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.

VOL. XL PITTSBURGH, PA., FEBRUARY 1, 1919 No. 3

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,

and Bible Students have been apprised of these facts for the past forty years through the writings of Pastor Russell. Even the discontent which would follow the war, and the numerous complications in world politics, have been pictured by the holy prophets, as well as the glorious kingdom of Messiah, which is to be established on the ruins of the present order.

Incident to the great time of trouble in which we find ourselves at the present moment, the Lord's people are called upon to undergo special trials and tests along with the rest of the world. But while the worldly-minded ones chafe under their experiences, the Lord's people have the blessed assurance that all things shall work together for their good, and that no weapon formed against them (as new creatures) shall prosper; for this is their heritage as servants of the Lord.—Isaiah 54:17.

Among the numerous conscientious objectors and political prisoners now in confinement will be found many members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. They have consecrated their all upon the altar of sacrifice, and are accepting the cup which the Father hath poured for them in the true spirit of the Master.

In considering the various articles now appearing in the newspapers and magazines on the subject of Amnesty for political prisoners, and its possible effect upon the release of our own brethren in bonds, we are reminded of the experiences of Jeremiah in the days of Israel's last king. He was imprisoned for his convictions and teachings, and was later released through the agitation caused by the radical element of that time. He was lifted from the dungeon by means of rags. Whether all the features connected therewith are typical we would not venture to say; but there are many things involved which make the general circumstances pictorially interesting. Who knows but that it may be through the newspaper agitation of the country that the release of all political prisoners may be shortly brought about, and particularly those of the Lord's people who have been incarcerated for conscience's sake?

We quote from *The Scrantonian* of Scranton, Pa., under date of December 15, as follows:—

"TIME TO PARDON 'THE FINISHED MYSTERY' EDITORS

"A New Jersey paper of recent date has the following, that is worthy of the consideration of every man who believes in justice:

"TIME TO PARDON 'THE FINISHED MYSTERY' EDITORS

"'About one of the first things that President Wilson should do is to pardon the followers of the late Pastor Russell, who were sentenced to long terms of imprisonment for alleged violation of the Espionage Act. Some people think these men are more sinned against than sinning.'

"That the administration will seriously consider this hint if the matter is properly presented at Washington there can be no doubt. It seems to conservative people that the imprisonment of the Russellites was a mistake that bordered on injustice. It will be remembered that a number of men, two of them from this city, engaged in the work of completing a book that was being written by Pastor Russell at the time of his death. Certain passages in the book, which in the main is a jumble of references to the Bible, denounced war on general principles.

"When the attention of the editors was called to what seemed disloyal utterances they quickly withdrew the 'FINISHED MYSTERY' from circulation and offered to re-write it, or suppress it entirely until the end of the war with Germany. They declared that they had no thought of committing a disloyal act.

"When the Russellites were sentenced several months ago it would have been useless for any one to attempt to secure modification of their punishment. Public sentiment was too warm against anything that looked like an attempt to hamper the Washington government. But it is different today. And it seems time to make reparation for the error of classing these honest and loyal men, who might perhaps be religious fanatics, with red-handed criminals who for money secured from the German government stood ready to stir up dissension, burn buildings and commit murder in the interest of their employers.

"*The Scrantonian* has no interest in the sect formed by the late Pastor Russell and cares nothing for the teachings of the late Bible exponent. We have no affiliation with the cult, or whatever it may be called. But *The Scrantonian* believes in fair play, and conservative people everywhere who are conversant with the proceedings beginning with the arrest of the 'FINISHED MYSTERY' editors and followed by their trial, conviction and sentence, must admit that the alleged offense did not call for any such punishment as was meted out."

ROME IN POLITICS

Bible Students are familiar with the teachings of the Scriptures which indicate that the Catholic Church would figure very largely in the political affairs of the world. For a brief period at the end of this age, the Revelator, referring, we believe, to the Papal system as a world power, says: "And when he cometh he must continue a short space." (Revelation 17:10) Students of prophecy are therefore interested to learn with accuracy the views of the Pope on the coming "League of Nations." The habitual interest of Papacy in the politics of the country is well expressed in the following extract from *The Christian Leader* of January 7, 1919:

"It is no new thing that the Church of Rome seeks to control the political movements of any country in which it is strong enough to make it worth while to try. In the early history of our country, Rome was too weak to make itself felt, except in a small way in two or three of the states. But of late it thinks of itself somewhat as Germany has been doing—able to control the government and derive its own nourishment from the life of the nation. Usually it proceeds very slyly, and rarely publishes its purpose to the world; but occasionally it forgets discretion and allows its inward thoughts to escape. One of our contemporaries has lighted upon an article credited to *The National Catholic Register*, which lets fall statements of facts and purposes which may well open the eyes of our people. The paper referred to congratulates itself and its readers in such paragraphs as the following:

"'It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of His Kingdom on earth. It is the same today as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, a Knight of Columbus of the 33rd degree, wields the greatest political power of any man in America; and as a true Catholic he is exercising the greatest trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson. This is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.'"

SATAN'S SNARES AND DELUSIONS

"Surely he shall deliver thee from the snare of the fowler."—Psalm 91:3.

Throughout the Bible Satan is pictured as a great fowler setting snares for the feet of the unwary; and in this work he has the co-operation of a host of unseen spirit beings, all actuated by one common purpose, namely, that of hindering the Lord's people from making their calling and election sure. These evilly inclined beings are variously referred to in the Scriptures as "devils," "unclean spirits," "wicked spirits," "lying spirits," "seducing spirits," "the angels that sinned." (Deuteronomy 32:17; Matthew 8:28; 12:45; Mark 1:23; 2 Peter 2:4) They obsess or possess human beings, using the tongues and the voices of these unfortunate persons to utter their own lying deceptions. (Matthew 4:24; Luke 8:2) Satan is repeatedly declared to be their "prince" or leader. The Bible further declares them to be the author of many of the false doctrines extant, and asserts that by believing and teaching these false doctrines the Lord's people may be unwittingly fellowshiping with these devils. This fact alone should be a sufficient reason why the Lord's people should be on their guard against such fellowship.—Matthew 6:24; Ephesians 2:2; 1 Timothy 4:1; Revelation 16:14; 1 Corinthians 10:20, 21.

The only successful way to resist these evil spirits is to be armed with the truth on all doctrinal points. (Ephesians 6:11-13) The Scriptures still further teach clearly that these evil spirits approach the human mind by using cunning, crafty suggestions couched in Biblical language, often quoting Scrip-

ture itself, professing great piety and much love and sympathy, and claiming to be representatives of the Lord. (2 Corinthians 11:13-15) Sometimes these messages are spoken in the ear, so that no other person can hear them. At other times they are given by a series of impressions or suggestions made on the mind, either directly or through another person.

VARIOUS TRAPS TO ENSNARE THE UNWARY

A successful fowler must conceal his snares; and so Satan hides his deceptions under a cloak of piety. We remember well the record of his attempt to deceive our Lord by suggesting to Jesus' mind certain Scriptures and at the same time giving also a distorted interpretation of these texts. But our Lord was so thoroughly armed with the truth that he could easily discern the deceptive arguments, and thus was able to answer with another text that bared the false interpretation suggested by Satan.

For the ignorant and curious, Satan and his associates use the cruder forms of deception, through rappings, table tipping, hypnotism, mesmerism, spiritism, clairaudience, clairvoyance, jugglery, black art, the planchette and the ouija board. For those of more esthetic tastes and more religiously inclined, he has a still more subtle snare in Christian Science, Theosophy, New Thought, faith cures and divine healing. The bait is physical healing, and the snare lies in the deception that the healing comes from the Lord. These appeal to a class who crave occult power over others. It gratifies this ambition and appeals to their vanity. Conscious of this supernatural power, persuaded that it must be God-given, they are not aware that the Bible explicitly declares that Satan will be permitted to cast out Satan—that is, Satan will have power to heal his own sick. Ignorant of the Bible teaching on this point, they are not prepared to see that Satan and his ministers will appear as "an angel of light," bringing blessings of health and prosperity.

When the truth on this subject is brought to the attention of this class, they are so completely ensnared in the error that they "resist the truth," "reprobate concerning the faith." (2 Timothy 3:8) They may not be reprobate in morals, however. Many of our best moral citizens are thus ensnared. This device of Satan is especially designed for a class who hold to a high standard of morals. Hence we find among its votaries, scholars, professors, teachers, the refined, the educated and the aristocratic. This snare is so cunningly hidden that it is very difficult to discern. Extremely few are willing to admit that Satan can be the author of any good work. This erroneous idea helps to conceal the snare.

GIFT OF HEALING IN THE EARLY CHURCH

Then, too, there are some Scriptures that lend plausibility to the thought of "divine" healing. It is argued that Jesus and the apostles healed the sick. But the deluded ones fail to note that these healings were instantaneous and complete, and that the healer always spurned the proffered reward. Again, they fail to note that the gifts bestowed upon the early church were not alike to all. Some could heal; some could speak with tongues, etc. (1 Corinthians 12:8-10, 28-30) They also fail to note that our Lord and the apostles never healed one of the disciples, but always one of the multitude; and that they did not heal all of the multitudes; for Jesus passed by the pool of Bethesda, where there was a multitude of impotent folk. But the Master healed just one and then went his way. —John 5:1-9.

The special gifts bestowed upon the early church served a good purpose at that time. The New Testament had not yet been written, and the disciples needed some credentials; else the public would not listen to their message. And so, the Apostle tells us, these gifts were for a "sign to the unbelievers." They were not intended for a sign to the believer, the Christian. Notice how positively this is stated. Prophesying (teaching) is the method used and intended to instruct and convince; and teaching is expressly declared to be of more importance than are gifts.—1 Corinthians 14:5, 22-24.

THE CHURCH TO DO "GREATER WORKS"

Another thing which lends color to these deceptions, and which is nearly always quoted as "proof," is the text found in Mark 16:17, 18. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This is supposed to be incontrovertible evidence that the Bible is authority for "divine healing." But the argument falls flat when it is known that all of the last chapter of Mark from verse 9 to verse 20 is spurious, added by some priest or monk, long after the Bible was completed and after Mark's death. Nevertheless, those ensnared in this doctrine of divine healing are so thoroughly rooted and grounded in the error that they will not investigate when this matter is brought to their attention and when investigation can be made with little effort. On the contrary, it is quite generally thought that the possession of these powers of healing evidences a very close relationship with God.

We notice that our Lord told his followers that they would do greater works than he did. (John 14:12) Jesus healed the sick and performed many wonderful works. We might therefore ask: "What could be a greater work than these?" The Bible gives the answer. Opening the eyes of those who are blind to the truth, unstopping the ears of those who are deaf to the truth, healing soul sickness and satisfying heart hunger —these are the "greater works" which the church is privileged to do. It is a far grander and more notable work to perform spiritual healing than to heal physically. The latter is at most only a temporary matter, affording temporary blessing. The former affects the eternal, future welfare.

Satan's snare is to get people so infatuated with the idea of physical healing that they will spend their time and their money to this end—a selfish one—rather than in study, meditation and prayer. While the bait of physical healing is quite effective, and is ensnaring more people than is any other bait that Satan is using, yet he has other varieties also. None of the snares above mentioned would catch the Lord's people, the truth people. Satan could not use this bait with them. Therefore he must needs use a different kind, some error more subtle than any we have heretofore described. He is a wily fowler, never at a loss to know just what to do. Besides, he has a great advantage in that he knows not only our thoughts, but our weaknesses also, yea, better than we know them ourselves. He is well aware that the truth people cannot be caught in any of the ordinary snares mentioned above. Therefore he has designed something still more subtle and deceptive for them. This is a great scheme, and it works to an amazing extent among those who are not on guard.

TWO METHODS OF ATTACK

There are two methods of attack, both of which appeal to fleshly weakness. Either of these methods seems to be successful with some who could not be ensnared in any less subtle way. They are:

(1) Satan suggests to the mind something which will flatter the vanity or will bring his victim into the limelight of popularity. This is the easiest way to catch the unwary, for the reason that the majority of people have the organ of approbativeness or that of self-esteem very largely developed, and therefore vanity or ambition or pride makes them an easy prey.

(2) Another very successful method of attack is to suggest to the mind something in the nature of an appeal to sentiment, sympathy—passion. This snare is always the more dangerous if the sentiment relates to someone who is especially dear to us by ties of blood or of friendship. The sympathy or emotion being aroused, the victim will not listen to reason, but is led to believe that there is a "principle" at stake, when really he is actuated purely by passion—sentiment. In other words, Satan sets before the mind a false standard, and hoodwinks us into believing that it is a principle. This is a very common snare which Satan sets among the people of God. The snare consists in the fact that we find ourselves fighting for principle when there is no principle at stake; and the bait is sympathy for one whom we love.

It is always those less developed in character and spiritual attainments who are most liable to attack and who are most liable to fall. Yet these are a class who credit themselves, and who are credited by others, with possessing a larger degree of spirituality and character development than the average. Those who have natural graces of mind and body, who are better born, who have inherited more of Adamic perfection, are most liable to fall into this snare, because less on guard along these lines. They, and others, are apt to mistake the natural graces of kindness, gentleness, benevolence, etc., for the fruits of the holy Spirit, and thus credit themselves with a greater spiritual development than they really possess.

THE PHILOSOPHY OF THE MATTER

This well illustrates the Scriptural teaching that "man looketh on the outward appearance, but the Lord looketh on the heart." (1 Samuel 16:7) It also explains why those who fall are usually those who we felt quite sure would stand. Those who are susceptible to these more subtle temptations of the adversary are, from the standpoint of fleshly desires, usually very sensitive, easily offended, and become indignant if the truth on this subject is brought to their attention, ever ready to disfellowship or to withdraw with little provocation. They fail to perceive that what they consider the strongest element of their character is really the weakest. They are only "babes in Christ." At times it is a source of astonish-

ment to see some who seemingly have loved and served the truth for years fall under such trials.

The Bible indicates that these subtle delusions of the adversary will be especially strong in the end of the Gospel age. "Even him whose coming is according to the energy of the adversary, with all power and signs and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the truth in order that they might be saved. And on this account God will send to them an energy of delusion, to their believing the falsehood; in order that all those may be judged who believed not the truth, but approved the iniquity." (2 Thessalonians 2: 9-12, Diaglott) In view of this fact Brother Russell wrote the fourth paragraph of the Vow:

"I vow to thee that I will be on the alert to resist everything akin to spiritism and occultism; and that, remembering that there are but the two masters, I will resist these snares in all reasonable ways, as being of the adversary."

"Everything AKIN to spiritism and occultism"; that is, everything related to either of these subjects, everything that savors of either. To be able to detect quickly and surely that which borders on spiritism and occultism requires a large degree of spiritual development. as well as an accurate knowledge of the operations of evil spirits. It is always possible for the Lord's people to be informed as to the methods followed by Satan and his cohort of fallen spirits; for, as the Apostle says, "We are not ignorant of his devices." If Satan appear as an angel of light, mercy, truth, what marvel that his ministers or agents, whether human or angelic, will also thus appear!

Again, we are told that the special mission of Satan and his assistants is to "blind the minds." Those who have the largest measure of the holy Spirit are of "quick understanding," that is, quick to perceive these snares of the adversary. Such do not find it necessary to judge after the sight of the eyes nor the hearing of the ears; for they have a far better way of judging, and their accurate knowledge of the methods used by the demons is an aid in the judgment. Others can judge only by what they see and hear. (Isaiah 11:3) Should any one try to point out to the ensnared one the danger to which he is exposed, his efforts are almost always misunderstood, and will almost invariably bring down on his devoted head the wrath of the one thus controlled by the demons.

SOME PRACTICAL ILLUSTRATIONS

That we may all be more on guard against "everything akin to spiritism and occultism," we wish to give some practical illustrations which have come under our notice. We have come into contact with several friends who seemed to be obsessed with the idea that God was especially indicating to them that they should go into their closet and pray for some brother or sister far away, who was in special danger. The thought would flash through the mind, and they would take it as from God. To them the thought of being especially chosen to pray for another in danger would be pleasing; for it would flatter the vanity and magnify their own importance. Some have become so ensnared in this error that it has been impossible to get them to see that God is not thus dealing with his saints now, but that he gives them his message through his Word of truth. He does not use mental telepathy to transmit his messages. He does not send them by wireless. We still must do as our Lord Jesus did. "In the volume of the book it is written of me." This error is something "akin to spiritism and occultism."

Our observation is that as a rule those who are thus ensnared are not favorably inclined toward that paragraph in the Vow, and that they seem also to have an antipathy to the exposition of the seventh chapter of the Revelation. Since that exposition has appeared in print, some of these deluded brethren are in antagonism to it. Such are nearly always very sensitive on this subject. This very fact of touchiness and resentment is one of the best evidences that they are getting their information from a wrong source. We note that such friends act on their own impulses. The question, "Is this in harmony with the teachings of God's Word?" seems never to occur to them. They are ruled solely by passion, feeling, emotion. This class need to examine carefully the distinction between passion and principle as set forth in THE WATCH TOWER for 1917, page 176, col. 1, par. 3.

OTHER ILLUSTRATIONS OF SPIRITUAL PRIDE

The great adversary is wily, and at all times is quick to appeal to passion. He persuades some that they must take a radical stand against some secular work or activity, and to proceed at once to disfellowship others who cannot conscientiously take this same stand. Somehow they seem to think that their radical stand entitles them in a very special sense to divine favor and blessing. This attitude leads them to violate principle in various ways: (1) By judging and condemning others who do not see as they do; (2) By refusing to fellowship those who still believe in the ransom, the restitution, the high calling. In other words, they make this special work or activity in which they cannot engage a test of fellowship. This class seems to be afflicted with a kind of spiritual pride and somehow to imagine that they are superior to others. They need to be more "on the alert to resist everything akin to spiritism" and demonism. A few of this class have persuaded themselves of their superiority to such an extent that they can no longer fellowship the Society nor endure the visits of THE WATCH TOWER, even though it still holds and teaches all the fundamentals exactly as Brother Russell has done.

Another perverted view which we believe to be of demon origin is held by some who seemingly think that their prayers are more effective than those of others, that they are in closer touch with the Lord than are others. This conceit leads them to hold themselves up as examples in this matter. This condition is the result of spiritual pride. Often when another brother is asked to lead in public prayer, this pride prompts its possessors to whisper a little private petition of their own, the thought seemingly being either that their own prayer is more efficacious than that of the brother who had been asked to lead in prayer or else that God will hear their petition in preference to the brother's. The proper thought should be that the brother asked to offer prayer is the representative of all, and that for others to interrupt at such a time with a personal prayer would, to our mind, indicate a lack of reverence and an over-abundance of self-esteem.

Usually those ensnared in this manner are unapproachable on the subject of which we are speaking; for their spiritual pride prejudices them against reason. Here again we sound the warning in the words "akin to spiritism."

VIOLATION OF PRINCIPLE OF JUSTICE

Spiritual pride manifests itself in still another way. Some brother in whom we have had great confidence and whom we especially love, will tell something detrimental to another brother or to the Society. If we accept this story as true without giving the accused person or persons an opportunity to explain or to correct the matter, we thereby demonstrate that our minds are closed to reason, that we are prejudiced.

To illustrate: Prominent brethren have persistently circulated the story that the Society has invested in Liberty bonds $10,000 of money donated to the tract fund. This story is not true. The Society would have no right to use for bonds money which had been donated for another purpose. A very few of those who have heard this story have assumed that it is true, that the executives have betrayed a trust; and they have written to us asking that their names be removed from the TOWER list. Their love for some brother leads them to violate the Scriptural principle of justice which reads: "If thy brother trespass against thee, go and tell him his fault between thee and him alone." (Matthew 18:15-17) No one should believe an injurious or a scandalous story except on the word of two or three witnesses. No one should condemn another without giving the accused person an opportunity to defend himself. After one has taken a stand and has condemned another unheard, all future explanations and denials are usually of no avail. He is permitted to believe the lie.

NECESSITY OF A PROPER CONSECRATION

When will the Lord's people learn the lesson that to believe a story detrimental to another brother or to the Society without proper proof and without permitting the accused to defend himself is a violation of principle, is forbidden by the Word of God? Yet we know of harmful statements and letters which have been scattered broad-cast, and of some who have had the truth for years sitting down gleefully to type these falsehoods and to scatter the poison still further. How successfully the demons have blinded the minds of such to the simplest of Bible truths—common justice!

Some dear friends were very loyal to the truth, to the Society and to Brother Russell as long as he lived; but as soon as he had gone to his reward they deserted the Society and demanded the return of all the money which they had put into the work. This class was also controlled by passion. Their consecration was to Brother Russell. They loved the man, not the work; and the demons had persuaded them that their love for the man was "principle." Any consecration which will serve only as long as the one whom we especially love is carrying on the work is an improper one.

We have heard some of the friends make statements like this: "I go to the Thursday night meeting because I like Brother So-and-so, who leads it; but I do not especially care for the other elders." Such a motive for attendance at meetings is purely selfish. Such a consecration cannot be pleasing to the Lord. Such a person is controlled purely by passion,

and not by principle. Here is a fertile field for demoniacal suggestion. The unseen adversaries persuade others of the Lord's people that they can get just as much spiritual benefit by reading the volumes at home as they can get in class study. This is another appeal to the flesh, spiritual pride, self-esteem. By following this course such disobey positive and plain teachings of the Word of God; and yet their conceit leads them to think that they have the divine approval.

FOUR IMPORTANT POINTS

Sometimes the demons suggest to one elder that he ignore the wishes of the other elders or of the class and override these, making him believe that he is standing for principle when no principle is involved except his own conceit. When any one person in an ecclesia attempts to disregard the will of a majority, such a person has cast aside all true principle and is controlled solely by his own passion, sentiment; and when passion controls, common sense and reason, as well as the Bible teaching on the subject, get scant recognition. Such conduct brings unnecessary trials on the classes and causes division. Those who do these things are like a horse that takes the bit in his teeth and runs away. There is sure to be a wreck soon.

Our Lord describes this condition of mind in Matthew 13:13-15: "They seeing see not; and hearing hear not, neither do they understand. . . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed." Satan and his agents have succeeded in fast closing their minds. Elsewhere the Bible says, "Blinded their minds." (2 Corinthians 4:4) This same class is evidently referred to by our Lord in the parable of the sower: "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

The various anarchistic movements among the truth people indicate that the demons are more energetically active now than ever before; and experience teaches that it is impossible to reason with those who have come under their influence. This class seem determined to "believe the lie" and to prefer to do so. Alas! We fear that some are not heeding the Apostle's injunction: "I would not that ye should have fellowship with devils." (1 Corinthians 10:20) We fellowship devils when we believe and teach their doctrines, when we have and manifest their spirit or when we join with them in opposing the Lord's people or the Lord's work; and it does not take long to reach the point where we justify ourselves in doing these things.

We could wish that we had a million tongues and were so able to sound out the warning that all of the Lord's people could hear it. Never before have the demons been so active. Never before have so subtle temptations been put forth. Never before have they been so successful as now. And what about the future? The Bible suggests that the future holds still greater tests along these lines. Consequently we are to expect the demons to be increasingly active, and along new and still more subtle lines. How can we be on guard against these dangers? There is only one way; and the Apostle suggests it in these words: "Put on the whole armor of God." This is the divine method of delivering us from the snare of the fowler.

Let us keep four thoughts in mind: (1) That there are only two masters, and that every unscriptural suggestion comes from demon sources; (2) That the Bible foretells that at the end of this age the demons will be granted special power to deceive (2 Thessalonians 2:9-11; Revelation 7:1-3; Jude 6); (3) That the saints are the special objects of attack (Matthew 24:24; Ephesians 6:10-13); (4) That the mind is the battle ground.—Romans 1:28; 2 Corinthians 4:4; Volume 5, page 189.

CONCLUDING SUGGESTIONS

Let us con over and over again these words: "I vow to thee that I will be on the alert to resist everything akin to spiritism and occultism; and remembering that there are but the two masters, I will resist these snares in all reasonable ways as being of the adversary."

From the experiences of the past thirty years we are convinced that those who refuse to join with the adversary in any of his assaults on the Society and its work are thereby to a large extent safe-guarded; and that those who are ready to believe reports which are detrimental to the Society and its work have not yet "put on the whole armor of God," and as a consequence are in great danger. The Word of God teaches us that we have no right to believe slanders against the Society, or against any individual saint, without the confirmatory evidence of two or three witnesses; and these witnesses must be those who have a positive knowledge of the facts in the case. To do otherwise would be to fall into Satan's snare.

Finally, let us remember the Apostle's words: "I write not these things to shame you; but as my beloved sons I warn you."—1 Corinthians 4:14.

"HE KNOWS, HE LOVES, HE CARES"

How sweet to feel that God doth always know
About the things that wound my poor heart so;
That he hath planned each path my feet must trace,
And will supply his all-sufficient grace!

How strange that he should heed my faintest cry,
And keep me as the apple of his eye;
That he should love me as he loves his Son,
The altogether lovely, perfect One!

How precious is the thought he still doth care
When clouds hang heavy, as when skies are fair;
That he will never let me lose my way,
Nor from his tender watch-care ever stray!

"He knows, he loves, he cares," is always near
To bless and keep. Ah, then, why should I fear?
And oh, the glorious hope! I soon shall rest
My weary head upon his loving breast.

INTERESTING QUESTIONS

"THE MARK OF THE BEAST"

Question.—What is the "mark of the beast"?

Answer.—A clear understanding of what constitutes the beast is necessary to a correct answer. In Bible symbology the word beast often refers to civil governments. (Daniel 7:3-6) But in connection with the "mark of the beast" of Revelation it refers not to a civil government, but to a religious system: viz., Papacy. Brother Russell so interprets it in all of the following instances: Revelation 13:4, 12, 14, 15; 15:2; 16:2, 10; 19:20.—Comments.

Brother Russell interprets the "mark of the beast" as follows: In Revelation 16:2, "characteristics"; that is, characteristic teachings of Papacy, such as eternal torment, trinity, immortality, incarnation, clergy, lordship, etc. (Comments) In Revelation 13:17 he refers to this mark as the "orthodox stamp of approval." It should be noted that it is non-Catholics who are marked. Some accept the mark through "fear" of loss of name, fame, wealth or influence; others accept the mark because they are in "sympathy" with these teachings. Some actively support these doctrines with their influence and means. Such are said to receive the mark in their right hand. Others mentally endorse or publicly profess, without actively supporting. Such are said to receive the mark in their foreheads. (Comments, Revelation 13:16) The majority of Protestants are thus marked. Indeed, ever since the Protestant Reformation began in the sixteenth century all Protestants who have believed and taught these doctrines have been thus marked. Volume 1 of SCRIPTURE STUDIES, published in 1886, is referred to in Revelation 16:2 as a vial poured out on the earth. This verse tells us that there were some "men" (clergymen and others), who were marked at that time. This conclusively proves that the mark does not consist in participation in certain governmental activities, as some have inferred.

Revelation 13:14-17 points to a future period, when the "image of the beast" (Protestant federation) will attempt to mark or stamp or brand everybody not already marked. Doubtless laws will be enacted to make the matter compulsory. At this time it seems that the "beast" and the "image" will be related to civil governments, as Herod, Herodias and Salome. —Mark 6:17-26.

"Should this prove to be a type by its fulfillment in antitype, the fulfillment will probably be on something like the following lines: (1) There will be a partial re-union of church and state. (2) Then it would become the duty of the true church to reprove the civil powers, as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God. (3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter. (4) The church nominal in her false position would be anxious to stifle the reproofs to destroy the reprovers, and the effect would be that the civil powers would be induced to pass such legislation as would restrain the liberty of the faithful ones, and hinder them from public utterances—as John was hindered by imprisonment. Herodias'

daughter (united Protestantism) will become the tool for the destruction of the most loyal servants of God."—Z '98-95.

"So popular will federated churchianity become that to even criticize it will be a crime worthy of crucifixion in some form—socially and financially, if not physically. Politicians will quickly realize that their bread is buttered on that side, and be ready to enact legislation of any kind desired by the federation."—Z '06-6.

"None may be recognized as having any right to teach or preach or baptize or administer the emblems of our Lord's death, except those licensed by some orthodox member of the image."—Z '80-1, 2.

UNIVERSAL REDEMPTION VS. UNIVERSAL SALVATION

Question.—Do the Scriptures teach universal redemption or universal salvation or both?

Our Lord Jesus has become the Redeemer of the Adamic race, having provided for their purchase by laying down his life on Calvary. He has not yet accomplished the work of purchase fully, however: for the application of the merit of his sacrifice is to follow his second advent, when the church shall have been completed. As soon as this purchase shall have been effected, the cancellation of the sin of the whole world will be made. Then the world will be turned over to Christ, freed from the penalty of original sin; and thereafter for a thousand years each individual member of the Adamic race will have a full opportunity, or trial, or judgment, to determine his real character, his real intention, his real attitude toward right and wrong, toward righteousness and sin, toward God and Satan. This will affect the living nations first; and then gradually those individuals in the tomb, as they shall come forth. (John 5:28, 29) This is universal redemption, or deliverance, from the Adamic death penalty, universal purchase from death. But it is not universal deliverance to life everlasting, which will be conditional.—Acts 3:19-23.

In speaking of this great trial day, this judgment day for the world, the Apostle Paul says: "God hath appointed a day [future] in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) The word "man" in this case is evidently used in a figurative way to represent Jesus the Head of the Christ, and the church the body, who for a thousand years are to constitute the great Mediator between God and men, for the purpose of giving all mankind a full release from the Adamic penalty and a full opportunity to return to God. Then, "whosoever will" may have that opportunity, and by improving it may be found worthy of life everlasting. By the end of one thousand years he may demonstrate that he is both able and willing to keep the divine law, able because then he will be perfect, willing because he will have right heart intentions. All who reach this condition will be granted life everlasting by the Father.

Adam was on trial in Eden for this life everlasting; but although perfect he failed at the very outstart of this trial. The world of mankind will enter upon their individual trial in a different way, however. They will start imperfect; but under the covering of Christ's work—not granted as an individual imputation, but through the operation of the mediatorial reign—they will be permitted to rise up, up, up out of sin and death conditions. Meantime, while having this privilege, they will be permitted to demonstrate their real character—whether their will is determined for good or for evil. All who shall demonstrate that they love righteousness and hate iniquity shall receive life everlasting. But all who evidence that they prefer iniquity to righteousness shall be cut off in the second death.

BEAR THOU ME UP

Bear thou my burden, thou who bear'st my sin;
Both are too heavy, Lord, for me to bear.
Oh, take them, call them thine—yes, thine though mine—
And give me calm repose in hours of fear and care!

Let me not fret because of evil men;
Smooth thou each angry ripple of my soul;
Reviled, oh, let me not revile again,
And ever let thy hand my rising warmth control.

Let not my peace be broken when the wrong
Conquers the right; but let me still wait on;
The day of right is coming late, but long—
Long right beneath the sway of the all-righteous One.

When truth is overborne and error reigns,
When clamor lords it over patient love,
Give the brave calmness which from wrath refrains,
Yet from the steadfast course declines one foot to move.

When love no refuge finds but silent faith,
When meekness fain would hide its heavy head,
When trustful truth, shunning the words of wrath,
Waits for the day of right, so long, so long delayed;

Beneath the load of crosses and of cares,
Of thwarted plans, of rude and spiteful words,
Oh, bear me up, when this weak flesh despairs,
And the one arm which faith can lean on is the Lord's!

MOSES PRAYING FOR ISRAEL

[The first fourteen paragraphs of this article were reprinted from article entitled, "Worshipping the Golden Calf," published in issue of July 15, 1902. The remainder was reprinted from article entitled, "Keep Yourselves From Idols," published in issue of July 1, 1907. Please see the articles named.]

THE REPORT OF THE SPIES

[The first eight paragraphs of this article were reprinted from article entitled, "Guided in a Long Journey," published in issue of August 1, 1907. Paragraphs 9-11 were reprinted from article entitled, "Reporting from Two View-Points," published in issue of August 15, 1907. The remainder was reprinted from article entitled, "We are Well Able to Overcome It," published in issue of August 15, 1902. Please see the articles named.]

JOSHUA, PATRIOT AND LEADER

[This article was a reprint of that entitled, "Be Strong and of Good Courage," published in issue of September 15, 1907, which please see.]

ENCOURAGING LETTERS FROM BRETHREN

CAREFUL STUDY REVEALS NEW BEAUTY

DEAR BRETHREN:

In the name of him who loved us and gave his only Son that we might have the privilege of coming into close relationship with him through that Son, our Redeemer. It is now some months since I sent my answers to the V. D. M. Questions for your consideration; and after a time I received a letter from you telling me that you had examined them but were withholding your decision until I had considered the last volume of the series, as you would like to hear my views upon it.

It is now some time since I received that letter; but I trust that you will excuse me for not answering more quickly. Circumstances have so arranged themselves that I have been compelled to take up another occupation. The work has filled the time, and the adversary has placed numerous obstacles in the way. But we have read carefully and prayerfully, and have studied it, thankful to the heavenly Father for the wonderful provision made for his children. We had read the books of Revelation and Ezekiel before, but never with the same understanding that we now have. The more we study this volume, the more we see the beauty of the contents and the more we thank the heavenly Father for the great, grand privilege which is ours. Trusting that this will prove satisfactory to you, I humbly remain

Yours by his grace, T. M.—*England.*

OPPOSITION A PART OF THE SUFFERINGS OF CHRIST

DEAR BRETHREN:

Last week at our praise, prayer and testimony meeting, after having received THE WATCH TOWER for Dec. 1, the church here voted as a whole that the Secretary write you, expressing our continued love for each one of the Society's office force, and assuring you of our full harmony with you and our full confidence in their loyalty to the Master and to the work given them to do, and also telling you that we experience no difficulty whatever in still recognizing the Watch Tower Bible and Tract Society as the channel through which the dear Lord is pleased to feed us with "meat" as it is due and needed by the church. Although opposition may arise from various quarters and the purity of your motives be much called into question, yet we trust that you will all experience that the Master is well able to make up in peace and quietness more than enough to offset all the attacks of the Evil One. As a help in this direction, remember that this is but a part of the sufferings whereunto ye were called. As ever,

Your brethren in Christ,
E. S. L. ECCLESIA.—*Ill.*

"NOT IGNORANT OF SATAN'S DEVICES"

DEAR BRETHREN IN THE LORD:

May grace abundant be yours at this special time; for the adversary is especially active now. But let us never forget that the Lord is guiding and keeping his people; and that as long as they remain his people, trusting him daily—yea, hourly—for promised grace and strength, he will not permit the "stronge delusion" to have power over them. Satan is now posing as an angel (messenger) of light and mercy; and late developments indicate that he is endeavoring to deceive if possible the very elect through a system of imitation.

Praying that the Spirit of the Lord may dwell in you richly, and that the coming election may rebound in his honor, glory and praise, and that we may soon reach "home," that convention of conventions, "the general assembly of the first-born" ones, I am

Yours in the Master's service,
G. L. E.—*W. Va.*

PRESENT SUFFERINGS VS. FUTURE GLORY

DEAR BRETHREN IN CHRIST:

Loving greetings in our dear Redeemer's name. How we rejoice in the wonderful hope set before us; and what a privilege it is to walk in this narrow way, which leads not only to eternal life, but to immortality, as an heir of God and joint-heir with his dear Son! I have been wonderfully blest through THE WATCH TOWER. Surely it contains sweet and comforting words from above!

While we are striving to make our calling and election sure, and while we long to be in the presence of him with whom there is fulness of joy and pleasures for evermore, yet each day here grows sweeter and brighter because we are nearing home. We look beyond the shadow of death, and rejoice to see not only ourselves blest, but all the families of the earth; for "the blessing of the Lord maketh rich, and he addeth no sorrow therewith."

Dear Brethren, keep yourselves in the love of God, and remember the Apostle Paul's words that the sufferings at this time are not worthy to be compared with the glory that shall be revealed to us. May the Lord bless all who have made a covenant with him by sacrifice and all whose hearts love righteousness, is the prayer of

Your sister in Christ, M. G.—*Pa.*

GRATEFUL FOR THE BLESSINGS OF THE TRUTH

DEAR BRETHREN:

This being our first letter to the Society, I cannot refrain from just a word of gratitude for the wonderful blessings vouchsafed us. Through acquaintance with a good brother I can see something of the light which is now shining for us more and more toward the perfect day. I am humbly thankful for the grace bestowed, more especially because my wife and two others of the household are also now rejoicing in the truth—all within the past year. I thank the Good Father on behalf of Brother Russell, whom I have not met; and I pray always for the welfare of those active in "the channel." May all our loves abound to the praise of the Lord!

Your brother by his favor, C. E. C.—*Ohio.*

APPRECIATES THE TABLE OF THE LORD

DEAR BRETHREN:

At this time I would like to express my appreciation and gratitude to my heavenly Father for the rich blessings which have come to us through his channel. I do not believe that the truth has ever been so precious to me as it is now. Surely the bounties which have come from our Father's table have been both invigorating and strengthening. How many times have we been lifted up almost into his very presence!

We would like to say that we know that the Society is still the official channel through which the Lord is dispensing his truth; and that it is our determination to remain faithful to this channel as we would remain faithful to him. We remember you daily before our Father's throne, and ask an interest in your petitions.

Your brother in the one hope, F. M.—*Ohio.*

THE LORD WILL PROVIDE

DEAR BRETHREN:

Greetings in the name of God our Father and of our Lord Jesus Christ. The Wausau church has unanimously voted to send their Christian love to you at this time of special trial. It is our prayer that those in direct charge of the work continue to exercise the spirit of a sound mind at all times, and that they may be guided by the unerring council of the Lord in the breaking of the bread of life to the household of faith. We remember his promise that he will never leave us nor forsake us.

The church here have decided to "abide in the ship," remembering that the Lord is able to make full provision for all those who are true to him, and that he will do so. Our Wausau Ecclesia, seven members, was reorganized a few weeks ago. All of these appreciate THE WATCH TOWER very, very much. It is requested that Pilgrims be sent us whenever they are routed this way.

Yours in his service, B. F. Q.—*Wisc.*

LEARNING TO NOTE DIVINE PROVIDENCES

DEAR BRETHREN:

When I was a Methodist I prayed more than I watched; and hence the providences of God and the possible answers were practically lost to me. But immediately upon coming into the truth I began to notice God's providences throwing into my hands such articles as would answer my questions or make clearer a subject of particular interest, both in Towers and Manna, as well as in STUDIES. Moreover, I was surprised to find that others had similar experiences.

Now for the last four months I have been reading four years of old Towers published before my time; and I am almost startled to see how every new issue of the Tower recently sums up and emphasizes those points of most prominence and interest which I have culled from the old Towers.

We also find the same experience in class. The very subject that comes up for discussion the following Tower will read as if it had taken notes of the discussion. Indeed, the Lord is using the Tower, and the spiritually hungry can not mistake it. For this we are truly thankful.

Yours in the Lord, SISTER J. H. N.—*Texas.*

THE WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

During the absence of the four members first named, and at their request, the following are serving as substitutes; namely, C. A. WISE, W. F. HUDGINGS, J. HUTCHINSON and H. H. RIEMER.

[This was the first appearance of this paragraph in this form.]

THE NAME OF THE SOCIETY

Many inquiries have recently been received in respect to what name the Society shall continue to use. Some of the ecclesias are using the names of ASSOCIATED BIBLE STUDENTS, WATCH TOWER BIBLE & TRACT SOCIETY and INTERNATIONAL BIBLE STUDENTS ASSOCIATION. We would advise that the name which the Lord has been blessing the Society under so effectually in the past years be continued; namely, INTERNATIONAL BIBLE STUDENTS ASSOCIATION.