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-

urday, January 4th, the thousand or more friends who had gathered from all parts of the United States and Canada were privileged to enjoy a two days' feast of spiritual good things spread by our present Lord and served to us faithfully by various Pilgrim brethren. This program was also continued on Sunday following the business sessions. It was indeed good to be there; and the sweet spirit of the friends, especially manifest on the last day of the gathering, was an inspiration and a stimulus to each and all, and has proved a great source of encouragement to every member of the Watch Tower office force in particular. Many bitter trials have been the portion of the church during the year just past, and these seem to have whetted the appetites of the dear friends to participate more fully in the spiritual food which the Lord has so graciously provided us. The discourses of the Pilgrim brethren throughout the convention were timely and helpful, and the need for greater scrutiny of our footsteps during the remainder of our journey to the kingdom was vividly brought to our attention. The zest with which the friends participated in the Prayer, Praise and Testimony meetings showed that it was the determination of all of them to please the Lord above all things else, and to press forward for the great prize that awaits the faithful.

Friends from all parts of the United States and Canada brought to the convention the same encouraging message of love and zeal for the cause so dear to our hearts; and the sweet spirit of loving devotion to our Master was never more manifest than at this convention.

THE ANNUAL MEETING

The shareholders' meeting, convened at 10:30 o'clock on the morning of January 4th, opened by song and prayer. Vice-President C. H. Anderson addressed the assembly briefly, calling attention especially to the peculiar situation existing by reason of the incarceration of our president and seven other officers and members, whose case is shortly to be argued in the Appellate Court. The following resolution was unanimously passed by the shareholders assembled, and was also enthusiastically participated in by the hundreds of spectators in the rear of the auditorium and in the galleries, without a dissenting voice being heard. The resolution reads:

WHEREAS, seven of the principal officers and leaders of this Society, to-wit: J. F. Rutherford, President; W. E. Van Amburgh, Secretary-Treasurer; A. H. Macmillan, R. J. Martin, F. H. Robison, G. H. Fisher and C. J. Woodworth, were sentenced on June 21st, 1918, to a term of twenty years in the Federal Prison at Atlanta, Ga., for alleged violation of the Espionage Act; and G. De Cecca, a clerk, sentenced to ten years in the same institution on the same charge; where they are now confined without being admitted to bail; and

WHEREAS, it appears from the assignments of error, upwards of one hundred in number, appearing in the records of the court, that the judgment of conviction will likely be reversed upon appeal; and

WHEREAS, there was no evidence that any of these defendants was moved by any intent or purpose to injure the government in the prosecution of the war or otherwise; and it was a fact, conceded by counsel for the government that he could point to no vindictive spirit against the government existing in the minds of these brethren;

BE IT THEREFORE RESOLVED: That we, the shareholders of the Watch Tower Bible and Tract Society, in general annual convention assembled this 4th day of January, A. D. 1919, hereby express unanimously our confidence in the integrity of these eight defendants and in their loyalty to the government and people of these United States, as well as their loyalty to the Lord, and our utmost confidence that judgment will be reversed, and that they will be completely vindicated when all the facts are fully and impartially reviewed by the Appellate Court.

BE IT FURTHER RESOLVED: That we recognize the imprisonment of these our brethren to have been permitted by divine providence for an all-wise purpose in the outworking of his designs in connection with the church in this evil day; and that they are our exemplars in suffering for Christ's sake —a sweet savor unto God. We also express our confidence that their incarceration and future release may result in a world-wide witness for the Truth on a hitherto unprecedented scale when all facts connected therewith are made publicly known; and we pledge ourselves as a body to co-operate in all lawful ways to aid in their release from bonds to the end that this witness might result.

BOARD OF DIRECTORS ELECTED

The legal aspect of the situation created by the absence of the Society's President and Secretary-Treasurer was discussed in detail, it being the thought of some that new officers should be elected to all positions, but that this may in no way be understood to be a reflection upon our imprisoned brethren in any sense. Others were of the opinion that such action on the part of the shareholders might be misconstrued in some way by the public generally as being a repudiation of these brethren. All seemed desirous of doing only the Lord's will; and every speaker expressed the fullest confidence in the loyalty of the imprisoned ones, and believed they would be completely vindicated when all the facts in their case are reviewed. After a prolonged discussion, therefore, as to the advantages and disadvantages of postponing the election pending the decision in the Appellate Court, it was considered proper to proceed with the election of officers and directors in the regular way.

The Society's Charter requires that at first a Board of Directors of seven members be elected, and that from the seven elected the officers of the Society shall be chosen. As soon as the motion for postponement of the election was withdrawn, Brother E. D. Sexton, who had been appointed by the Vice-President as chairman of a nominating committee, took the platform and placed in nomination for directorship the following seven brethren:

Brother J. F. Rutherford	Brother C. H. Anderson
Brother C. A. Wise	Brother W. F. Hudgings
Brother W. E. Van Amburgh	Brother E. J. Coward

Brother R. H. Barber

Other nominations were then presented by various shareholders as follows:

Brother W. E. Spill	Brother G. F. Kendall
Brother E. H. Thomson	Brother H. H. Riemer
Brother J. F. Stephenson	Brother E. F. Crist

It was then moved and seconded that the nominations be closed, and that the ballot be taken. Seven brethren were appointed by the chair as inspectors of election, each of whom took and subscribed to the required oath to perform their duties as judges and inspectors with fidelity. It required about four hours to check up all the proxies and certificates and to count the votes. At about 8:30 p.m. the result of the ballot was announced, as follows:

J. F. Rutherford	112,000	C. H. Anderson	70,113
C. A. Wise	111,712	E. J. Coward	59,917
R. H. Barber	97,828	H. H. Riemer	53,134
W. E. Van Amburgh	88,307	J. F. Stephenson	52,081
W. E. Spill	84,148	E. H. Thomson	48,410
W. F. Hudgings	75,942	G. F. Kendall	1,769

The seven who received the highest number of votes cast and who were declared by the judges of election as having been duly elected members of the Board of Directors of the Watch Tower Bible and Tract Society for the ensuing year, were:

J. F. Rutherford	W. E. Van Amburgh
C. A. Wise	W. E. Spill
R. H. Barber	W. F. Hudgings

C. H. Anderson

ELECTION OF OFFICERS

The next order of business was the election of a President, a Vice President and a Secretary-Treasurer. The chairman of the nominating committee then placed before the assembly the names of the following brethren:

For President—J. F. Rutherford
For Vice President—C. A. Wise
For Secretary-Treasurer—W. E. Van Amburgh

There being no further nominations, the shareholders by unanimous rising vote directed the chairman of the judges of election to cast all the ballots for the above mentioned persons as officers of the Society for the ensuing year. Thereupon the chairman declared the three brethren mentioned to have been elected by unanimous vote to the positions named.

When the announcement of the election of officers was made, Brother C. H. Anderson, the retiring Acting President, called Brother C. A. Wise to the platform and introduced him to the assembly as his successor. Brother Wise was received with applause and then spoke briefly, expressing his thanks for the confidence shown and his belief that he would have unanimous support from the members of the Society throughout the world, as well as the Lord's blessing upon our united efforts to serve him to the best of our ability in these trying times.

CLOSE OF THE CONVENTION

The annual business meeting was then closed by prayer. Many were the expressions of gratitude and love one to another as the dear friends acknowledged the overruling providence of the Lord as manifested in the outcome of this annual election. There was not an expression of dissatisfaction to be heard on the part of any shareholder present; and it was manifest that all were determined to work shoulder to shoulder during the months that are before us in carrying forward the

great work which we believe the Lord in his providence has for his church to do ere their exaltation to heavenly glories beyond the vail of death. The outstanding thought entertained by the brethren throughout the convention, and particularly at its close, seemed to be that the Society's work in the future will be blessed to the spreading of the truth on a hitherto unprecedented scale, and that the numerous thousands of sleeping Christians, "foolish virgins," shall be aroused from their slumbers to a recognition of the presence of the Lord and the establishment of his kingdom upon the ruins of the existing order.

As always, those present said that it had been the best convention they had ever attended, and that never had they seen the spirit of unanimity more manifest than at the close of this annual meeting. This is, of course, what should be expected when we realize the fact that we are standing upon the very threshold of the Messianic Kingdom, and that soon the Lord shall be pleased to take us home, if we have developed his spirit and proven faithful to him and to his cause through all circumstances and conditions. With calmness and sobriety let us press forward, doing the work that the Lord has for his people to do, and above all showing his loving spirit toward one another; and we shall shortly have the blessed privilege of being ushered into the eternal glories of immortality.

MARAH AND ELIM

Today 'tis Elim, with its palms and wells
And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and bitterness.

The same desert holds them both; the same
Soft breezes wander o'er the lonely ground,
The same low stretch of valley shelters both,
And the same mountains compass them around.

So is it with us here on earth; and so
I do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.

Sometimes God turns our bitter into sweet;
Sometimes he gives us pleasant watersprings;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;
Marah and Elim will alike be past;
Our desert-wells and palms will soon be done;
We reach the city of our God at last.

O happy land! beyond these lonely hills,
Where gush in joy the everlasting springs!
O holy Paradise! above these heavens,
Where we shall end our desert-wanderings!

OBTAINING MONEY UNDER FALSE PRETENSES

Letters are coming into the office indicating that the friends everywhere are being imposed upon by professed brethren who are soliciting money upon various pretenses. Several times in the past we have warned the friends of the unwisdom of giving money to those who solicit it, working on the sympathy of the friends by using as an argument their connection with the Society or the record of past service.

We suggest that all letters soliciting money be submitted either to the home class of the one asking assistance or to the Watch Tower Bible & Tract Society.

THE LAW OF DEVELOPMENT

[This article was a reprint of that published in issue of December 15, 1895, which please see.]

"LOVE AS BRETHREN, BE PITIFUL, BE COURTEOUS"

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.

It would appear that in the original Greek this text has the thought of bearing with, sympathizing with, being merciful toward the infirmities, imperfections of the weak, especially the weak among the Lord's people. Some who come to Christ are very weak according to the flesh, and others are strong. Some of God's people are stronger spiritually in that they have been longer in the good way or have made more rapid development than have others. But the fact that God has accepted any as his children is sufficient indication that we should accept them as brethren; and if they are brethren we should act accordingly; that is, in a brotherly way—sympathetically.

If we see that certain ones are weak in some respects, we are not to be harsh, unsympathetic, not to hold them in contempt. "Take heed that ye despise not one of these little ones." (Matthew 18:10) We might be naturally inclined to draw away from these and to say to ourselves: "I will not associate with those people. I prefer those who are stronger, better looking or better educated, etc., for my associates, my friends." We might feel an impulse hardly ever to speak to the others, or if at all, in a patronizing way. This would not be bearing with the infirmities of the weak, but pleasing ourselves, our flesh, doing the things that naturally we would prefer to do, keeping company that naturally we would prefer to keep, separating ourselves from the weaker, the humbler, etc.—living for self.

The Apostle points out that this is not the proper course. Even if we are stronger than some others of the members of the body, the fact that they are real brethren in the Lord, accepted into our Father's family, is an all-sufficient reason why we should recognize them, why we should sympathize with them, be helpful, bear with their infirmities. Those who are deficient in various ways realize that they have an infirmity in these respects; and those who are naturally fastidious have an opportunity of demonstrating how much of the Master's spirit they possess. These have an opportunity of bearing something in this connection, in that they will speak to the others, fellowship with them as brethren in Christ, when they are not very popular, not very influential, when to be known as their friends would seem to be rather a compromise in standard from a natural viewpoint. For "there is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus."—Gal. 3:28.

This does not mean, necessarily, that we are to forsake all the most highly intellectual friends of the truth, all the educated, or all the comely in appearance, and associate only with those who are lacking in these respects. But it does mean that we should bear with the infirmities of the weak ones, that we should be sympathetic, merciful and kind-spirited, should love them as brethren. We are to love all who are Christ's, loving them in proportion to their manifestation of the spirit of the Master, and not to think merely of what would be most pleasing to ourselves in a natural way. Our Father in heaven, who searches the heart, esimates each of us according to our development of the precious fruits of the holy Spirit, and not according to social standing or color of skin or outward comeliness; and we are to follow his example to the extent of ability.

God has left open before us various doors of opportunity for service to the brethren; and the degree of our love for them is measured in his sight by the zeal with which we endeavor to use in that service the talents in our control. Therefore let this thought nerve us to greater energy and faithfulness in the joyful service of the Lord; for our love, zeal and devotion for the brethren testify to the Master the degree of our love and zeal for himself.

THE GIVING OF THE MANNA

[The first paragraph of this article was a reprint from article entitled, "Give Us This Day Our Daily Bread," published in issue of July 1, 1902. The remainder was a reprint from article, "Led By a Way That They Know Not," published in issue of June 15, 1907. Please see articles named.]

"PARTAKERS OF THE HEAVENLY CALLING"

Holy brethren, chosen by the sovereign Voice of Might,
See your high and holy calling out of darkness into light!
Called according to his purpose and the riches of his love,
Won to listen by the leadings of the gentle heavenly dove!

Called to suffer with our Master, patiently to run his race;
Called a blessing to inherit, called to holiness and grace,
Called to fellowship with Jesus by the ever faithful One,
Called to his eternal glory, to the kingdom of God's Son.

Whom he calleth he preserveth; and his glory they shall see.
He is faithful who hath called you; he will do it, fear not ye!
Then, holy brethren, onward! Thus make your calling sure;
For the prize of the high calling bravely to the end endure.

JETHRO'S COUNSEL

[The last three paragraphs of this article were reprinted from Chapter III, Volume I of Scripture Studies. The first two paragraphs were reprinted from article entitled, "God's Covenant at Sinai," published in issue of August 1, 1913. The remainder was reprinted from article, "God First—in the Decalogue," published in issue of July 1, 1902. Please see articles named.]

"BE THOU FAITHFUL UNTO DEATH"

Faithful when with tears thine eyes are dim,
Faithful when Joy's cup o'erflows its brim;
Faithful when God seems to veil his face,
Faithful when he crowns thy work with grace.
Faithful, though thy loved ones turn aside,
Lips that praised thee once, with harshness chide;
Faithful though success enwreathe thy brow,
Faithful should the world before thee bow.
Faithful till hath fled life's fleeting breath,
Eager hands lie folded still in death.

THE TEN COMMANDMENTS

[Paragraphs 4 to 7 of this article were reprinted from article entitled, "God's Ten Commandments," published in issue of August 1, 1913. Paragraph 8 was reprinted from an article entitled, "Who Is My Neighbor," published in issue of same date. The remainder was reprinted from article entitled, "This Doth God Require," published in issue of June 15, 1907. Please see articles named.]

LETTERS FROM AFIELD

A MESSAGE OF GRATITUDE

TO THE DEAR FRIENDS EVERYWHERE:—

Grace, mercy and peace be multiplied unto you!

Am taking advantage of an opportunity to dictate this note to extend to all the dear friends throughout the United States and Canada my heartfelt thanks for the great love bestowed upon us and manifested in the numerous Christmas presents which I and my associates have received, as well as cards, letters and messages of love. May the Lord bless you one and all!

I am unable to write you personally, and so am asking that this general message be given you. I am overwhelmed by your expressions of love, dear brethren. May the Lord reward you richly!

Your brother and servant by his grace,

J. F. RUTHERFORD.

CONVINCED OF HIS MISTAKEN ACTION

DEAR BRETHREN:—

It is with deep regret for my action taken about a week ago that I humbly write this letter, acknowledging that I have made a grievous mistake in supposing for one moment that THE WATCH TOWER was no longer being guided of the Lord. I attended a meeting of opponents, at which were some hitherto prominent brethren. Their arguments were so convincing that upon my return I immediately sent the copy of the letter to you, without any meditation or without looking to the leading of the Lord in the matter.

However, since that time I have meditated very much over the matter, looking up various Scriptures. Now I am fully convinced of my mistake, and beg to apologize for being so hasty in such an important matter and for any inconvenience or trouble I may have caused there. Hoping that my name will again be placed among the readers of THE WATCH TOWER, and also as a member of the International Bible Students' Association, I remain

Your brother in the service of the Lord,

G. W. V. B.—*Wash.*

OUR PASTOR'S WORDS AS TRUE NOW AS EVER

DEAR BRETHREN IN CHRIST:—

The TOWER is certainly grand; and we believe the words of our dear Pastor are just as true now as they ever were (See F 658) and that THE WATCH TOWER will be used of the Lord in the future as well as in the past. (Luke 12:37; Revelation 8:3; 14:18) The "Mizpah" of Jeremiah seems to teach the same thing, Mizpah meaning "watchtower."

We ask an interest in your prayers that we may stand ever faithful, and assure you of ours in harmony with the Vow.

Yours in the one hope, Bro. and Sr. K. F. B.—*Ohio.*

THE FATHER'S BOUNTIFUL TABLE

DEAR BRETHREN:—

We just want to tell you something about our appreciation of the last two issues of THE WATCH TOWER. We feel sure we have never enjoyed a TOWER as we have that of Nov. 1st, particularly the first article and the reproduction from one of the old TOWERS—"Divine Providences." We have read and re-read these articles, and it seems to us they are just about the finest we have ever had the good fortune to see, and we are grateful to our heavenly Father for his abundant and delicious spread. Every article in the TOWER of Nov. 1st is a gem; and the issue of Nov. 15th is also fine as far as we have read, particularly the first article. The dear Father is certainly setting a most wonderful and bountiful table before us, and it seems that the food gets better as the end of the way draws nearer.

Be assured that it is our daily prayer that our heavenly Father will guide and direct you in the work you are doing; and we ask also that you remember us in your petitions.

Your brother by his grace, P. A. G.—*Tenn.*

COULD NOT MAKE DEAF EARS HEAR

DEAR BRETHREN:—

How may I become a member of the Church of Present Truth? I was converted to the belief last winter when a copy of one of your publications was placed in my hands; and I believe that it was by divine providence that I received the volume. I had long struggled with and argued against theories on the Bible as expounded by the Sunday School journals of various churches, until at times I was ashamed of myself, and thought that perhaps the devil was inspiring me to argue against God's Word. But now I see that I was blindly struggling for truth and light.

At the time when I got the volume I was teacher of the men's Bible class in the First Methodist Church here. I realized that it taught me to leave the erring church; but I was so desirous of bringing the light to those whom I had learned to love that I continued to teach the class, discarded theories of the journals and substituted as much present truth as I knew. I was the president of the Gospel Team; and I gave it to them there and tried to lead them to the real truth. But this was all in vain. In a little while I despaired and quit. So at last I have given up all hope of making a deaf ear hear. I am "done." Have you any advice for me?

Sincerely yours, A. E. J.— *Kans.*

GRATEFUL APPRECIATION OF THE TOWER

BRETHREN BELOVED IN THE LORD:—

Grace and peace be multiplied unto you! Many times have I had in mind to write to you to tell you of my deep love for you, and of how much I appreciate what you are doing for me in the way of strengthening my faith and increasing my joys in the Lord through THE WATCH TOWER; but I have refrained from so doing because I know that you are all quite busy. But when I read the last TOWER (Dec. 1st issue) I could refrain no longer, as it contained just the subjects that I have been considering for the past three months, using the same references—the back numbers of the TOWER. From the TOWER of 1911, pages 180-182, the article on "The Rewards

of Sacrifice," together with the subject, "The Two Parts of the Harvest," I am fully assured, dear brethren, that the Lord is using the same channel in giving the necessary food for the upbuilding of his people. Our prayers have been, and are yet, on your behalf that the dear Lord may continue to guide and direct your work and labors of love to the praise of the God of all grace. In the Nov. 15th issue the article on "Self-Denial"—in fact, all the articles are excellent; and we feel that we could not do without the "meat in due season," "things new and old," from the storehouse.

With love to all at the Watch Tower office, I remain
Your brother in Christ, J. C.,—*Ohio.*

BAIL DENIED—APPEAL PENDING

Application for bail in the case of Brother Rutherford and associates was denied by the Circuit Court of Appeals on December 3rd last, probably without a full review of the facts and circumstances by reason of the near date of argument. The case is expected to be reviewed in the Appellate Court within thirty days, and an early decision is anticipated.

NEWSPAPER CLIPPINGS REQUESTED

The Society would be pleased to receive newspaper clippings bearing upon the subject of general Amnesty for political prisoners, and particularly anything in reference to the case of J. F. Rutherford et al. Please mark the name and date of the paper from which the clipping is taken.

RESOLUTIONS OF LOVE AND LOYALTY

So many resolutions of loyalty to the Society and pledges of co-operation have been received from classes within the past few days that it is impossible to publish them all. We ask that the dear friends accept this as acknowledgment of any such resolution and pledges, with the assurance of our deepest appreciation therefor. Publication of as many as possible will be made from time to time in THE WATCH TOWER columns.

A CORRECTION

An unfortunate reference to "a Brooklyn sister," whose name however was not given, appeared in the second paragraph of a circular letter sent out from this office under date of Dec. 12th. We now learn that our information was inaccurate; and so far as we are aware no Brooklyn sister is responsible for false reports as described. We are glad, therefore, to make this correction at this time.

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VIEWS FROM THE WATCH TOWER

Now that the great war has come to an end and the definite conclusion of peace seems to be a near reality, the year 1919 appears big with possibilities from practically every viewpoint. Men who have been grappling with momentous problems, and who have often been on the verge of complete despair during the four years' struggle just ended now take new courage as they emerge from the world chaos and look out into the immediate future. Notwithstanding this happy aspect, however, serious-minded statesmen of all nations seem conscious of the fact that the greatest precautions must be taken in the manipulation of the world's affairs at this juncture, lest there arise international jealousies, suspicions and misunderstandings, and a general discontent on the part of the masses that may lead to grave difficulties in all lands. Bolshevism is a terror to every conservative statesman the world over. Particular concern is being expressed in the public press of England and also of America that delay in dealing liberally with political prisoners now being held in penitentiaries and disciplinary barracks beyond the period of hostilities abroad may breed such wide-spread dissatisfaction as would prove detrimental to the best interests of the state.

We quote from *The New Republic* (N. Y.) of Jan. 11, 1919, as follows:

"In England there is already on foot a movement for the release of all persons held in prison for conscientious refusal to do military service. It is not a radical movement. Nor is it a sentimental movement. Among the signers of the petitions for amnesty we find such names as those of Viscount Bryce, Viscount Morley, Sir John Simon, Lord Buckmaster, etc. These men have been wholehearted supporters of the war and of the measures necessary to render England's war policies effective. They would be among the last to urge any action that would be prejudicial to the good order of the state. They recognize that no civil purpose is advanced in the least by further penalties inflicted upon conscientious objectors. Therefore why not set them free?

"No free state can possibly make a crime out of refusal to serve in war when such refusal is actuated by sincere conscientious motives. We may consider such an attitude illogical, absurd. . . . But we have passed beyond the point of barbarism. To attempt by threats and penalties to force such a man into military service would be tyranny as hideous as that of the Roman proconsul who slew the seven brothers and their mother because they refused to eat swine's flesh.

"The conscientious objectors in disciplinary barracks or in jails represent nothing but a part of our machinery of conscription. That was a hideous bit of machinery to use, but we were at war and did not stick at means. But now the war is over, and we have scrapped the rest of our machinery of conscription, is there the slightest reason why we should keep this least defensible part of our machinery in motion? Is there the least ground for subjecting to further privations and tortures the men who have committed no crime against the state?

"No crime? But how does it come that they are serving penitentiary terms of ten, twenty and twenty-five years? That is a result of the infinite stupidity of our war policy, which we ought not to seek to justify, but for which we ought to make amends.

"Men have been manacled, confined for outrageous periods in solitary confinement, thrust into a dangerous condition of physical debility, driven insane. To what end, in God's name? In order to strike terror into the hearts of draft evaders outside: that was the only plausible reason. But then, why were not these tortures conducted in the open, where they might have exerted their supposed salutary effect? Why did not Mr. Baker's War Department bulletins run something like this: 'The Department reports with satisfaction that C. O. John Smith has been so successfully harried that he is now a raving maniac, and the chances are excellent that he will never recover'?

"Let us forget it, grant amnesty to ourselves for it; we were only stupid, not depraved. . . . Let us not leave it to the radicals, the sentimentalists, the sympathizers with doctrinary pacificism, to make the first move in the matter. This is not a radical issue, but an issue as old and as respectable as political liberty."

From the same publication, under date of Jan. 4, 1919, we quote the following:

"The fighting is over. America is asking the nations to consent to a peace resting upon justice. With what possible grace can we appear before the conference table as a champion of liberty when some 300 conscientious objectors and more than 1,000 prisoners under the Espionage Act are confined in abominable prisons under sentences of five, ten, twenty or thirty years for no other crime than loyalty to conviction? Surely when Americans know the truth they will demand an amnesty as the only possible proof of our sincerity in waging a war for the right of men everywhere 'to choose their way of life and obedience.'"

Thus while statesmen and journalists are discussing these matters from the standpoint of expediency as well as of justice, the Lord's people are in a position to view matters from an additional angle. We are able to see that the present crisis of history is exactly that which was foretold by the prophets of Israel centuries ago. The war and its attendant sufferings have been depicted in the Old Testament writings,