VIEWS FROM THE WATCH TOWER

With the great Peace Conference actually in progress and with the League of Nations a virtual reality, Bible Students are in a position to see more in these two world-events than mere evolution of human thought and action. They are but the strides of divine Providence in this "great day of Jehovah." Blind indeed are all who cannot appreciate that this is the day of preparation for Messiah's kingdom, in which a perfect League of Nations will exist, yea, a binding together in common interest of all kindreds and peoples, and in which the Golden Rule will be the law supreme. While the Lord's people are tremendously interested in the outcome of the present Peace Congress and in the League of Nations which may there be born, nevertheless we look with still greater longing to the time foretold by the prophets of Israel when the kindreds of earth shall say one to another: "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," at which time "nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:2-4; Micah 4:1-4.

We cannot but admire the high principles embodied in the proposed League of Nations, formulated undoubtedly by those who have no knowledge of the great plan of God. This fact makes all the more wonderful the ideals which they express. For instance, it has been made plain by President Wilson and the advocates of his ideas that the proposed League of Nations is more than merely a league to enforce peace. They would not have us consider it too exclusively from the standpoint of politics or of military relations. It should be considered as fully from the economic and social points of view. The President's idea seems to be that the League of Nations which he proposes should stand for world service rather than mere world regulation in the military sense, and that the very smallest of nations shall be participants in its every arrangement. In other words, his idea undoubtedly is that the league shall not be established merely for the purpose of promoting peace by threat or coercion; but that its purpose, when put into operation, will be to make of all nations of earth one great family, working together for the common benefit in all the avenues of national life. Truly this is idealistic, and approximates in a small way that which God has foretold that he will bring about after this great time of trouble.

"MEN'S HEARTS FAILING THEM FOR FEAR"

Bible Students are not alone in their realization of impending events, although they certainly have a clearer insight into the future because of their knowledge of the "more sure word of prophecy," which is as "a light that shineth in a dark place until the day dawn." (2 Peter 1:19) Nevertheless it is true that "men's hearts are failing them for fear and for looking after those things which are coming on the earth," as the Master foretold. (Luke 21:26) We quote the words of a well-known newspaper editor, Henry Watterson, as published in a special dispatch which he sent to the *New York Herald* and the *St. Louis Globe Democrat* under date of January 18, 1919. Under the caption, "Bolsheviki on the Way," he said:

"This is a world of sin, disease and death. Permanently nothing can change or correct it. Twice it has gone to the dogs. May it not be a third time on the way? Assuming that the life of nations is mortal, even as the life of man, has not our world reached the top of the acclivity; and, pausing for a moment, may it not be about to take the downward course into another abyss of collapse and oblivion?

"Society and politics are jointly and equally at fault. Under the pretense of 'liberalizing' the Government, its organic matter is being sacrificed to whimsical experimentation. The folly of the man is recruited by the folly of the woman. Leaders of femininism would abolish sex. To what end?—Civil war in America—universal hara-kiri; the dry rot of wealth wasting itself in self-indulgence. Then a thousand years of total eclipse.

"But the whirl goes on; the yachts sweep out proudly to sea; the auto cars dash madly through the streets; more and darker and deeper do the contrasts of life show themselves. How long shall it be when the mudsill millions take the upper ten thousand by the throat and rend them as the furiosos of the terror in France did the aristocrats of the regime ancient? As the Bolsheviki are overrunning Russia and, presently, all Europe, the issue between capital and labor is full of generating heat and hate. It is, in truth, an irrepressible conflict. Who shall say that, broken loose in the crowded centers of population, it may not any day engulf us all?"

A POSSIBLE POLITICAL STORM CENTER

One of the leading subjects now being discussed in the newspapers and magazines of Europe and America is that of the status of political prisoners who are being held in prisons beyond the cessation of hostilities. Not merely is amnesty being urged by the radical press, but conservative papers have taken up the agitation. Indeed the constitutionality of the Espionage Law, under which the political prisoners in this country have usually been incarcerated, is being attacked in both the Senate and the House of Representatives; and there is clearly a division of sentiment in both houses of Congress as to whether that law should not be immediately repealed, now that the war is over. Others hold that unwarranted discontent on the part of the laboring classes will result because of the prolonged imprisonment of political prisoners, and that from the standpoint of expediency alone immediate steps should be taken toward their release. This class reason, and we think their reasoning sound, that there are already sufficiently serious problems of state to be solved without the creation of new ones.

The Scriptures show that the conflict of masses and classes will be irrepressible, and that every possible step should be taken to avoid the further widening of the breach. The prolonged imprisonment of such persons as may have been sentenced for what in peace times would have been called heterodoxy may in national opinion tend to make martyrs of idealists, who thereby may become the centers of agitational activities such as would interfere with the handling of after-the-war problems. Moreover, many of these political prisoners now behind prison bars would be a real contribution to the general welfare if released.

We quote from the magazine, *The Mirror*, of St. Louis, Mo., as follows:

"The world cannot be made safe for democracy so long as freedom of speech is denied the people. No man can be free who has not freedom of thought; and freedom of thought is impossible without freedom to express thought. Yet here in this great exemplar democracy of ours we are keeping men and women in prison for exercising freedom of thought and expression. There can be no law under our Constitution denying freedom of speech. This means that in peace freedom of speech is restored automatically. The offense of the people sentenced under the Espionage Act under special conditions was political, not criminal. They were not disloyal. They stood on the principle of freedom of speech, a principle which every American endorses. The right is held to be a sacred one. It is an abomination that they should be penalized for exercising that right. They are being persecuted for opinion's sake. That is abhorrent to democracy, which is government by discussion. The punishment abolishes discussion. It denies democracy. That cannot be a crime which is in accord with the fundamental principle of our government. To be democratic cannot be treason in or to a democracy. Such being the case, punishment for free speech is punishment for non-existent offense. Such punishment is unlawful. Therefore the people who are being punished therefor should be set free. The President should issue a proclamation of amnesty to all such.

"We are not going to wreak vengeance upon the foe we have defeated. Why should we wish to wreak vengeance toward those of our own household who did no more than exercise their freedom of speech? There is nothing such persons can do now to obstruct the government, if they should be absolved of their special wartime offenses. There would be something fitting, something in felicitous conformity with the ideals for which we entered war, in giving liberty to individuals who held out for individual self-determination of their principles. A general amnesty for such would comport well with the armistice and with the peace to which that armistice is but the preface."

A SINGULAR PROCEEDING

Notable among the thousand or more political prisoners now being held in confinement in this country are officers and members of our own Society. During the trial of Brother J. F. Rutherford and the seven brethren indicted with him, the Government's counsel admitted that he could point to "no vindictive spirit" against the Government in the minds of any of these defendants. It is therefore indeed singular that these members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION have been denied bail pending the appeal of their case, notwithstanding the fact that others more seriously involved, seemingly, in violation of the Espionage Act, leaders of movements of the most radical order, secured bail with ease. Being consecrated children of the Lord, they can rejoice in tribulation and can rest in the confident and blessed assurance that all things shall work together for their good because they love the Lord. But even St. Paul, when imprisoned,

appealed unto Caesar and declared his rights as a Roman citizen. Likewise we wonder why such decisions as the following in the United States Supreme Court would not apply in a case of this kind:

"In Hudson vs. Parker, 156 U. S. 277, the Supreme Court said:

"'The Statutes of the United States have been framed upon the theory that a person accused of crime shall not, until he has been finally adjudged guilty in the court of last resort, be absolutely compelled to undergo imprisonment or punishment, but may be admitted to bail, not only after arrest and before trial, but after conviction and pending a writ of error.'"

NOTABLE FULFILLMENTS OF PROPHECY

Careful Bible Students have no difficulty in recognizing the fact that the prophet Ezekiel types Pastor Russell. It has been suggested that the period of Ezekiel's dumbness, one year, five months and twenty-six days (Ezekiel 33:21, 22, Comments), during which he could give no new message, might have an antitypical application beginning with Pastor Russell's death, Oct. 31, 1916, and ending with April 27, 1918. Just as at the end of Ezekiel's dumbness a public proclamation was made to the effect that the city was smitten, so in the antitype Christendom would be smitten with the onslaught of revolution on April 27, 1918, and the tidings of the event would be flashed throughout the word at about that date. A brother sends us another confirmation of this thought. We herewith reprint his letter:

"THE CITY IS SMITTEN"

"I wonder how many have noticed Ezekiel 33:21, which relates to Christendom's being smitten by the onslaughts of revolution, and have realized that the word of the fulfillment of this prophecy might be expected to flash throughout the world on or about April 27, 1918, a date which is one year, five months and twenty-six days after the death of God's great watchman? As Ezekiel 24:27, this would be a sign, an indication to Christendom of the truth of Pastor Russell's commission from the Almighty.

"In April, 1918, I watched the papers closely for an indication of the fulfillment of this prophecy. Not until April 29 did I read anything which seemed important. What I then saw was a dispatch reading as follows:

HUN PRISONERS OF WAR IN RUSSIA FOR REVOLUTION

"'Moscow, April 27, 1918.—(By the Associated Press)—A congress of war prisoners, representing all nationalities of the Central Empires, has been in session here for the last few days. There are several hundred members, all internationalists, whose aim is preparation for a social revolution in Western Europe and the establishment of a soviet republic.

"No reply has been made to the German government's demands sent by wireless to Foreign Minister Tchitcherin concerning the status of war prisoners. The German note said that information had been received that war prisoners in Siberia were forming revolutionary committees and stripping their officers of rank, that prisoners' committees at Omsk had decided to seize the Trans-Siberian railway station to prevent the return of prisoners to Germany, and that similar measures would be undertaken by the congress of war prisoners at Moscow.

"'Germany urgently demanded disarming of the Omsk prisoners, the placing of Russian troops in charge of the camp, the segregation of Germans and Austrians, measures to insure the free return of prisoners from Siberia, and action by the Russian government to prevent the meeting of the Moscow congress. The arrest of the prisoners' committee and an immediate report also are demanded.'

"This was the beginning of the Bolshevik movement in an organized way; and true to their aim, as stated in the above dispatch, when the armistice was signed, November 11, 1918, between the Allies and Germany, the Bolshevik movement made its presence quickly felt in Austria and Germany, having already been propagated in several European countries, especially the two just named. At this date, as we all know, Bolshevism is spreading like a dark cloud over Europe; and the seriousness of impending consequences is being more and more impressed upon responsible statesmen.

"An Associated Press dispatch from Stockholm, dated October 23, 1918, said that verified stories of scenes at Moscow and Petrograd prisons eclipse descriptions of the barbarism of the middle ages, and make the cruelty of the French Revolution seem almost humane. Only such a revolution could fulfill the tribulation of Matthew 24:21, and certainly in the earthquake referred to in Revelation 8:5.

"A later dispatch from Paris, dated December 14, 1918, said that Bolshevik troops, consisting of 11 infantry divisions and cavalry and artillery, were marching toward Central Europe on a front of 400 miles, from the Gulf of Finland to the Dneiper river, according to dispatches from Rome. The advance began November 11, the day the German armistice was signed.

"At an official inquiry into the activities of the U. S. troops in Russia, in the U. S. Senate, January 9, 1919, Senator King, of Utah, asked Senator Borah if there was no obligation upon the Allies to act in Russia when the Bolsheviki were releasing and arming 300,000 German prisoners and endeavoring to capture the Czecho-Slovaks. This confirms the first dispatch above quoted.

"Another dispatch from Berlin (Associated Press, January 11, 1919) states that Bolsheviki are slaughtering the Germans in the sections of the Baltic provinces which have recently come under Bolshevik control according to Herr Winning, the former German minister to those provinces. He reported last Thursday extremely bad conditions at Riga and other parts of Livonia and Courland now in Bolshevik hands with the Baltic Germans the object of the attack, recalling the historic St. Bartholomew's night, on the part of the Bolsheviki and their local Russian supporters.

"In the January, 1919, American Review of Reviews, Frank H. Simonds in 'Problems of Peace' is reported as follows:

"'Meantime behind all the discussion rises the shadow of Bolshevism, which may yet dissolve the Congress of Versailles as Napoleon's return from Elba ended the Congress of Vienna. If Europe east of the Rhine and north of the Alps and the Carpathians falls into anarchy and chaos, new military operations may become inevitable; and the first task of the League of Nations, if then constituted, may be to wrestle with the new enemy, which is daily gaining strength in Germany, while retaining a firm grip upon unhappy Russia. Therefore it is at least possible that the Congress of Versailles may be unable to restore peace in the world, however sincere its efforts; and it may well be that the failure will not be due to the rivalries of the nations represented, but to the consequences of the storm which Germany loosed four years and a half ago.'

"All of the above confirms October, 1917, as the divinely appointed time for the war phase of the great time of trouble to merge into the revolution phase of that trouble. See Z 1915, p. 254, col. 2, lines 11-14. Note also that Volume G is posthumous in a very special sense, as is so clearly proved by interpretations of Ezekiel commented in THE WATCH TOWER for December 15, 1917, pp. 378, 379."

"PEACE, PEACE, WHEN THERE IS NO PEACE"

A significant editorial appears in the *New York American* of January 9, 1919, from which we quote:

"Every dispatch which comes from Europe emphasizes the perils and perplexities of the real situation. While the potentates and diplomats are wasting time in politics, three menacing and terrible figures are looming larger and larger upon the horizon of events. Foremost of this trio go Hunger and Cold and behind them stalks Revolution, with the Red Flag held high in its defiant grasp.

"Long ago *The American* predicted that revolution would be the certain result of a conflict prolonged beyond the endurance of Europe's masses. And here stands the prediction fulfilled to the letter.

"The censorships still keep from Americans all the unpleasant facts that can possibly be suppressed, but in spite of them some inkling of the truth peeps out between the lines of correspondence intended to be published, while private information conveys to those who receive the news that the public does not get—and the consensus of all this information is that revolt and revolution are everywhere in evidence in Europe. It is the French Revolution all over again, upon a stupendously greater scale. The common peoples of Europe have become so weary of war, they have been subjected to such sufferings and such horrors, the burdens heaped upon their backs have been so intolerable, that they are everywhere in an ugly and mutinous temper. Also they everywhere know their own strength and how easily they can overthrow the pillars of the ancient edifice of society.

"The revolutionary feeling is running high at this very moment in France and in Italy; and if Germany goes the way of Bolshevism, there is a strong possibility of the Latin nations going the same road. There is a dangerously widespread sentiment of revolt in England, too, made very evident by the fear or inability of the Government to punish the mutinous troops who have defied orders at Dover, Folkestone and even in London during the past seven days.

"It is quite within the possibilities that if the Peace Conference puts off its meeting too long it may not not have any

place in Europe to meet. We do not mean that as a pleasantry, either. We mean it exactly as we say it—seriously and earnestly.

"The last persons who perceive revolution are always the ruling classes and especially the leaders in political power. They chatter the same old formulas and phases of a past that is as dead as Rameses, and make their bows and speak their declamations and repeat their copy-book moralities and platitudes for all the world like another Congress of Vienna, while beneath their feet and above their heads and all about them sound the mutterings of revolution's coming earthquakes and tempests.

"The world is sick of war, sick of talk, sick of endless diplomatic fiddle-faddle. The world wants rest and peace. And unless the peoples get what they want soon, they will take things in their own hands and get what they want in their own way."

"JERUSALEM, THE CITY OF THE GREAT KING"

Many years ago Pastor Russell pointed out from Holy Writ that Jerusalem is to be the capital of the world, when the new era is fully established, probably from the year 1925 on; and that from that center the natural seed of Abraham would bless all mankind.

How little people in general realize that "God moves in a mysterious way" in the affairs of men, overruling their affairs, all unconsciously to men themselves, in order to accomplish his purposes! Recently the Foreign Affairs Committee of the French Chamber of Deputies suggested Versailles as the capital of the League of Nations. The *New York American* of recent date asks, "Why Not Jerusalem?" We quote from the same issue of *The American*:

"At a great meeting of Protestants, Catholics, Greek-Church and Jews last Tuesday at the Metropolitan Opera House to celebrate 'Jerusalem Redeemed' from Turkish power, it was suggested that Jerusalem be made the capital of the League of Nations.

"The associations of Jerusalem, or Zion, do indeed give it a prestige in the eyes of all Catholics, Protestants, Greek-Church, Jews and Mohammedans. And it would be in harmony with that movement now attracting attention, but so little understood by Jew and Gentile, called Zionism, a movement meant to mean the common weal of all peoples and the peace of the world.

"Zionism, according to the Basle program of the founders of the modern movement which goes by that name, aims only at the establishment of a legal home for Jews in Palestine. But Zionism as proclaimed by the prophets of the Bible means Palestine, a homeland for the Jews, not at all only for their materialities, but as a means to promote the glory of God and the uplift of man—or, to quote the Bible words: 'In order that through thee [Israel] shall all the nations of the earth be blessed.'

"The establishment of a neutral zone, such as Palestine would be, around Jerusalem or Zion, as capital of the world's League of Nations, would thus help to solve the rising question, 'Who shall have Palestine?'

"The importance of having a city of holy associations as the capital of a League of Nations is evidenced by the fact that there can be no lasting League of Nations unless these are in league with God, i. e., Righteousness and Justice."

PROGRESS OF THE WARFARE

The winter night of the world is past;
The day of humanity dawns at last;
The vail is rent from the soul's calm eyes,
And prophets and heroes and seers arise;
Their swords and their deeds like the thunder go.
Can ye stifle their voices? They answer, "No!"

It is God who speaks in their words of might!
It is God who acts in their deeds of right!
Lo! Eden waits, like a radiant bride;
Humanity springeth elate to her side;
Can ye sever the twain who to oneness flow!
The voice of Divinity answers, "No."

IN RE THE USE OF THE WORD "CHANNEL"

[This article was a reprint of that entitled, "That Servant and Fellow-Servants," published in issue of October 1, 1909, which please see.]

THE WORLD'S FINAL TEST

"Then cometh the end, when he shall have delivered up the kingdom to God."—1 Corinthians 15:24.

Since the New Covenant is the antitype of the old Law Covenant, we look back to the old covenant to see the shadow of the new. When the Law Covenant was to be entered into at Mount Sinai, all the people of Israel were required to agree to its terms before the covenant would be mediated by Moses. (Exodus 19:1-8) Before the New Covenant can go into force, the church must first be glorified. Then the great Mediator between God and man—Jesus the Head, and the church his body—will begin the mediatorial work.

The Christ will be called the Mediator because of the covenant then inaugurated and the office which he will hold as go-between. In their imperfect and sinful condition, mankind will not be able to approach God directly. Until they are perfected, they may come only to the great Mediator. God and men can have no direct communion until men shall have reattained the image of their Creator, lost in Adam. This will be at the close of the reign of Messiah.

INDIVIDUAL RESPONSE NECESSARY

The basis of this New Covenant to be made between God and Israel, later to include all the world, is already provided for by the death of Jesus. No one will make progress in the new dispensation, or even come upon the highway of holiness, until he shall accept the terms of the covenant by his own voluntary act. During the mediatorial reign, Christ will bring as many as will come into harmony with his arrangements, to the condition where they will gain eternal life. As the great antitypical priest, he will have all the qualifications necessary to assist all who desire to come into relationship with God. The reign of a thousand years is for the purpose of helping mankind up to the place where they can keep God's holy law and where they may be given all the blessings to be bestowed under this wonderful covenant.

But this covenant cannot go into effect until the Mediator shall have made full satisfaction to justice for Adamic sin. The application of the satisfaction price for the sins of the world will not be done until the end of the Gospel age; for the church, covered with the merit of Christ, must finish their course, that the merit thus be fully freed from all obligation before it will be available for the world. Thus we see the economy of God's plan. All the world will enter upon the new age, and be turned over to the Mediator with a clean slate—everything wiped out. But their depravities and imperfections still exist, and will form a barrier between them and God: hence the need of the mediatorial reign.

Each individual of the world must coöperate in the matter of his own salvation; else he will never be raised up out of his condition of degradation and sin. All needed helps will be provided, and every stumbling-block removed from his path. All that now allures, blinds and deceives will be gone; for Satan will be bound, and every evil system and hindrance to righteousness will be banished. So those who refuse to take advantage of the great blessings and uplifting influences then provided, and who turn their backs upon the light then shining, will be left to their darkness and iniquity, and will, after a reasonable time, be destroyed in the second death—annihilation.

The obedience required will not be merely the act of saying, "I accept Christ and accept his law"; but their faith in him will be tested and proven. Those who will really come into harmony with the new kingdom will seek to do God's will. While the outward blessings will be general—the change of conditions, allaying of storms, equalization of temperature, wonderful inventions, etc., and the lifting of the curse as a whole—yet the personal blessings will wait for the individual to manifest faith and obedience. These favors will come only through personal faith in Christ and conformity to his righteous rule. The long period of a thousand years will be granted to give every member of the race of Adam, himself included, a full, fair opportunity to come back into direct and personal relationship with his Maker.

THE FATHER TO TEST PERFECTED RACE

When our Lord shall have finished his millennial reign, the world will be turned over to the Father before their final testing. The mediatorial kingdom is to do a judging work

amongst mankind. Its work will be to instruct and uplift every willing soul, bringing all to the grand original perfection in which their first father, Adam, was created. Whosoever will not obey that Prophet—the great Messiah, Head and body—"shall be destroyed from amongst the people."

After all the willing and obedient shall have been brought up to perfection, at the close of the thousand years, the kingdom will no longer remain in the hands of the Mediator. It will be delivered up to God. Satan will then be "loosed for a little season," in order that men may be tested and proven. All being then perfect, those who have cultivated the proper condition of heart-loyalty to the Lord will be fully able to stand such a test. This trial at the end of the Millennium will not be a part of the thousand year's reign. The world will have no mediator at that time. They will need none. They will be directly in the hands of God. Therefore it is represented in Revelation that the penalty of utter destruction to come upon those who fall in the final test will be a direct judgment from the Father. Satan will be destroyed at the same time. This destruction will be the "everlasting fire prepared for the devil and his angels"—the second death.—Matthew 25:41.

JOYFUL IN TRIBULATION, PATIENT IN ADVERSITY

[The following beautiful letter was written by our President, Brother J. F. Rutherford, on the night preceding the removal of our dear brethren to Atlanta. It was handed to a member of the Committee at the railroad station in New York City as they departed. Probably the Lord has held back its publication for a purpose. Recently, however, it has been sent in circular form to the various ecclesias. We also reproduce it in this issue of THE WATCH TOWER in order to preserve it as a memorial of cheerful submission to the will of God.]

TO THE DEAR SAINTS IN JESUS CHRIST:—

So many of you have written me and my companions in bonds words of love, sympathy and encouragement, and our opportunity for writing is so limited, that we ask all of you to take this as an acknowledgment of your sweet messages. I know that like Onesiphorus (2 Timothy 1:16) you are glad to "refresh us," and that you "are not ashamed of our chains." And we, Beloved, count it a great privilege to suffer with Christ Jesus, our blessed Head, our Lord. Looking back, I praise the Lord for all the sweet privileges I have had of serving you, and the sweet fellowship in Christ I have enjoyed with you.

How wonderfully the Lord is fulfilling his precious promises to us! He bought us with the precious blood of his Beloved One. He guided us and drew us to Jesus, opened the eyes of our understanding, justified us and begat us to the divine nature; and there we became prospective members of the body of Christ. Our dear Lord then made us his ambassadors to represent him in this unfriendly world, to proclaim the message of glad tidings to all who have the hearing ear. What joy has filled our hearts as we have gone forth, conscious of the fact that we were representing our great King! True, the world has not known us, even as it did not know our Master. He said to us: "It is enough for the servant to be as his Master"; and thankful indeed we are that we have had this privilege. Some have had the hearing ear; and some of you we have had the privilege of showing the pathway that leads to life. I am rejoicing to see you standing steadfast in the faith.

GRATEFUL FOR PAST PRIVILEGES

On June 2, 1907, one year after my consecration, I entered the Pilgrim service; and on June 2, 1918, I delivered my last discourse before our trial. It was eleven years of blessed service; and how I thank the Lord for this privilege! And now, if I can only see and be with Jesus, how I shall delight to tell him of my deep gratitude to him and of my love for him for all these blessed privileges! I have seen you in distress and have wept with you. I have seen you in joy and have rejoiced with you. I have endeavored to be faithful to my Lord; and because of my persistence in telling out the blessed message of the kingdom and the resurrection blessings coming to mankind I am called in question before the ecclesiastical and the civil powers of the world—another blessed favor the Lord has granted to me as his willing slave.

Brother Russell had promised the Seventh Volume. The Scriptures show that it must be published. When without self-seeking, but by the will of God, I was placed in the position of executive of the Society which the Lord had organized for his harvest work, I felt it my sacred duty and privilege from the Lord to see that the Seventh Volume was published. And when the Lord through two of his faithful servants (now my fellow prisoners) produced the manuscript, I felt that he had laid upon me the privilege and duty of seeing that this message went to his people. The book was published at a time of much opposition to the Society and its management. It was born in travail. The adversary has always opposed the progress of the work of the Lord. We were not at all surprised to find the storm raging about us at the time. Almost day and night we labored to get the book out and to you. Some of you had the opportunity of helping, and did so with gladness of heart. We give thanks to our Father and our Savior Christ Jesus for the privilege of having a part in publishing this, the last of the series of STUDIES IN THE SCRIPTURES, which the people in the centuries to come will read with deep interest and profit and will give God the glory.

Brother Russell's last expression concerning the harvest was that it would end in the spring of 1918. We believed this; and believing it, we felt that the Seventh Volume must go out before the harvest closed. My attention was directed to Jeremiah 51:60-64. I understand it to mean that Volume Seven must go to the people; hence the organization to distribute it and the pushing of the work. You, beloved in the Lord, responded to the call and joyfully went forth as living stones tied to the book, and cast it amongst the people—into the waters of the Euphrates; and it sank down and illustrated how Babylon shall fall. Ten million copies of "Fall of Babylon" you distributed with willing hands. The sole thought in the mind of each of us was to do the will of the Lord of the harvest and finish his work before the night should come on. There never was a thought in our minds of interfering with the Government or of violating any law.

The spring of 1918 came; and the evidences began to increase that the harvest was closing; and the reapers were crying to each other: "Hasten the reaping, we pray." Forgetting your tired, sore feet you hurried on; and the Lord blessed you richly. Are you sorry now that you put forth such an effort? I am persuaded from the letters I have received that you are not sorry, but glad. Rejoice now, Beloved; the work of harvesting the church is done. The dark night is coming rapidly on, and soon we shall be home. There may be a little more work for the faithful to do in calling the world's attention to the message and in aiding the Elisha class. Ask the Lord to give you wisdom and to direct you; and he will do it.

FAITHFUL SERVANTS OF OUR LORD

More than twenty years ago Brother Russell told us what would happen. (See Z 1898, p. 95) True to what he then foreshadowed, Herodias, being angry and long desiring to destroy us, seized the opportunity made possible by the distress of the nations. Salome danced before Herod. The demand was made and duly met. You are familiar with the story of how many of our dear faithful brethren have been arrested and thrown into prison. It was charged that we were in the employ of the German Government. Our books were seized and searched for evidence; but none was found, because none ever existed. We were arrested and haled into prison, charged with conspiracy and sedition, the evidence being that we published THE FINISHED MYSTERY and aided our brethren concerning the draft. We knew what would be the result. God had foretold it long ago. (Jeremiah 36, 37, 38) We knew that we were absolutely innocent. Not one of us ever had the thought of doing wrong. We were wholly absorbed in doing what we feel the Lord gave us to do; namely, to make known the message due to be published. Because of faithfulness to our duty I and my six companions find ourselves in prison cells. Are we repining? No, dear Brethren; we are happy. We have clear consciences, faithfully serving our Master and King. We hope and expect soon to make report to him. His approval alone we desire and crave. We count not our lives dear unto us, only that we may be counted worthy to see the Lord. We feel that we have fought a good fight; and if our work is finished, we await the judgment of our present Lord, whom we love and serve.

A brief history of the trial we have written. We are advised that seven who opposed the Society and its work during the past year attended upon the trial and lent aid to our prosecutors. We warn you, Beloved, against the subtle efforts of some of them to fawn upon you now in an attempt to get hold of the Society. Take heed to St. Paul's admonition in Romans 16:17, 18. Be gentle and kind, yet firm, with all. We have come to the end of the way. Let us take heed to what we have been taught.

MEEKLY SUBMISSIVE TO GOD'S WILL

In all this trying experience the Lord has repeatedly shown us that he is bearing us up in his hand. He has permitted

seven of us to be sentenced together, for some reason known to him the eighth brother being left behind and not yet sentenced. We spent seven days and nights in the dark cells of Raymond Street jail, Brooklyn. Then we were removed to Long Island City jail, and placed in seven adjoining cells on the corridor. Here for seven days we have had fellowship together, being permitted to assemble in one cell every morning for our Bethel service. We have been treated very kindly here. And now on the seventh night in this prison we are informed that this is to be our last here, and that on the morrow we shall be taken to Atlanta. This journey will begin July 4, when all the allied nations are celebrating the birthday of the American nation.

During our imprisonment the other prisoners have been respectful to us and have treated us with deference. The officers have been kind. We have expected to be governed by the prison rules, and have gladly obeyed them in letter and in spirit. Not a tear of regret or of bitterness has been shed by one of the seven. We have wept for you, Beloved; we have sorrowed because of our separation from you. We have prayed much for you, that the dear Lord will protect you from the wolves and will take you safely into his fold. We know that he loves you more than we can, and that he will care for you where we cannot.

Sorrow not for us, dear Saints; for we are in the Lord's hands. Thus far he has led us, and he will lead us on. Your pathway may be fraught with many trying experiences; but remember his words, "Fear not them that can kill the body, but fear Him who may destroy the soul [new creature]," "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." I know that you are now counted by ecclesiasticism as the off-scourings of the earth; and that you are a gazingstock while you are companions of prisoners. But forget all these things. Remember that our Master made himself of no reputation, that he endured the cruel cross, despising the shame, all that he might do the Father's will. What a blessed privilege, then, to be counted worthy of bearing some of the reproaches that fell upon him! God has favored you and us above the ancient worthies, who endured hardships, sufferings and persecutions far greater than we have endured. He has favored us above the angels of heaven, who desired to look into his plan, but were not permitted. He has favored us by calling us to the heavenly calling far above angels, powers and principalities, setting before us the greatest of all prizes. He tells us that we can have this prize only by passing through much tribulation, and that the feet members must have a goodly part of this persecution. Behold, then, the persecution and the prize; behold the cross and crown! We can have the latter only by gladly taking the former. Shall we then falter or fall back? I am persuaded of you, dear Brethren, that you will not falter; but that when the fiery chariot comes near, you will gladly take to it. It is the greatest privilege ever to get into that chariot. It means a home of glory: it means a crown of life; it means to see and be like Jesus; it means to behold the face of the great Jehovah.

LONGING FOR THE DAY

Poor blind world. It is mad. It is drunk with the wine of Babylon. It is staggering now like a drunken man, and is about at its wit's end. (Psalm 107:27-29) Soon the Prince of Peace will speak to the raging waves of the surging masses, and then quietness and calmness will result. Then will follow the desire of all honest people of all nations. If we have withstood the storms and have been faithful to the Lord, we may have a part in blessing those who have used us ill because they did not know us, even as the same class did not know our Master.

The dark night is at hand; but remember that it is darkest just before dawn of the bright day, Soon the Son of Righteousness will fully arise with healing in his beams; and if we have proven faithful, we shall experience the sweet promise of our Lord, who said: "Then shall the righteous shine forth as the brightness of the sun in the kingdom of the Father." (Matthew 13:43) Then will the world know us, not as seditionists, but as true patriots, that we are not enemies but friends, anxious to do all for mankind. The Lord has promised that the world shall know who has been born in Zion. (Psalm 87:5) Will you be born there? I hope you will. I hope I shall see you there. Then will be fully appreciated the words of our dear Brother St. Paul that "these light afflictions endure but a moment, and they are working out for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17) Now you are despised and hated of all nations; and now is the time to remember the words of our King: "In patience possess ye your souls"; "He that endureth to the end the same shall be saved."

EXHORTATION TO LOYALTY

We have beheld the degraded characters in these prisons. We walked by a prisoner who boasted that he had murdered his fellow man. He was sentenced to ten years. Seven men were there who had given their all to help mankind; and they were sentenced to twenty years of four counts, or eighty years each. We have beheld much sorrow and suffering. What joy awaits mankind when "the ransomed of the Lord shall return [from death and degradation] and come to Christ with songs of joy upon their heads!" What joy to have a part in returning and blessing them!

Beloved in the Lord, the history of the ages is behind you; and a sad history it is. The glories of eternity are before you and its grandeurs are beyond the dreams of man. Long have we hoped and prayed for the coming of God's kingdom of righteousness. We are standing at its very portals now. Let us hold fast a little while, and we shall enter into the presence of our King. Then by his grace we shall see him face to face. Oh, that will be glory for me and for you!

The guard has graciously granted me a candle in my cell, this being my last night here. It is past midnight; my candle is burning low; and I must close. Never have I loved you so much, and never have I desired so much to talk to you.

And now tomorrow, as prisoners for the truth's sake, we go to Atlanta. We go in the strength of the Lord. We seven have learned, to love each other with an ever increasing love. We may not again see you in the flesh. We commend you to the gracious and loving arms of our Father and our Lord Jesus Christ. Oh, how my heart yearns to do something for you! But our dear Lord will do what I cannot. His grace, peace and love be multiplied unto you. Be faithful, be brave, be loyal, be true; and may the Father of mercies and God of all comfort bless, keep and comfort you.

Your brother and bond-slave of our blessed King,

J. F. RUTHERFORD.

P. S.—We, associate prisoners of our dear Brother Rutherford, desire to express our hearty concurrence in the above message of love and admonition.

W. E. VAN AMBURGH, A. H. MACMILLAN, GEO. H. FISHER, CLAYTON J. WOODWORTH, R. J. MARTIN, F. H. ROBISON.

July 3, 1918. Long Island City, N. Y.

CHRISTMAS JOY—OUR INCARCERATED BRETHREN

DEAR BRETHREN EVERYWHERE:

Since our brethren in prison cannot write all the dear friends, in their behalf I wish to express the great gratitude they feel to each and every one of the dear brethren who sent them some remembrance for Christmas, and this without regard to intrinsic value of the gift.

Many of their presents were packages of good, substantial and wholesome food. Since receiving it they have much improved physically. The oranges and grapefruit have been specially beneficial and probably have saved them from much sickness and suffering. The other foods have built them up physically, and each one is feeling much better. They are very grateful to the Lord for these temporal blessings and are very desirous of expressing their thankfulness and gratitude to the dear ones sending the gifts. Especially do they desire to express their thankfulness and appreciation of the great love that prompted the gifts. They were very much touched by the sweet messages accompanying the remembrances. One dear sister wrote, "Sugar was scarce, and we did without several days to save sugar to make some goodies for you." Of course the brethren had to shed some tears for such love; and all they could say was: "God bless them for their loving kindness!" Never this side the veil, dear friends, will you know how much good you did and how much joy you brought to these ambassadors who are prisoners for Christ's sake.

More than 150 prisoners in the Castle had nothing for Christmas, and so our brethren got a list of them from the officers, and out of their own abundance made up a little Christmas package for each of the unfortunates; and thus many were made happy. Even the officers were so pleased that they were heard to say, "Never was anything like that done at this place before." And so we can truly say, the Lord was in the prison that Christmas. I knew each of you would be glad to know these things, because each of you had a part.

Our brethren wish me to say for them that they love you one and all very much—every one of the Lord's dear little ones—and if it be his will they greatly desire to come to you and serve you and make known their love unto you.

Your sister by his grace,

HARRIET B. FISHER.—*Ga.*

THE CITIES OF REFUGE

[This article was a reprint of that entitled, "Fleeing for Refuge," published in issue of October 15, 1902, which please see.]

ISRAEL WARNED AGAINST COMPROMISE

[This article was a reprint of that entitled, "Choose You This Day Whom Ye Shall Serve," published in issue of October 15, 1902, which please see.]

GOD'S HAND IN A NATION'S LIFE

[The first and last paragraphs of this article were reprinted from article entitled, "Israel Renewing the Covenant," published in issue of September 15, 1895. The remainder was reprinted from article entitled, "Choose You This Day Whom Ye Will Serve," published in issue of October 15, 1902. Please see the articles named.]

LETTERS FROM AFIELD

ENCOURAGING LETTER FROM AUSTRALIA

DEAR BRETHREN:

Greetings in the Lord. I am writing to inform you of the progress of the work since my arrival in Australia from South Africa. The brethren here were greatly pleased to see me after the long delay in my arrival, owing to the lack of shipping; and without loss of time we took hold of the situation. I am very grateful to God for smoothing out the pathway; and I feel sure that there is a great work yet to be accomplished in Australia.

Since coming here, I have been trying to get into personal touch with the brethren as widely as possible. Landing at Sydney, I spent a few days with the dear brethren there. Coming on to Melbourne, I found a convention in progress and had the great privilege of tendering some words of encouragement to the assembled brethren. Since then, I have been over to Adelaide, South Australia, where there is a real live class of over seventy members, and up north to Brisbane, Queensland, where I attended a local convention. We are having a general convention in Melbourne at the Christmas holidays; and (D. V.) I hope to visit New Zealand in January and West Australia in February or March. Of course these plans are subject to the work continuing and the door of opportunity remaining open. As long as we have strength and opportunity, so long will we continue to make the most of these glorious privileges of harvest service; and sooner or later—sooner, we believe, than later—we hope to hear the Master's "Well done!"

The prayers of all the dear friends here ascend daily for you, dear brethren, and for the dear afflicted ones, that God may strengthen you for your heavy responsibilities and may comfort them in their trials of faith and patience. With rich love in the Lord I am

Your brother in his glad service,

WM. W. JOHNSTON.—*Melbourne.*

A WORD FROM SOUTH AFRICA

DEAR BRETHREN:

Greetings in the name of our Lord and Savior! In sending you herewith my financial statement for Nov. 1918, I am glad to be able to report that Cape Town is once more free from the pestilence which visited us in October and wrought such havoc, although it is said that we may look for a return of the trouble in February. Meanwhile everything has become normal again. Our people are nearly all well, and our classes and lectures are very well attended.

On Nov. 22 last, one of our most beloved members, an elder of the Cape Town ecclesia and a student of some eight years standing, died of tuberculosis in the hospital here. His name was Geo. F. W. Gatton. He led a most saintly life; and we all feel that his fidelity has won for him the crown of life. I have to report from Durban the death by a most painful accident of a dear brother who has been some years in the truth. His name was E. Borrison, a Scandinavian by birth, a man of deep religious convictions and a most devoted nature. We rejoice to think that he also is now with the Lord whom he loved so well.

The sales have been a great deal affected by the advent of the pestilence, and to some degree also by the curtailment of the free literature. Ever remembering you before the heavenly Father's throne, I remain

Your brother and servant in the Lord.

HENRY ANCKETILL.—*South Africa.*

NO DOUBT AS TO THE CHANNEL

DEARLY BELOVED IN THE LORD:—

We, the members of the Batavia Ecclesia, wish to express our love and confidence in you, our fellow laborers, and especially to the new Board. We resolve that by the Lord's grace we will work in harmony with you throughout the coming year. We also wish to extend our deep appreciation and thanks to the dear brethren who have so faithfully served us for the last six months. THE WATCH TOWER is without doubt the channel that the Lord is using to serve his people with "meat in due season"; and each issue is better than the one preceding, satisfying the hungry soul. Assuring you of our prayers ascending daily to the throne of grace, we are

Yours in the Lord,

BATAVIA ECCLESIA.—*N. Y.*

GREAT BLESSING FROM PRESENT TRUTH

DEAR ONES AT THE WATCH TOWER OFFICE:

Greetings and love in our Beloved. How glad I am that when the last volume came out I did not go to looking for mistakes! Perhaps if I had, I might have been out in the cold, empty world. Our dear Brother Howlett by God's grace assisted me in 1917, when I needed it. Praise the Lord for his assisting grace! His promises are most wonderful. Praise his name for ever and ever!

Since coming here over a year ago we have been privileged to have two lessons a week in that volume, one in the Revelation and one in Ezekiel; and oh! I cannot tell you the great blessings it has brought to us.

I am in harmony with the Watch Tower Bible and Tract Society. Since 1901 THE WATCH TOWER has been a welcome visitor to our humble home. I shall never forget the sweet words of that servant of God who showed me God's great love. I am trying to appreciate the sacrifices you all are making to cheer and comfort the remaining ones on this side of the vail. May God's great love and spirit be in and with you, and also with the dear ones in bonds and in prisons, yea, and with all who have given their hearts fully to the Lord, whether the years on this side be many or few.

Your brother by his grace,

A. H. DOOLEY.—*Kans.*

EXHORTATION TO FAITHFULNESS

DEARLY BELOVED BRETHREN:

Grace and peace be with you increasingly! I want you to know the great blessings I have received from THE WATCH TOWER, especially that of November 1. The article, "Man Proposes, God Disposes," was especially good. Who cannot see that these precious truths cannot be had elsewhere? For years I held, and still maintain, that the Watch Tower Bible and Tract Society is the only religious institution that God favors at this time. Truly it is well named. I shall ever pray for you. Be strong, be courageous, be steadfast, be faithful even unto death. With much love,

Your brother in Christ,

C. B. WILLIS.—*Canal Zone.*

DAILY PRAYING FOR THE SOCIETY

DEAR BRETHREN:

I have been made to rejoice greatly over the Towers this year, and especially the one pertaining to "Joseph and His Brethren." Aug. 1, and subsequently. I am daily praying our Father's continued guidance and blessing upon you in this time of severe trial and testing. I am confidently looking forward to the time when we shall be permitted to engage in the work which has so rejoiced our hearts in times past.

Your brother in the Lord,

L. J. B.—*Ala.*