark of his favor toward Israel, but also as in some measure a foreshadowing, an illustration of the plagues with which this Gospel age will end—the first three and "the seven last plagues."—Revelation 8:13; 15:1.

ISRAEL CROSSING THE RED SEA

[In this article, paragraph 6 was a reprint from article, "Crossing the Red Sea," published in issue of July 15, 1913. Paragraphs 5, 7, 13 and 14 were reprinted from article entitled, "Crossing the Red Sea," published in issue of December 1, 1901. The remainder was reprinted from article entitled, "The Salvation of the Lord," published in issue of May 15, 1907. Please see the articles named.]

INTERESTING LETTERS

A REMARKABLE CONFIRMATION

DEAR BRETHREN:

In a recent magazine article concerning the overthrow of the ancient Babylonian empire I note a very interesting fact which confirms the length of the "times of the Gentiles" as given in STUDIES IN THE SCRIPTURES, Volume 2. The writer explains that the four words which appeared in letters of fire upon the palace walls at Belshazzar's feast; viz., "MENE, MENE, TEKEL, UPHARSIN," are Chaldaic terms taken from the Babylonian table of weights, and being translated from the ancient cuneiform in which they were written, would read: A mina, a mina, a shekel, a half-mina. The table of weights is as follows:

20 gerah = 1 shekel.
50 shekels = 1 mina.

A mina, therefore, equals 1000 gerahs. Hence, "a mina, a mina, a shekel and a half-mina," or two and a half minas plus a shekel, reduced to gerahs, yields the number 2520. Thus, when Daniel pointed to this handwriting on the wall and said unto the Gentile monarch, "God hath numbered thy kingdom and finished it; thou art weighed in the balance and art found wanting; thy kingdom is divided and given to the Medes and Persians," we know he alluded not alone to the literal kingdom of Babylon, nor to the literal Medo-Persian empire, which succeeded it. Rather, he was prophetically declaring, "After 2520 years of supremacy the Gentile lease of power will expire, and the rulership of earth will then be divided and broken up and given to a two-fold empire"—the heavenly and the earthly phase of the Messianic kingdom. Gentile supremacy began, as we all know, with the overthrow of Israel's last king, in 606 B. C. Just 2520 years later, or in 1914 A. D., the process of dividing began, in exact accordance with "the handwriting on the wall."

It is further observed that this number 2520 is distinctive in that it is the least common multiple of all the digits in our system of numbers; that is, it is the least possible number into which 1, 2, 3, 4, 5, 6, 7, 8, 9 may each and all be divided. Thus in a special sense it is an all-comprehensive number. No other number could be more appropriate for spanning the whole period of Gentile lease of power; and it is, at the same time, exactly seven symbolic years in duration. Who indeed could doubt but that our chronology is correct! And do not present world events corroborate it in every sense? We now behold the dividing of earth's kingdoms. It began exactly on time. The Messianic kingdom is the next thing in order after the present dividing work is complete. Let us be patient a little while longer, and soon we shall see the salvation of the Lord.

Yours in the bonds of the Gospel, W. F. H.—*N. Y.*

STAND BY THE SHIP, WHATEVER COMES

MY DEAR BRETHREN:

Since we are all "men of like passions" and susceptible to the same besetments and experiences that come to all of us, a word or two of sympathy and appreciation from an interested one may be proper. It is not a displeasure to have THE WATCH TOWER coming to us again from Pittsburgh; it seems according to the fitness of things. I first saw the TOWER in 1884, and straightway became a subscriber. We have not parted company since then; and, please God, may our friendship last to the end, the very end!

Meanwhile we have had our trials; we are having them now; we expect to have them to the end of the way. But through it all the Lord has led me and has helped me. He has supplied me with his Word, the Bible. He has supplied me with his key to his Word—the Watch Tower publications. Thus equipped, it is enjoined upon me to "prove all things and to hold fast to that which is good." Thus the Lord's last message has been flowing to me through this channel. I need no other; I use no other.

We cannot, dear Brethren, express in words our deep appreciation of your sacrificing, enduring efforts to serve faithfully and loyally THE WATCH TOWER and its Society. Your progressive conservatism, or conservative progress, is assuring, so in keeping with the fitness of things. Your "View from

the Tower," for Nov. 1, 1918, is solid ground. I have read it twice. Here are my heart and my hand, trusting that we shall all stay in the ship, storm or no storm, until we reach harbor. His hand is on the helm. His voice is speaking peace to the warring elements. How very good to have him with us, to be with him, to be his, his forever!

In a general way the Lord's family, while yet in the flesh, resemble a natural family in some things. We manage by the grace of God to hang together. It takes much grace. So to speak, we hug and scratch, we kiss and make faces; but we are trying to be good. I believe that the dear Master loves us dearly; for his grace hides our imperfections. We do not always do so, and it hurts. But the sea is rough; the ship rolls and is tossed; the passengers are jostled. But it is safe to stay on board.

Your brother by his grace, J. P. M.—*Ohio.*

AN EXPRESSION OF LOVE AND CONFIDENCE

DEARLY BELOVED BRETHREN IN CHRIST:

At a convention of Associated Bible Students assembled in East Palestine, Ohio, on Dec. 1, a motion was made, which carried without a dissenting vote, to send you an expression of our love and confidence. The resolution follows:

RESOLVED, That we, Associated Bible Students here assembled, hereby renew our pledge of loyalty and support to our brethren in charge of the work at the offices of the Watch Tower Bible & Tract Society. We believe THE WATCH TOWER is being used of the Lord today as much as at any time in the past. It is indeed "meat in due season" to all who abide in the "Holy." Be assured, dear brethren, of our continued prayers that the Lord will direct and uphold you in the work he has placed in your hands. God bless our Society and ALL the faithful co-laborers! COMMITTEE.

GLAD TO SEE HARMONY

DEAR BRETHREN:

Loving greetings to all the dear ones at the Watch Tower Office. We appreciate more and more the loving service of the dear ones whom the Lord is using to give us the food. I was so glad for the little visit to Pittsburgh and glad to see the harmony there. May the dear Lord keep you all humble servants, worthy of a place in the kingdom. How foolish to let a little pride and desire for honor shut us out from our eternity of honor and glory!

With sincere love to all, we beg to remain
By his kind favor, Brother and Sister J. G. T.—*Ohio.*

APPRECIATING THE LORD'S PROVISIONS

DEAR BRETHREN:

I wish to express my appreciation for the meat in due season and things new and old provided by our Lord through THE WATCH TOWER for the household of faith. My earnest prayer is that God may fill you with his holy Spirit and overrule and direct your actions to his praise and glory forever. Surely our faith should multiply and we should put forth double effort in overcoming the world, the flesh and our adversary, and in perfecting holiness as we see the unmistakable signs of the end of the age and the inauguration of the kingdom of Jesus Christ. May love abound in the bonds of peace, and may we be filled with the joy that no man taketh from us. Your fellow-laborer, C. F.—*Md.*

A FEW WORDS OF KINDLY GREETINGS

DEAR BRETHREN:

Just a line to greet you at the new offices of the Society, and to assure you of my warm Christian love for you all and of my hope and trust to continue faithful to our Lord, the truth and the brethren, not only in great matters, but also in the little things of life. We still continue to remember you all in our daily prayers. With warm Christian love, I remain
Sincerely your brother in the Lord, G. B.—*Ont.*

THANKFUL FOR INCREASED LIGHT

DEAR BRETHREN:

While our Society, like its Lord and Head, is moving about doing good, we are joyous to know that we are absolutely in harmony with its management, its movements, its sayings and its doings. We are indeed happy to know that those who represent the Society in the true sense of the word know, backed by Scriptural evidence, what the mark of the beast is. So beautifully was this matter explained in connection with a discourse delivered by our dear Brother Thorn on last Sunday, that many of the dear brethren who heard it acknowledged to him their mistaken ideas re this matter. Thank God for the increased light now shining!

Your brother and fellow servant, R. H. J.—*Texas.*

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LORD, TEACH US TO PRAY

[Paragraphs 12 and 13 were reprinted from article entitled, "Pray Without Ceasing," published in issue of April 15, 1904. The remainder was reprinted from article entitled, "Lord Teach Us to Pray," published in issue of July 1, 1906. Please see the articles named.]

THE LORD WILL DIRECT THE ISSUE

It is as important as ever to keep before our minds the thought of our Lord's personal relationship to every feature of his work. If the early church were to remember his words, "Lo, I am with you always, even to the end of the age," the thought of the Lord's personal presence now in the harvest should be still more impressive to us. If he kept a supervision or control of all the affairs of his people throughout the age, does not the thought of his second coming and still more intimate association with every little detail of what is planned make us rejoice to be more careful, more zealous? To the extent that we are able to keep this clearly before our minds, it will make us happy in respect to right fighting and right doing. For instance, should the adversary make suggestions to us of discontent or dissatisfaction with the manner in which things pertaining to the Lord's people have been progressing, let us answer him that we know he is mistaken, for the Lord himself is present and is supervising his work. If at any time matters seem to be going contrary to our hopes or expectations, let us not think the Lord has neglected the supervision of his work and is allowing the Adversary to dash it to pieces. On the contrary, let us establish our hearts in the fact that the Lord is too wise to err and is as able as he is willing to make all things work together for good to us, and to all the called ones, according to his purpose. If tempted to intermeddle with matters that the Lord has put into the hands of another, let this thought restrain us and counsel us to give closer attention to that which the Master has committed to our care, and to remember that "to his own Master each servant stands or falls" and that it is for him to approve or disapprove. It is not, therefore, for us to grasp management or control or in any degree to force our views upon others, but rather to do our part as faithfully as possible and to leave the results to the Lord.—Z. '09, p. 5.

ANNUAL MEETING OF SHAREHOLDERS

In view of events which have taken place during the past year, the dear friends everywhere have taken the keenest interest in the annual meeting of shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY, which was held in the Soldiers' Memorial Hall in Pittsburgh, Pa., on Saturday, January 4th, 1919. With eagerness has every Bible Student the world over looked forward to the events which would transpire there, and countless prayers have ascended to the throne of heavenly grace that the will of the Lord might be clearly manifested at this meeting. We are sure these prayers were answered; and the unanimity with which the results were received by all present seems unmistakable evidence that the same Mighty One who has directed the affairs of his church throughout the centuries still stands guard over the interests of his little ones, and that no weapon formed against them shall prosper, for this is the heritage of all the servants of righteousness. (Isaiah 54:17) How comforting and reassuring is our year text for 1919 in this regard!

FOUR DAYS OF SWEET FELLOWSHIP

Preliminary to the shareholders' annual meeting of Sat-